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Third Exodus Assembly

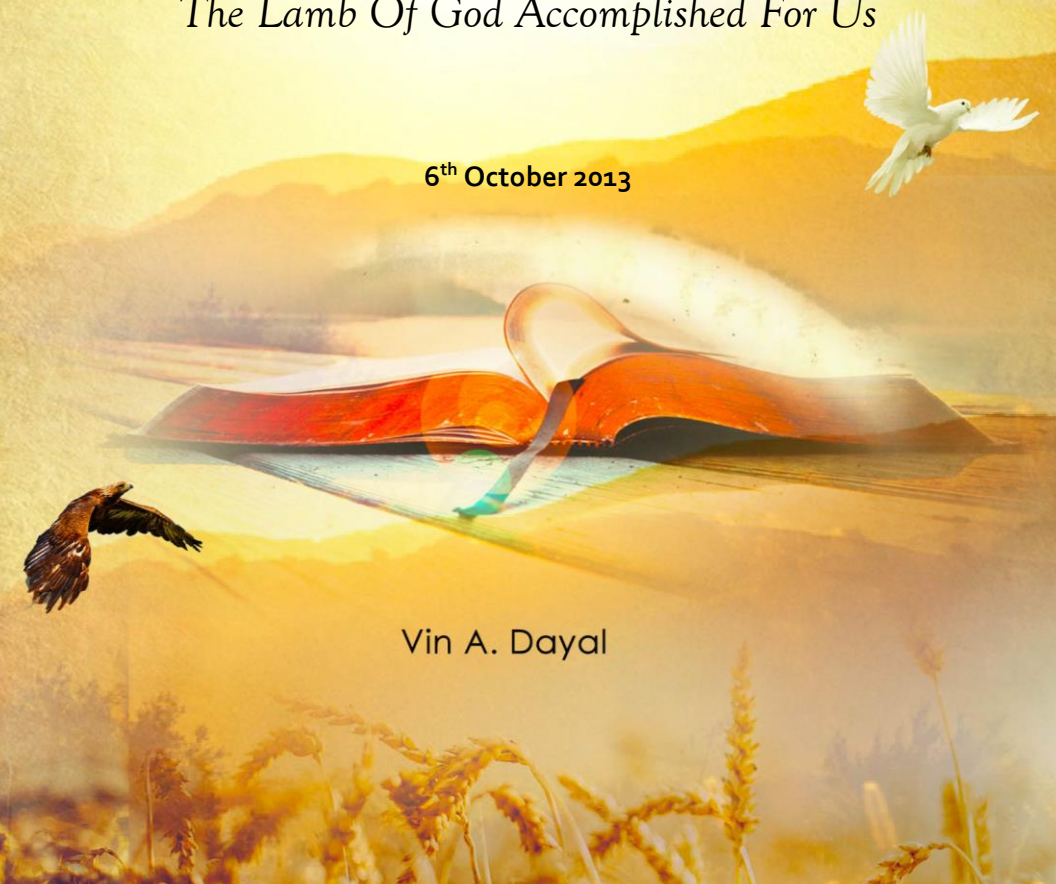
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# Remembering The Passover In The Feast Of Tabernacles

*Understanding The Value Of The Sacrificial  
Work Which  
The Lamb Of God Accomplished For Us*

6<sup>th</sup> October 2013

Vin A. Dayal





**Communion Service**

**REMEMBERING THE PASSOVER IN THE FEAST OF  
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TRINIDAD



# REMEMBERING THE PASSOVER IN THE FEAST OF TABERNACLES

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COMMUNION SERVICE

TRINIDAD

SUNDAY 6<sup>TH</sup> OCTOBER 2013

**BRO. VIN A. DAYAL**

[#1 Songs That Live -Ed.]

*Amazing grace! How sweet the sound,  
That saved a wretch like me!  
I once was lost, but now I am found,  
Was blind, but now I see!*

Thank You, Lord. Hallelujah. Thank You, Jesus. Glory be to God in the Highest. We worship You, Lamb of God. Thou art worthy to receive all praise, and honor, and glory, and blessing this evening, for Lord, God Almighty, You became flesh, dear God, and took our sins upon Yourself. Living You loved us, dying You saved us, buried You carried our sins far away; rising You justified freely forever.

And Lord, You have descended in these last days to gather us, dear God, taking us up in this great Mystery of the Seventh Seal, giving us faith to be changed in this Hour of the Feast of Tabernacles. How we thank You, dear God. Oh, we praise Your Mighty Name this evening. We sing of Your grace. We sing of Your mercy. We sing of Your love, dear God. Hallelujah. We worship You, Lord, knowing the angels, Lord, they never fell, Father. They don't know what redemption is, dear God.

Lord Jesus, when we see that Book opened, Father, and we see our names being revealed, we sing, Father. We worship You with all our hearts, all our mind, all

our soul, all our strength, singing *Worthy is the Lamb, worthy to be praised, for He has redeemed us by His Blood out of every nation, and kindred, and tongue, and tribe.*

Oh, we thank You this evening. How Great Thou art! Blessed be Your wonderful Name, Father. Even as we come and gather around Your table, gather around Your Divine Presence, gather around Your Person and this revealed Word that is revealing You more and more each day, making this so much more real to us, perfecting what is lacking in our faith, we thank You this evening.

May You get honor and glory. May the blessing of God be poured out in the hearts of Your children, Lord, throughout this place here, throughout this region, across the face of the earth, dear God, where Your children are in attendance. Oh, Glory be to God. May it be a day we'll long remember, Father. Your Presence would be so close, ministering personally, individually, giving us that personal attention, pouring that blessing down to us as Boaz did to Ruth, Lord, when she was being ministered to personally by him at the floor, and sealing up in her heart his unfailing words of promise, bringing such comfort and peace and assurance.

Oh God, You show these Things in the Scripture because You desire to make It known to us, Lord, what You will do for us in this Hour, and we believe it, Father.

Lord, as we stand here, we thank You. You have given us understanding and we have recognized our Day and our Message. We know the time, we know the season. God, You have kept us in step with Your great Holy Spirit, the Author and Finisher of our faith, knowing that we are Your workmanship created unto good works in Christ Jesus; vessels of honor, sanctified, fit for the Master's use, prepared unto every good work, chosen vessels to bear Your Name in this Hour.

Oh, may You have Your blessed way this evening. May we see You in a way that will cause us to love You

more this evening. May we find strength, oh God, to stand, Lord, faithful to You and all that You require of us, oh God, and may we walk closer to You, Father. Lord, it will take Your doing. These things come by a Divine act of grace, and we are asking that Your Holy Spirit will do this because in our souls we feel that crave, that thirst to walk closer, to live more in Your Presence, to be more surrendered to You, to be more sensitive to the leading of Your Holy Spirit. Lord God, our soul yearns for this, Lord; oh, to have more of You, Father. May You give to us, dear God, that we could see these things made actual in our experience, oh God, that we can truly bring honor and glory to Your Name, and truly show, dear God, as we have seen, we receive, we understand what You have done for us Lord, when You laid down Your Life, when You took our place. Oh, blessed be Your Name.

We thank You, Father. We thank You for all Your people, Lord God, these whom You have called in this Hour; these who have embraced this great grace. The Headstone came with shoutings of "Grace, grace," through the Message of the Hour, this Capstone Message of Redemption and Grace that came to us on the wings of a Snow-white Dove, in this Hour of total deliverance, in this Hour of perfect cleansing, in this Hour of full redemption, full restoration, back to all that You have given unto us, Father.

Oh God, You said that we are possessors of Heaven and Earth, (hallelujah!) possessors of all things. Because we are a part of You, You so desire to share all that You have with us. Oh God, let the Mind of Christ come in because these human minds can't grasp and understand these realities; but when the Mind of Christ comes in, we could see it the way You see it, Father. We could relate to it and live under the effects of it, Father, and truly Your Name could be glorified and be admired in us. Grant it, Lord. Blessed be Your Wonderful Name. Take full and complete control in this service. Order

our steps in Your Word. Get honor and glory, and may this evening be a special evening Lord, for each and every one of us.

We so thank You, Father, oh God, to know that we have received what we asked for, because we asked these things according to Your will, not according to our will, Father. This is what You desire for us. We ask these things Lord, because we want what You desire for us, Father.

Lord, we have no desire of our own. We have learned that we can't have confidence, Lord, in anything that this flesh would pull for, oh God, this human mind and its vanity would crave, Father, but Lord God, when we see Your will so clearly revealed, oh God, we know how to ask Lord. We could ask according to Your already-expressed desire, and You said when we do it we have the petition that we required from You. Oh, may You grant it this evening.

Bless all Your children. Bless the ministers, the deacons, the trustees, the elders. Bless the entire household of faith this evening, every family represented, dear God. In the Name of Jesus Christ, we pray and we ask it for Your Glory. Amen and amen.

Praise the Lord. I want to greet you this evening in the precious and worthy Name of our Lord Jesus Christ. I would like to invite your attention to the Scripture before you have your seat. The Book of Genesis is where I want to begin. I want to speak a little around the Communion this evening as we have this Communion service that we could grow in our knowledge of what it means to us, why it was instituted, and what God expects us to receive from these things.

You know it's something we do over and over. We don't get baptized over and over but we have the Communion over and over because, in here lies the fellowship, communion, fellowship with Christ, and the will of God is associated with fellowship. When we could grow in the knowledge of His grace, in the knowledge of



His person; when we could come into the harmony, such great words have been spoken in this Hour: This same harmony that existed between the Father and the Son must now exist between the Bridegroom and the Bride.

It is impossible for the human mind to comprehend this by human ability and human knowledge. How could the human mind know what kind of harmony existed between God and Himself – God and His Son? It takes Something more. It takes Something deeper. This is where, by God's grace we want to have this because these are not empty words. This is God's achievement – to have the pre-eminence, and the oversight, and the leading. Jesus prayed that we be one as He and the Father were one. [John 17:11 –Ed.] And He promised in this Day that we will know as He was in the Father and the Father in Him, so He in us and we in Him. [John 14:20 –Ed.]

We don't enter into these places just by a half-hour meditation. This is a place you have to live. This is a place you have to be planted. This is a place you have to grow. This is a place that you grow up in His Presence. It's a place where you are very observant of His working in your life, and with a heart absorbing and saturating your soul with the revelation He would give you so you can walk even closer, and surrender more that He could have this pre-eminence; that this harmony...until there is no resistance, no retaliation. There is nothing in life that you want to put before Him. You want His will: "Not my will but Thy will be done." That is why the world gets stronger and the devil begins to bring a greater pressure on you. You are finding no resistance.

Through our lives, we keep falling and making mistakes and coming short because we didn't start off mature; we started off as babies. But the overcoming, overcoming yourself, you come to the place where you find that you are happy to surrender because you've

come to learn that no matter how you try, and if He gives you your will in this life, you'll be miserable. You would always have to find yourself coming back to Him (if you are an Elect) because you are going to find the flesh and the things of the world cannot satisfy that soul, that gene of God. Only God could satisfy that gene of God.

But we go along because the eyes and the ears and the senses...We live in a world that—this world is designed by one who understands how to capture you through your senses and make you a prisoner, and shut you up in these three dimensions, where you walk after the course of this world. But God has given Power to quicken you and raise you up far above all principalities and powers, to set in Heavenly Places where all things could be under your feet; not by Word (reading), but prove to you by you letting Him live through you; that because He overcame, you will overcome also, and you will know greater is He that is in you, overcoming through you.

The soul knows no greater joy than this because you are seeing the Creator living in you. You are not a human being hoping to improve yourself because you come to church. You will be growing in a relationship with your Creator and you will be seeing your Creator living His Life through you and you will know that's not you, that's Him: "I can't do that; that's Him." That's a great thing. That's where Jesus lived: "It's not I that doeth this; it's the Father that dwelleth in Me that doeth this."

Bro. Branham said, "It is not a man you are feeding on; it's the unfailing Body-Word you are feeding on." He knew it had come to the place where it was not him. He was just the wrapping; the Gift on the inside was God. God so loved that He gave. The Gift on the inside was God. This is a great place. This communion that we have on that table testifies of this. That's why it is given to us.

The reality of this is not before He went to Calvary. Before He went to Calvary, He revealed to them That spoke of Him. But before He went to Calvary and when He gave that revelation, they were still men born by sex, in the flesh, and couldn't overcome the world. But when the body truly was broken and His blood truly was shed (not in the cup), the sinless body was broken and His precious blood was shed, the Holy Spirit came to make them like Him. It gave Him—it made a way for Him to come and live in them.

So, this was instituted for us, not before, but after. That's why when we keep this, we don't gather around a Christ Who is dead to remember the dead. We gather around the Living Presence of the resurrected Christ Who has descended in this Day, Who has come to bring the full redemption that was paid for in His sacrificial work. This holds that work before us.

Just like the slain lamb was before them when they were coming out of Egypt, the Red Sea was before them; the Smitten Rock was before them; the Brass Serpent was before them; the Ark in the midst of Jordan was before them. The entire journey from where they were born in bondage until they became established in their inheritance with all things under their feet, that work was before them.

From the little cross in the woodshed, when he couldn't pray and he knelt down to give his life to Christ, until he stood there in the woods and the Holy Spirit said, "This also is in the Atonement": a man could stand and speak into existence. From a man where he couldn't pray, to where he stood there, God was still teaching him what was in the Atonement. A man who was in Egypt, a man who came through the Red Sea and baptized, a man who came through the wilderness, a man who was placed positionally in his inheritance; this also is in the Atonement. When we come and gather here, this is what we are gathering around. Are you catching that?

I want to speak something about Communion to bring us more into this fellowship, so we'll know what it is. We'll grow in the knowledge of what it is. We take it. It is the same thing we're taking all the time but the thing with God, you don't do something all the time and not learn more about what you are doing, because every time is intended—because if you are not learning more of it, it becomes repetition, it becomes just a vain tradition. It becomes a ritual and a routine.

When they were walking out of Egypt with that slain lamb there, when they were coming through that Red Sea, they were progressing until they stood with all things under their feet. It wasn't a ritual. Do you understand? Catch this and we can really enter into something here, this evening.

Genesis Chapter 2, verse 7.

*7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*

In Genesis 1: 26-28, it tells you how He had first made the spirit man. Here it shows you how that spirit man comes to the body of flesh. The Bible teaches us about the outward man and the inward man. The outward man perishes but the inward man is renewed day by day. You are not just the outward man; there is an inward man. The outward man is your father and your mother's son and daughter. The inward man is God's son and daughter – God's attributes.

*8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.*

*9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

First, He tells us about botany life, trees. Then He tells us about two other kinds of trees. These are not botany life. Botany life doesn't bear knowledge of good and evil. This is a different kind of tree. Man is like a tree. Man is a tree. You have a family tree. When John said, "The axe is laid at the root of the tree," he wasn't talking about what he used to chop down in the wilderness because now, he was talking to the Pharisees, and he was watching that whole lineage go all the way back to Cain; because Jesus Himself told them, "You are of your father, the devil."

And he was saying, "I am not chopping off you all; you all are just the branches." But the revelation he had, the Word, was the Axe, and he was swinging That on the ancestors, showing them that every tree that My Heavenly Father didn't plant is going to be rooted up. Because something was planted in Eve's womb that didn't come from God. Do you understand?

*<sup>9</sup>...the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

Verse 16.

*<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

*<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

"For in the day that thou eatest thou shalt surely die."  
I want you to see... [Bro. Vin stops to speak to the sound engineers. - Ed.]

*<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

*<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the*

*day that thou eatest thereof thou shalt surely die.*

Drop down to Chapter 3. From 1 to 7 tell you how Eve was deceived by the Serpent and then It tells you after God came down in investigation judgment, and how He cursed the Serpent, and put a curse upon the woman – in sorrow she will conceive and will multiply her conception. And verse 17 ...

*And unto Adam he said, [Chapter 3, verse 17] Because thou hast hearkened unto the voice of thy wife...*

“Because thou hast hearkened unto the voice of thy wife...” Because the wife came with a teaching to him. Adam never had sex; the woman had sex before Adam and she was coming to teach him about bringing forth God’s promise to multiply and replenish. Because the serpent told her, “No, no. You have this all wrong. The day you eat you shall be as gods.” You know, they were talking about the tree that they shouldn’t eat from.

“Yea hath God said, ‘If you eat from the tree you shall die?’”

She said, “We shall die.”

He said, “No. You shall *not* surely die,” talking about this same tree that was in the midst, that God came and told them, “Do not eat of this tree.”

*<sup>17</sup> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:*

See? God is pointing him back. God is reminding him, “Didn’t I tell you? Didn’t I point out the tree to you? Didn’t I tell you that death is going to come? But look, you went and hearkened to the voice of your wife.”

*... and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in*

*sorrow shalt thou eat of it all the days of thy life;*

See, they never had sorrow before. He didn't know what sorrow was. The woman didn't know what sorrow was. The world that they lived in, there was no sorrow but now, sorrow has entered her life and has entered his life.

*<sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

*<sup>19</sup> In the sweat of thy face shalt thou eat bread,*

When He is talking about bread here, He is not talking about what you put in your oven and bake. Bread is food. You see, what we call bread is after you pick the wheat, grind it and make it into flour, bake it; mix it up with butter and different things and then we call it bread. But bread is really the grains of the wheat. The fruit of the tree is bread. Did you catch that? The fruit of the tree is bread. Bread is food. Don't think Kiss [A local baking company -Ed.], and Linda's Bakery when we say 'bread.' Do you understand? This is the problem sometimes, you know.

*<sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

*<sup>20</sup> And Adam called his wife's name Eve; because she was the mother of all living.*

Again here It shows to us, what 'living' they are talking about. God is still talking to Adam here. God hadn't finished—the court is in session here. From the time God came down, "Adam, where art thou?" they are still there. They hadn't left the Garden yet. The court is still in session. The Serpent is already judged. God was finished with the woman and God is handing down the sentence to the man. But God is talking while He is handing down the sentence here about she being the

mother of all living. Are you getting the point I am making? It shows that we are still in Chapter 3. It shows you an act took place.

When God was judging the woman in Chapter 3:16, He was saying, *"In sorrow you will conceive,"* because remember, they made aprons to cover up their private parts. They didn't physically eat, and put something around their mouths. And the same place where they tried to cover up is where God put the sin...the same place the sin was committed is where God put the judgment, rather. The punishment fitted the crime and that teaches you a lesson too, about your own self. Because the first time God does something, He does that every time. And when things happen (because your body is fearfully and wonderfully made) you have to give an account for the deeds done in your body. Do you understand that?

So, when God brings judgment on a certain part of the body, like on Uzziah's forehead; like on Asa's feet when he put the prophet's feet in stocks, and he ended up with diseased feet; like Miriam with the leprosy on the face when she spoke. Do you understand what I am saying? Like Eve here, it teaches you when things are happening in your life, watch! Your feet speak of your walk. Your inwards speaks about your affections and desires.

Do you remember in Ahaziah? It rotted out; he fell through the lattice because he kept walking in the way of Ahab and in the counsel of Jezebel's house. From the very beginning of the Bible, here, we see it start and you could go down and down and down through the Bible and see how those things were.

And you find Jesus wounded in the hands, wounded in the feet. Why? Because He was taking our judgment. The thorns and the scars on the brow, and all these things, the piercing on the side; He was taking everything for us.



*Unto Adam [verse 21] also and to his wife  
did the LORD God make coats of skins,*

He got the skins off the sacrifice that He killed, and He made coats to cover them. They tried to dress themselves but God had to dress them. They tried to cover themselves with the attempt to remedy the situation by human intelligence, and human ability, and God showed that man cannot save himself. Man cannot provide for himself something for his sin; God had to provide something for man's sin.

You see, that's how there is religion today: keep this holy day, make this novena, do this penance, do this, and people are doing a lot of things to make their conscience that is guilty and condemned, feel better. That doesn't do a thing as far as—that is the leopard licking its spots. As far as God is concerned, they are only shining it.

Without the shedding of blood there is *some* remission of sin? There is no remission. [Hebrews 9:22 -Ed.] Without the shedding there is *no* remission, and it must be the blood of an innocent substitute, and one offering once and for all has already been made.

*21 ...God make coats of skins, and clothed them.*

*22 And the LORD God said, Behold, the  
man is become as one of us, to know good  
and evil:*

Because sin started in Heaven. You know that.  
*...and now, lest he put forth his hand and  
take also of the tree of life, and eat, and live  
for ever:*

You see, in this tree, blood caused the fall. Death came by eating from the tree, so it could not be going to a physical tree to eat something to remedy the man. They took fig leaves from botany life (a tree) and even tried to cover themselves and they couldn't find any solution there; but God killed a lamb. God killed a sacrifice and then took the skins and covered them,

showing that one day through the shed Blood of an innocent Lamb the Covering was going to come back.

*22 ...and now, lest he put forth his hand,  
and take also of the tree of life, and eat, and  
live forever:*

In this Tree, man could eat and live. To live forever was going to be in that Tree.

Now, if we here today, we are talking about Eternal Life, we are talking about the Feast of Tabernacles, we are talking about the change of the body, we are talking about going in the Rapture, we are talking about the New Heaven and the New Earth, it better be that Tree. Only in that Tree has Life. That same Tree that man wanted to eat from to stay in the Garden, that same Tree is what we have to eat from to go back in the Garden.

We have that. We have bread and wine on that table this evening. We have that because we do show the Lord's death 'till He comes, and He has descended. We have seen His Appearing, the first fold is that Coming, and under the Trump, this mortal will put on immortality, and we will be caught up to meet Him in the air. This is happening. We are in the process of this. We just came out of meetings preaching about this.

*22 ...lest he put forth his hand, and take  
also of the tree of life, and eat, and live  
forever:*

*23 Therefore the LORD God sent him forth  
from the garden of Eden, to till the ground  
from whence he was taken.*

*24 So he drove out the man; and he placed  
at the east of the garden of Eden Cherubims,*

That is the first time we see them mentioned in the Bible. They are connected with that Tree. They are connected to that Tree.

