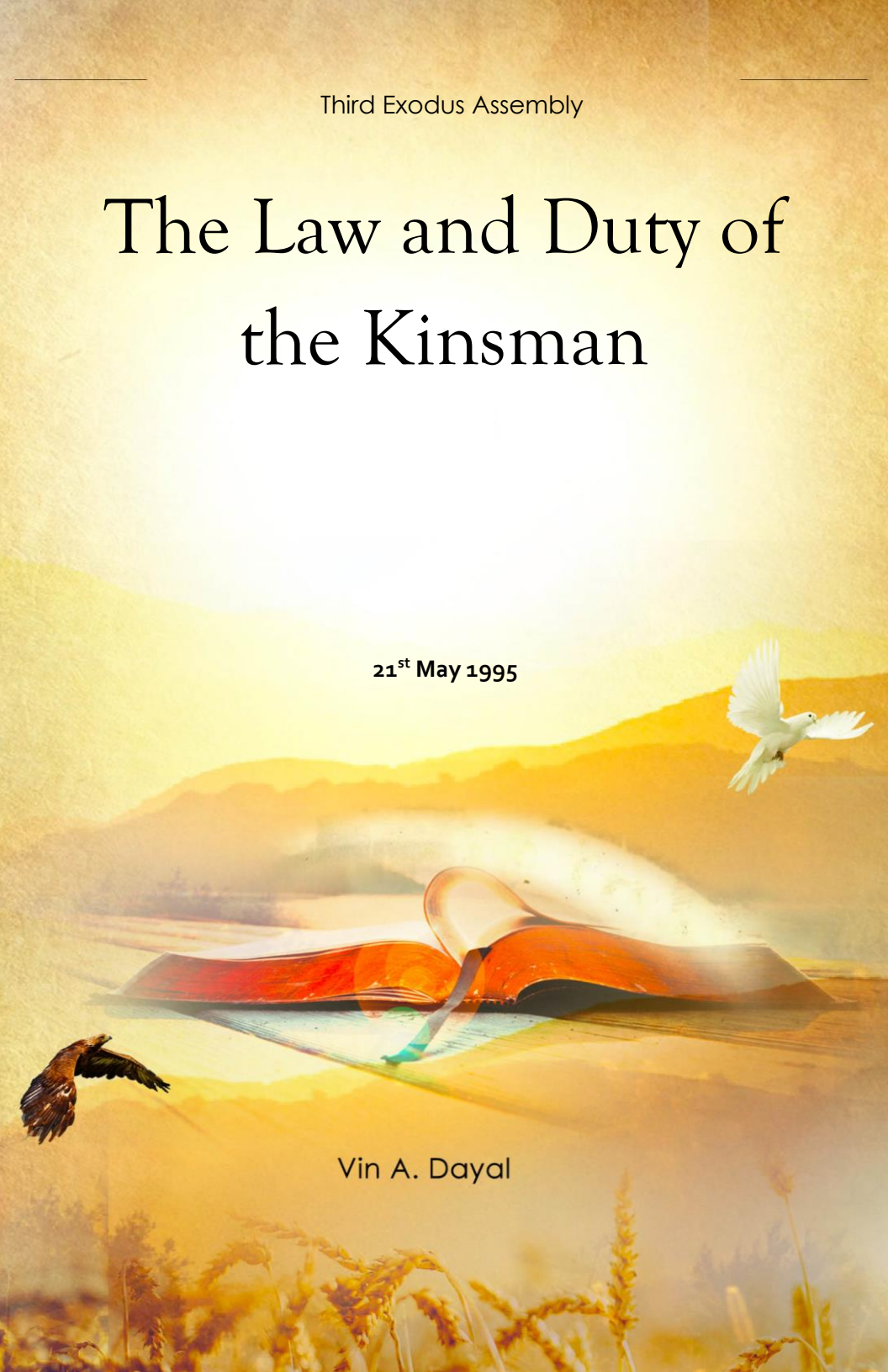

Third Exodus Assembly

The Law and Duty of the Kinsman

21st May 1995

Vin A. Dayal



THE LAW AND DUTY OF THE KINSMAN

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TRINIDAD

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SUNDAY 21ST MAY 1995

BRO. VIN A. DAYAL

[#596 - Songs That Live -Ed.]

*... He cannot heal;
Oh, there is nothing, no nothing,
He cannot do for me.*

1 Let's lift our hands and give Him praise and thanks. If there is nothing that He cannot do, how we ought to praise a God like that; how we ought to lift Him high and exalt His Name and declare that Name among the people. Hallelujah. Thank You, Jesus.

2 All glory and honour and praise be unto You, Lord. We lift You up, Lord. We exalt You among the people. Oh, there is nothing impossible for You. You are the very God of paradoxes. Oh God, let there be such a Spirit of faith, move in every heart. This song that we sing can be such a living reality, oh God, in our very own lives. We can declare this testimony by a living witness, Lord. Thank You, Jesus. Thank You, precious Saviour. Thank You, Lord.

3 Let's bow our heads, close our eyes as we look to Him in prayer. Praise His wonderful Name. Hallelujah. Let's just look to this God that we sing about; just move on the scene and every request that we will have, as we draw nigh in His Presence – we have one here, a written request: a little baby suffering with jaundice, little baby boy that God has blessed Bro. Williamson and his wife with, and they are asking that God would touch their little baby; giving thanks as well for giving his wife a safe delivery. And if you have a special request upon your heart, as we come into His Presence...

4 That is why we come and bring a sacrifice of praise. That is why we come to worship this Great God. That is why we journey and travel up to this place, a meeting place where we can gather together with those of like precious faith; where we can come and express our thankfulness, our appreciation to this Great God; to see this Mighty One come down among us, walk in our midst and touch every heart, heal the sick and the afflicted, open up the blinded eyes, set the captives free; showing that He is the same yesterday and today and forever.

5 Thank You, Father. Thank You, dear God. We count it a blessed privilege, though we come time and time again, day after day and yet, dear God, whenever we realize that we have the privilege of approaching Your Presence, where we can bow our hearts and breathe the Name of the Lord Jesus Christ in prayer, where faith moves in our hearts, not condemnation, because Lord, we know the power of the Blood and out of the sincerity of our hearts, we come making confession of our sins and our shortcomings, placing it in that Blood.