*...and a flaming sword ...*

Because that word 'placed'... 'He placed' is *Shakan* in the Hebrew; it is where you get the word *Shekinah*; the

Shekinah Glory, the Tent, the Tabernacle. It tells us that God's Tabernacle wasn't there because when you read the Bible, there are only four Cherubims that are connected to the Throne. It was in Heaven, it was in Eden, it was around the Tabernacle. Israel used to camp on earth in that same order, the Gospels are set in that same order, and there are four anointings down through the Church Ages that are in that order. And this evening we are under that last anointing, that Eagle anointing, that is preparing us for the Rapture.

Reading this Scripture about going back in, in a time of the Feast of Tabernacles where we are expecting the Change because it is only by the Change we go back in.

Watch.

*<sup>24</sup> ...and a flaming sword [that Shekinah Glory] which turned every way, ...*

And the prophet said, "There are only four ways: east, west, north and south," because that is how they camped.

*...to keep the way ...*

That word 'keep' means 'to guard', because they are guards.

*... to [guard] the way of the tree of life.*

That's why the four Cherubim: Matthew, Mark, Luke and John guard the Book of Acts, because the Book of Acts is that Shekinah Glory coming into the Church, the new Tabernacle, the Tabernacle that followed Christ. Amen?

May the Lord bless the reading of His Word. You may have your seats, this evening.

So we just want to take our time and go a little bit with this. It is so beautiful. I don't want to try to preach because we are coming to the table, and coming to the table is really a feeling, a relationship, an atmosphere, because the eating is not to eat physically in the sense of you are looking for that as something to feel somehow what you eat. No. That partaking is really a symbolic partaking.

When you go down in the water, that's a symbol. You reckon yourself dead. If you don't reckon yourself dead, if you don't come to the conviction (reckon means *to count*), if you don't count yourself dead, it's no use going into the water, because you only bury dead people. You are going for a bath, or you are going for something not instructed as to what you are going for. See? So that's a symbolic act of your death and burial, showing your acceptance of Christ's death, burial, and resurrection. That is why when you raise up, you raise up to walk in the newness of life.

When we wash each other's feet, that's a symbolic act because nobody comes here with dirty feet (I doubt) and say, "I am not going to bathe today and wash my feet because a brother or sister will wash my feet." So you just come out here, pull out that foot there and say, "Wash it. Go ahead." And you kind of point out, "Well, look there are some spots there. Wash that off." You don't do that. It's a symbolic act, a symbolic washing. When we take this bread and this wine, that's a symbolic eating. So these three physical ordinances are something symbolic. Each one is symbolic and each one relates to the work of the Lord, Jesus Christ – His purpose, His objective; because this is not given to the world, this is given to His disciples. This is given to those who believe in Him and have received Him and have identified with Him. That's why when you go down in the water, you need to be identified with Him. When you come here, you have to believe His Body really was broken and His Blood was shed.

When you do that and then you try to go and live your own life, in your own strength, you are taking this unconsciously, because in that dying, He wasn't dying for Himself. He was dying for you and me. It was a substitutionary death – He becoming you that you could become Him. He is taking your place because He didn't do anything to die.

Death is a penalty for sin, and He was without sin but the iniquity (the sin of us) was laid upon Him, and this is God's grace. God became flesh to take the judgment that was due us because we had nobody to stand for us. And if we had to take the judgment, we couldn't stand and take that judgment because death is separation from God; separation from Life.

So, when we look there, we realize that, you know, if it is all symbolic then it means there is a revelation in this. In this one little symbol is a very deep revelation, and this revelation, this concept, is a governing and influencing factor of how you live your life for Christ.

Now, each person may—when you talk about living your life, we are not just talking about how you comb your hair, or how you...the physical. Each person is different. Each person does different things. We are talking about your motive, your objective, your purpose, your convictions, your principles, your life. You are living your life conscious that now you are not your own; you were bought with a price. There is Somebody Who has rights of ownership over you.

So, that's why you go to Him for leading and direction. "Not my will Lord, Your will. Should I do this? Should I accept this? Should I not do this?" You don't just make plans for yourself and then when your plans crash, you get vexed with people, or you say, God doesn't love you because you are trying to do something for God. No, no, no. You want to know, "If I am doing this, God is leading me in this. I consulted God about this." Acknowledge the Lord in all thy... [The congregation says, "Ways. -Ed.] and He will direct thy paths. As many as are led by the Spirit of God.... See?

You can't do God's will if you don't know God's will. Then, to know God's will, you have to enquire of God – "Lord, why did you put me on the earth? Why did You call me?" How many know you are '*the called*' according to your purpose? – your father's purpose? – your

mother's purpose? No, God's purpose. You are called according to God's purpose. [Romans 8:28 -Ed.]

So, if there is no relationship, if there is no communication with God, you could be coming to church as you go to work, or as you go to school. You know how people go to work to further themselves in the work, and rise and get a promotion and go on, and do the things on the work? And you know somebody goes to school and tries to excel and then comes out with great passes in the school?

And then people come to church and then try to say, "Well, I started off as the janitor but today I am the pastor, you know." And then they... In other words, they have some ambition, some goal in Christianity: "Boy, you know, there was a time I couldn't read the Bible but I already read the Bible three times. I read the Church Age book twice, and the Seals, I am on my fourth time reading it, you know." No. It is not a thing like this. It's not a thing like this.

You start to acknowledge the Lord in all your ways. Why? Because there is a way that seems right unto a man and the end is death; and man was not made to lead himself. As many that are led by the Spirit, they are the sons and daughters of God. In other words, why as many as are led become the sons and daughters? Where He passes you, you don't want to go, and only His sons and daughters could submit to their Father and come into obedience to do the things. Because He says many times, "Because you have chosen the harder way, which is My way; because you made this momentous decision..." Because I told Abraham, "Leave your father and your mother and everything."

And Ruth said, "Where thou goest will I go. Your people shall be my people. Your God shall be my God. Where you die will I die. Where you bury, I will bury. Entreat me not to leave thee." See? Paul said, "All that was gain to me I count but dung that I may know the excellency of the knowledge of Jesus Christ."

To follow God is not easy. He tells you, "Go back in the blizzard." He tells you, "Forget your plans and obey Me. I could make all things work together for good because I work in the affairs of men. Fret not thyself. Trust in the Lord. Delight yourself in the Lord. Commit your ways unto the Lord. Rest in the Lord."

He teaches us what living is because living without you being in harmony with His purpose is not living. That is self being exalted. That is not living. That's a perversion of what living is. Living has objective, reason, and purpose. Living starts with God having to come and show you where you were – your preexistence. Because we all come into the world not knowing anything of our past. We come into the world and from the time we land in the world, they start to teach us about a future they planned for us. From the time you come your mother has a plan for the child. Godfather has a plan for the child. Uncle has a plan for the child. This one has a plan for the child. And before you really know what you came for, you have to know what your past was, where you were, who sent you here, who brought you here, because you are not the body. Father and mother came together in a sex act. In some places, they are praying for a child. In some places it just...it happened, as far as they are concerned. Sometimes it happens and they don't want it, and they're vexed, and they are fighting among themselves.

They find that the economy is getting bad and you went and got pregnant again. Do you understand what I am saying? And they are passing the blame on one another. All of that has nothing to do with life and God. Do you understand? It has nothing to do with life, and God because earth is a testing ground. That is the purpose on earth.

Earth is not for man to dig up and build skyscrapers, and build motor cars and ... Earth is not for that. Earth is a stage of your earthly journey because your life doesn't finish here. You drop this body off and you

continue your life in another world, another part of your development. You're not finished developing when you come here. That is why, even those beyond the curtain, they're there but they are looking to come back here because they left something here. They can't go from where they are to the Marriage Supper. Do you understand?

In this busy world...the world is so busy, and to hold thoughts and to stay in an atmosphere with God get so difficult because of the strain on the mind. The house could get too hot. The phone could ring too many times. So many different interruptions that after a while, you say, "I know I have to read the Word." So you are trying to read something to tell yourself, "I am reading the Word. I am trying to read the Word. I hear the Word...it is important to read the Word." But you find that you're not getting anything with that kind of reading because it is not that you're illiterate and you can't read, but that is not really reading the Word. It is when you are reading that Word, there is a Teacher, God, teaching you Things about yourself.

Now, if that part is not in operation, you are just reading. You read the newspapers, you read the Word, you read the billboard, you read some directory, you read something else. You read your children's school books; you are literate. But, God wants to teach us something.

When God says, "Read the Word," it is because in the Word, Christ is revealed in His Own Word. And there is a Spirit of Truth that follows the ministry of the Son of man that comes to the Church to make the difficult and hard Things the Son of man said, to make It clear to us; to lead us and guide us into all Truth; to bring It back to remembrance, teach us further on the Things so we could understand what the Son of man really said in this Day – Why the Angels came, why the Book is open, why God called us to this Message, what it is in this Message that we need to know, what information does



it have concerning us and our preparation, and for where we are going. There is a necessity of it.

He didn't tell the whole world to read that. He told you, the Bride, "You stay in the Word because the revealed Word is your Mate, and you can't know It except you stay in It day and night. If you abide in Me and My Word... you could ask what you will." Because why? Whenever you talk about Him or you read, He draws near. Like the men on the road to Emmaus talking about Him, He drew near. So that Spirit of wisdom and revelation in the knowledge of Jesus Christ comes. He is following the Word. He doesn't give the Word and doesn't follow the Word.

Watch the first time the Son of man came; Elijah came and introduced the Son of man. The Son of man opened up a lot of things that nobody knew since before the foundation of the world. Then the Son of man went. Then they were still like fish out of the water but He promised that the Spirit was going to follow This – "While you are with me, you only have the outside teacher; but I'm going to make a way for the Inside Teacher to come. When the Inside Teacher comes, Things that you have forgotten He will bring It back to your remembrance," because He planned your life specifically. He leads you. He guides you. Nothing is going wrong in your life.

Now you may see a lot of things and you may see a lot of people causing things, but it depends on how you relate to it. Do you understand? Sometimes you are there in a situation; you don't know if to turn right, or to turn left, or what to do. Sometimes you could get frustrated with people but then you have to see, "No, God planned my life before I came here. Everything was planned before I came here. I am merely acting this thing out. God is holding back understanding from me. That is why I seek Him: 'What does this mean, Lord? What does this mean? What should I do about this?'"

You don't feel justified just because you make a decision, or two or three people... And this is where people have a lot of advisers to people. People like to advise people half of the time because they want to be an adviser, but they aren't qualified to be an adviser. When you want to start to direct another life that you didn't bring forth in the earth, and you are not really responsible for, you have to be careful what you are stepping into. When you are trying to take your life and your experience and make it a template for everybody else, you better be careful. Unless you are designed for a certain job and He made you up and designed you for people He sent you to, that is a different thing.

That is why this is a calling and abiding in your calling. And that is why people put the Word in the wrong channel though it is the Word they are saying but the channel is wrong. It brings death too. We are talking about a relationship here.

Now a lot of people do not want to take the pains to come to know God. But if God used to talk on the telephone, which He does, but not the kind you buy from Digicel and Bmobile; [Local mobile service providers -Ed.] God has His own Royal Telephone and God has His own Internet. You know that.

Remember, Satan only has so much bandwidth. The prince of the power of the air, he only got a little bandwidth, and he got it from God; because there are people who like to know through that kind of channel, and they don't try to get in God's Channel, and let God talk to them about Things.

Sometimes when they explain things to me technological-wise, that is so complicated for my little 'bird brain'; but yet when I go in the Word, that is like It is designed to fit this eagle-bird brain. Do you understand what I am saying? Why? Because I want to know Him. There is something about wanting to know Him, to learn of Him. He said, "Learn of Me; I am

meek and lowly in heart. My yoke is easy and My burden is light.”

You want to learn of Him. You want to see Him unveiled. He must be personally unveiled to each one of us. Then we’ll understand – Why did He give us this? Why did He give us baptism? Why did He give us communion? Why did He give us feet-washing? I know we do it but what did He give us this for? Is it just to do it and then hope, “Well, I did it”? What’s supposed to follow this?

We don’t want to get conformed to rituals. We want the fellowship in this because if He gave us this. He didn’t give the Muslims this. All the denominations don’t do this the way the Bible says to do this. That means (to them), how He gave it, it is just a ritual. It’s not like... important. There are more important things to them. But this has to do with your redemption, your relationship, if you are part of His Church, His purpose and intention, what He is trying to do in His Church, which is to bring His Church into His Own Image and likeness, that “Because I live, you will live also. The works I do, you will do also,” and that the Holy Ghost in the Church will continue the very same work.

Now, He understood the work when He came. He knew He had to die. He knew where He had to die. He knew what time He had to die. He understood the purpose and the meaning of His death and what His death would achieve. Do you understand that?

In other words, when Boaz stood up by the gate, He just couldn’t say, “I am taking Ruth. Such and such and such, and here is some money for Naomi’s land.” He knew he had to get witnesses. He knew they had to bring out the deeds. He had to know that the nearer kinsman first had to be presented the option. He had to know, “I have to purchase and clear all that debt to walk away here that this doesn’t come back and go back into problems.”

He knew the judges who were holding those deeds had to work out the mortgage and how much tax and how much money needs to be paid and everything; and how much has to be calculated because they dammed a river, they cut down some trees to do something else on the land. He had to make sure what he was bringing back.

He knew that he had to marry this girl to keep the name and he said all of that. He said, "I am going to the gate." He waits. He said, "Ho! Such a one turn aside." He called the judges. He presented the case. Everything was going on because he understood. Even when she told him, "Spread your skirt," he said, "There is a man nearer than me, and much as I love you and want to do this for you, I still have to let him have the first chance according to the law."

That's how we serve God. That is why in Israel, a man has to be able to declare his pedigree. You don't just say, "I am an Israelite. I am an Israelite." No. You have to know where you are camping [and] why am I camping here. All of these things kept you in remembrance of the blessing on that tribe that came down through the ancestors, the covenant that God made with them; because when you stand, you know the responsibility of the firstborn: he has to be taught, and know.

If Isaac was a little careless with what God said about the covenant, or Jacob was uncertain about the boundary of the inheritance and these things, and just said, "Ah, that isn't important, I have enough for myself here already." Esau wasn't looking. When he went to marry, he went straight and married into the Hittites. Do you understand? When he saw it displeased his father, he went now and married into Ishmael.

You can see that when you reject the birthright you are blind, and you will keep making more and more mistakes in your life. And that is why where you leave God, you have to go back and find God. You don't just

come along and say.... No, no. There is a way to serve God. Serving God is not coming to church. Coming to church is church attendance; serving God is serving God. They are two different things.

People try to get power and bypass this kind of way. This is the way that empties you out to receive power. This is the way to help you meet God's requirements so you could have confidence that power is coming behind. Do you understand?

Now this is the way people find hard. This is the way they find rough and hard. No. This is the thing. It shows how—when you have a child's mind ... Look where God—it pleased God to bruise Jesus and put Him to grief. What did Jesus do?

They used to grind the corn into powder and put it in the oven. We are coming to take this. This is broken bread. This is not bread with pumpkin seed and flax and all the different things and raisins. No, no, no. You see, sometimes when you are in a church and you have to deal with children with a child's mind, it is something else, you know. You are trying to lead the church into deeper thoughts and higher objectives. To do what? Discover faith, discover your position, meet the requirements, walk with confidence with God.

Sometimes I sit down and listen to somebody's concept of how that comes. It's a kind of, "God loves us. It's grace. Hallelujah!" So where are forty-two years of suffering? He cried, begged, and pleaded day and night. What is this? "Sure, we understand." Do you understand? Christianity is not shallowness. The deepest thing there is Christianity: Christ is not satisfied until He could live inside of us.

Know you not that you are the temple of God? You were created to be God's dwelling place. Until you realize you are a temple, and you heard me preach it to you young people many times: you are a temple. Half of the time you have the dress on tight because you want to show your butt. You have it on tight, here low,

you want to show the cleavage. You are not conscious yet that you are a temple. You could sing, you could dance, you could do all of that, but until you start to think that you are a *temple*, the habitation for the Spirit of God, you haven't started to relate to It yet.

You see, this is why the mind could be on very shallow things and yet you are behaving like you are deep by chronological years you spent in the Message and how many books you read, because you think the Message is a knowledge of certain facts: Serpent Seed, water baptism, Godhead, God sent a prophet, how the woman must dress, the Rapture; you think it's a series of Truths. No. The Message is Jesus Christ, the Eternal God. Christ is the Mystery of God revealed. God has a threefold purpose, a threefold Secret, an achievement that He is working for and all the lives and acts of believers are expressing this; how He is coming. And we are in the climax Age and God has a people like He never had before – a super Race, a super Church in this Hour!

Unless people don't come to the depth of that kind of conviction, and look that square in the face and say, "That is what I want to live for; this is what—" But you see, the thing is, if you were not looking for something more than a church, you will be satisfied with a church.

The Bible has many examples like that. Abraham got Ishmael, whoo! And he got: "Whoo! Praise the Lord!" Do you know why? He was thinking, he's testifying God will give him children, and people started on his case: "So where is the child? Where is the great nation?" So when he got Ishmael now, he was living in a life where he was trying to impress people, because now when he started to say that, God came and told him, "That is not the son, you know. That is just a wild man you got there." It was hard to put away that.

And you find how people come into things. Sometimes that is not your husband; that is not your wife but you want it because somebody told you, "You're

going too long and you have no boyfriend,” or “You’re going too long and you have no girlfriend,” or “You are going too...” So, you have to get something and you get your wild man and your wild woman – your Ishmael and your Ishmaella and then you’re begging God, “Oh, that Ishmaella or Ishmael might live.”

Do you know what happened? Your Sarai(s), those voices of unbelief, those intellectual voices that like to exalt themselves above the knowledge of God got around and became advisers and say, “Hear how it is going to happen.” Just like when Eve came to Adam, and God said, “Because you hearkened to the voice of your wife, take this.”

I don’t want to live in an unreal world, I want to live in the real world. This Message is the baptism of the Holy Ghost and Fire. This came to burn out every devil, all politics. This came to burn out every corruption in the atmosphere. This doesn’t stop burning until you stand back glorified.

I am not looking for anything less. I am not looking for a good life. I am not looking for a pat on the back. I am not looking to a nice, social life. I am looking for a promise clearly defined, clearly identified. We are in the climax Age. We know what it’s going to be and we are convinced that God keeps His Word.

That is why Elijah could come and shoot the arrows of the Lord’s deliverance. He got partial deliverance...three years deliverance. You see that is what happens when people come in the prayer line. They come and they shoot three arrows. They go back and live three years and backslide again; lose the victory. They just want something in part to remove all evidence like, “I am not going too good; I am not having the victory. Like the enemy is running all over my land. So, I want to kind of shake this off to kind of look good because other people are having the victory and I want a victory too.” It doesn’t work like that.

Relationships take you out of these things. People without a relationship with God are those who get caught in this; because they are watching this one, they are watching this. It isn't really revealed down in here yet. [Bro. Vin indicates the heart. -Ed.] And when it is revealed down in there, and your conviction gets deep, you drive a stake down between you and God and say, "God, from this day Lord, I am your prisoner. Lord, help me. But you know my heart right now and if my conviction isn't deep and I am saying this and I have a halfway concept of what 'deep' is, Lord, give me the next half that I don't have, Lord. Drive it down because I want to walk away here changed. I don't want to come back to this place over and over to fix anything." You have to get to that place.

My thought was "**REMEMBERING THE PASSOVER IN THE FEAST OF TABERNACLES**". Remembering the Passover because we have come to keep this Passover tonight. But the Passover is the foundation for the Feast of Tabernacles; that is where the work was done. When He was dying there, that was looking forward to you being back in Eden. That is the foundation and we have to come back to that every time.

And here we are in the midst of the Feast of Tabernacles. The Lord has descended from Heaven with a Shout. Seven Thunders uttered Their Voices. We see how revelation is giving us faith to be changed, that we will be changed at the Last Trump. But though the Lord has descended, yet, we are still taking this, looking back at the Passover because we are coming to the place where all things are under our feet, and this oneness is reestablished; no longer twain, One! This must be settled in your heart.

My little subject is "**Understanding The Value Of The Sacrificial Work Which The Lamb Of God Accomplished For Us**". When you come to this table and you are taking these elements, this represents a work. There isn't a bowl of water here to remind you of



your baptism because your baptism is really a revelation of this. Because you see the body was broken and the blood was shed, and the blood was shed for the remission of your sins, you were baptized for the remission of sins. So, we don't need a bowl of water there.

You became His purchased possession. He owns you. He sent back the Holy Spirit in your life because the blood was shed to make a way for the Holy Ghost. The Holy Spirit is the Life of that blood. Animal life couldn't come back because that is a lower life. But His Life, God's Own Life, the Life of God came back on you. The Token comes back on you (the Life of God) to claim you.

After you heard the Word of Truth, the Gospel of your salvation, you were sealed with the Holy Spirit of promise. What? Until the day of your redemption. And your redemption is what? The change of the body, the dwelling places; the dwelling places.

So, Passover is the foundation for the Feast of Tabernacles. Pentecost is the earnest of the Feast of Tabernacles, and the Feast of Tabernacles and the Feast of Passover come back together. That's why at the end of the Seventh Age, the Lamb stepped forth again, a Lamb as it had been slain that took the Book, and they began to worship the Lamb, and they began to sing the redemption song! Do you understand? Because in the Feast of Trumpets, in the first fold, the Book is opened. The High Priest reappeared on the Day of Atonement. We've seen all of this in this Day.

And the Prophet, in 1965, the last thing he had was communion before he went; still having that. The King's Sword in his hand, the Angels came, the Seals opened, the ministry finished, the Word delivered, the Message given. And here, we, in our stage, coming up these steps as a church, as a believing people in this region that God has called out, a people who identified themselves with the Truth to walk in this Light,

understanding that God in the earth is moving a people. God has His servants in different regions.

You see, when you look at the stars, you only see stars. Astronomers see constellations and signs. When you look at the earth, you just see a big landmass. Geologists see tectonic plates, and continental divide, and all kinds of different things. Do you understand? So, this is how this is.