6 Oh God, it becomes so valuable to us to have this privilege, time and time again; knowing, oh God, what greater privilege could mortal man have in this dark Hour that we live in, Lord, than to be in Your company, than to have Your great Presence among us, than to have You to lead us and to guide us, that we can come and commit our ways unto You. We can look to You, oh God, and bring our requests and our needs before You; knowing, oh God, that You promised to supply our every need, even according to Your riches in Glory.

7 And so, as the people that You have called out of darkness, to walk, Father, in this marvelous Light, and we have the privilege of having fellowship with You, dear God. Father we draw nigh, bringing our petitions before You, at this time; Lord Jesus, having confidence, coming, oh God, as unto a God Who we know, Father,

there is nothing impossible with Him: oh, the great God of Heaven and earth, the very Creator Himself, (hallelujah!) that we come before Your great Presence, Father, and we come with thankfulness, oh God, to know that You saw these times, to know You saw these situations and therefore You died on Calvary's cross, and You rose. You came back, oh God, Father, and you gave us this blessed privilege. Oh God, when we realize that You know these times, Father; that is why You gave us these promises, to put Yourself within our reach, that we can get ahold of You, dear God, because You don't want us to have torment. You don't want us to have fear. You don't want us to panic, oh God. You don't want us, oh God, to fall apart when the circumstances come. But You want us to lift—look to Heaven, lifting our eyes, expecting as we pray, dear God, confessing, oh God, that we have these things that we are believing for because You have blessed us already, with all spiritual blessings.

8 Let that faith move in every heart today, that is standing in the need of prayer, oh God; that is standing needy before You and looking unto You, that You might minister, oh God, to their needs today. May, oh God, out of the depths of their hearts, they come in confession and sincerity, oh God, recognizing, Father, had it not been, oh God, for Your grace and Your shed Blood, we couldn't stand in Your Presence because the Holiness of God, oh God, is so Holy that no sinner, no sin could stand in that Presence; it will have to be judged and the penalty is death. Oh God, but Lord, You desire union instead of separation, so You came, dear God, and You, Lord God, You bridged the gap, Father and You brought us back into Your Presence. Hallelujah!

9 How much more then, we can have confidence to receive what we are asking in prayer, today. And I pray, oh God, regardless of the need, regardless of how great the need is, Your Love has been demonstrated and we

see It is greater than any need that we could even have, oh God, that we don't have to say that need is too great for our God. We don't have to feel discouraged and maybe feel more confident if it was a lesser need. We don't have to think it is maybe too urgent, oh God; we can stand, Father, even like You told Jairus when the girl died, You said, "Fear not, only believe."

10 Sometimes, You stretch our faith to a point because You want to show us how great You really are, if You see we are walking with a shallow concept of You, dear God; You want to bring us to that place because You want us to live in our God-given privileges.

11 Bless Your people with that faith, today. What greater blessing could we have than to be blessed with faith like that, Lord; faith that when we come to You, we know that You are not 'I was', but You—or 'I will be' but You are 'I AM THAT I AM' right now, even in the very midst of Your people. Oh God, that when we call upon You, You have ears that can hear, You have eyes that can see, You have lips that can speak, dear God. You have a heart full of love that cares for Your children. Oh God, it is not the wind we are talking to but You are a Being, Father. Oh God, You came in flesh and showed us Your very heart, dear God.

12 So Father, I pray today, that the Holy Spirit will look down in the hearts of the people and see faith, see expectation, see thankfulness, oh God; see gratitude, see praise and worship, oh God. And may, dear God, You give freely unto them as they have need, I pray, Father.

13 And most of all, may You feed us with the Word of Life that, Lord God, It will bring strength in the inner man. And Lord, when we leave this place, we can go forth to live worthy lives. We can go forth and have a better testimony, Lord; give a greater witness, oh God. We can bring more glory to Your Name by our living, oh

God, that this generation in darkness, oh God, can see a bright shining light. Did You not say, “You are the Light of the world; a City on a hill cannot be hid?” Oh God. “You are the salt of the earth; if the salt loses its savor, it is good for nothing?”

14 May we not lose that savor but may we do everything to guard and keep that anointing upon our lives, that people who come in contact with us can become thirsty, oh God, because of the saltiness, because of the anointing of the Spirit of God in our lives, because of the reality of the witness of Christ that we can give to affect them, oh God, that they can know that You are not a dead God but You are a living God. Grant it today, Father. We pray and we ask these things.

15 Touch all of them that are needy today, everyone that has a request and is believing You right now. And even Bro. Williamson’s little baby, oh God, Father, with that jaundice, in the Name of Jesus Christ, may You drive it away from that child, oh God and may all be well, Father.

16 Receive our thanks and our praise. We look to You now; speak to us out of Thy Word and get glory to Thy great Name. We love You and appreciate You, Father and we are so thankful to be gathered here, today. We thank You for all Your grace and help throughout the last week; all that You have done for us, oh God. How You have brought us down, oh God, through these hard, trying times, but yet You are still great as You ever were; right here in the boat with us.

17 Oh God, may we not be taken up with the circumstances but may we see You. May our eyes be on You, oh God. May our affection be on You. May our praise be for You. May our lips speak of You, oh God. May You be everything, oh God. May we fade away and may You be our all in all. Grant it, Lord. We ask it in

the Name of Jesus Christ, our Lord, today. Amen and Amen.

18 Thank You, Lord. Praise His wonderful Name. Let's turn to our Bibles. God richly bless you. Certainly happy to be in His House. Thank God for all of you who are gathered here to worship Him.

19 I would like to read again out of Revelation 5; pick up from where I was last week, speaking on, *Worthy To Take The Book*. I'm not bringing this—I'm trying to speak to you with a certain emphasis; not so much to take It as we have taken It in time past but with an emphasis that you can see the responsibility, because I want to speak on **“THE LAW AND DUTY OF THE KINSMAN”**; **“THE LAW AND DUTY OF THE KINSMAN”**. And I'm not talking about Jesus in the sky, that Kinsman. I'm talking about you as a kinsman. And if you have to receive anything from God, there is a way that God Who worked in Jesus, will work in you in the same manner. Amen.