When God looks in the earth, God knows He has men in different parts of the world. Just like when Israel camped, the church on earth represented God in Heaven, God knew that man there in the east is the prince in the east. That man in the west is the prince in the west. That man is the man anointed here. When My Church moves, they move this way, reflecting something in Heaven.

That is why He said the Light came to a predestinated man in a designated area. And so, the Light moved from one place to a next place, coming from east to west and you could follow men, and you could follow history, and the Mystery of the Church from Ephesus to Laodicea. It came chronologically, historically, geographically, Scripturally: it came in a Divine order. And even in the last days when the judgment and things come on the west coast, and the crack in the earth goes all the way back, going back east. And when he comes with *What Is The Attraction On The Mountain*, [1965-0725E -Ed.] he tied one earthquake with the next earthquake on the other side to bring in the Millennium.

So, you see, when man looks with the eye, they don't see anything. But in the earth—and that is the people who God has that for, will know these things. The other people will hear and believe or take it with a pinch of salt or two pinches of salt because some people have to know, you have to follow. “You have to show them how to qualify.” You can't qualify. You will get old trying to qualify and it wouldn't come to you because the Word doesn't come to you. No, that is right.

Now, God has a way. Now, when God's Church starts to understand God's way and lines up with God's way, God's power moves. But you see, when God's Church thinks, well, they could pull down the power and they could pull down the power, he said, "No." He said, "Get the mechanics in order and the Dynamics will come down." He said, "Even in the upper room they had to get this man in position (Matthias) to make the twelve, then comes the Holy Ghost."

You see, the Bible has an order. God always moves in an order, a Scriptural order. And when you know you are moving in God's order, in God's season, in God's time, in God's continuity, you don't have to try to manufacture faith or have a boost in your senses. You can't help but see God, where you are standing. You are seeing God everywhere. You are moving under an Intelligence.

You see, to some people invisible union is a message Bro. Branham preached in 1965. To some other people, they know that union and that Headship, and the Bride has the mind of Christ and She knows what He wants done with the Word because the Intelligence came in.

He opened the Secret (the Rock beneath the rock), and the Light shone that Light had never shone upon, that we might see Jesus and His program. And when She sees the program, She knows what She has to fulfill. That's Her assignment. She is anointed and commissioned to carry out that Word because Revelation 10:8-11 is part of that assignment. That's that reality!

You hear how I'm explaining Revelation 10:8-11? I am not talking about that Scripture and we get two quotes that are the Bride. No, no. We've passed that Age. Adventists are trying to explain to you Malachi 4:5 and Ellen G. White said Elijah is going to come one day. We say, "Too late brother, it's come and gone!" You understand? That's right. That's right.

In this day, we were—a Prophet came and preached *Junction Time, Who Do You Say This Is?* [1964-1227 -Ed.], *A Greater Than Solomon is Here, The Mighty God Unveiled* [1964-0629 -Ed.], *Christ Being Revealed In His Own Word* [1965-0833M Christ Is Revealed In His Own Word -Ed.], *It Is The Rising Of The Sun* [1965-0418M -Ed.]. To some people, they didn't understand; to others, they were made to understand that Language.

Then the Message started to vibrate and there was a glory which started to move in the Message when the right pieces started to go in the right place. But it had to be the intelligence of God to put it together because it comes in pieces of a jigsaw puzzle; twelve hundred pieces in the box. This is what God has done, friends. These are the things that God has done.

We say this in a way to say, look what you are a part of; recognize, understand. Don't look at It, understand It and take your place in It because there is no real life outside of That. You get what I am saying? Anybody who is of God has to start to line up with That; there's no individual outside of that.

You say what do you mean? When it came from the Pentecostal Age to a one-man move, you want to be in God's plan? You have to see Malachi 4:5. You have to start to line yourself with that. You have to move with that. When that turned to a many-membered Body, it comes like you didn't accept what Peter and they testified at Pentecost. You say, "I don't think that has come yet." Then you are getting trouble when Paul said he met a Light on the road to Damascus. "He who had persecuted the church met a Light? God will come to him?"

You understand what I am saying? But when you miss the testimonies of men who God's Presence, Power, and Word were being identified with, you are missing the reality of God. That is why Apollos and all of them are in the Message too but struggling. They only have an emptying out message. And from the time they met

some of Paul's disciples and started to talk to them, and Paul met them and started to open the Word to them, down came the Holy Ghost and they crossed over from Kadesh-Barnea into the Land. Hallelujah! Why? Because when the power of that church rises, it would pull these brethren here. Then what? Then they become co-workers with them. That happened by experience and that happened by experience in the Alpha, same way. See? It is not a plaything. It is not a plaything at all.

That is why Bro. Robert, when God had him to testify there the other night, he was talking on another step. For him to talk how he talked, God had to put him on that step, because, let me tell you, he really said what was unsaid. That is right. He saw behind all the different things. God in 2005 opened a Seal and unfolded a Mystery concerning a people in a land.

When you find the Genesis of where God started something, everything that is coming out was in the seed when it started. Somebody would like the branch, like a leaf, like this. "I like that leaf. I like this piece of the bark." They are not talking the thing. They don't understand what is going on and I'm not against them for that. You're not putting anybody down because when you're a child you think as a child. But it just shows the thinking is on levels.

You give a girl, eighteen years, some crayons and a little, coloring book for her birthday. She will steups [suck one's teeth -Ed.] and throw that thing aside. It shows you misunderstand where she is at and what you are trying to give her, her thinking is not there. Your gift came fifteen years late. You understand? When she is three and four give her that. What would an eighteen-year-old do with a coloring book? She wants an iPhone. She wants an iPad or a laptop or something. You understand what I am saying?

He said, "When I was a child I thought as a child but when I became a man, I put away childish things,"

because, you see, your power is in your concept. Luther only had a Justification concept. That's why he had to go with a horse and buggy. When the concept evolved into a motor car concept, the Methodists moved a little faster. When the Pentecostal's concept expanded beyond the Methodist's concept... but when the intelligence of God came down in a prophet, God and man were walking together again in this Hour. It reproduced Jesus Christ among human beings. Isn't that so? That's what it was. That's what it was.

That is why every blessing lays in the Atonement. You don't watch blessings moving and get taken up with blessings. You think of the Atonement. The blessing is in the Atonement. God is giving out what is in the Atonement. The Atonement accomplished something. The opening of the Seven Seals accomplished something.

When you know something was accomplished, then you could expect for God to do certain things. You wouldn't be watching yourself and wondering and, "Maybe I don't feel so today and I am looking for four or five more people to say it, then I will get some faith." No, no, no. That is not real faith. Real faith finds the Word and ties to the Absolute. Faith doesn't depend on what a few other people are doing. Faith is revelation.

Who Abraham could have depended on when he was leaving Ur of the Chaldees and coming out by faith? When God told Peter "Walk out of that boat. Step out. It is I, be not afraid"; and eleven held on there, afraid to move. Who was doing that? This is how God is. But you see, when you have church-faith and Word-faith that is a different thing. Church-faith is like, "I didn't feel the power, so maybe there is no power." See?

Word-faith is, "It is impossible for Him to lie. If His Word declares it and the Holy Spirit is revealing that to me, why is He revealing it to me?

And you say, "Well, that is not a revelation."

Well then, why don't you have a census? There are seven billion people, let me see how many people really understand what is going on right now? You know what would come out of that seven billion? Less than one in a million. You are coming down to less than one in a million. And then you'll realize you undervalued it because it's you alone seeing something (no), and you alone are afraid to act? No, it doesn't come like that, friends. And that's why this, relating to what God—if we understand this.

We've come to the table tonight. This is not my table. If this is my table, I would think, "This brother likes mauby. Some of the saints like, you know, this LLB. [A local soda beverage. -Ed.] Somebody else here likes fresh juice. Somebody else likes something else. Somebody wants some ham and cheese." We could put a lot of different things on the table but this is not my table. I am not the host here. This is His table and He doesn't appoint a time for the table, set the table with the things He has on it, and doesn't show up; because what kind of host would that be? That's why we call it the Lord's Supper, the Lord's table. This is the Lord's communion. He is the host. We are the guests.

And if he sets that on the table that is the basis for the fellowship, because the table speaks of fellowship, and look what is on the table. So, if I don't enter into the revelation of what is on the table, I won't understand the nature of the fellowship.

And if you could see things in your life that you lack, that you have need of; "I need faith. I need to overcome certain habits. I need to overcome certain things that I've struggled with for years. I feel if I get more of the Holy Ghost I would be a better person." There is no way you could see what is on that table and then still wonder. You will see where everything is provided for in that symbol. You catch what I am saying?

This is Calvary right here. This is Calvary right here. The Serpent's head is crushed when you are looking at

that. Boaz is paying the price when you are looking at that here. The Rock is smitten before the elders of Israel when you are looking at that there. The Ark is in the midst of Jordan when you are watching that right there. The Brass Serpent is lifted up when you look at that right there.

If you don't look at that you come and you kind of eat and you go back and you sit down and you have no worship and you have no praise; then you find you get more joy in a restaurant when they pass the menu by you and you could choose what you want and you say, "Well, tonight I am looking for something special. Bring some Eva. I want it red, sparkling Eva. [A non-alcoholic drink. -Ed.] I want walnut shrimp. I want this here. I'm having a gastronomical jubilee tonight. This one is paying, so I don't have to worry. He said, 'Call for what you want.'" You understand? And you would get happier at another table.

The greatest joy in life as a human being on the face of the earth, while you're still alive, is to be around a table like this, that the Lord says this must be in the Church, and this people must gather around this table, and He will fellowship with them around this table. As a minister, I would be delinquent if I don't preach to you the value of this and the understanding of what He has accomplished for us in this Feast, and why we could remember this Feast in a time like this. That's right.

And I want to show you the meaning and the symbol of how we ought to be knitted together and fused together, because He said, "You are one Bread. You are one Body." We are one Bread. That Bread is made up of many grains of wheat. The Wheat is the children of the Kingdom.

If you are not a tare, you are wheat: wheat, wheat, wheat, wheat, wheat, wheat, wheat, wheat. And then He sends down Oil, the Holy Spirit; then, by one drop of Oil on that wheat is baptizing the Body. A drop of Oil is baptizing the Body so all of them become part



of one Body, one Bread. When they go through the Fire, all of them go through the Fire together. When one Wheat feels the Fire, all the Wheat feels the same Fire.

Then, who made us Wheat, to begin with? Who made us Wheat and not tares, to begin with? If we are a bunch of tares sitting down around this table, the table won't mean anything to us. But if we are Wheat, that bread is made with wheat, ground into powder, without leaven so we could have confidence that this sinless, spotless, virtuous Lamb is who died for us. That's why He was risen.

He was delivered for our offences and raised for our justification. So, that means I could have perfect peace because my Sacrifice was accepted. If there is a fault in my Sacrifice, the basis for my peace is destroyed because my peace is not based on how I feel. My peace is based on that fact He is risen. He is risen for our justification therefore being justified we have peace. And that Holy Spirit, that resurrection makes a way for the Holy Spirit to come. If He didn't rise, no Holy Ghost could come because the Sacrifice was not accepted; and that Holy Ghost coming is the God of peace now, coming in, inside of you and He can bruise Satan under your feet because greater is He that is in you than he that is in the world. That is in that table there! That is on that table.

So when I take this little piece of bread, I put it in my mouth, my thoughts must have revelation of the table, Who instituted the table, Who ordained what would be on the table, what does the table speak of, what is the basis for my fellowship with God, why is it called Communion, which means 'Fellowship', which is what was lost in the Garden of Eden, which is if I could have the Mystery of God being revealed to me that means God is communicating, because out of communion, you get communication.

God is communicating His thoughts to me; a channel of communication that comes by inspiration. That

same Holy Ghost that came out of that body when it was broken and comes back in the Church, the Mystical Body, That is what quickens you to the Word. That is what gives you revelation because the Holy Ghost is the Divine Revealer of the Word.

How could the Holy Ghost come to you? Why? If you are not identified there and you see no need to be identified there, what are you claiming? Could you go back to Eden without living by every Word? And if you have the Holy Ghost in you, could you deny what the Holy Ghost's thought was when the Holy Ghost instituted this? And if we are just taking this as a ritual and don't look among us as the Body and see if the results of this fellowshiping with God is not being expressed now in the members; that we are not joined together; we are not fused together, we don't feel for each other; then it means to say this is a ritual for us.

If we are taking this in the church, we must be looking at each other, otherwise, we'd be thinking it very shallow and you are trying to relate to this as an individual, and no, the bread is not made up of one grain of wheat. On that table is a Body. The bread is the Body. That's why our knowledge is growing.

The reason He gave us a new heart, it's a heart like His, and gave us a new spirit and gave us His Holy Spirit, what is He doing? Making us like Him. We become the continuation of the New Creation because any man in Christ becomes a New Creation. We become a race of which He is the First Born. So this is not just something we do in the church. This is a great pillar, a great foundation of our faith, of our Christian faith.

When we come here on a night like this, we pledge our brotherly kindness, our brotherly love, our unity, our commitment. When we come on a night like this, every division, every bad thought about a brother and a sister, and, "I can't get along." We slay that thing because that is killed, right here: *by this love all men shall know you are my disciples.*

That's why they have unleavened bread because we are purging out that leaven of malice and false doctrine and private interpretation and scorn and speculation from the Body. We purge it out that it could be an unleavened Bread. Third Exodus Assembly could become an unleavened Bread, because the promise is there is to be a sin-free Church, a Church without spot, a Church without wrinkle, where the days of Ananias and Sapphira will come back among the people. That's this kind of Church.

So if we are looking at Feast of Tabernacles and we are not looking for all that leaven to go, then we are trying to jump—we are pole-vaulting over things we have to come through and overcome.

When we look at this, we realize in Gethsemane where He said, "Shall I not drink the cup that is prepared for me? What shall I say? Father, save me from this hour?" We see the kind of conviction of purpose and determination and commitment: "Unto this end was I born. For this cause came I into the world..." to finish what He had to do. When we come to a table like this, could we stand up and not have similar convictions, when He says we are going to be a Body without leaven; you are going to be a sin-free church, and you know it could start with you?

When you do that, you stand in defiance against that table and don't realize that's the Lord's table; and what if He cuts off His communion with you? Remember, He cuts your light bill. Remember when the Prophet went to pray, it was a black sheet all the time? Remember when he told the lie too, no prayer was being answered? See? To some people, God doesn't cut their lights, you know. They could lie. They could cheat. They could get vexed. They could say what they want. As far as they are concerned, "I am a son of God! I am a daughter of God!" No. You could be a Serpent Seed if you stay there. Do you know why? Because every son and daughter that comes to God gets chastisement. If you

are without chastisement, you are a bastard. You are an illegitimate child. He that doesn't have the Spirit of Christ is none of His. And if you have the Spirit of Christ, you can't behave like that because the Spirit convicts you, reproves you on the inside.

So, what a privilege that when we have a table and we could come as often as we come together. This alone keep us clean. This keeps us clean. This keeps us in remembrance. This keeps the vision getting more real.

First, it starts off black and white because you have a little intellectual conception: It is just bread and wine on that table; it is a ritual. Then it starts to get technicolor. Then it starts to be High-definition. Then it starts to come like Blu-ray. It gets so vivid before you that everything gets magnified because now you are standing in that Light like Danny Henry. Is Danny Henry the man's name? Daniel Currie. Then you are in the Light. Every little thing starts to get magnified in your life. You want to please God. You want to please Jesus. You want to love Jesus and Jesus is saying, "Yes, I know you want to love Me but I'd rather you love your children because, if you can't love those who you are seeing and you are not seeing Me, and you want to play you are loving Me, something is wrong, because I love them. Who you're trying to cut off, I love them. And if I'm in you, I will love them. If I'm in you I will love them, because I don't hate them. They are Mine."

You see, some people say Jesus doesn't talk but let me tell you, if He is inside of you He will tell you these things I am saying here. If He is inside of you, He will tell you these same Things. You might not hear an audible voice, but that still, small Voice, that Spirit that convicts, that Spirit that gets grieved and flies off; and then you realize you are trying to do things but just in the flesh. It is in the energy of the flesh. It isn't working. It isn't ringing right. It isn't sounding right. But the Holy Ghost has to come back to put it back in tune, put it back in harmony.

This is a talk, right? It's a little talk. See, the talk is to get you deeper with God. It's these kinds of talks that make you come to real, true self-evaluation. See, somebody comes and tells you, you are an eagle, you are an eagle, and you are an eagle! And then you are feeding on worms? Eagles don't feed on worms, man; get next to yourself. Eagles fly where the meat is. Eagles hunt their food.

It comes like you are seeing a dove eating a dead carcass and he says, "I am a dove but I'm just hungry; down on the inside I'm dove." You know that is not a dove. You know when a strong wind comes, it will blow every feather out of that. You'll see a crow right there. Watch what you are eating. Watch what you are feeding on. Watch what fruit is on your tree. The tree is known by the fruit.

Don't play psychology with yourself and don't bluff yourself. Be honest with yourself. Be truthful from the inward parts; you are going to find power. You are going to walk into power, because, let me give you a quote: "All the power is here right now, you need faith to charge it." [1963-0825E Perfect Faith para.56 -Ed.] If the Holy Ghost is here, all the Holy Ghost is here. The Evening Message didn't loose part of the Holy Ghost. The Evening Message loosed the Holy Ghost. If the angel of God is here, the fullness of God is here. He encampeth round about them. You don't have to play 'Power to come'. There is no 'Power to come'; it is we to come up into the Power. It is we to come up into the Power! It is we to lay aside to come up into the Power!

When the Holy Ghost came at Pentecost, it didn't have more coming, and more coming, and more coming. No, no, no, no. That same Spirit Who had come was baptizing afresh, over and over many but It wasn't coming. Thirty years and they... and Apollos and they didn't know and from the time they understood It had opened, they slipped into It and they had It. If they had gotten That five minutes after Pentecost, they would

have had It. So, don't be a free thinker. Don't let thoughts pass through your mind and you make up your own little private concept. Go to the Bible. Go to the Pattern. Go to the Pattern! Go to the order of the Scripture, then you have a resting place for faith. Otherwise, you walk in the sinking sands of man's theology.

We are talking about a Person. The Holy Ghost is a Person, not some wind blowing around the place. You can't have the person's toe here or the person's hand here but the person is not here. You think it was God's hand that was unveiled? God Himself was unveiled. Start to believe the Word and the reality. Start to line up your thoughts.

You see, the thing is, don't just be here in the building. Line up your thoughts, surrender your heart, pray, God would enlighten your understanding. Pray according to the Scripture. This is the Hour when all prayers are being fulfilled. The Evening Sacrifice—there's no more sacrifice to offer up for Gentiles. The Evening Sacrifice has been offered up. The Evening Time revealing of the Son of Man has taken place. The Seven Seals have been opened. The Holy Ghost is here! It did everything It did in the Bible and greater than what He did in the Bible, in this Day.

Then, you know what that does? Hear what that does. That Holy Ghost It is here. You realize this Holy Ghost has come among us. Jesus Christ comes in the building, comes among the people, goes with them, brings them in (that's right), moving them in the channel, opening the Word so It could be a Lamp to their feet and a Light unto their pathway. It could move them step by step in the order of God's prophesied promises for this Day, which God spoke for this Hour and is working to bring to pass.

He could have put it in Luther's Age but He didn't put it there. He put it here because it is to vindicate this Day. It is to vindicate Harvest Time. It is to vindicate

the race, the restoration of the Bride Tree, so the same kind of Fruit, same kind of Doctrine, everything that He had, would be here again. It is to vindicate something.

God isn't just doing things. God has a program. God has a plan. God is working with objectives. That is what identifies the Day, identifies the people. God is identified by His own characteristics. The identified Christ of all Ages is now identified in Bride form, in the Bride Age, in the Bride coming; Bride group. Amen! The Spirit and the Bride are saying the same thing. That isn't psychology, that's reality. That's a testimony of Jesus, the spirit of prophecy. Prophecy again Son of Man! Hallelujah!

We are not just going along friends. These Things were preached in the '80s; more real tonight than they have ever been, because we are not some little novices now. But yet, as a young boy, you hear how the Spirit said that quite back there because It wasn't a man, It was the Holy Spirit. Jeremiah said, "His words are shut up in my bones like fire." That Word is the Logos. That's the lick of Fire.

As the brother says, "Lake of fire." No, lick means *tongue of Fire*. The brother said, "Lord! Let Your lake of fire come." I said, "Oh God, we are in hell, boy." [Bro. Vin chuckles. -Ed.] Lick of Fire, tongue of Fire; see, like licking, blazing [Bro. Vin makes a whooshing sound. -Ed.], lick of Fire. So, sometimes they never read it but they heard it and it sounds nice, so they say, "Lake of fire." You hear them pray that many times in the church here, and I just laugh. I say, "God, they are calling for hell." [Bro. Vin chuckles. -Ed.] Death and Hell are cast into the lake of fire. But the lick of Fire is that Anointing, that Unction, that Holy Spirit that is coming down into your life. Amen. Praise Him.

Turn with me to John 6. I want to move on quickly. I read back in Genesis to show you how death came and how man tried to eat from the Tree. Man stretched forth his hand to go and take and eat because he wanted to

eat out of season. He wanted to eat in a fallen condition and the Tree was sealed up, so he couldn't come to partake from the Tree. But God had an appointed time for that partaking.

Job said, "A man that is born of a woman is of few days and full of trouble." [Job 14:1 -Ed.] David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." [Psalm 51:5 -Ed.] And Eve was called the mother of all living. [Genesis 3:20 -Ed.] She conceived two children and became the mother of all living. You see, but she had two vines in her womb: she had the Serpent's seed and Adam's seed. Adam went and partook and ate from the tree too because what she was telling him is what she got from the tree; because Satan was in that Serpent talking to her, blinding her. The God of this Age blinded her; blinded her mind.