20 (That's Bro. Melville; I didn't see him. Yesterday he called me; he wanted to pass in by me but I slipped out and I don't know if you passed or what, but I am glad to see you, brother).

21 Revelation 5:

¹ And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

² And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

22 Notice John had—was talking about this One, Who sat on the Throne, in Chapter four and how the living creatures and the elders bowed down and worshiped this One, saying, “*Thou art worthy O Lord, to receive glory and honour,*” worshiped Him as Creator, “*for Thou*

hast created all things.” But now his attention is focused on the Book in the hand; not just so much the One on the Throne because he was looking at that One on the Throne in Chapter four. But he didn’t mention anything about the Book before; but now the attention is turned to the Book in His hand. And there was a strong Angel proclaiming with a loud Voice. And I like that – strong Angel with a loud Voice. You know, God always wants some strong angels with a loud voice, in this Hour.

... Who is worthy to open the book, and to loose the seals thereof?

³ And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

23 Right away that should startle the imagination of anyone. When you think of the kind of people that is in Heaven: Elijah is in Heaven right now; Moses is in Heaven right now – they came and they appeared with Jesus on Mount Transfiguration; all of those Old Testament saints that slept, rose and He led captivity captive, He led them—He ascended on High with them. Is that right? [Congregation answers, “Amen” –Ed.] Enoch is in Heaven; all of these people are in Heaven and none was worthy to take this Book; to even look at It. Think of it.

⁴ And I wept much, because no man was found worthy to open and to read the book [the scroll], neither to look thereon.

⁵ And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed...

24 I could see John wiping those tears and that elder standing there, whispering in his ears. You know, sometimes when service is going on and something starts to happen to somebody, they’ll whisper to somebody at the side of them, sometimes; though

sometimes, if they do it, they do it in the Spirit. You shouldn't talk and look around, but sometimes they'll say, "Everything is alright. Sit and just relax; look over there, in the corner." See? The elder realized what he was weeping for. The elder realized why he was weeping but the elder had already seen It before John saw It. So he kind of, maybe stuck him a little bit and said, "Weep not, everything is alright; look Who is coming, look who is on the scene now." Amen. See?

... behold, the Lion of the tribe of Judah, the Root of David,

25 Do you see where he placed It back in David? The Root of David – the origin where David came from.

... hath prevailed to open the book, and to loose the seven seals thereof.

⁶ And I beheld, and, lo, in the midst of the throne and of the four beasts [living creatures], and in the midst of the elders, stood a Lamb as [though] it had been slain, having seven horns and seven eyes,

26 Horns speak of power; eyes speak of intelligence. See? His omniscience and His omnipotence.

... which are the seven Spirits of God sent forth into all the earth.

⁷ And he came...

27 Notice, It is a 'He'. This Lamb, this One Who is the Lion of Judah, the Root of David.

... he came and took the book out of the right hand of him that sat upon the throne.

28 This Book that no one could look upon, this Book that no one could open; this One, the Root of David; this One, the Lion of Judah, came forward and he took the Book.

⁸ *And when he had taken the book, the four beasts [living creatures] and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

⁹ *And they sung a new song, saying,*

29 And catch this song. All—This is not people on the earth here now; this is coming—a scene in Heaven. And in Heaven, you don't act like when you are on earth. They are not in the flesh, they are in the Spirit; they are in the Presence of God. Every move is inspired. See? And here, they began to sing because they were seeing this great thing. They understood the worthiness of this Book, and then they understood the worthiness of the Lamb, Who was worthy to take this Book. And when—And then they started to sing and sang: "*Thou art worthy.*" See? Watch the worthiness first.

... Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood...

30 See? They saw a Lamb as It had been slain. They knew He was slain and they knew what He was slain for. They knew what His Blood was shed for. They understood the background of this One. They are linking up everything that is happening; they are understanding with revelation what they were looking at because their song was expressing something here. See?

... [Thou] hast redeemed us to God by thy blood...

31 Because they knew they were in a position now of a redeemed son. They understood their position and they knew that what caused them to be in that position was connected to this slain One. And they knew the slain One now, was worthy to take this Book and they knew where that was going to take them back. Because they

knew that redemption doesn't just mean here; redemption means you are going back to reign as kings and priests; because they knew what they fell from and what they are being brought back to. Watch.

32 That's why it is a great thing when you can really say, "That is my experience." Because, if you could really say by revelation, "That is my experience," then you'll sing that way, then your expectation is that way; then you'll relate to what has happened in this Day, in that way.

33 But when you could say, "Well, that is me." You just kind of quote it, because that's the Message and the Seals and everything else, and then you have no expectation to go back there. You are still living and you are still tied here, and God has to fight you and shake you and beat you to give up the world. And you see the Book opened and the Lamb and these things, and you are still caught up in the world; you haven't seen the Lamb yet. You haven't seen what has happened yet. See?

34 So watch. Watch these people. They are not in a mall here, nobody is out in the mall or down Frederick Street here, you know; this was something they saw happening in the Word.

... [Thou] hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth.

¹¹ And I beheld, and I heard the voice of many angels round about the throne and the beasts [living creatures] and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

¹² Saying with a loud voice, Worthy is the Lamb that was slain to receive power,

35 Now watch the next song, now. The first song was talking about the Price. First song was saying: *Thou hast redeemed us or purchased us, [see?] by thy blood.*

36 In other words, it's connecting the Redemption with the Blood. The Blood was the purchase Price. 'Redeem' was to buy them back; take them out of the slave market.

37 So they were singing about the Price because they were seeing the slain Lamb. But they started to sing about going back on the earth; not to come back in bondage but to come back as kings and priests with dominion in a new Kingdom. So watch the next song, now:

¹² Saying with a loud voice, Worthy is the Lamb that was slain to receive power,

38 He is now connecting power with His dying; not power now with buying out some people out of every kindred, nation, tongue and tribe, but *power* now...