Paul said, "As the Serpent beguiled Eve..." [2<sup>nd</sup> Corinthians 11:3 -Ed.] the woman being in the transgression. The woman was deceived and being in *the* transgression. And Adam went and took from a deceived woman in the transgression who was beguiled and came with a false doctrine. He willfully turned It [the Word -Ed.] down; she didn't deceive him because the Bible says, "Adam was not deceived." [1<sup>st</sup> Timothy 2:14 -Ed.] See? He stepped down. He bypassed the theophany by choice. We bypassed the theophany by birth. That confused many people on *Who Is This Melchisedec* [1965-0221E para.68 -Ed.] Bro. Branham said, "Adam, like us..." and they got confused. See? He bypassed it by choice; we bypassed it by birth. He knew he was throwing everything into death but that exactly was God's plan. That's the way God planned it because he was incomplete without her.

In the zodiac in heaven had already shown Virgo, the woman with the seed; Aries, the Lamb; Libra, the scales (they are being weighed); Aquarius, the water being poured out. They were already shown when God created the heavens, long before man fell on the earth.



It was God's prophetic Word allotted for a time and season coming to pass.

The Serpent was necessary to the plan of God. God could have dealt Himself out by not making the Serpent. If He made the Serpent that he couldn't talk and made the Serpent as a reptile to begin with, there would be no fall; even she in that condition. You know why? Because the chimpanzee's seed cannot mix. And if God didn't make her a byproduct, she couldn't be tested and tempted and fall. She would have been like Adam, the Spoken Word creation that couldn't fall. So God planned this.

You see, these are the Mysteries of God hidden in the Book. This is why the Seventh Angel had to come and when you go into the Word—that is why people can't see Serpent Seed and think she ate an apple off a tree, or a grapefruit, or a shaddock, or a pear, you could realize how they are just like Cain. They can't get revelation; like the Holy Ghost is not dealing with those people because the Holy Ghost has it in the Word, but you—"Father, I thank You, You hid It from those wise Serpents like Cain and they, and revealed It to me." That is why Abel caught that Mystery and came with a slain lamb and Cain came with fruits. You understand? He was watching Adam and Eve wearing lambskin and nothing could strike, and from the time Abel watched that sheepskin, he caught something already, because he was a shepherd and he saw the life of that sheep.

The Word of God, how God has It, It's a Love Letter. It's only for those. That's why when you want to read It, you ask God, "Lord, Jesus, may Your Spirit teach me. Teach me Your Word. You say we should know Your Word. You say Your Word is life. You say to know You is Life, Lord. You said the Spirit of Truth is going to come. You said we need the Spirit of wisdom and revelation. Lord, open It to me. You said, 'Search the Scriptures.'"

You see, if you ask Him... but people don't ask for that, you know. They ask for a job. They ask for a husband. They ask for a wife. They ask for a promotion. They ask for God to "take out" people who are harassing them. They ask for all kinds of things. And the thing that could take them back into glorification, they are not asking for that, the most precious thing; to live by the Word of God. Ask God for that because, hear the understanding with this: out of that Word came the whole Universe. The Word is not just some words on a paper. The worlds were framed by the Word of God. The Word of God is a Title Deed. Without the Word of God, you have no identification. You have no revelation of God's plan and God's purpose. Only the Word of God could teach you that. No other religious book could teach you that. The sealed Mystery – the Word revealed Jesus Christ. God, Himself is the Word.

It's a beautiful thing when you desire to know the Word. Because when you are desiring the Word, it is not like knowledge you're desiring. You are desiring to know Jesus, this God who is the Word, that you could be like Him; because any man claiming to know Christ apart from the Word is as barren of life as is a sterile eunuch. Christ is revealed in His own Word. The Word is what you judge the spirit by. Only by the Word, you know if you have the real Holy Spirit. That is why a lot of people claim they have the Holy Spirit and It doesn't teach them the Word when the Spirit is the Spirit of Truth; and Thy Word is Truth. And you shall know the Truth because the Spirit will teach you the Truth and the Truth shall make you free; and you stand fast in the liberty and don't be entangled in the yoke of bondage. That's that reality. That's that reality.

So watch. John 6 verse 32. We are coming to the communion. I just want to talk some of this with you to give you an idea of how man went to eat and ate from the wrong tree, brought death into the human race – a

false birth; tried to take life, the Tree of Life. It could not be given at that time. God had a plan. God's plan was unfolding. The fall was necessary to take place first. From the time the fall took place, what did God do? Gave the promise of the woman's Seed. Showing what? Redemption is in God's mind. Redemption is in God's mind.

But God had an appointed time for the coming of the Redeemer. In the fullness of time, God sent His Son made of a woman, made under the law that He might redeem them that were under the law, that they might receive the adoption of sons (see?) in the fullness of time. But from the time the fall took place the promise was given. So, God's thought was redemption. From the time He slew the Lamb, that gave the promise, a slain Lamb, the promise of redemption, the woman's Seed was coming. He is going to be what? A Kinsman Redeemer.

John 6,

*<sup>6</sup> Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven:*

Talking to the Jews, proud Jews; they used to preach in the synagogues, "No people like us! Our God, Jehovah, rained down angels' food. Our fathers and they ate angels' food." They're not watching the part where all of them died, you know. So, Jesus now, kind of balanced up the Scripture and killed that pride. He slew that pride. One day He told them, "You are of your father, the devil. You are not Abraham's seed!" See? He said,

*... Moses gave you not that bread from heaven:*

Because they thought it was Moses. Moses, Moses, Moses, yet Moses said, "The Lord will raise up a prophet like unto me." Now, here was the God-Prophet. Here was Jesus now and they couldn't recognize it, but they were looking back at a historical thing where none of them lived in that generation; and here was the living

Word here on earth saying, “Moses said, but I say” with greater vindication. And here these people, they couldn’t recognize their Day and their Message. He said,

*... Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven.*

*<sup>33</sup> For the bread of God is he which cometh down from heaven;*

When I am reading this, you think 1<sup>st</sup> Thessalonians 4 and Revelation 10, where it doesn’t have two Lords here. The Lord Himself has descended from Heaven and another Mighty Angel came down from Heaven. The Bread is who? He who has come down from Heaven. Because that same One who came down from Heaven is the same One standing here, that was revealing the Son of Man in His first Coming. This is revealing the Son of Man in His second Coming.

*...but my Father giveth you the true bread from heaven.*

*<sup>33</sup> For the bread of God is he which cometh down from heaven, and giveth life unto the world.*

But the world didn’t receive it. He said, “The world can’t receive Spirit. There is no place in it for them.” It is given to them. It was offered to them, but they turned It down. They loved the organization more than the Word. They rejected John and they rejected Him to hold on to their Sadducees and their Pharisees; just like they did today, hold on to their denomination but rejected the leadership of Eternal Life, the vindicated Word. Now watch. 2:36:30

*<sup>34</sup> Then said they unto him, Lord, evermore give us this bread.*

You know how He broke bread and multiplied it. They think He was talking about natural bread here.

*... give us this bread.*

35 *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger;*

*“He that cometh unto me shall never hunger. He that cometh unto me shall never hunger.”* We read Scripture but read It like a newspaper. If you read That, if you read That and you are saying in your heart while you are reading It, “But That is Jesus saying that; but, it is impossible for Him to lie; but He said, ‘Heaven and earth will pass away, but His Word can’t pass away’; and we are supposed to believe all the Word. You mean to say if I believe in Him I will never hunger? I will never thirst? I will be filled?”

Now, mind you, there is a hunger and a thirst in the body and there is a hunger and thirst in the soul. Not only the body thirsts; God made up the body that when it thirsts you know what it is thirsting for. When the body is hungry, He made up the body to know it is hungry. If God didn’t put an alarm in the body to tell you, you are hungry like how the man puts a dial on the dashboard in the car, “You need oil; your gas gauge, you need gas.” The car would shut down and you’d find yourself in a predicament.

Well, if the man knows to make the motor car like that, then God made a person, if they’re—they wouldn’t just dehydrate and die but He made you to thirst, so from the time you get thirsty, you take in some drink. You get hungry, you take in something to eat. Well, in the soul, He said, “Blessed are they who hunger and thirst (not after food), after righteousness, they shall be filled!” David said, “As the hart panteth after the water brooks, so thirsteth my soul for the living God.” [Psalm 42:1 -Ed.]

Now, you could be at church and you are hearing about God and God’s power, but then when you hear ‘God’, you are saying, “Yes, God was with Moses. Yes, God was with Abraham. Yes, God was with Ruth. Yes,

God was with Sarah.” And you are seeing, “Yes, God was with Bro Branham. So where is God now?” Are you stopping there? So when you realize now, “No. I am thirsting for the living God. If He is not here, then He is historical. But they didn’t say He is historical. They say He is I AM THAT I AM; not I was, or I will be. I AM THAT I AM. So if I’m thirsting for Him tonight, I could have Him.”

The woman at the well, she was following one relationship to the next, to the next, to the next, got her life so messed up, five different husbands, the one she has right now is not her husband. Hear Jesus, He said, “I know what you are thirsting for.” She thought He was talking about water so she started to talk about the well and the well. He said, “Woman, I will give you water that you will never thirst again.” That is not H<sub>2</sub>O He is talking about, you know; the Word, the Word, the living Word!

You think it’s only Jesus who said that? Revelation 22:17, and he that is athirst let him come. The Spirit and the Bride say come, because out of the City, out of the Throne, there is a River of the Water of Life, clear as crystal, hallelujah! She too, the final Voice, is saying, “He that is athirst, not for H<sub>2</sub>O, for this living Word! Brings the Holy Ghost in your soul, a well of Everlasting Life, a River in the City, flowing. And the water’s coming from the ankle to the knees, to the thighs; water to swim in, clear as crystal! Wherever It goes, It could heal! Hallelujah!

Oh! I forgot the convention is over. You don’t shout after conventions. I now remember that. Maybe you are in the old clothes tonight, just the normal clothes. I’m being a little sarcastic. I shouldn’t do that to you. That is not a wrong thing, that is to shake you to get your thoughts in the right place, because, this here is too real to be here and you sit down there, and you could reach out and touch God, and take a hold of God here in this service but you put it off for another day.

So maybe you didn't come tonight to really get a hold of God. Maybe you like it Sunday morning more than the evening.

*34 Then said they unto him, Lord, evermore give us this bread.*

*35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

*I am that bread of life.* What is He talking about? He is now saying, "I am that bread of life." He is talking about the Tree in the garden. You say, "Well, I don't think it is that He's saying there." What do you think He is saying there? What was He born for? Why did He come without sex? What was He going to die for, to take man back to the Garden, to give man life? Is there life promised outside of Christ? Was He the Son? Was He the Way, the Truth, and the Life that no man could come unto the Father...? Then what bread is He talking about? The Bread man tried to get hold of in the beginning and it wasn't time.

He gave them a substitute: Take a natural lamb. Take some bread with leaven and break it up; and so on. Take a sheep. Take a bullock. But when Elijah came at the end of the Old Testament, Elijah didn't give them any bullock and any sheep. Elijah gave them the real Lamb. Elijah introduced them. Who was that? The Word made flesh being revealed in the Son of Man. Hallelujah! He wasn't shadow; He was the Substance. He wasn't shadow; He was giving the Water. He is giving the Bread. He is giving the healing.

He was Jehovah-Jireh, Jehovah-Rapha, Jehovah-Tsidkenu. *"Go and sin no more. Thy sins are forgiven."* You stand justified! He was Jehovah-Shalom! He was Jehovah-Raha! *"He that followeth Me would not walk in darkness, but have the Light of Life."* He was the Good Shepherd – the Leader guiding the sheep! Amen. Jehovah-Tsidkenu, Jehovah-Nissi (hallelujah), He was

the greater than Moses, greater than Elijah, standing there! He was the fullness of the Godhead bodily! All that God was, was in Christ. He wasn't the second person of the trinity. No!

I caught something today. Bro. Branham said, "I couldn't understand when I saw those people. I could touch them but they were not flesh. I could hold them, in every form. I was hugging them. I was grabbing them." He said, "And one of these days I don't know how it is going to be, but the dust of the earth will come into that theophany. It will come up into it." It mesmerized him. He is trying to think, "but they are all like real here already. It is a body. I'm seeing their eyes. I'm seeing their eyelashes. I'm seeing their teeth, they are like pearls. I'm seeing their eyes like stars. Everything. How is this going to be?"

I started to think of what I preach. God took dust and made Adam's body but Jesus, that Spoken Word, that body existed before. You see, just like Adam's body existed as dust in the earth, that body existed. Whatever realm—let me say it, it existed as Word, if you want to say it. But the point I am making is, this 2013. Jesus was born Lord and Christ. *"Unto you is born this day in the city of David the Saviour, Who is Christ the Lord. And His Name shall be called Jesus; and this Jesus is made both Lord and Christ."* And this Jesus says, *"All power in Heaven and earth is given unto Me."*  
[Matthew 28:18 -Ed.]

See, people want to divide Him and say, "No He is a lesser person." I am talking about the Message now. Because, when they look at the creation they are seeing the creation right there but the Lamb was slain back There, in the thoughts of God; and God's thoughts are real. You were back there real, real. Go in the Church Age Book. His thoughts are real. They are Eternal. It's not simply like a man who has a blueprint.

A man has a blueprint and he draws it up and he says, "This part here is cedarwood. This here is tile.



This here is red clay blocks. This here is a certain kind of granite stone.” And he has that. When he builds the house, He still has bricks you know.

He said, but God can’t fellowship with His thoughts anymore. He said, at one time God used to fellowship with His thoughts but God can’t fellowship with His thoughts anymore because God could only fellowship with His thoughts made manifest. And the Prophet said, “It’s like you were in the loins of your father, then you were made manifest and now, you and your father are talking.” But God comes to you now, and talks to you. Why? You were in God’s thoughts. Because, when God says—okay, the Body comes from the feet up to the head. All the members that make up the feet, when God speaks them, there are no more feet thoughts there, you know. When the next Age came... That is where people say, “All that was in God He poured into Christ and all that was in Christ...”

He said, “God never said that. All that God was He poured; that means *en morphe, kenos*. He changed His form.” This same God from Spirit, He turned flesh; the same God turned theophany.

Like I was saying the other night, that same God passed into glorification in the mountain, Mount Transfiguration, to show us while He is alive, in glorification. And then, that same God, after He raised from the dead, came in glorification to show the others who are going to come up too. Let’s nail this down a little bit.

*I am that bread of life. [Verse 48] I am that bread of life.*

[Verse 49]

*<sup>49</sup> Your fathers did eat manna in the wilderness, and are dead.*

When He is telling them, “I am the Bread of Life,” if you have understanding, you could follow the conversation. First they said, “Lord give us this bread,” thinking natural bread. He said, “I am the Bread I am

talking about.” And you could see the reservation. And then He tells them, “I am that Bread of life. If you come to Me and believe in Me, you will never thirst; you will never hunger.” [John 6:35 –Ed.] He said, “I am that Bread of life”; *that* Bread not *the* Bread. First, He said, “I am the Bread that cometh down from Heaven.” Then He said, “I am that Bread.” Was there a ‘that Bread’ somewhere (of Life) that a man could eat of? Was there a Tree? Was there a Tree? Understand. This is not complicated.

I am a tree standing here. Paul was a tree of life. You could never die if you eat from him. Moses was a tree of life. You could never die if you eat from him. You eat from Balaam, you are dead. You eat from Korah, you are dead. You eat from Hymenaeus and Philetus, you are dead. Bro. Branham was a tree of life; you can’t die eating from him. You eat from Oral Roberts and Benny Hinn and A. A. Allen and all of them, you are dead. You eat from the Pope, you are dead! He said, “A corrupt tree can’t bring forth good fruit; neither a good tree brings forth corrupt fruit.” Who was He talking about? Men, people, teaching.

John said, “The axe is laid!” That is the Axe of the Word. The Word is like a sharp two-edged sword. The Word is like an axe cutting down those big trees that stand up stately and tall with no fruit. Because, if they had fruit, they would’ve been humble. They would’ve been bowed down.

*I am that bread of life.* Why? The Bread of Life was promised. Was He the woman’s seed? “The woman shall have a seed!” Was He the Lamb of God? Was He the Bread, the Tree of Life? Is it that He is talking about? Did He say, “Except the corn of wheat falls to the ground and dies it abides alone”? Was He the Corn of Wheat? That is the Bread. Do not think Coelho’s [A local baking industry. –Ed.], think Bible. Is there another bread besides the Tree of Life that a man will eat and never die? Is that Bread the Word of God? When death came, was it because they got away from the Bread, the Word,

and they took a dogma; they took a private interpretation; a perversion of the Word?

When Eve died, Paul said, "As the Serpent beguiled Eve," because somebody came and did what? Preached another gospel, another Jesus. What is the lie? The Truth perverted. What is the Truth? The Bread. What are we feeding on? The Bread. What were the seven loaves of bread representing each day for seven days? The Unleavened Bread; the Word in every Age. The Word is the Bread! What is the Bread made of? The Corn of Wheat. Who is the Corn of Wheat? Christ! That manna was a substitute. You say your father ate manna. Your father didn't eat bread. That manna was a substitute, a shadow of good things to come. They had manna from Heaven that they ate on the journey. That sustained them for a time and season and then God moved it, and they had water from a rock. They had meat and drink. Right? That was representing what? His body and His blood. It's there I'm coming, you know. It's there I'm coming. His body and His blood.

Except you eat the flesh of the Son of Man and drink His blood you have no life. It's there I am going. I am talking about communion because this sacrificial work is what God did in shadow when He killed the lamb, put lambskin on them, and put them out of the Garden. Then in Egypt, when He killed the lamb again and He gave them unleavened bread to eat with it for their Passover; then when Jesus came with the Passover, this is the same promise they were waiting on since the Garden.

When it came and it took place, he said, "Now, put this in the Christian church." Something like from the Jewish side came over to us in Christianity. What does that do? That connects us up with the promise in the Garden. That goes all the way back to the Lamb that was slain in the mind of God before the foundation of the world. Because when Jesus died on Calvary, that

was the manifestation of the dying of that Lamb when Elijah, the forerunner of the first coming, came at the end of the Old Testament and introduced the Lamb, the Lamb that taketh away the sins of the world, that was the manifestation of the real Lamb that Abraham had in Genesis on Mount Moriah, that Moses had, that Isaiah saw dumb before His shearers, He openeth not His mouth; then, what God killed in the Garden of Eden; all those lambs down through the Old Testament, it was only shadows of this One. They could only cover sin but this One was to take away the sin.

When that was about to take place, the Passover, in the Feast of the Passover when they were taking supper, He takes it up and says, "This is My body." He made the bread to be broken and the wine to be poured out; and the Lamb was going to die on the Cross. Just like in the Exodus, they were eating their unleavened bread and the lamb's blood was on their doorposts.

Is that too hard? The first time you heard about a lamb being slain, it wasn't in the garden, you know. We know that from Genesis. But when we come to Revelation, it says, "The Lamb was slain before the foundation of the world in the thoughts of God." [Revelation 13:8 -Ed.]

When we read Genesis, we understand what was before the foundation of the world started to unfold, but it was unfolding slowly in shadow. All of them were seeing natural lamb, but Isaiah changed it to a Man. Isaiah said, "And I see one coming." And the Ethiopian eunuch reading out, started to get a battle. "Of whom speaketh the prophet this, of himself or another man?" He was conscious it was a prophecy, but he did not know if the prophet was talking about himself or one to come. He was not talking about an animal. *He* was dumb before His shearers. *He* opened not His mouth. It pleased God to bruise Him. We did esteem Him smitten and afflicted of God. He was numbered with

the transgressors. Is that right? Who shall declare *His* generation? Who is this One?

Then when John said, "There is one standing among you." John was not looking for a bullock. He was not looking for a sheep. He saw the Man came walking. He said, "Behold, the Lamb of God that taketh away the sin of the world." [John 1:29 -Ed.] This is the One Isaiah talked about. This is the One all the burnt offerings, peace offerings, meal offerings, sin offerings, trespass offerings was speaking of. Here, He is coming, and Paul took it in the Book of Hebrews and started to show us who He is, what He did, what He achieved, and instituted this in the Church. Hallelujah!

So, when we come by this table, it's not some little thing we are picking up here; you are walking in your redemption. You are walking in your redemption. You had taken this as a testimony, as a confession of your faith. Amen. He paid the price for your redemption. You receive it. The Holy Ghost has come back upon you. Amen. You have the sign that the Blood was shed for you and you are in fellowship around the Mystery of Christ. Christ is the Mystery in symbol form on this table! Hallelujah!

When your eyes look, they see bread and wine but when your faith looks, you see Calvary. I see a crimson stream. I see Immanuel. I see the Bread of Life come down. I see the Bread broken for me. I see Revelation 10. He is coming down with what? The real Bread, the open Book (amen); Melchizedek's bread and wine to Abraham and he was looking for a city Whose Builder and Maker is God (amen); Bread and Wine that could bring the dust of the earth to the stars of heaven; bring you from terrestrial to celestial.

When you stand by this table, oh my, you say, "Oh God, I'm in a terrestrial body but this is saying just like Abraham had, Melchizedek has come down in this Day with the Word." What is that Word? Seven Thunders. What does that do? Give you what? Faith to be

changed. When? In the last threefold Feast of the seventh month, the threefold Mystery of the Seventh Seal. Amen.

What is happening here? We have seen the Book opened. We have seen the Thunders revealed. We have seen the High Priest re-appear. We see the Cloud twenty-seven miles high. We are getting faith to be changed. We have a revival. We see our names in the Book. It's time to worship the Lamb. We are worshipping that Lamb! And here on the table, we have the elements and we stand here conscious, not looking at the little elements alone, at the revelation that I am speaking and the Presence that is here. And you, as a redeemed one, called out in the last days that are part of this great thing, this great happening, (hallelujah!) that's the reality we are talking about. That's what we're talking about!

He has spread a table before us in the presence of two hundred million supernatural devils. He has spread... He has anointed our heads with Oil. Our cup runneth over. Surely goodness and mercy shall follow us all the days of our lives. Amen.