... and riches, and wisdom, and strength, and honour, and glory, and blessing.

39 It has nothing here to do now with purchasing them out from the pawn shop. This is where this One, Who paid the price, has received power. He said that all power in Heaven and earth is given unto Him when He rose and that very power is by which He is going to take all the kingdoms of this world; break them and establish His Kingdom in the earth, and in His Kingdom, we shall reign as kings and priests. But that's the restored Eden.

¹³ And every creature [that] is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be

unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

¹⁴ *And the four beasts [living creatures] said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*

40 May the Lord add His blessing to the reading of His Word. You may have your seats. And let's turn over to Revelation 10, where we were speaking on that as well, last week. I just want to—Last week it took me quite a little while to go back to Ruth, Chapter 4 and Jeremiah 32 and explain It again to you to sort of show you this Book and what It pertains to. So in taking It, in Revelation 10; look at It here:

¹ *And I saw another mighty angel come down from heaven,*

41 And I always like that 'I saw', all through the Book and 'I heard'. And you know, many times I preach on 'I See A New Heaven And A New Earth' and 'I Heard The Voice Of The Fourth Living Creature', because it has to be personal; you have to see It yourself. It wasn't John seeing It; John was speaking about somebody seeing It. You are living in the Day when It's coming to pass. So if you don't see what John saw and John only saw what he saw in vision because he was in the Spirit. And if you're not seeing It, tell yourself, "I'm not in the Spirit, yet; I need to get in the Spirit."

42 When you get in the Spirit, you start to see things. See? A lot of people say when you get in the Spirit, you'll do all kinds of different things. One of the first things when you get in the Spirit [is], you'll start to see; your understanding becomes enlightened. Amen.

¹ *And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as [though] it were the sun, and his feet as pillars of fire:*

² *And he had in his hand a little book open:*

43 Now watch. The first time this Book is mentioned in this—in here, in Revelation [is] in chapter 5. And when the Book is presented in chapter 5, It's not presented as an ordinary book, It's not just presented as a little document or something. The first thing [that] strikes our attention, the way the Spirit wants us—wants It to be presented to us, He tries to show us the worthiness of the Book; the worthiness of taking the Book and what the Book is connected with.

44 And the Book appears again – from chapter 5 to chapter 10, there's nothing about the Book. But then in chapter 10, the Book comes up again: “*a little Book open,*” or literally, it means, the little Book that was opened. See? Because it is inferring to you, It was sealed before. It's not describing a Book opened in somebody's hand; it's describing—it is inferring to you, the Book is opened – opened in the sense that It was sealed before, (see?) to infer to you, it is the same Book that is spoken of, that is in chapter 5.

45 So it is important to see [that] the Book is moving. The Book is moving from one location to another location. Not [that] the Book was in God's hand, couldn't move before. And He held It and no man could [have] taken It; no man was worthy to look upon It, and now It's taken. What's He going to do with It? And if He's going to move It somewhere, why is He going to move It? What's the purpose of moving It? It has to have some relevance.

46 And since we know what the Book pertains to, then if That falls into the hands of somebody else, It will be—because, remember nobody could take It, except God. When Adam forfeited It, nobody could take It, except God. He was the Owner, the original Owner. And then if nobody could take It, or even look upon It or even open It, and it took worthiness of Someone, worthiness in a

certain light of what worthiness is, because there was some qualification to identify worthy and unworthy, that made the others not worthy to take It. Is that right?

47 And then, when It's taken, because they understood what was taken, they began to sing and they had expectations. And because this Book was taken, they were talking about, "We're going to come back on the earth. We're going to be kings on the earth. We're going to be priests on the earth, in a new coming Kingdom. We're being redeemed, back to our God." See?

48 Something inside of them was looking for full complete redemption. They were in Heaven. They were saved but they weren't fully, completely back in the Kingdom that they were taken out of, in the beginning. Because, when man was introduced in the Bible, in the beginning of the Bible, man was introduced as a god in a paradise. God made man in His image and likeness and gave Him dominion.

49 The first view of man is that man is a small god. God make a little one like Himself and call Himself Jehovah; crowned with glory and honour. But Paul said, in Hebrews 2, "But now we don't see man crowned with glory and honour and we don't see all things under his feet but we see Jesus, made a little lower than the angels, to taste suffering and death, that He might bring many sons back unto glory."

50 So watch. So there is something here that we want to see. We want to catch this really good because last week, we were preaching on *Worthy To Take The Book*, and I'm dealing with taking the Book: the significance of taking It, the importance of taking It, the act of taking It, the necessity of taking It. It wasn't— Jesus didn't stumbled up There and took the Book; He came out consciously, knowing, "I am worthy, I shed My Blood, I'm the Kinsman," just like when Boaz stood up before the elders and Boaz spoke to the nearest kinsman.

51 He said, “You [are] the nearer kinsman than me; the right is yours. This is the day of redemption.” He said, “I’m putting the...” The case was called and the court was convened and something was happening. And a decision had to be made that day.

52 He said, “You can redeem this. If you’re going to redeem it, go ahead, but you have to take Ruth and marry her and raise up seed for Mahlon.”

53 Man said, “See. Look, I want the land. I don’t mind, but to marry this woman, see, she’s a Moabitess. She—Her husband was of Judah, Bethlehem, a Jew; died, and she ended up with a claim on the man’s inheritance. And now, if I go and marry her and I die too, and what if she—the inheritance ends up in some Moabites’ thing and for years, this whole thing is tied up...?”

54 See? And he didn’t want to take the risk. He didn’t mind the land, but you see, he didn’t have the faith. He wasn’t in the place where he was willing to give his all and that was put in contrast to bring out how much the real Redeemer was willing to redeem. Because one of the things to qualify a person as a redeemer, you have to be willing to do it; nobody is putting a gun to your head to make you do it.