We have part in the First Resurrection. We are going up. We who are alive and remain, we are going back to Eden. Amen. Why? The Holy Spirit has come down in this Hour. God wants to fellowship. God wants us to carry the Secret, carry the Mystery, proudly displaying the Blood on the chest; marching onward Christian soldiers! I am redeemed! I am redeemed! You ask me who I am? I am redeemed. You ask me who I am. I am Redeemed. Glory! Glory!

He paid the debt He did not owe. I owed a debt I could not pay. I needed a kinsman like Ruth! I went down to the threshing floor between the reaping and the garnering at harvest time, in the days after the Chief Reaper! Hallelujah! Oh, thank You, Lord. We are seeing it! It's a reality to us, not make belief; it's a reality.

REMEMBERING THE PASSOVER IN THE FEAST OF TABERNACLES; remembering this Passover. We understand the value of the sacrificial work which the Lamb accomplished for us. This is on the table because the Lamb is saying, "From now on, you will have that table in your midst. And on that table you will be reminded, I was wounded for your transgression. I was bruised for your iniquities. The chastisement for your peace was upon Me and by My stripes, every sick one of you has been healed!" Hallelujah!

This table testifies. This is not just a table. On this table, when He was making His remarks in remembrance. You could read it if you are to the front – "In Remembrance Of Me". Look, it's here. "In Remembrance Of Me!" [Bro. Vin refers to the words carved on the Communion table –Ed.] Hallelujah! Do this in remembrance of Me. If He wants us to remember Him, remember what? Remember what is accomplished, what He accomplished for us when He went on Golgotha's Hill; what meaning and value the work that was done there and how it applies to us; what we are beneficiaries of; how we should live. This is how we remember Him.

Most of the time people come, they come kind of frightened: "If I eat with condemnation I am going to die!" The Bible says Jesus gave thanks. It says, "Jesus gave thanks. And He took the bread and gave thanks." Giving thanks for what? Because His children who were lost, who were crying out like Job for a Day's man, a man to hold God in one hand, the Righteousness and the guilty, and bring reconciliation, slay the enmity, tear down the middle wall of partition, and restore the person to the table as the guest. And the Host and the guest can sit at the table and feast upon these articles that represent revelations of redemption, the hidden Secrets of redemption. That has come to us at Evening Time.

"Behold, I stand at the door and knock. If any man hears my voice..." I will do what? Come in and sup with

you. Sup on what? He has spread a table. He said, "We have the whole Seven-course Menu, the Seven Seals of redemption promised for this Day; the hidden Secrets of redemption." What will that do? It will bring us back the Word that we bypassed. It will bring us back into glorification so we can go in the Rapture in this Hour. That's what it's promised to do. That's why in this Hour, the Bread is He, Himself, who descended from Heaven and came down; the Lord Himself. And what did that Shout do? Gathered them.

Jesus has a table spread where the saints of God are fed. He invites His chosen people, "Come and dine." What does God dine on? He only dines on Christ. Every sacrifice, it was Christ they were feeding on. The breast, the right shoulder, the peace offering when there is no more enmity: fellowship restored, oneness re-established, no middle wall of partition, no longer twain but one, uniting time and sign, invisible union.

The father made the feast for his son who was lost and came back, and in that feast, there was thanksgiving, there was praise, there was rejoicing. Why? Because something was accomplished. My son that was dead is alive.

What made us alive? He slew Death and sent the Holy Ghost. Man could eat from the Tree of Life again. In this Day he said, "Go and take now." Adam was told, "You can't take!" Cherubims stood there with a flaming sword! No man could come near the Tree. But in this Hour, the cherubims are rushing you to the Tree, rushing you to the Tree: "Go and take the Book and eat and live forever and prophesy. Prophesy your glorification. Prophesy your change of dwelling place. Prophesy you're going up, traveling faster than the speed of light. Prophesy you already have your Robe, your first Robe, and your second robe will pick you up and you will come into your third robe, a glorified body and go to the Marriage Supper. Prophesy that you shall not die: like Enoch, like Elijah, you are going up in the



first resurrection! Hallelujah! Oh, thank You, Lord! Hallelujah! He has prepared a table for us!

Communion reflects relationship. Communion shows harmony. That is why Paul said, “What communion could light have with darkness, and Christ with Belial?” See? Harmony, unity; it takes that to have communion. Communion is fellowship. That is two fellows with the same nature, have the same appetite. They crave for the same things. They’re feeding together. God and man are feeding together on the same Sacrifice.

The priest was made partaker of the sacrifices. They could take from the altar and eat. In the Meal Offering, there were things left for the priest. In the Burnt Offering, everything was consumed because that spoke of Christ, Himself completely, gave Himself, completely for God. In the Peace Offering, God gave man the right shoulder and the breast, that man could sit at the table and feed on the strength and the power of Christ. They had access to the altar of God.

We, as a Royal Priesthood, we have access to the table here. We have access to this table. It’s not just some articles. The articles go in the body but the thoughts of it, the mind, keeps digesting it as the Holy Spirit knows the more you come into it, the more He unfolds to you, the more real He makes it to you until you are living in all the privileges it has made secure for you; all the blessings it has restored to you in this Hour.

That’s why the Prophet wasn’t just a man full of miracles and things. The reason for that was, it was a man understanding what had been restored to us in this Hour. It was a man who could take God at His Word. It was a man who understood what it meant to have the Word in our midst. The Title Deed means we are heirs of everything.

Do you mean to say that God gave you the Title Deed and you still don’t know what to do with It, and you have need, and you are suffering with many things?

You are afraid to even ask, you are afraid to even claim, you are afraid to even put your foot and every place that the soles of your feet tread upon He has given? Oh, come on, man! That shouldn't be. That shouldn't be, at all. Let's just finish up this quickly. After this, I'm coming straight into 1<sup>st</sup> Corinthians 11.

You see, that manna was a shadow of better things to come. The manna and water from the rock, all of those were substitutes. Those were symbols. Because when Jesus came He was smitten. The real River of the Water was the Holy Spirit coming. He was the Rock that was smitten before the elders. And the manna that they were eating, the substitute, couldn't even take them to the Promised Land. What did Jesus say? "All your fathers died in the wilderness except two, Joshua and Caleb but everyone died eating that manna that you're glorying about 'manna came down from Heaven; you are eating Angel's food.'"

It didn't even get them to the Promised Land, much more get them back to the Garden of Eden. But brother, what came down from Heaven in this Day, the Bread of God, is He. When they turned the Picture to the right, we saw the Bread of God was Him. It was He coming down. Is that right? It was He coming down with the open Book in His hand.

Did He give It to us to eat? Did He say, "Take It and eat It"? Was It sealed up all that time until this Day that no man could go and take the Book and eat? Is living forever locked up in the Thunders? Is it locked up in the Thunders? Is this Message a promise of glorification or are we to wait on another Message? Is this what the opening of the Seven Seals was for?

Then do we have that Bread? Do we have that Bread on our Table? Do we have that Wine on our Table, the Voice of the Blood, the Holy Ghost in the people? The Church becomes the Blood by the baptism of the Holy Ghost. The Life that used to be in the Blood is now in the purchase of the Blood and the Voice of the Blood,

Heavenly Jerusalem, where the Voice of the Blood speaketh better things.

What did he say about the tumor in his wife? He said, "That was the Voice of the Blood speaking and spoke the tumor out of existence"; the Holy Ghost in the Prophet. He was feeding on the Word and the Spirit. Was he in fellowship with God? Did God say, "Come and take a walk with me? Let us walk and talk together." Is that right? Did God say, "I calmed the storm in Galilee; let Me see what you are going to do in Colorado? You are in My Own Image and likeness! The oneness is here! I prayed for this! I sent down the Seals! Let Me see what My son is going to do!" Did he speak? Amen!

You see...do you see what we are talking about? We are talking about communion. I'm talking about communion and the table. Adam and God used to have communion before shed blood, then that fellowship was broken. Life was turning into death. Youth was turning into old age. Light was turning into darkness. Life, here he was as God; but he was now dead. No man lived a day with God. A day with God is a thousand years. And Adam died, and this one died, and this one died. We went through this many times. They all died. But when it came to the end of the Seventh Age, *and Enoch... and Enoch walked with God and was not* [Genesis 5:24 - Ed.]...something for us when we come to the Seventh Step of the pyramid, when we go into the King's Chamber.

Is that the Age we've come to, where we meet the Guard on the Seventh Step? Did we meet a Guard, an Eagle on the Seventh Step? Was there one like John who introduced the King? Did he introduce us to the King? Did John say, "Behold, the Lamb of God..." the forerunner of the First Coming? "As John was sent to forerun the First Coming, so shall you forerun the Second Coming?" Did he introduce and say, "*Who Do You Say This Is?*" [1964-1227 -Ed.] *There Is A Man Here That*

*Can Turn On The Light?* [1963-1229 -Ed.] *A Greater Than Solomon Is Here?* [1957-0228 -Ed.] *It's Christ The Mystery Of God Revealed?*[1963-0728 -Ed.] *The Mighty God Unveiled ...?*" [1964-0629 -Ed.]

Did he introduce us to a greater One than himself Who was here? He said, "That next announcement comes from Heaven." Is that right? He said, "These Seven Angels are earthly men, but that next announcement comes from Heaven—the One with the Thunders, the One with the Book, the Bread of Life Himself."

He said, "Friends, you are not feeding on me. I wanted to be a trapper. I'm just a man. But you are feeding on the unfailing Body-Word." The Seventh Angel is not the unfailing Body-Word but the unfailing Body-Word is veiled in the Seventh Angel. Hallelujah! He is veiled. He is behind a mask (amen), God in human flesh like in Genesis 18. Abraham saw a Man but he had discernment; He called Him Elohim. You see? Look where these things are – Communion.

When He came in this Day, God was mindful to say, "Not this grape juice and these crackers," and blasted that thing and brought us back to the table, just like Paul put it in order in the Church; Zerubbabel rebuilding the House again, bringing everything back with meaning, with value, with significance, while we are an Apostolic Church; the hearts of the children are turned back to the faith of the fathers. Because why? The real supping is Evening Time. Not the Lord's breakfast, not the Lord's lunch; the Lord's Supper, at Evening Time. When He comes down in the last Age, "I will sup with you when the Gospel is in the West." It comes back to this.

Oh, it is time for that Feast but look what we are remembering. That's why we could have confidence because from the Passover, it came to Pentecost; from Pentecost, it came to another threefold Feast. The first one was the Passover, Unleavened Bread, and First

Fruits; all those three were like one Feast – His death, burial and resurrection. Then, you had the Feast of Pentecost; and then the last three are like one Feast because the Trumpets gather you, the High Priest reappears and justifies the people, the Church stands sin-free (is that right?) and then we change dwelling places.

From the priest taking the Book out: “Ezra, take the Book out”; until they were in their dwelling places, was from 1963 to the Book being opened, until the body is changed.

Who could deny those things? The grace of the Holy Spirit that has come down through these years and meticulously tied that scattered Word and put it so clearly, why? So we could have the Bread and the Wine on our ‘table’; because anybody could make these articles and put it there and then don’t have the real Bread and the real Wine, and then that church can’t stand before its enemies. But where that table is spread (amen), in the presence of the enemies, where Melchizedek Himself with the bread and the wine, (hallelujah!) because bread and wine are elements of sacrifice.

Abraham started to look for a City whose Builder and Maker is God when he met King Theophany, giving him bread and wine. When? After he was called out and before the supper; the marriage supper. He went in the Evening-time Evangelistic service flying swiftly, slaughtered the kings, and brought his lost, fallen brother back with the possessions. And then Melchizedek appeared before he got home, with bread and wine.

God raised the dead September 23rd, 1982 in Barataria, under that message, *The Battle Before The Communion* [1982-0926 -Ed.] and *The Communion After The Battle* [2001-0812E -Ed.]. That’s right. How could I forget those things? Because it marked down through these years. *Melchisedec’s Bread And Wine* [1999-0714 -Ed.].

*Melchisedec, Branham And The Pyramid City; A Pyramid City Whose Builder And Maker Is God* [2009-0315 (Things That Are To Be Pt.10) –Ed.], Revelation 22, the Bride of Jesus Christ with a River flowing out clear as crystal saying, “He that is athirst let him come and drink”; a River that goes throughout the earth. That’s right. It’s there. It’s there. This is not trying to prove a revelation any more, it’s happening. It’s happening. It’s there...not today.

Many are waking up now in this late Hour and seeing and getting convinced and believing. Thomas had to believe one day, but many others were seeing long before Thomas. But thank God He keeps us until all begin to see; all could partake of the revival. It’s not a group revival, it’s like the Welsh man’s revival; It’s inside of you. It’s inside of you, It’s inside of you, It’s inside of you.

You could imagine when everybody has their own revival inside of them. The revival goes home and comes back. Oh, thank You, Lord. Glory! You are on the job and you have the revival, and everybody from the job and the school comes back to church and the whole revival gathers, and then it scatters again and we come back again. That is God’s way. Hallelujah!

This has some important things; I want you to catch it. Just give me about ten more minutes. You see that Rock, when He told them, “Your father ate manna and drank ...”; He said, “But you will never thirst.”

In the first exodus it was the fathers, but now I am in the second exodus, and it is you. Do you understand? The first exodus was Moses with their fathers. They were in an exodus and they couldn’t realize what exodus they were in. They were looking back at Moses’ exodus, and they were trying to get identification from back there. He said, “Watch. Read closer: ‘They are all dead.’” Because some shadows and types can’t carry you back. Substance is what is taking you back. So, you better believe that you are the greater Ruth. You better believe that you are the greater Esther. You

better believe that you are in communication and you are married to a greater King than Ahasuerus. You better believe that you know somebody greater than Boaz, a greater lion, a wealthier man than him from Judah. Because this One is Salmon, this One is Pharez, this One is Boaz, this One is Obed, this One is Jesse, this One is David, this One is Solomon. He is all of them put together to make Him. He is the real Lion of Judah. All of those kings were just a little part of the Mystery.

So, He was saying, "Look, the real Bread ..." And that is what I'm trying to tell you. The real Bread is here. Catch the thought. Luther took the cup. What do they call this, transubstantiation? I know these old Catholics, they know these kinds of things, when they turn that into the body, the literal body of Christ and these things. So, Luther took it and threw it and said, "This is not the body and blood of Jesus," and threw it on the floor. "The just shall live by faith!" ... like a thunder. See?

Wesley came, Pentecostals came. All of them came and they had a table and they had articles on the table but they didn't have a Word like the original fathers had. They were trying to keep Communion with the articles but the Word they had was like lamplight, gas lamplight; from pitch oil [kerosene -Ed.] light to gas lamp, to flambeau light. They didn't have the real Light. So you could only see by the measure of Light that you have.

When we have communion here on the table and we have the full Seven Seals opened with the Lord Himself descended from Heaven... because for Him to call you, you had to hear the Shout. You had to recognize your Day and your Message. You had to see the Prophet-Messenger of the Age. Then you had to step into your prophecy and know that you are the continuation of the Word.

Well, when we have the table today, we have the same elements but the full consciousness of what the Word is. So, when somebody is to see Jesus and they only

see a justified life, see Jesus and only see a sanctified life, see Jesus and only see a life with a gift of speaking in tongues, we are seeing Jesus glorified and we too are changing from Glory unto Glory, into the same Thing, and that fullness is to be manifested in us because of the Light we have received.

So, when we are taking this here and especially when we know we are in the Feast of Tabernacles but we know the connection with Passover and Tabernacles. Because, if you don't have a Passover, you can't have a Pentecost, and to get Tabernacles, you had to have a Passover and a Pentecost. You had to know that Holy Ghost because many people could come here tonight and don't have the Holy Ghost, and they just come and just take. But a man with the Holy Ghost who has the Inside Teacher, the Quickener, the Revealer, and the Power that makes the Word operate, when he takes this, walking by faith with revelation and takes this, he can't stand up here and don't remember the day when he went in that water. Do you get what I'm saying? He can't stand here... because this brings you back to what He did for you!

And this is where you made a vow and a confession to Him to rise up in the newness of Life, and He brought you to the Holy Spirit and that gave you birth, and since then you are growing up into Christ. And now you are starting to see all things coming under your feet. You are living in victory. You are no longer up today and down tomorrow. You know your position in the Word. You wave in the Mirror and It waves back. You know you have the Title Deed. The devil can't bluff you out anymore!

So this—like when Paul said, "I am the least of the apostles." Then he said, "I'm the least of all saints." Then he said, "I'm the chiefest of sinners." He wasn't becoming more sinful. His revelation of God's grace was becoming greater.



When he first saw grace and he was chosen and had a ministry, "Praise God! I'm God's apostle." Then, when he started to understand what it cost for his deliverance, the cruelty of sin for the Word to become flesh and step down, what God took, because of God's unconditional love, and he was on God's mind when He was taking it because He knew every name in that Book; because this is redemption. The Lamb was slain for the names in the Book. They were chosen in Christ before the foundation of the world.

So, when he stood there he started to say, "What! The least of all saints." Then he said, "Chiefest of sinners." So that means it doesn't stop. It keeps growing and the grace of God gets magnified, and magnified, and magnified; and the love of God is shed abroad, and shed abroad in your heart until you are just so sorry it is only one life that you have. You wish you had a million; you would have given them all to Christ. And your works that you beat yourself black and blue are in appreciation of the grace that He has shown you; His sovereign grace, unmerited favor, that while you were without strength, ungodly, weak in the flesh, then ungodly – a false concept of God, no real concept of God; in that condition, Romans 5 says, "Christ died for you," not when you became good.

When we see that and we stand at the table friends, we know, "Look at the value it has for me today; because I'm understanding this means I could read in the Bible where Adam went out with a natural lamb. I could read a promise of the woman's Seed coming. I can see when the woman's Seed came, as He was about to go to the Cross, in the Feast of the Passover, He said, 'This Body is to be broken.'" He gave thanks. He started to give thanks.

In Gethsemane, after the supper when they came, He said, "What shall I say, 'Father, save Me from this hour?' For this cause ..." He was the obedient Son. He was

the greater Isaac; no retaliation, full submission: “No man can take My Life. I lay It down.” [John 10:18 –Ed.]

When they started to beat Him, He was dumb before His shearers. He opened not His mouth. He was going there because this was the Kinsman at the gate. He was going to pay the price down to the last drop of blood for the last name. When He is done, Satan has no claim on any of them. When we stand here and we see this, if we really see this, we are seeing all of that. When we don’t see all of that, this is just a piece of bread and some wine that they put in your mouth and you eat.

And they ask, “So what did you do that for?”

“Well, the Lord said ‘communion.’ He showed something about that Scripture in 1<sup>st</sup> Corinthians, you know.”

And then you go back in defeat. You are living in self. You are confused. You are afraid to take what is yours. And you say, “But this is the Ark in the midst of Jordan.” You have come into the New Land. You have come into the Holy Ghost. You are having fellowship with God. That means the middle wall of partition has gone down. That means you have access before the Throne of grace by a new and living way, through this Blood because this is the fellowship. You are communing. They call it the Lord’s Communion, the communion of the body and the communion—it didn’t say the body is the communion, it’s a communion with you and God concerning these articles, which is the symbolic form of what Christ did. So when you come for this here, you and God are coming for a fellowship about this and you come back to the table and you are going to take it and God says,

“So what does it mean to you? ”

“Lord, I remember I was in the slave market. I remember I had chains around my neck, chains on my hands, chains on my feet, I was in the inner prison and like I couldn’t come out of there. I thought I was going to spend the rest of my life in distress and in despair.”

Sometimes you get suicidal. You are in despair, hopeless. I was nearing despair when He came to me there, and He showed me that I could be free. Do you know grace? Oh yes, I know grace. I know grace.

You say, “Lord, not only that but at evening time, when You came down the first time in St. John 6 that we are reading, You came down and You went to the Cross. But this time, You came to claim these bodies for glorification. Because when You opened the Title Deed, the claiming work began. One was the purchase work, the mediatorial work, and at evening time You reappeared with the Title Deed to claim Your purchase possession.”

And now, we are standing in the Feast of Tabernacles, claimed for glorification with the Thunders, and we do show the Lord’s death till He comes to lift us off of this earth; that when He appears in that glorified body, we’ll have a body like His. But He comes like Melchisedec – Who is this Melchisedec with this Bread and Wine; the Word and the Spirit in the last days, the Message? All that it is going to take to bring us back where our earthly parents went out. Because when He came down there, He gave them a Word but they all went in the grave for Seven Church Ages. They all went to the grave.

Seven Messengers and seven groups of overcomers are in the grave tonight, sealed unto the day of their redemption. But we who are alive and remain, we, at the Feast here tonight, remembering, and with the full realization, “Lord, keep me in this fellowship.” That is why He says as often as you come together. “Lord, keep these thoughts. Keep me under this influence. Keep me where the world is dead to me. Paul said, ‘I am crucified with Christ. I’m crucified to the world and the world is crucified to me.’ Keep me in that place, Lord, where this crucified life, where the power of the Cross, where this Mystery of the Rapture (amen) that has come back to us, your purchased possession that you’re going to take out of this world in this Hour, that we could have

this communion, this fellowship, that the Prophet, sitting down there... about the Third Pull, thinking of it, and this One comes and says, "That Scripture is in the Atonement, you know. You are taking the communion in your church and you don't realize this is in it."

God started to give him revelation on what was on the table, a man by the Blood. Because, remember, when you see broken bread and blood, the body was the veil that was rend and the blood was shed; not animal blood, the blood of a New Creation to make a living way; to do what? Go through the veil into the Presence of God again. That day on Calvary, what did He do? Significantly and symbolically, He tore the veil from the top to the bottom. The Lightning of God came down and ripped it apart. Why? The real Veil was rend and the real Blood was being shed and sons and daughters didn't need an Aaronic priesthood to offer for them anymore. They could come with boldness and enter in.

So, when we stand at the table here tonight... that is what the table is, friends. The table is all this revelation here in symbol when Jesus did that for you, and it is you coming, and you eating. You are not watching it. You come and you are eating it, and you are doing what? Giving thanks and worshipping around the table. You are not frightened. No, no, no, no, no. You are living for Him. You purposed to live for Him. All the times you came – help you and help you, but then, you started to break into a place, you are walking with Him. Oh, what blessed, sweet communion, Jesus is a friend of mine – friendship with Jesus, fellowship Divine.