55 The man had the right to redemption, like we took last week. Jeremiah told Hanamel [Hanamel told Jeremiah –Ed.], “You see, the right of redemption is thine.” [Jeremiah 32:7 – Ed.] My. See? “You have the right. You are the near kinsman, according to the Law that God gave. It has nobody nearer than you. You and I are two brothers’ sons; we have the same blood.” See? “And when this was shared up by Joshua and divided up, each family got their portion and now if this is to be forfeited, in the time when redemption claims are going to be made in the Jubilee when it comes back, then you would be able to make a legal claim for it. So the right is yours.”

56 It's so Boaz understood what it entailed to completely redeem this woman and this inheritance. And that is one of the things, if you are a kinsman, there must be a willingness to redeem your kinsfolk that is in slavery, under the slavery of sin, because sin is personified as the slave master.

57 We were a slave to sin, Romans 6. We served sin; sin had dominion over us. See? But there's a setting free, where the Law of the Spirit of Christ has made us free from the law of sin and death; where we can stand fast in the liberty with which Christ has made us free.

58 Now God wanted to use you, to bring freedom to somebody else. And I said that the kinsman we're talking about has to be [an] intercessor. God, by dwelling in you, by virtue of His indwelling, by virtue of the baptism of Holy Spirit in you, God became family to your family; (see?) God became Kinsfolk.

59 Because, how did God become Kinsfolk to the human race? By virtue of His indwelling in Jesus, and because Jesus came through the human race. Because God wasn't Kinsfolk to man when He came to Abraham there and ate, you know; that Body didn't come through the human race. That Body was spoken into existence, God stepped in It, walked in It, to Abraham, ate, and then spoke that Body out of existence and went on. But when He spoke that Blood Cell into existence, in Mary's womb, and It come through the human race, then He became Kinsman to man. And by His indwelling in Christ, God now became family through the stream, coming down through: promised through Abraham, promised through David. See?

60 He promised He would give all of them a Son and every time He gave the promise of that Son, it revealed part of what was lost. David was the Throne, Abraham was the Royal Branch, Adam was the Heir of all the

earth and it was all going to be brought back by Jesus Christ.

61 Then now, that same Holy Ghost [is] coming in us – It's not another God, It's not another person of the Godhead; It's the same God just kept coming down a little lower. In other words, He came down in the form of one Man, Jesus Christ; walked on the face of the earth and did an act that will be relevant to the whole earth.

62 And then It comes down a little lower than that now, in the Body of His believers; in you and me. *"In that day, you will know I in you and you in Me. And greater is He that is inside of you."* And the same God, by the same Life, by the same act; still carrying out His work in the same manner, but brings it real close, so it's not in the whole Age, at Calvary somewhere back there; now inside a house, now in a village, now on the job here, now in the church here. Same God as the Redeemer, when you see the value of tabernacling Deity.

63 So watch. So watch, the Book is moving. Watch the—from one location to the next. Why? Because an act was done there; it was a preparing for something. But now, watch what is going to come out of that. And that is happening before, (get it) before His Kingdom is established on the earth and we reign as kings and priests.

64 When He took the Book, they were singing, "We shall reign as kings and priests." But the Book appears again. And the Book comes before that time is established, before the earth is redeemed, before His Kingdom is set up on the earth; the Book is coming back. The Book is coming down from the hand of One and It's going into a little group. Watch It.

² And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

65 Now this here, is a distinct and deliberate act that is taking place. This is not, “Well, He came down on earth, so He had to land somewhere.” No. By virtue of having this Book and this Book being revealed, this Book is a Title Deed for an inheritance in the earth. He now, knowing He has the Book, He has taken It, He has done the work of the Goel: He died on the Cross, He paid the price, He shed the Blood; He comes and He takes the Book now; He’s going to make claims, He’s going to make redemption claims because by virtue of shedding His Blood, He purchased something.

66 That’s why He said, “No man take My Life. I came to give My Life a ransom.” He said, “I’ve come to pay a price. I come to take My people back. I come to take back what is theirs. I know I made a down payment; I had a balance parcel.” Amen. “And I’ve come to take It out, completely.” He knows that that’s what I am doing.

67 This is not things that happens with angels flying, “Wooooo, [Bro. Vin imitates a sound of angels flying –Ed.] where am I dropping? I don’t know where I’m dropping, yes. Whew. I’m on the earth here. Uh-huh.” He took that... He came forth when... When it looked like all hope was gone, He said, “Time for Me to go out there.” He came out here quickly. He asked, “What is happening?” Next time John saw Him, He was in the midst of the Throne, in the midst of the Elders. He was standing there. Oh my, look at Him.

68 And He ain’t say, “Where am I, boy, where am I, where am I? What is going on here? What are all these angels doing around here?” No, no, no! When He came out there, He’s going to take that Book. The Book was on His Mind. Because why? They needed somebody to take the Book. If nobody could perform that act, they had no hope. That was the law and custom of redeeming.

69 We took it last week. I'm not going to go and read it, and go back through that again, this week. How Jeremiah and they signed the deed, how Boaz went before the elders. Boaz couldn't stay in his house, down in his village and do it, you know; he had to go by the gate. Why by the gate? Because the elders are at the gate. The elders were the judges and they sat down there and he told them what he came for and he was waiting. And here the man came passing and he said, "Ho, such a one! Turn aside."

70 All kinds of people passed that day, but he was waiting for a certain man, who was a closer kinsman, because he just couldn't run and patch up a fast deal and say, "Maybe the man is dead. I heard that he got into an accident the other day, you know. Let's set up this thing quickly." Uh-uh. He knew, when I redeem this thing, no person can have any other claims. See?

71 Why is it being done like that? For security of the one [who's] receiving the redemption. That's why when you walk around fearful, and you're in doubt, and you're wondering and you're praying and you aren't sure, that is where the trouble comes, because you're trying to relate to it and you're not seeing the ground of how sure He has made it. So when you fail to do it, you nullify the effects of what He has done and you undervalue it. But when you see the reality of it, it does something to you.

72 So look how He stood there, walked out there and He watched that Thing, He said, "My." Verse 3.

73 So He came and made a deliberate act of putting His foot on land and sea, because footprints speak of possession, and He was doing another symbol. Now catch these symbols here. First, when we saw the description of this One, that tells us the same One in Revelation 1 – One like the Son of Man, tell us it's Christ, because whenever you saw that Cloud

appearing, back in the Old Testament, that same Word-Cloud, Pillar of Fire, that was the symbol of the Divine Presence of God back there. That Rainbow was around the One Who sat on the Throne. See? That opened Book was what It took there, in Revelation 5; we know what It meant.

74 Here now, He's taking all things again, under His feet. Why? Because, when God made man in the beginning, He put all things under man's feet. Adam was god from sea to sea and from shore to shore. Hebrews 2 tells you, "All things were under his feet and since He said, 'All,' (Paul said) it means there was nothing that was not put under His feet." So this One now, is taking back all things under His feet.

75 That's why, when you see...We're just trying to lay this, so when we start to get into Joshua and Ephesians, you'll start to see where Joshua is going forth now, which is Jesus again, and said, "Every place the sole your feet tread upon..." When Joshua brought those kings and said, "Put your feet on their necks, so God will do to your enemies." That is something you have to understand.

76 His feet are His Word on the earth today. The Prophet preached, '*Jesus with dirty feet.*' It might look dirty; might be rejected and scorned when people looked at It. But watch all things under those dirty feet. And a woman, a prostitute woman, got a vision of those feet. And when she saw those feet, she wanted to wash those feet with tears.

77 His feet are the Word on the earth, today. The Word is inspiration, friends. It's something you relate to out of your heart, so that It means something to you, (see?) otherwise, it's nothing.

78 And catch It. After He did that, after He had the Book opened and He did this, then He *cried with a loud voice*.

79 And the Bible says, to give description to the crying that He was making, It says, “*Like a lion when he roareth.*” Now you don’t have to figure that out because all through the Bible, It tells you that. If you get your concordance, trace up lion, trace roaring and run it through and see. And then take the lion in the jungle now, and carry it back to lion roaring.

80 The Prophet said, when the lion roars, the King is speaking.”

81 God said, “The lion has roared, who can but prophesy. The Lord God has spoken.” See? Everything hold their peace. The King is identifying His Presence. The cry of battle, (amen) it chills the blood of a man.

82 He said, “Even the beetles stop buzzing around.” Amen!

83 Now with that in mind, think of when that Prophet stood and said, “I take every spirit here under my control for the Glory of God.” He said, “Let Satan try something now.” Do you think a man will say that by his own power? That’s the Lion Himself roaring. All things were under those feet. And when he talked about the Third Pull, and this is what the Bride is coming into and this is what has been displayed before us.... Do you see what he was talking about? Think of it.

and when he had cried, seven thunders uttered their voices.

84 Watch.

⁴ And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not... [Blank spot on the tape –Ed.]

[but He] *lifted up his hand to heaven,*

⁶ And [swore] by him that liveth forever and ever, who created [the] heaven..., and the earth, and the things that [are in], and the sea, and the things that [are in], that there should be time no longer:

85 Or delay no longer; the reason there can be no delay any longer, is because the Book is already in His hand, It's opened, and His feet have taken control. He has made by deliberate act and by the crying forth of His Voice, identified His Presence; then He has come to claim His possession.

86 And that is why, the first thing that happens, He gets His people out, because not one bomb will fall before He gets them out. The next time bombs will fall, is to blow holes in the earth, to start to bring the lava out and these things; to purify it for the millennium. See?

87 But watch. He's here and something is happening and right there It injects to us:

⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

88 When this great thing is happening, nobody was going to understand it. But thank God, right in there, He's going to have His Seventh Angel on the earth, a prophet, a seer, that will be able to say, "That Cloud mean this." And puts It back in the Bible. "That Pillar of Fire comes for an exodus here. Look the opening of the Seven great Seals here." And that the Church will not be left without understanding.

89 A prophet is a revealer; he's a sign of coming judgment. He's going to reveal to us what's happening, that the Church will have the revelation to be caught out. It cannot come from a seminary; it's going to come directly from God. And, "Surely the Lord, [thy] GOD will

not do anything except He revealeth His secret to His servants the prophets.” Amos 3:7. See? God always does it that way. The Word of the Lord comes to the prophet. So that is why the believer, you’re not shaken.

90 People in the world don’t understand when we talk about prophet. Yet today, every little man rising up, “He’s a prophet.” People talk about apostolic ministry, restoration of gifts and they’re in a denomination. You can’t have an apostolic ministry and be in denomination. Apostolic ministry is undenominational—is outside denomination. They know nothing about denomination; have no rulership of man. See? Reformer could walk in that; not apostolic.

91 Watch when apostolic started with Peter and them, that was outside denomination. See? That was different. Apostolic ministry came out of the Son of Man, came out from the Word made flesh; that is where it came from. Only the Word made flesh could bring out apostolic ministry. So they’re trying to make man-made apostolic ministry: lay hands on a man – he’s an apostle; lay hands on this one – she’s a prophetess; lay hands on this one.... That is not It. It doesn’t come like that. It’s given to you.

92 Now watch. The message is simple and I’m sure the little ones are understanding, this morning. Listen. Now this is the part I want to get you to, now. Verse 8:

⁸ And the voice which I heard from heaven [spoke] unto me again, and said, Go and take the [little] book which is open in the hand of the angel which standeth upon the sea and upon the earth.

93 And this is my thought here, right here. When John saw that Book, twice he was looking at the Book, and every time he looked at the Book, the Book is in a hand. First time he looked at the Book, no man was worthy to take that Book; he began to cry and he got happy when he saw Jesus, the Lamb Himself, taking the Book and

said, “Hallelujah, Jesus.” See? He was crying because it was lost.

94 He never realized in his mind that one day, he too will have to take the Book. He never realized, one day he’ll be called to stand right where the Lamb stood and do what the Lamb did. And the taking of the Book cannot have three and four significances because taking the Book is the work of the Kinsman.

95 I can take my coat off now. [Bro. Vin and congregation laugh – Ed.] Amen? Now we’re seeing something here. See? He was admiring the worthiness of the Lamb. He cried because he said, “Oh God, Moses can’t do it, Elijah can’t do it, Enoch, he’s no good to do it.” It took God Himself to do that. And all that time, because the vision didn’t unfold further. See? He was now in chapter 5; he was now in the first couple of visions, not knowing...