To have communion it's always friends. *What a friend we have in Jesus, all our sins and griefs to bear. O, what peace we often forfeit.* See? Why? If you are having communion, it means that you and He are friends. The basis for that friendship is when this took place, the enmity was slain. So, now you are at the table, table speaks of fellowship. You are restored to a position in His Presence.

And then He is teaching you that in that broken bread, every grain of wheat is one of those children. And tonight, when we take that bread, each of us takes part of that bread, it goes inside of us, that even the symbol, we carry it inside of us. We take part of that symbolically. We take that as a testimony that we are living there. Just like when you went down in that water, symbolically; just like you are going to wash feet after the Lord's Supper tonight, symbolically it's that: "I am here to serve the Body. I am here to serve and I'm willing to stoop and take the low place and serve because I recognize these to be the members of the Body."

And then when we see that Mystery in the communion, how could we be apart from each other. When we see it can't be a loaf of bread and become one bread if oil—you need the Oil and he needs the Oil to put the two of you together, and God is here to give both of you all Oil.

Then, God is going to put both of you through the Fire to bake that into reality to become bread on His table, that somebody could see that fellowship, see that unity of the one God in the one Church, and be moved and say, "Oh, my, don't they love each other. Are not they united? What a Church! I want to be part of this family. I want to be here. I want to worship in a place like this. I want to stand here. I believe these people are serious. I believe they have principles and they have conviction. I believe they are standing for something." See? It becomes something real where there is life because bread is the staff of life. And then you heard what the Prophet said, "You live by dead substance." The wheat had to die and be ground so you could eat it and become—it gives you life. It's so beautiful, friends.

May when we come tonight to the table, we come with that kind of understanding. We have fellowship with the Lord. He is our Friend. We are not coming to mourn. We are coming to give thanks that He died for

us. He laid down His Life for us. I needed a Saviour. You needed a Saviour. I couldn't save myself. You couldn't save yourself. No man, no Angel—no man was even worthy on earth, under the earth, and in Heaven; none was worthy. None could have done this, only One.

That One said, "I am the Bread that is come down. I stopped your parents back in the Garden. Because to partake of this Life, you can't partake of It in that condition because this means communion, and he came into enmity, and Light and darkness couldn't fellowship, so God put up a veil. But on Calvary, that veil was taken down and the Cherubim through Seven Church Ages started to run them. In every Age, "He that hath an ear to hear what the Spirit is saying." You have an ear.

All the family in Heaven is gathered, and the last few names on the earth are gathered in the only provided place of worship, where the Blood is on the door, where the family is gathered to sup together, sitting without leaven, subject to every promise of God. Each one has the Name; each one born in the family. Each one is one carrying the mark, the covenant sign in them. He died for them. Each one loves Him. Each one loves each other.

Church, I was telling you that I want to preach a little bit to see that we understand what we are as a Church, how we should be. I didn't even know I was going to go quite there today, and it just came down and I just started to see something. I say this is just the place.

Let's stand to our feet. I want to read and finish up in St. John 6, verse 50:

*<sup>50</sup> This is the bread which cometh down  
from heaven, that a man may eat thereof,  
and not die.*

We had these symbols before the Seals opened. Do you get what I'm saying? We had these symbols before the Seals opened. But when the Seals came down, He is those Seals. What are the Seals? Revealing Christ.

He is the very One, the Lord Himself, a Person. When the Cloud was turned, there He was, Christ, coming down. What for? To sup with you and me. Rejected but it was we who opened that door of our heart. There was no knob on the outside. He can't come in; you have to let Him in. He comes in to sup with you and me.

The real Bread has come, friends. The real Wine has come. We have the symbol here but this Word that came showed us from the Lamb slain, where your name was put in the Book, showing you the Mystery of how you were part of that Second Adam; how when He laid on the Cross, you were taken out of His side; how that Bride was built through Seven Church Ages, and here, you and Him are united together. We are His attributes. We, the wheat of the Kingdom that He is gathering in these last days, the children, separating us from the tares; we who became this Living Bread today, that we could say, "If any man is athirst, let him come."

That same Voice in the Bride prophesied a second time: "Prophecy again!" going forth, the Final Voice. "The world will hear from God once more as it did on the day of Pentecost," he said. "They will hear direct from God as they did at Pentecost!" At Pentecost, they weren't hearing from the Son of man, Jesus, the Body on the earth there. That was taken up.

You see, it doesn't shake your mind when you have revelation. Revelation means that you understand He took the man part and sent back the God part. So everybody is watching the Church now and kind of put the Church down. And if they could see the Hoffman's Head ... [Bro. Vin chuckles -Ed.] He took the lesser part and sent down the Greater Part. You have the Greater Part.

God above us, God with us, and God in us; that one God condescending. "In that day you'll know I in you and you in Me"; this One Who has come down. That Pillar of Fire over the Prophet's head was God above us. When He went behind skin, it was God with us, the Super Sign, Immanuel. Who do you say this is? The

mighty God unveiled, greater than Solomon. Then God took that veil and hung it up in the hall of memory in a tomb in Jeffersonville, Indiana. But that Light, just like Pentecost: It moved from a one-man to a many-membered Body, so that Alpha and Omega could be the same; because Alpha followed the ministry of the Son of man, and the Omega is to follow the ministry of the Son of man in the last days.

The Spirit and the Bride, Christ and the true Church, is the continuation of the Book of Acts. She knows it is He in Her fulfilling His Own Word. What was the Holy Ghost given for? To become coworkers to finish the plan of redemption. The Seventh Seal Mystery was given to the undenominational Bride. What for? To finish the great commission; to finish the plan of redemption, to finish the great commission, to finish the work – three times but in the Bride, in the Bride, in the true Church, the Final Voice. That's you.

If you have this Holy Ghost, if you are really coming to this table tonight by revelation, you can't deny that. Because to really have communion, flesh can't communicate with Spirit; you have to have the Holy Ghost in you. You have to have a revelation of Who Jesus is to know how to talk to Him, to know how to commune with Him, to know what pleases Him, because fellowship is two people with the same nature. Light can't fellowship with darkness.

That is why He put up a veil to begin with. So if He takes that veil down, that means there is a unity, invisible union, uniting time and sign, Christ and the Bride uniting together. It's taught all over the Message. That is why I'm quoting It like that to show you, but it stayed on the Book. The Prophet was preaching a theory or was this a revelation in the last days? This was the completion of the Message; a people was going to raise up. This was the Spoken Word of God, the **THUS SAITH THE LORD**, the creative Voice of God speaking into existence; the literal Spoken Seed-Word



Bride, God speaking It, and bringing It into manifestation.

That's why all hell couldn't stop It, because It has been spoken. He said, "The Rapture has been spoken; you can't stop it." It was written but in this Day he said, "It's spoken" on *The Rapture*. [1965-1204 para.206 -Ed.] I used to always read that and say, "How is he saying that like that?" Oh yes, it's written but when a Prophet could come in the Age, the Enoch who built the Pyramid in Egypt, and introduced the Headstone this time and revealed the Mystery in the White Rock, the Guard who stands on the seventh step to usher the Bride into the King's Chamber, when he comes and says, "The Rapture is on," who could stop that? He said, "THUS SAITH THE LORD, California will go down under the oceans." He said, "It's been spoken," like Isaiah and they spoke it and walked off the scene. No matter how long that takes, a million years, it will come to pass because it was spoken.

Today, everybody is jumping up, all kinds of denominational men saying, "California is going down," and all kinds of different things. Yes, but when a Prophet stood there with the Pillar of Fire, walking, they all knew that there was one Prophet, one real Prophet standing in the land saying those things that shook the people and sent them on their knees.

Today, when they hear that, they're jumping around and laughing and going to eat in a restaurant and laugh and have a great time and everything else. But when he was saying that there, they were rolling on the floor, crying, when that prophecy went out, because they knew this was not just a man. That Pillar of Fire came and started to discern the hearts, called them out on the balcony, revealed things in their midst that nobody did for two thousand years, outside of Jesus. None of the Messengers operated in that kind of realm.

What a thing that was, friends. That was a sign before the change, before Sodom was burnt with fire. That's

why that was done like that. That's why it had to be here to confirm the Scripture; it was a sign.

*51 I am the living bread [verse 51] which came down from heaven: if any man eats of this bread, he shall live for ever: and the bread that I will give is my flesh, ...*

See? He is opening the Mystery to them now.

*...and the bread that I would give is my flesh, which I will give for the life of the world.*

Because in that Flesh was Blood and that Blood was the Life of God. Because when John introduced Him, the Lamb of God, it closed off the Old Testament, because John didn't introduce them to another bullock, John brought them from shadow to substance. He said this Lamb that takes away, not covers sin but *takes away* the sin of the world. Elijah, the forerunner of the First Coming, watch Elijah of the Second Coming.

*52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?*

See? The language confused them like it confused many today again. The language confuses them. 3:49:25

*... How could this man give us his flesh to eat?*

Because by they being locked up in a concept of animal sacrifice, they couldn't see a man coming to die. They couldn't see a dying Messiah, and they couldn't...they wrestled with the Words, because the concept they were taking, the denominational concept was fighting the true revelation. That is why Stephen called them uncircumcised in ears and heart resisting the Holy Ghost." [Acts 7:51 -Ed.]

*53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

This here comes out of that there. He was the Word made flesh dying to release the Spirit. But then, this institution, this ordinance, is put here to keep us in remembrance. It's to keep in remembrance, the work. Because, from the time that work leaves your memory, "Boy, the doctor said that I can't be healed. They gave me up to die." You panic, yet you are taking communion and you are washing feet over and over; yet, you say that you are baptized. But it's just nothing to you. You never grew in the revelation. You live a life where the work is not before you.

That's why when he tried to make an excuse for the Word and say, "Maybe that is some power before the Atonement," He said, "That is in the Atonement. Every redemptive blessing is in the Atonement." See? Why? That means when God speaks audibly to a Prophet and corrects him on that, that means what God instituted in the Church is to keep us. Every redemptive blessing is here; and then He tells you, "Take a piece and eat."

You see how you'll sign a contract and shake hands? You come here and you take piece and eat and you drink and you say—what you are really doing here is your confession of your faith: "My healing is paid for, my salvation is paid for, I'm on my way to Glory, I'll be eating with Him in the Marriage Supper, I'm on my way There, He has already come, the Feast of Tabernacles is unfolding, we do show the Lord's death till He comes. He has appeared and then His coming in the Glorified Body, we would have a body and be changed in a moment, in the twinkling of an eye."

So, you take this with revelation. You take this with revelation. He wants me to—it is He putting it. I didn't put it in the Church. Paul didn't put it in the Church. Jesus, God gave the ordinance and brought it down. It came from the Old Testament and came over to the New Testament because now, we have a greater revelation of what it meant because they never understood fully what it meant until Jesus opened that.

When you know you take this as the family around the table, the House, you can't have variances against each other because you are going in direct violations to this. Because He didn't die for us to be separated, He died for us to be united. He didn't die for us to ill-treat each other, He died for us to love each other as He demonstrated to us.

What we can do to honor Him is to take this as our understanding is being opened and lift up this and keep it in the lofty place – a table, the elements, the fellowship between God and us. He is the Host, we are the guests. He puts what He wants to fellowship with us on the table. The basis for any fellowship God has with us is Christ's death. The first time you come by the tabernacle, the first thing you see is the brass altar, the sacrifice that is killed – the first piece of furniture!

When they came, "Sirs, we will see Jesus," He pointed them to the Cross. Except the corn of wheat falls in the ground and dies, it abides alone. The only place you see Him is on the Cross. And when you see Him there really, you realize all of us were lost and He loved all of us and He is not leaving us to love each other with our life, because when you were identifying with Him to accept Him, you laid that life down: "The life I live in *this* flesh now, I live by the faith of the Son of God. It's not I that live but it's Christ now that lives in me."

The Christ Who lives in me died for these too and the Christ in you will love them; and the Christ in me will take down all my little, skeptical things and instead of I evading them and staying away from them, the Christ in me can give me revelation and love to go to them. And if they are weak, and they are making mistakes, and I feel I want to condemn them like the Prophet with the woman in the tavern, and God said, "Come, come, come. You need to see the Blood again. You don't understand. You're losing your vision. You are a big preacher. You are a big evangelist." And God carried him and showed him the Bumper; the Blood was the

Bumper. He came back out and went down on his knees and was praying with the lady, redeeming a lost sheep back.

God knows what is necessary. In this Hour, we have to cross these barriers. And we have the Word, and the Spirit, and the table provides us with the means. Because through this table, this order, the same way you by faith went down in that water and came back and then say, "I didn't feel my sins ...," and you are going through trouble because you don't understand. And somebody says,

"No. Did you repent?"

"Yes."

"Did you baptize with the confession of your faith?"

"Yes. Well, I believe the brother who baptized me, maybe he wasn't in the Spirit."

He doesn't have to be in the Spirit. He is an undertaker. He is not involved in anything about your baptism—your sin. Your confession of faith and you going under the water is what God is watching. He could be old, young, short, tall, one foot, one hand, cross-eyed, that has nothing to do with it; he is an undertaker. He is just to help you go under the water easily and come up before witnesses.

There was no requirement in Acts 2:38 for which man and how he is. He could be a Baptist to baptize you. That's right. Bro. Braham didn't need to get baptized when there were brothers in the Message and say, "Okay Bro. Beeler, Dr. Davis laughed when the Angel came and these things so I think I will baptize over. Bro. Beeler, will you baptize me over?"

No. He didn't have that concept. He was baptized because Dr. Davis had nothing to do with it. He said, "I know you baptize in the Father, Son and Holy Ghost but I want you to baptize me in the Name of the Lord Jesus Christ. You may not believe this but you just do what I say." That was it.

So the man baptizing him now had nothing to do because his unbelief about the baptism does not affect you at all, because your faith is in the finished work, going down. He is an undertaker. A dead man doesn't know who is burying him! It doesn't matter if it is Belgroves, Allen's, Clark and Battoo [Funeral Homes -Ed.], it makes no difference. That is just man wanting to get in the picture.

You find, maybe a good layman living a good Christian life, maybe not a minister and you say,

"Brother, do you believe in the Lord Jesus Christ? "

"Yes, sir."

"I would like you to perform a baptism for me. I am going down to this river here to be baptized. You know Christian tradition is, I can't baptize myself. A dead man doesn't bury himself, so could you bury me?"

"Yes, sure."

You are baptized. That's right. You see, everybody wants to add in something they didn't see in the Word. Nobody has any authority for anything inside of there. Just like this service, "I don't think Bro. Eddie and Bro. Isaac and they who set that table and they broke up that bread. Not me. No, not me and them." It's not about them. You are not relating to them. It's unleavened bread, and it is the fruit of the vine, and it's your faith in the Mystery. Whether they don't have a revelation in the Mystery, it means nothing; they are just setting the table. You specified the menu and the menu is exactly what it is supposed to be.

You see, it's not about man, it's about God. It's an ordinance of God.

"I don't want that farmer's lamb. I have to buy a lamb. Whose lamb is that I am buying there?"

The man says, "Check the lamb. It is without spot and without blemish? Take the lamb and go."

"No. I feel if it is the Rabbi's lamb it might have more value before God."

Nonsense! God isn't watching the Rabbi. That's why God said, "When I see the Blood..." not, "when I even see you... When I see the Blood..." not when I see you; "I'll pass over you when I see the Blood." Man doesn't have anything in this. This is you and God.

Too many times we get back in the old denominational school and theories and import this and that, and mix it up. It devalues the real value and our eyes now come on men and our eyes are not on the ordinance. You are relating to Christ, the Holy Spirit, by virtue of what He ordained as an ordinance for us, to keep us in remembrance that we could have the basis for true fellowship, friendship.

Are you on friendly terms with the Lord Jesus, tonight? Do you love Him? Do you love your brother and your sister? Then you have a right to be here if you are on friendly terms. Sin breaks fellowship; confession restores fellowship.

1<sup>st</sup> John: If you say you are without sin you deceive yourself. But if you confess your sin, God is just and faithful to forgive you of your sins.[1<sup>st</sup> John 1:8,9 -Ed.] And if you walk in the Light as He is the Light, the Blood of His Son cleanseth you from all sin, and you have *fellowship* one with the other.[1<sup>st</sup> John 1:7 -Ed.] This is the basis of fellowship.

I spoke with you all tonight through a gift, an office in the Church, just like we have many other gifts and many other offices. But, you are coming to the table. We stand there; somebody has to serve it but you are not even looking to us. We are just like people in the house who have our proper place to do these things. But in your thoughts, in your heart, you are coming to the Lord in a new consecration, in a new dedication in life to enter into a new relationship.

If you understand a little of what I tried to bring in my broken up way tonight, of in the Garden: "The day you eat you shall surely die." And they did eat and they tried at the same time to take from the Tree and God

said, “No,” and God blocked them. It would come in the appointed time. When it came, He did identify the Bread of Life is here. It has come down from Heaven.

He was that Bread. He was that promised Bread. He was the promised Light. He was the promised Water. He was the promised Way. He was the promised Truth. He was the promised Life. All that was promised through all the prophets were Him. He was the fulfillment of everything.

Nobody else plus Him was going to get them back. He and He alone was going to do the work once and for all. Nobody, no prophet, no priest, no king, was going to be a part of that work because all were lost. He treads the winepress alone... alone. No man took His Life; He laid It down Himself.

He knew every name in the Book because the Father had given them to Him. They were chosen in Him. “All My sheep will hear My voice.” He had a Word that everyone—and when He prayed, “Father not these alone but they who will hear through these”; that’s us. [John 17:20 -Ed.] That same Word came down through Seven Church Ages and fully restored us back until we have the perfect, vindicated Word restored in the last days, a Word that is taking us back to Eden; not half Word, not part Word. One Word broken took us out. All that Word was restored! We have to believe this.

We couldn’t understand It all by reading because reading is not to understand It; but by revelation and God’s Divine order, God is going to bring that Word back, restore It and then the Spirit of Truth – “The world will not see Me, but you will see Me. I’ll come to you. I’ll come to you.” He came to you. He came to me. He came to you. When I could not come to where He was, He came to me.

I always say, “He came to me in Santa Cruz – at the Cross.” That’s why I feel these Things are special because right here we are back to the Cross and preaching this Mystery to you of what this means.



52 ... *How can this man give us his flesh to eat?*

53 *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

What we are eating here is symbolic of His Flesh and His Blood. Now, to take this...the only reason we are taking this is because we already believe and accept and understand that That was broken for us. We went down in that water. We came back up. His Spirit came upon us. We are walking in these Things. We have the Earnest; this body has already turned heavenly. And that's why we are commanded to do this till He comes, and that's what we are doing, and we know where we are in the Coming. That Second-fold Mystery, we are in that. We just came out of a convention; it is still up on the wall. And here we are at the table here tonight, and I'm preaching, "REMEMBERING THE PASSOVER IN THE FEAST OF TABERNACLES".

If we understand, when you come here, you don't come ... [Bro Vin imitates being sorrowful -Ed.] No, you come with praise; you come with thanks because He Himself gave thanks. It didn't mention He cried. It didn't mention when He took it, He was neurotic. No. It said, "He blessed it, He broke it, and He gave thanks." [Mark 14:23 - Ed.] What was He giving thanks for and to whom was He giving thanks? And why thanks? What were the thanks for?

He was the Creator that created the vine and created the wheat, and He preached, "I am the Corn of Wheat and I am the Vine." So, would the greater Vine and the greater Wheat thank God just for the natural in a feast like that where He said, "With desire I've desired to eat this with you"? [Luke 22:15 -Ed.] No. The thanks was the time appointed had come, the price for the redemption was going to be paid. There was not going to be a second paying of that price. It was going to be paid in

full and He was going to offer Himself once and for all. There was going to be no second offering anymore. By one Sacrifice He perfected forever them that are sanctified! [Hebrews 10:14 -Ed.]

And in every Age the Holy Spirit brings that back to their remembrance. And in every Age they remembered; they had a memorial. And even here He gave the Church down through the Ages a memorial: "Do this as often as you come together." And the apostles, every time they would come together, they had breaking of bread, and fellowship, and praise, and giving of thanks. [Acts 2:42 -Ed.]

That's why when you see this you understand why we shouldn't be telling you, "Lift your hands and worship the Lord." And you go back to your seat and you sit down there and you are watching this one, and you are watching that one, and you are watching this one. Do you see how that reflects no understanding of this? It's like, "I come in the line and I take my..." like what they do in the Catholic Church. The only thing maybe you didn't do when you did it was genuflect and cross yourself; because they don't go back and praise anything. They go back and sit down and watch around.

I remember in the St. Clement's Church when I had to go for communion, I was so poor, I had holes in my shoes, and I was conscious that when I knelt down, everybody in the whole church would see the two holes in the cardboard. So I used to kind of time it and move in the corner by the wall and take up a position like this. I thank God today, by God's grace, I don't have any holes in my shoes, [Bro. Vin chuckles -Ed.] but if I had holes in my shoes and I had to come and preach here, the holes wouldn't have stopped me from preaching because I understand better today.

But I say that to show, you are going to take communion but you are taken up with the hole because it is just a tradition. If I understood what that was and

the priest could have taught it, then you would have walked up here and know that He became poor, that we could become rich. He laid down His Life. He provided everything for us, all things in Christ, and we could have faith and expectations when we come.

I trust that tonight, when you come, you come as part of the family of the house. You look around; in front of you, behind you are your brothers and sisters, the family members coming in praise and worship. You go back in your seat and you thank God. You listen to me preach and you put most of your energy giving attention to hearing the Word. But then when you go back in your seat, there wouldn't be any more preaching during that time. You'll be worshipping God. You will be thanking the Lord: "Father, I see this. Write this in my heart. Don't let this leave me, Lord. I see where it comes down in the last days. In the last Age... out of Seven Church Ages, in the last Age You said, 'I will come in and sup with you,' in the Age when You descended from Heaven with the real Bread and the real Wine." When the real Melchisedec comes down and a Prophet said, Who is this Melchisedec? And where when we see this One, King Theophany, then we start to realize now, we are being gathered and being given faith to be changed; and we will be changed in a moment, in the twinkling of an eye; we, in the fullness of the redemption here. And tonight we can look back with gratitude to see how far He has brought us and we are so close to the changing of the body but we remember what He did for us.

If He gave thanks, the One Who was going to lay His life down, knowing that what He was going to do for us, the compassion, the love that He had, how under the blood of bulls and goats for years they died there, and some with faith looking through that blood, that animal blood, that animal sacrifice but in their minds, in their faith they are seeing the Redeemer coming. They knew that was a substitute. The Redeemer was coming; and

by faith Abel, and by faith Enoch, and by faith Abraham, and by faith Isaac, and by faith Jacob, and all of them, you know, it is written, “by faith”.

How much more tonight, friends, when we in this Hour can look with this understanding and realize, “No, me too. Jesus died for me. Jesus died for me. I don’t need to wear a badge or a cross around my neck. He didn’t tell me to do that but He told me to love each other. He told me to keep this Feast, remember Him.” He wanted us to have in our hearts and minds, in our walk, like they did from Egypt to Canaan, every step they had that Mystery of that Word before them, that we would have the same thing before us. This is the Good News.

When we see this, we see the Good News in another form. When we see this, we see the Atonement in the Year of Jubilee in the fiftieth year. We know this speaks of our freedom and redemption. When we see this and we look and remember where we were and where we were taken from, we know it is because He died. It was for me that Jesus died. He took my place so that I could take His place. He became me so that I could become Him. As He is, so are we in this world. Not in the world to come, in this world, right now, we are walking with a perfect standing that when God looks at us, He sees us perfect through the Blood. And if you have the Holy Ghost in there, nobody has to push you and say, “Boy, make that right!” No. That is a person who doesn’t have the Holy Ghost, because the Holy Ghost, from the time you go to say something, from the time it comes out of your mouth wrong, something registers, “Yes, it came out wrong.”

That’s why you want to think of each other in the right way. Don’t let the devil tell you, “Ah, that is not this one,” or “that Serpent seed,” and carrying some false argument. No, no. Your eyes see through your heart. Instead of you stand afar and watch somebody, you heard about their mistakes, you heard what they

did, you might have seen, you might have known personally, so you write them off.

Instead of that, ask yourself, “I have revelation. I might have been in a condition but have I ever done anything to help that person? As He has loved me, so I should love one another and God has been long suffering with me. God has been patient with me. God has forgiven me many, many times.”

I don’t want to be like Peter and say, “Well, I forgave them seven times.”

“Seventy times seven!”

Who has the Holy Ghost that will check and say, “Well, I have reached my four hundred and eighty-ninth time. They have one more chance and that is it”? Who checks that? That person doesn’t have the Holy Ghost. The Holy Ghost doesn’t make you live there. The Holy Ghost has you higher up than that.

I was talking with some of the ministers. After the meeting we were talking and the Word got in a certain place, and I started to tell them the story about the Good Samaritan that I preached years ago; and to see how the Spirit came down and shook... Were you there? [Bro. Vin asks someone in the congregation -Ed.] Because sometimes, even on a ministerial level, we could have people in our minds. Let me tell you this before God. May God kill me dead right now with this Bible open, as the Prophet said, on this platform. All what these people did to me I don’t have the slightest... I don’t even live there. I can’t remember if they did me anything. That’s the honest truth. I don’t live there. Not now, way back there when they did it. I just went on. I ignore it like that.

I always say, if you’re going down the road driving your car, listening to your music, and a dog runs out the yard barking, barking, barking, do you stop your car and pick up two big stones and run after the dog? You just go on with your business. You don’t ever want—you see, when you know your thoughts speak louder in Heaven than your words on earth, the first thing you

check is your thoughts. You don't want to harbor evil thoughts about people.

Evil thoughts, when they find a place to lodge, they start to bring bitterness, and bitterness starts to defile many; and then they become callous, hard and unforgiving, and you get spiteful, and when somebody is saying something nice about that person, you are kind of quiet and you are grinding because you find, how could they talk nice about that person because of how you are seeing them. And you are watching, maybe the one or two things the person did, and what that person is rejoicing for about the person is really because they did good things too. So, they are not so wrong for what they are doing. But sometimes you are waiting to put in a word because you feel you have to balance up the thing.

"Yes, but you all only know one side!" Nobody asked to know the other side. Nobody was interested in that. That shows you are getting trouble with something you can't handle. You see, that is where what comes out of the mouth—remember when I preached about Zelophehad and them; they spoke right. What comes out of the mouth is what defiles.

When you see this, we think of each other differently, because this is why it was given. This is why it was given. This was not given for you individually; this was given for us collectively. This is the Lord's table for the Lord's children, for the Lord's Church.

I'm going to leave it. I had some other things but I am watching the time. I want to sing a little song: *He came to me, He came to me. When I could not come ...* [#4

- He Came To Me - Songs That Live -Ed.]

... *He came to me.*

Why don't we lift our hands and sing it. *He Came To Me.*

*He came to me, [hallelujah] He came to me*

Oh, thank You, Lord.

When I could not come to where He was... Oh, think about it.

That's why He died (oh, thank You, Lord) on Calvary,  
*When I could not come to where  
He was, He came to me.*

Could you sing it, sisters? *He came to me.* Aren't we thankful? Aren't we grateful this evening? He left the highest of Heaven to come down to the lowest of hell. His hand was not short, His ear was not deaf; He heard our cries: "I heard the cries of My people. I see their affliction. I see their oppression and I am come down"; (hallelujah!) the Great Shepherd of the sheep.

Oh, thank You, thank You, thank You, thank You, Lord. Hallelujah! Glory be to God in the Highest. Thank You, Lord. Hallelujah!

We didn't know the Way. We didn't know the true Sacrifice. We didn't know the approach. We didn't know how to come, so He came to us.

Come on brothers. With grateful hearts like David, how he would worship God,

*... to me.*

Oh, worthy, worthy, worthy is the Lamb of God.

*He came to me,*

When I could not come

There were barriers there, Cherubims with a flaming sword.

*... He came ...*

In Adam, we all died friends. Think of it. Oh, but this One came down from Glory, traded the Sceptre for a shepherd's staff.

*... on Calvary,*

*When I could not come to where*

Oh, now He's lifting us up to where He is, that where I am there you will be also. Altogether, all through the Region, let's lift our hands, let's worship Him. Let's sing to this beloved One, this worthy One, this matchless One, this One who loved us, first loved us. Herein is the love of God, not that we loved God but He first loved us

and gave His Son to be the propitiation to remove all obstacles, every barrier that would hinder our access to Him. We could come in boldness on His merits. Oh, He made a new and living way through His Blood (amen), through the veil of His flesh. Hallelujah!

We have the articles that speak of these Things. We are gathered around them. His table is spread this evening. Every enemy was destroyed; He stripped them of all power! When we look at it, we see it testifies.

*... to where*

*He was, He came to me*

Oh, one more time, *He came to me*. Now we are coming to Him. Amen. Hallelujah! We are coming to Him without any reservation, in full surrender, with faith. He that cometh unto God must first believe that He is and He is a rewarder of them who diligently seek Him. Come with boldness before His Throne of His grace.

*... could not come to where*

*He was, He came to me.*

Oh, God, we thank You for that tonight. We thank You, Jesus. You could condescend. What condescension! Down from His Glory! You came down to us, Lord because You loved us, You care for us. You left the ninety and nine to come after us. Hallelujah! You knew we were crying out for deliverance. You heard our cry. You saw our despair.

*He came to me.*

[#2 - Jesus I love You So - Songs That Live -Ed.]

*And Jesus, I love You so,*

*And I want you to know.*

*What You've done for me is not in vain,*

*... stake my claim,*

*On Your Holy Name.*

*Oh, do you feel it?*

Oh, how I love, I love You so.



Oh, sing it again.

And Jesus I love You so

Express that love. Don't just sing the words,  
express your soul to Him. You understand we are  
remembering Him tonight in the Feast of Tabernacles.  
We are understanding the value of the sacrificial work,  
the love of God accomplished for us. We could stand  
with confidence as a restored people in fellowship with  
Him again; no barriers.

Oh, I know a man who's like no other man.

*I know a man, who's like no other man,*

He died to save this world from sin.

How many will dedicate their lives to serving Him?

*... to serving Him,*

He died so I could live.

*... so I could live*

*... I love You so,*

And I want You to know tonight, Lord. Tell it to Him.

What You've done for me [tell it to Him] is not in vain.

And I will stake my claim

Stake it tonight. Drive it down.

*... on Your holy...*

Like the daughters of Zelophehad, you want that  
Name to live on. You don't want it to die. You are a  
chosen vessel to bear that Name.

Oh, when I think of how

You took my place.

How thankful it should make us tonight. What  
thanksgiving we should have.

I marvel at the wonders of Your grace,

Your sacrifice for me I can't replace,

Oh, what a gift, what a gift You gave to me, Lord;  
(hallelujah) a gift that no other one can give but God so  
loved that He gave.

*... I love You so,  
And I want You to know,  
What You've done for me is not in vain,  
And I will stake my claim,  
On Your Holy Name.  
Oh, how I love, I love You so.  
Oh, how I love, I love You so  
Oh, how I love  
Oh, how I love, I love You so.*

Oh, come on brothers, oh, how I love  
*Oh, how I love, I love You so.*

Oh, you sisters, oh, how I love.

All together, oh, how I love, I love You so  
*... I love You so*

Oh, we mean that from our hearts. Oh, when a boy loves a girl or a girl loves a boy, a man loves his wife, she loves him, they don't play around with those things, friends. When she says, "Honey, I love you," she is not saying that in a pretensive way. She is not saying that because maybe it is the correct thing to say. She is just overwhelmed to think of what God has done for them. They have been a gift to each other in their lives. The best thing God could give after salvation. And they realize that the God who gave salvation is still thinking about giving them something else.

How much more the Church, the husband, the wife is a Mystery of Christ and the Church. The Prophet said, "Christ just loves to hear the Church say, 'I love You, Jesus. I love You, Lord.'" We, in our hearts can—that love will make us worship Him. And when people

love each other, they have a way they would talk when they are anointed with that love, when they are in each other's presence, when they are in each other's embrace. There is a sincerity, a deepness. They want to pour out from the innermost heart. That is what it should be to each and everyone when we would be in His Presence. We have this blessed opportunity.

The Scripture says in 1<sup>st</sup> Corinthians 10: 16 and 17,

*<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

*<sup>17</sup> For we being many are one bread, and one body: for we are all partakers of that one bread.*

One Bread, one Body, and partakers of that one Bread; this One Who is that Bread. The cup of blessings it is called. *The cup of blessings which we bless, is it not the communion of the blood of Christ?*

You see how He writes this? He is showing us about this Lord's Supper and He is asking rhetorical questions: "Is it not the communion of the Blood of Christ? And the bread, is it not the communion of the Body of Christ?" He wants us, we who partake of this, we who are involved in keeping this ordinance, that our thoughts in our hearts and minds in the partaking of it, that we are conscious it's the communion of the Blood of Christ that made a way for fellowship, that put away our sins, that by a new and living way we could come through that Blood, back into His Presence.

That Blood is the Atonement for our sin. It removes the barrier and gives us free access, we could come on the merits of that Sacrifice. When we are partaking of this Bread, what a privilege; because if we eat, we will never die. And symbolically, we take that because we know in our souls we live. That soul feeds on the Word.

The natural body takes the natural symbols, but the soul that is in communion with God, the soul that has a grip on God because faith lays in the soul, and faith

is your revelation of God. And that's where the fellowship is. This ordinance is a channel through which we maintain and keep our communion with God, confessing that we are in friendship to Him; we have fellowship with Him. We have true communion with Him and we are conscious that the One Who shed His Blood desired us to be in His Presence, desired for us to talk to Him. He wanted to hear us talk to Him. He wanted us to express our love and appreciation, our gratitude to Him.

You think God doesn't need that? God needs that, friends. Why would God come and die if He doesn't need that? Why would God tell us to pray without ceasing if He doesn't need that? Why would God say ask everything in the Name of Jesus Christ if God doesn't need that? God needs that. That is what made God lonely; that when He made Adam and showed He was alone and when he laid down his life, (a type of His death on the Cross) to take the bride out, so he and she could fellowship together. He could share all he has with his bride. That is what this table speaks of.

This is a feast on the Body and Blood; symbolically eating, partaking; partaking by faith, by revelation. This eating and drinking that we come to eat and drink tonight, this communion with God is partaking of the privileges, the benefits, the promises we are beneficiaries of, the rights, the results from the death, the sacrificial death of Christ. That's why we come with thanksgiving and worship. That's why they worshipped the Lamb, that slain Lamb. They became so filled with praise and adoration seeing Him stepping forth and taking that Book and showing them it was for them: "I did this for you. I did this for you, John. I did this for you, Peter. I did this for you, Paul. I did this for you all. I did this for you, Bro. Branham. I did this for you, my brother, my sister." He took it for us. This is why tonight, we want to come to this table with a certain attitude.

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

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

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

Because His blood was shed for the remission of sins of many. His body was broken. He bore those stripes and everything for our healing. He knew what our needs were. He knew what work needed to be done on our behalf to restore us to the privileges, to the fellowship, to have the claims and the promises, the inheritance; and He did it to make sure we lost nothing. Everything that was ours, we come back to it in full. And that's why He said, remember me when you do this. I give you this.

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

His death was the Passover. His Coming was in the time of the Tabernacles when the high priest reappeared, till they had to go in a second time. The one who went in the veil came back out. From the day of atonement, they went in the changing of dwelling places. He Who had said, "I give My life, My flesh, for the life of the world," that was the Passover. Then He Who said, "Eat My flesh and drink My Blood, you'll have Eternal Life, and I'll raise them up at the last day." That is the tabernacles, the resurrection. Look how he is seeing this in this Feast. Haven't we seen the Book opened and the reappearing of the Lord in the threefold Feast?

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

*28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

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

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

See, people just relate to this as an eating and drinking thing but it's a fellowship thing, it's an appreciation, it's a remembrance. It's keeping the value of that work ever before you so you don't frustrate the grace of God and live below your God-given privileges; but you live a life worthy of the gospel, remembering what He has done. He died to make us live victorious. He sent back the Holy Spirit, He gave us the Seal to continue His work in and through us; make us a vessel of honor, prepared for a good work.

*31 For if we would judge ourselves, we should not be judged.*

*32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

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

*34 And if any man hunger, let him eat at home;*

This is not the place for trying to satisfy natural hunger. This supper is not for natural hunger. This supper is for remembrance, to fellowship with Him and what He has done because the table speaks of that fellowship and that fellowship is upon Christ and what He has done for us to bring us back into oneness with Him and how we hold this and strive and walk in this

and continue daily steadfastly that we might come into His own image and His own likeness. We, beholding the glory are changed from glory unto glory until we are changed into the very image.

How we should have the feeling in our hearts to tarry one for another; while you pray for each other and for us the ministry, and we pray for you and you pray for the others, and the others praying for you; and together as a family, together as the children, members of His Body that make up this one bread, may God's grace fill our hearts and we keep this feast with greater meaning, greater value. We find a place to enter in to walk a little closer, to see how we need to truly love Him and serve Him in the fullness; not as a halfway thing; that we can walk out of this place tonight, satisfied, filled with His Spirit, His Presence, His revelation pouring down into our souls, our souls feeding upon the Word, being nourished up and strengthened, becoming established and grounded; His love being shed abroad in our hearts, knitting us together by love, endeavoring to keep the unity of the Spirit in the bond of peace; purging all leaven; keeping the Feast of Unleavened Bread in sincerity and Truth.

That's how we want to be tonight in His Presence. Let this be the beginning of something new for us, following these meetings, following this feast that we as a church could find a place of a reconsecration, a rededication, to walk with greater purpose and greater conviction; purpose to love each other, purpose to serve, purpose to stand true, willing to work, showing the willingness, laying ourselves on the altar, come into real deeper depths of self-crucifixion, offering ourselves a living sacrifice.

Blessed be His wonderful Name. May God bless you. May you find that praise in your heart and that gratitude and that thanksgiving to the Lord tonight, that you are conscious we are in His Presence and He is amongst us. We want to grow in our knowledge of

these things. We don't want to remain shallow. We want to fellowship with the Lord deep; find it so easy to pour out our hearts to Him, so easy to find the release in your soul to tell Him you love Him and you care for Him; to hear His voice speak back to you. If you desire that, if any man eat this Bread, he would never hunger. If any man drinks of this Blood, he would never thirst. Take Him at His Word tonight; He doesn't lie. Whatever comes out His mouth must take place. It is the creative Voice of God.

Those Jews would go up and keep that feast from year to year and they keep it with such sacredness. They keep it knowing in part but yet fellowshiping in such a deep way concerning those things; yet, the Book is opened to us. We know what is symbol and we know what is substance. What a privilege God has given unto us.

Gracious Father, as our hearts are bowed in Your Presence, our minds are stayed on You. We are here tarrying for each other, brothers and sisters of the assembly of Christ, knowing all of this is Your order. You planted this church. You set the offices by Your Word. You work and You administrate by Your Spirit diversities of administration, diversities of gifts, working through the members of the Body, fulfilling Your Word, dear God. The reason and purpose You have raised up the church for and the prophecies that You have spoken for this hour and all these things, Lord, we recognize them, Father and we realize that this is the Lord's doing because none of us could have come to You. No man could come except You draw them. All that the Father has given, you said would come. And Lord, You in Your own time and season brought us and added to the church such as should be saved.

You preserved the lives of many, oh God, and through the unity and the cooperation, the fellowship and the sacrifice, we see great things being accomplished even to the fulfilling of the prophecies; even as we had in



these meetings recently, the kind of sacrifice, the kind of labor, the unity, the cooperation even with other members of believers of other assemblies from different parts of the earth that came, Lord, to this time; and how Your Spirit flowed in such unity, how, dear God, this place was graced with Your mighty Presence, even as You are here, tonight, Father.

Lord Jesus, as we come through these things, how we desire to review and analyze, conceptualize, digest, and know how to draw inspiration and faith and benefit from the way that You have ordered our steps, looking back and seeing how You brought us and what Your purpose and Your intention were, what You were able to achieve and how the very next steps that are to be made. Lord, from what we have drawn, we can proceed forward under Your divine direction and leadership as we continue steadfastly in this great faith.

Tonight Lord, we are gathered around the table that is prepared; a table, oh God, that is the table of the Lord to have communion with the Lord; and we, the guests, members of Your Body, part of the local church-family here, members of the Body of Christ. Lord, we gather around these elements tonight. We know it's symbolic but the God who ordained the symbols had Substance, realities that He symbolized by these articles. We don't look to the articles alone but we see the Substance, Father, and the Substance is You. You are that reality. You are that Living God Who did something on our behalf by which we should walk with You closely, by which You should have the headship over us, by which we could be led.

We see even in the time of Joshua, they had the Passover, they had circumcision, they ate the old corn, Lord, and all these things; and then You led them into the possession of their inheritance. They overcame the enemies, they conquered the land. Oh God, we know, Father, when Israel kept the Passover and they came out rejoicing and the enemy tried to come to make a

second claim, Lord, You drowned them in the Red Sea. You showed that no enemy is going to take Your people back into bondage; that You have freed who would receive their freedom and walk in it. And so, dear God, as a people tonight, Father, we look back at this redemption by Blood and the redemption by power and we see the redemption in completeness and joy. We thank You, dear God.

Sanctify this bread that represents Your body that is to be broken. Sanctify it for the purpose which it is intended tonight; the bread that we would come, Lord, and partake of, representing Your body, and this cup, Lord, that represents Your precious blood, the blood of the grape. You said, "I am the vine." Lord, You were cut up, You were crushed and Your blood poured out; but in pouring out, oh God, Lord, You laid down Your life with the objective that every name that was written in that Book would be redeemed, Father. The Blood was shed for them and the Spirit, the Life of that Blood was going to come back and claim the ones that were in Your thoughts; the ones that You shed that Blood for, purchasing them just like the natural kinsman, Lord, in the shadow with his silver, the redemption price.

They might have been thousands of slaves under that slave master's authority, bound up in the system, oh God; but when that Kinsman came and paid, You knew exactly His kinsmen who had to be released because He was paying that price with them in mind. It wasn't just some blood being shed and You are hoping that some people, in the end, will come and accept it, so it will not be in vain. No, Lord, You knew everyone, Father. And that's why the Holy Ghost came hunting out the seeds and quickening the minds to that work and bringing them, oh God, to Calvary and giving them that vision, oh God, when that work was done because that work was designed, Lord, to bring real to their hearts and minds that they had value in Your sight, that You did that for them, Father.

Lord, I remember my time, dear God. I remember oh God, it was so dark, so dismal, oh God; felt like I was falling like Your Prophet described when he was falling down in that bottomless pit like it had no ending to it. In my mind's eye, I thought of it like that, not even knowing those things. It was just like sinking into an endless chasm, oh God. That's why, Lord, I always love that song, *When You Reach Down Your Hand For Me* because You pulled me out of the miry clay, You set my feet on the Rock to stay. I saw myself so weak and so undone.

So many times I tried not to do things and didn't have the power to do it, Lord. But Lord when You brought me to that place and gave me that experience, oh God, and You broke the powers of darkness around my life and You set me free, and Lord God, You revealed to me that You are the way to bring me back, Lord, to come back into my Father's Presence; Lord, to experience this great redemption. Lord, how I could stand here today with a grateful heart, dear God, and knowing that there are many others, Father, who experienced this in their reality.

And today, down through these years, under that Gospel, here, many others have come Father, and many others stand today dear God, as members and are prepared to come to the table in this region tonight, oh God, to keep this communion; all the way up into Canada, Father we have people coming in, oh God, and believing in these last days. Lord, how we ask You, dear God, that Your Holy Spirit Father, in this late hour, Lord God, would bring this revelation so deep to their hearts as they eat, as they drink, as they commune, Lord God and in that communion Lord, Father, the Spirit will communicate into their souls, Father, with the power and impact of divine revelation. You say, "I'll write my laws in your hearts and your minds. No man will have to say know the Lord, we all will know You." Oh, may You grant it, Lord.