96 You see, sometimes you’re right here, in this stage of the journey and it seems that isn’t required of you. And you are admiring: “Jesus does that, Jesus does that, I love Jesus, Jesus does that.” And he said, “You want to keep Jesus in the sky but Jesus wants to do It in you, too. Jesus wants to use your lips to speak His Word. He wants to use your eyes to read His Word. He wants to use your ears to hear His Word. He wants to use your heart to believe His Word. He wants to use your hands to carry out His Word. He wants to use your feet to walk in His Word. He wants you to become the Jesus for your Age, in Bride form.”

97 And so, John never even thought that: “Could I become that worthy? Is the Angel meaning somebody else? Is He meaning me, unworthy me, who was crying when we thought everything was lost? Now He’s telling me, ‘You do the same that I did?’” John could have said, “Well, I am no kinsman. Redemption has taken place already.”

98 He said, “No, but I want to make you a co-worker with Me. I just want more mechanics; same amount of Spirit, but I just want some more mechanics. I want some more empty vessels that I’ll pour this oil into.” Amen!

99 Watch. Right in here, I think is a good place to bring a little quote for you. And it’s out of the message, *What The Holy Ghost was given for?* [1959-1217 -Ed.] because it brings it appropriately; just let me finish reading the Scripture here to take it really good.

⁸ And the voice which I heard from heaven [spoke] unto me again, and said, Go and take the little book which is open...

100 Now the same way, when all that is happening and Revelation 10:7 is injected and a prophet-messenger, the Seventh Angel, finishing the Mysteries of God here, it’s the same, right in continuity to that one-man Scripture, because ‘when he’ – personal pronoun, singular, ‘shall sound’, John now, has to step right in there in that time, after that Gentile prophet and before the two Jewish prophets come, because Revelation chapter 11, verse 3 is those Jewish prophets. It’s three prophets right there: one to the Gentiles before the Rapture – he has already come and gone; two to the Jews after the Rapture. Inside of there, there must be a people to do the same thing that Jesus did. Because this one now, is not in Heaven, this is what is happening on the earth now. Is that right? [Congregation replies, “Amen” -Ed.]

101 This one’s happening on the earth, because it’s all going on to bring the Kingdom of God on the earth. That is why Revelation 11:15 says, “[When] the seventh angel sounded,” seventh trumpet angel, It says, “the kingdoms of this world [are] become the kingdoms of the Lord and His Christ.” That was the Kingdom they were singing about in Heaven: “We shall reign as kings and priests on the earth.” So this is going on to that.

102 But somehow, it drops down on the earth here and it picks up the last little group who is alive on the earth. And He is going to do a short, quick work and He's going to finish this up, right in them. And He will show forth His victory in them, that they are exactly like Him – Word of His Word, Life of His Life, Spirit of His Spirit, Faith of His Faith, Virtue of His Virtue; that She is Him revealed, to show He's bought a people who is all that He is. See? That She's going to rise to a position and She is joint-heir with Him, in union with Him. They are no longer twain, they are one and it is He working in and through them. And in that Day, they'll know it is He inside of them.

103 Watch It, here. So he says:

⁸ Go and take the little book which is open [which was formerly sealed but now is open] in the hand of the angel who standeth upon the sea and upon the earth.

104 See? Notice how it is described there, so you don't lose sight of it. He had the Book open and He's standing on the sea and on the earth; He's claiming possession. After everything is subdued, He subdues it and He puts it in our hand. You take it. What do you have to fear? You have nothing to fear.

⁹ And I went unto the angel, and said unto him, Give me the little book.

105 Now this is the same way, it was advertising here. And John went and took It. Now remember, John by now, knew what the Book meant, because they sang the song. He knew what he partook of, that is why he was crying to begin with; he knew what It pertained to. And he knew what he was taking. When he took It, He didn't say, "Take It and carry It to somebody for Me." No. "You take It and eat It, let It go into you. When you stand there, you become the living, walking Book." Amen?

106 Do you think It will make you live different, if It comes inside of you? [Congregation answers, “Amen” –Ed.] That Book speaks of authority and power. It is a deed. We’re going to get It just now, what It is.

⁹ And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up;

107 And God help me, I want to try to preach for you, if you’ll give me a little time. Sometime, we’ll do three, four services, straight and take those words, “Go and take the little Book which is open,” then, “Take It and eat It up” – all that the Angel was speaking to him. See? First the Voice said, “Go and take It”. Then the Angel said, “Take It and eat It up.” He stood up there.

108 Then when we come to the Lord’s Table and they are handing that bread so out of the Angel’s hand and hand you the wine out of the Angel’s hand, and you take It. You don’t come with a little vial and pour it in and carry it home, and take the bread and put it in your pocket. The Angel stands by the table here and watches you take It and eat It up. What are you doing that for? Identification. See? You are redeemed. That’s His Blood that was shed for you. You are acknowledging that by the very act of taking It and partaking. See?

109 Because, remember I told you Eve took from the hand of a fallen Angel and turned the whole world into chaos. In the End-time, here’s a woman comes now, the real Bride, and She takes from the hand of this Angel and that is going to bring the whole thing back to its rightful place. Watch that. There’s something happening.

110 And that’s why, when you’re coming to church, if you just see people—a man preaching; you see this going on, you see church and you can’t look beyond the act of a service and see how it is symbolized in the Word and its significance, then your attitude and your

conduct and the way you relate to what is happening will never be in a conscious way to give you overcoming faith. But if you walk in here and you know, I'm sitting here and as I sit here, I'm in Revelation 10, I'm in the Covenant of the Lord, and this Book that is opened, and this Message that has been sounded, this is what it is that the Spirit and the Bride are saying, "Come," and you look at It with understanding, you'll relate different.

111 When they saw the Lamb walking, they sang in a certain way. They sang certain things because it meant that to them. See?

112 And that's why the Prophet was saying, "When you look, what do you see? When you look, what do you see? When you look, what do you see?" He said, "Are you seeing the fulfillment of the Word or are you just seeing something physical?" See? And he was trying to get them to see, "No, this is the Scripture coming to pass."