We are coming as living, manifested epistles. God, we look to walk in these realities in deeper depths, with a greater grip upon You by virtue of the opening of the Word, and the access to come, Lord, and to lay claim, Father, on what You have made available through Your death, burial, and resurrection. Lord God, when this Book was opened, You pointed out fully, all the landmarks and the boundaries and told us, "There remaineth yet very much land yet to be possessed," because You desired us to live in the full benefits because it's only in this way it could fully show forth Your victory and show forth the reason of Your death, which You say Your Church is Your victory. We will show the reason of Your death.

God, let us find from this night Lord, a greater knowing Father, like Boaz and Ruth had a knowing before union. Then after the redeemer did that redemptive work on her behalf, Lord, it was a more intimate union, a more personalized union, because they were no longer twain, they were one. Oh God, so let it be Father, in a new way You would declare Your Name, you would manifest Your Name. You would show forth Your glory in a greater way Father, that dear God, in these last and closing days we could see the work pick up such momentum. This Message will be swept to the coming. The revival Fires could burn Lord from church to church, from heart to heart, from believer to believer. Oh, may You grant it Father that even right here in the church, Lord, that we could see a greater love, a greater knitting, a greater oneness. Would You do it, Father?

God, we cry in our hearts tonight around this table as Your family members, we come oh God, as Your servant Lord, Lord Jesus knowing what Your Word has promised, knowing the time and season You have pointed out these things to us. I pray You would grant it, Lord. You will see such an increase in every life, in every home, in every family. The ones that find

themselves weak, the one that is fainting, the one that is falling at the side, the one, Lord God that is afraid and is intimidated, the one that has fear and is paralyzed, oh God and halting between two opinions, wondering if you are going to answer, if you are going to bless them, if you are going to do it, and Lord, they have this torment in the mind. We pray, God, that they would have such an increase. Oh God, all this would be eradicated, Father. We'll all walk closer to You Lord, we'll walk Lord, in a deeper fellowship, oh God. May You grant it, Father.

Lord, we ask it as a church, as a body of believers in this Region all the way up into Canada, all that is associated, all that is identified with us. We ask it oh God. So let it be Father, for the glory of God, in the Name of Jesus Christ, tonight.

Bless each one, each family, each house, that would come to the table tonight. May Your blessing come down; a blessing of the Holy Ghost come down to their souls, dear God. Grant it, we ask for the glory of God in the Name of Jesus Christ. Amen. Take away all leaven Father, all malice; remove it completely. Where every heart would believe and confess, may You move it away from them, Father and may You send the honey in, Father to take up the place, oh God, that Lord God, will keep us close together. Grant it, Jesus. Grant it, Lord. Grant it, Lord.

[Communion is served. -Ed.]

Oh, thank You, Lord. Why don't you just praise Him all around the building, all around the region. Amen. Glory be to God. Oh, worthy Lamb of God, we praise You tonight with grateful hearts, with joyful lips, oh God. We express thanksgiving, oh God; all our gratitude for what You have done, Father. We are so unworthy and undeserving of this love and this kindness but, oh God, You look beyond our faults and You saw our needs dear God, and tonight Lord, we come in humility, Lord, full of thanksgiving, full of adoration,

full of praise, dear God. You are Worthy, Lamb of God. We are so thankful for this great redemption. We are thankful Lord that You are the Bread of Life that has come down from Heaven, oh God that we could feed upon You this hour. You are the Vine, You've poured out this great Wine of stimulation of revelation into our souls, dear God, that brings this revival in our hearts.

Oh, we thank You and praise You. Blessed be Your Wonderful Name. How we rejoice, tonight. How we thank You, Lord. How we bless Your Wonderful Name; Your Wonderful Name that the family in Heaven is named after, the Lord Jesus Christ. Blessed be the Name of the Lord. We thank You, Father. We praise You, dear God. We adore You. Thank You, thank You, thank You, Lord; thank You, Jesus. Thank You, Lord. Thank You, Lord. Hallelujah. Thank You, Lord.

Oh, how grateful we are tonight being in His Presence, remembering this great Passover in the time of the Feast of Tabernacles. Now that the Book is opened, we could look at these Things and understand its full accomplishment, see the completeness of the work, the redemption, that which He has done on our behalf, how it met every requirement of God. How we could stand with such blessed assurance, with confidence. It's giving us such a perfect standing, our Saviour is risen, is alive, is among the redeemed. Hallelujah!

When you feel His Presence we know the resurrected One, that's Him; and He rose for our justification. And if He is in our midst then we stand before God without sin, without condemnation. There is now no condemnation. Who can accuse us of sin? Amen. It is God who justifieth. Hallelujah! This great work that He put before us, that He set our eyes upon, that He came and revealed, and came down and revealed in its fullness in this day. Glory be to God in the Highest.

In the day of the redemption, the Kinsman Redeemer Himself is here amongst us. The Book of redemption is

opened, it's given back to us. The very fact that He gave it back to us is a further expression, amen, that He has accomplished this. Amen. There is nothing to hinder us from receiving it and going back into what is ours. The mere fact that we could take that Book, friends; and we have that Book tonight. It is not in the hands of the Baptists or the Methodists or the Pentecostals; we in the Bride have that Book. Hallelujah! This is the secret: the Word is in the Bride, the revealed Word. He came with an opened Book, the Seals were off of It (hallelujah!) and He pointed out our names inside of there. Glory be to God. Amen.

He is telling us, this is the day of redemption. "You are redeemed My children. You are redeemed (amen); walk into it. The new body is your promise; walk into it." Amen. The Seven Thunders are giving you faith to be changed. Amen. Hallelujah! Glory be to God. When those testing times come, He lets that devil come to show you he cannot bluff you. The revelation has uncovered the enemy's scheme. That's the reason he is howling. He is not saying the devil is a big, you know, the devil, like he can do something. He says, "No, that's the reason he is howling, his scheme is uncovered."

He had this world covered for almost two thousand years, but before he could make this great big move and blot out the church, down comes the Angel with the Book, exposed the enemy, gave us the Book, gave us authority over the devil, sent down the vision: "You could bind that devil in a knot. In My Name, you shall cast out devils!" Hallelujah! The only way for that to overcome you, you have to disbelieve what God is saying.

But the Bride believes. They overcame by the Blood of the Lamb and the word of their testimony. That's the Wine of the stimulation of the revelation when they see their names in the Book – *by the Blood of the Lamb and the word of their testimony*. Hallelujah! Glory be to God. You know you are redeemed. Do you know you are

redeemed? Amen. You know you are one of them. It was shed for you. Glory be to God in the Highest. How the fathers understood this. They taught it, they established it in the church, the church walked in it; they did great exploits.

They said, "By what authority, by what name you do these things?"

He said, "In the Name of Jesus Christ. He, Whom you have crucified, God has raised Him up. And it is by faith in His Name has made this man whole."

Amen. God wrote a Book of Acts through them because they understood. Paul shook that viper. No matter what form the devil comes in, amen; hallelujah! Glory be to God in the Highest. What a great thing, friends. He has done this for us. That's why He has a people on the earth. When the earth is filled with blasphemous names, how excellent is His Name among the Bride. When the world is worshipping the god of this evil Age, there is a people who is in the only provided place, worshipping the Lamb. What a great thing it is, friends. He knew He was going to have His harvest. "Hurt not the Oil and the Wine." He was going to have this group. He was going to have this worship. He was going to stand in the midst of the redeemed. Amen.

Oh my! He looked at every one of you. He looked at your face. He said, "Son, I knew you before the world began. I died for you. You are one of mine." Glory! He knows every one He purchased. He knows the stock of Abraham. He's walking out. He says, "This is mine, this is mine, this is mine, this is mine, this is mine. That's mine, that's mine." He is gathering His jewels. "This is mine, this is mine, this is mine." That's what happened. That is why the Inkhorn Writer was moving through the Church sealing the Father's Name in their foreheads. They were coming out with a revelation. They know there was a connection from the forehead to



the loins. They know they come from that loins. They know they have that Name. Hallelujah!

He goes so far to show them under no circumstances they could have been lost. Under no circumstances they could have been lost. All that the Father hath given Me will come and I lose none of them. I will lose none of them. He is so satisfied. He is so certain. It's only for us now to say, "Yes, Lord. Yes." The devil tries to tell you, "That little thing? That is too simple. That can't be it." No, He dwells in simplicity. He reveals Himself in humility.

You see, the devil can't battle the Word because the Word is the Word. The Word is God. He can't come and tell us, "That's wrong in the Bible, that doesn't mean that." No, no. God has vindicated the Word in this Day. God has come down and through the mouth of a prophet who has opened the mysteries of the Bible, God has vindicated that Word in a way that It was not vindicated in any other Age. And if in all the other Ages, they could believe It without the kind of vindication... In those days they didn't have cameras to take out the Cloud in the sky. They didn't have these things. Nobody had a picture of the Cloud on Mount Transfiguration walking around and saying, "Look Jesus, and look Jesus in a glorified condition."

Peter didn't say, "I had my iPhone with me, so right there, when He passed into glorification I caught the picture on time and here it is." They didn't have that.

But in this day He waited until the camera was lined-up real good and He materialized Himself. Hallelujah! He posed for the picture, oh my, to prove it is Him; not just because He is a light; He said, He does the same things. He reveals the same things, proving He is the same yesterday, and today, and forever. If He didn't do those things or he came and said something differently; but that Light only said what was in the Bible and brought It to light and gave the sense to It in this hour. The Word of prophecy has been made more sure.

[John 13 –Ed.]

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

*<sup>3</sup> Jesus knowing...*

Jesus knowing; the Bride today, knowing.

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

He is the Bridegroom, She is the Bride; She is part of Him. If the Bridegroom is the Word, the Bride is part of the Word.

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

I always love this, how the Bible is. John, through the eyes of the eagle, carried us straight into the supper room and he saw Jesus. He said, "*He took the towel. He girded Himself.*"

It tells you ...

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

This is a stage by stage commentary. You are not on the outside, you are inside the room, right there

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

He had said, "Thou art the Christ." He knew who He was. He can't believe this One Who on the mountain we saw transfigured. We saw Moses and Elijah appeared; this One stooping down here by me, to wash my feet? If it were you, He would have done it for you right there. This is Who He is. This is what He does. Peter said, "Thou shall never wash my feet."

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

You see, sometimes He does things for you, but He doesn't tell you right away what it means. He said, "You will know about this afterward, just let me do what I am doing." See?

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

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

See, they know Him you know. From the time He gets a little stern with them there, He said, "*If I wash thee not thou hast no part in Me.*" He lined up right away.

He said, "Well, feet, hands, and head; the whole thing, the whole works." See?

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

See, symbolic again.

*He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean,*

You see, something is done, like when He said, "Throw up the rock." That is a symbol. That brought the Pillar of Fire down in the form of a whirlwind, made three blasts, spoke three words, and started judgment in the earth – that little act.

When He did that, that is applied to you. You are clean every whit! That obedience, coming in submission to the ordinance, carrying it out the way it is given with faith in the One Who gave it. You are not doing it as unto man; you are relating again.

And these two are put together. The communion and the feet washing are linked together because this represents you partaking of His body and His blood; you become Him. You eat His flesh and you drink His blood,

you become Him. Now you, Him in Bride-form now, He is going and He's going to wash His brother's feet. Today you have the sisters who are in Bride-form too, washing. The Holy Ghost in them is washing.

When the Holy Ghost in them is washing, they are conscious this is an ordinance and they are doing this with faith: "I am keeping my brother clean. I am keeping the Body from defilement. When I see him, I can't criticize him because right here, I am carrying out an act, loosing him from all defilement. Because I am doing this by virtue, I've partaken of His Body and partaken of His Blood; and I am doing this in His Name." What is the Holy Ghost? To continue the work through Him.

You, hold your brother and sister, "I appreciate you. You are my brother, you're my sister. We have been redeemed." We are going to Heaven together. We are going to be around the table with Jesus again, millions of miles long. Think of it, friends. You wonder how that could be, don't you? We don't need television and internet There; it is already There. Here, it comes because they discovered it; but it is already There.

The same way you could sit in one place and see if it's the Lord Jesus speaking to you, no matter what part of the world you are... Here, you need a device; either it is mobile streaming like people streaming around the world right here, some are in a church, some are on their cell phone streaming, some on their iPad streaming, because we have mobile streaming too. When I was away for the couple of days, recently, here, I am out there with Bro. Neil. We had the service right there. I am holding the phone and we are watching Bro. Melville preaching, Sunday morning. You see? So it doesn't matter where you are, you are in a car going somewhere and you have internet, you could stream, and you are seeing.

Well, it is the same way when we get There and There are no barriers. There are no barriers. The redeemed now have access not yet known to the world. He is one

Person but He is close to everybody and everybody is feeling that Presence and everybody is right in His Presence.

You believe it because when it is fifteen hundred miles square and at sixty degrees and that Mountain pushes up and He's at the top, from fifteen hundred miles around (square), each one seeing Him there; the Light of the City, the Lamb, the Headstone in His place.

You wonder how that is going to be now because you are living in this civilization now and you are in this body. When you get to the glorified, you are going to see through dimensions. See? Like the Prophet in the theophany could look back here. So don't worry about these things. The civilization is far higher than what we know here.

So, when you go tonight, you wash those feet of your brother and sister, you are conscious of what you are doing. You are given a part in a ministry, keeping an ordinance and by virtue of what you are doing, you are keeping the Body clean from defilement. That means the power of God can operate through us. When we come together and two shall agree as upon touching anything; what we bind in our midst here, what we cast out is cast out. But if we have unbelief and you can't do this one and you don't trust that one and you don't like this one and you can't wash this one's feet and you are going through this kind of thing, well, God in His own mercy and grace will have to find the two, if He can find them; but God wants to do it in the whole assembly that the smallest child, the smallest brother or sister, a young boy could pass there with some faith and put his hand upon you and say, "God bless my sister. Bless granny, Lord."

Remember when I read the quote, the little three-year-old girl praying in the prayer line, and then the Prophet said, "Look how the Angel of the Lord answered the prayer"? See, out of a sincere heart. This is the kind of thing. You see, the thoughts in the mind block

these things up but we are blowing out these things now and we are coming in closer. And now, we are going to wash those feet tonight and we come a little closer to take the elements when they hand you—if somebody is handing you a piece you might get trouble that they are handing you a big piece or a little piece or you don't like the piece you get. But when they put it before you, you just take which piece you want. See?

But now, we are coming a little closer. The contact is a little closer. You now stoop down and you take that person's feet. It takes more love here, now, you know. That is why this wasn't put before the communion. You take the Body and the Blood so you know what you take. If you take it by revelation, you don't care if that foot has a bubo on it. You don't care if the feet look like they weren't washed for two weeks. You wouldn't meet such feet but I am just saying, there is no barrier to paralyze your faith because you took by revelation, the bread and the wine, and you understand what the feast means.

Think what some of us were and Jesus came down (Holy Jesus) and died, take your sin, take my sin, the sin of the world, friends; Serpent seed sin. Everybody's sin He took, you know. The iniquity of us all was upon Him. He died to save the world but when the Gospel—take It to different parts of the world, people turned It down. But It was extended to them. It was given to them but they refused It. They said, "I have an ox to prove. I have this to do. I have that to do." They made light of It.

That is where we fail; we make light of It. Make much of It. Make it weighty. Says, "God, me, a privilege to do the Bride a service? The Blood-washed? I working in a job. I didn't know that is the devil's kingdom I am building up. They give me names, you know, "Employee of the Month". They put my name in magazines, all kinds of different things, and I am doing that for Serpent

seed. Lord, one of Your redeemed here, around the table tonight, the family?"

When you look there who could tell. What if when you start to wash those feet you see two nail prints and then it just disappears again? You say, "Well, that can't be."

When Saul was persecuting them what He said, "Why does thou persecute Me?" He and His Body are one. It is His Body. The members are His members. That isn't somebody's feet. That is members of His Body. If He sticks out the nail-scarred, glorified foot and says wash it, He didn't do anything. The Holy Ghost now, is come down to us, for us to continue His work. He is the Headship. He is just directing things; dispatching you, dispatching you, anointing you, and commissioning you for your assignment. So, when you take that, that has value. That is of great, great, great, great, value.

[John 13 -Ed.]

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

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

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

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

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

You see, when you do that for a brother or a sister even though you don't fully understand what it is about, because you are doing it to the Lord's Body, and that member of the Lord's Body is not too fully illuminated about those things, the Lord counts that a great blessing to you that you did a service to His Body,

because you not are doing it for the person; you are doing it as unto the Lord. Whatsoever you do in word and in deed do it all in the Name of Jesus Christ – in word and deed.

*16 Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him.*

*17 If ye know these things, happy are ye if ye do them.*

You could know them, you know, but the happiness is when you do them.

*17 If ye know these things, happy are ye if ye do them.*

One is knowing them. One is doing them. If you do them, happy are you if you do these things. There is a joy of the Lord. There is a moving of the Spirit in there because He values the Mystical Body more than His own body. You understand that? He gave His life for us because He values us more than His life. The Prophet said, “If I had the blood of Jesus Christ, the literal blood, I would walk with it carefully but I have greater than that. I have the Purchase of that blood. How much more I should consider the Purchase.”

The great thing about God is when He requires you to do something, He gives you what it takes to do it. He doesn't command you to do it and you can't do it. He gives you what it take to do it, especially when it is something to glorify Him. All Moses lacked, it had in the Pillar of Fire. When God could do this through you, happy are you. Happy are you.

Father, teach us Thy way oh, Lord. Let us walk in Thy path. Let us bring honor and glory to Your Name. Let Your Life shine brightly through us, dear God. Let this great love that the enemy has tried to rob us and keep us in disunity and keep us paralyzed, and put all kinds of things in our minds that we cannot accept each other, and we have confidence in each other. Lord, when we would think we would want people to have



confidence in us, we would want somebody to believe that we are Christians, especially if we know we are trying in our hearts to be. Then, Lord, what a sad thing it would be if we would look at somebody and just speculate in our mind with no evidence, nothing; not even knowing how hard they are trying, and then come to the conclusion that they are not genuine or that they are not sincere. Only the devil could make us think that way Father, because, dear God, You want us to believe in each other and trust in each other and have confidence in each other; and that is what lacks, Father. And because this lacks in the measure and the quality that it should have been here, Lord, for a long time now, is why we see so many things happen among us.

We fail to realize what our prayer for each other could be. For if we are not close to each other, how could we intercede for each other? How could we enter into each other's infirmity? How could we plead each other's cause? How could we love each other as You loved us?

Lord, we just pray tonight that we will break these barriers. You will tear down this middle wall of partition. You will drive these crazy, perverted, deformed thoughts from our minds and bring in the thoughts of God, the mind of Christ. We could see each other through the Blood, Father.

We think of the Prophet looking at the woman there, calling down fire and brimstone. We think of James and John when they go through a little persecution, they wanted to call down fire and brimstone. He said, "You do not know what spirit you have. The Son of Man didn't come to destroy; He came to save."

Oh, God, here we are, brothers and sisters. You've drawn us together, You put us together as a church. We all love this work. We have seen it from time and time again, the love, the sacrifice people are willing to make for this work. We see how many sit here and use their substance to send others on the field to travel to different countries when they could have used the

money to travel for themselves, they deprived themselves and denied themselves; people they don't even have fellowship and a relationship with; just because it was asked on their behalf.

Oh God, and then we go there and people receive us as ambassadors of Christ, take us and treat us and put such honor upon us. Yet, they don't know us personally. But because we come from this church, this assembly, with this name, oh God, they receive us as coming from You because they believe that Your Presence is here among this people. If we would think on these things, we would realize, oh God, how much You have done for us that we can utilize. When the enemy would come, we could bring these things out and blow him into pieces. Tell him he has no place among us; cannot put us at variance against each other and make us think indifferently about each other.

God, this is the value, this is the power of this ordinance that You put that we can keep each other clean, because we believe in our prayers, we believe in our love, we believe in our fellowship. We don't want to be sitting in the seat of the scornful. We want to be at the feet, stooping low as you did give us an example.

Oh, gracious God, tonight, move by Your Spirit even in this ordinance, Father. Let the love be shed abroad. Let the person be ministered to; either one, Father, feel that they were ministered to as a child of God, as a son of God, as a daughter of God. They would look each other in the face with love and consideration especially when they see saints coming day in and day out, rainy days, sunny days, standing here at their post of duty, supporting this work in such a way, dear God, that has caused it to be displayed in such a standard, that people around the world long to come to this place. Why? Because they look through those monitors, Lord, on those screens and they see into this assembly. They see brothers and sisters. They see representatives of God.

Then we live with each other, Father, journeying together and down through these years together.

Lord Jesus, purge us, Father, of everything that is not of You. Take away every evil thing from among us that tries to hinder us and become a hindrance to us. Pour Your Honey down into our souls, oh God. Make us to be genuine. Take away our pretensiveness. May we have that breakthrough Father, where we can truly love and that love could be something that would afflict and affect each other, Lord. It would become so contagious, it would move from one to the other Father, until we are truly in one mind and one accord. May You grant it tonight.

Bless Your children. When we would leave this place, take us safely to our homes. Keep us in Your Presence under Your Divine influence until You bring us back at the appointed time. We love You and we appreciate You. We thank You for being here, tonight, in the precious Name of Jesus Christ. Amen.

Before we go to wash each other's feet why don't we turn around and greet your brother and your sister. You could certainly shake their hand (amen) and greet them and hug their neck. Amen. Because when you go to wash you are only washing one person's feet. Amen. God be praised. Amen.

Our next service is Wednesday; try and be here. Let's keep on keeping on to be in the service of God.

The ushers, when the time comes, will direct you. Amen. Just move around a little bit. Amen. Don't just make a right and left; kind of free up yourself a little bit. Breakthrough a little bit by the grace of God.











## **Third Exodus Assembly**

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