113 Well, let your faith rise this morning, where you have need of something. And as you hear the Word, start to correct your vision if its out of focus. Say, "Lord, this is the way You want me to see It. Maybe that's why I can't have the victory. Maybe that's why I get so intimidated and my whole world falls apart when circumstances come."

114 You mean to say, if I am really taking this Book and standing here, knowing what It is I'm taking... I'm not taking some denominational doctrine. This is not the tree of knowledge of good and evil. It is the Tree of Life! That Angel is the Tree of Life Himself and that Word is the fruit that man wanted to stretch forth his hand and take and couldn't take; the Cherubims blocked him. But now the Cherubims have announced, when the Seals were opened and they drove him, and said "Go and take It!" And now, what Adam stretched forth to take and was blocked from taking, you can now take that Book because that is the fruit of the Tree. That's

the teaching for the season; that's the Word. And you can eat that Word and live forever. See?

115 So watch. Remember, that whole Book had to do with the Garden of Eden; that whole Book had to do with the fall. That is the time that they waited for. All down through the Bible, they had It in little shadows and little types of the Jubilee and Ruth and little inheritances and, you know, little possessions that people lost. But now we've come to a greater possession. We had health and we lost that health. We had life and we lost that life. We had dominion and we lost that dominion. We had fellowship and we lost that fellowship. But we saw where Eternal Life, fellowship with God, power over the earth, all those things, were bought back. We understand why Jesus came. See?

116 Now when He came, He paid a price. The redemption didn't fully take place. See, people only think of redemption as something in the past. It's not in the past. The greater part of redemption is now, and is to come. Because, the Bible speaks of, "the redemption of the purchased possession." Purchased but waiting for redemption. See? There's a payment, the price, but after the price was paid, it doesn't mean the squatter came off the territory. Payment of the price didn't drive him off. It is Power that removes the squatter.

117 So that is why they were singing in one place, about the price and in the other place, they were singing about the Power. Because, if you have paid the price to get rid of the person and then you can't move them, what is use of paying the price? You've lost your money. And if you try to remove them and you didn't pay the price, then you're trying to get them out illegally and contrary to the law, to evict them. Amen! Are you understanding me? [Congregation says, "Amen" -Ed.]

118 I'll pick it up in the laws of redemption for you, to show you there's a redemption price. When that word is

used in the Bible, it doesn't always mean the same thing; it develops. One word means 'paying the price', the next word means 'taking you out of the pawn shop', which is a continuation of the same thing, but it's in stages, because you could be paying for deliverance and say, "Okay, I'll take him out next week but I'll pay it here."

119 You're still bound a little bit; still, circumstances have the person there, where they are not liberated completely, but the price for them is paid. That's what is happening to us, right here. He paid the price; He's not going to pay the price a second time.

120 That's why His second Coming has to do with power, with a Lion. First Coming is a Lamb, because the Lamb is the purchase price, but the Lion, the King, He's making claims! He roars like the Lion! He has the Book in His hand. He's driving everything out.

121 What do you think the Trumpets and the Vials are? Judgment! What for? To get the squatter out! Acts of power! That is why all the great powerful acts are in the tribulation; not down through the Church Ages, but in the tribulation. See? All those great mighty things that is to happen: shutting the heaven, turning water into blood, doing this here, burning them up with fire, speaking the Word, boils and everything else, (that is tribulation) fire proceedeth out of their mouths – He's getting rid of the squatter, so the heirs could walk back into their inheritance.

122 And the same way He drives those squatters, who built up this Satan's Eden by perverting God's Eden, for a false king, who was no king, who wanted to be like God, (see?) it's the same way He drives the squatters off of this earth, too. And He redeems this earth, too.

123 And you have, and I have—we have family. We have loved ones, which we can do nothing for them; we are just praying that God will help them. But when we take

this Book, and we eat this Book, when by virtue of His indwelling, in His great Divine provision appointed, then we will be Tabernacled Deity and qualify for the role of an intercessor... Could you be an intercessor and not be a kinsman? [Congregation says, "No" -Ed.] It is when He interceded for them, then He came to claim them.

124 The same 'you' who stand up there and pray for them, same 'you' who stood up there and plead their cause, "Oh God, my wife Lord, she didn't mean that. She's going through menopause."

125 The Lord said, "Now stand to your feet." Hallelujah! Amen! The same Voice; that wasn't the Intercessor standing there, speaking now! First, the intercessor was pleading the cause! Amen!

126 "Lord, I went out in Your service. I was faithful. The family you told me is mine..." See? "Before the doctor could touch her, (see?) I speak that tumor out of existence in the Name of Jesus Christ." That's a redeemer, friend. That's a man making a claim, moving the squatter off.

127 It seems that he came to interrupt her health and tried to bring her to a premature grave. See? When she was dying there, he said, "Oh God..." He said, In the car wreck.

128 Billy said, "Mamma's gone."

129 He said, "Put her hand in my hand." Hallelujah! He wouldn't speak for himself. No sir!

130 He said, "Daddy, speak the Word; you'll come out of this."

131 He said, "No."

132 He said, "Daddy, Mamma's gone."

133 He said, "Put her hand in my hand." Laying there dying, and she being in an unconscious state or dead, whatever the condition was; no doctor was there to

verify whether she was dead or unconscious or what. And he couldn't get any pulse; couldn't get anything, put the hand there. He said, "Lord, we need You. We need You, now." Amen. Glory! Her pulse started to beat again.

134 Do you see, friends? God, by virtue of His indwelling in you, coming down... Recognize now, what I'm trying to impress upon you is that, John was astounded of the worthiness of that Book. He was fully astounded of the worthiness of the One Who could take the Book and he watched Him.

135 Now catch this now. Remember, watching in the Spirit is not like me looking at you here in the natural. When you watch in the Spirit, you know the significance of the act. You know with every movement, what It's saying; you get a drama being depicted. And when John sat down there, and John saw how He takes the Book; how a Kinsman takes It, do you think he will try to take It differently? He had seen the Book taken already. He had seen the Book being taken from the hand of God; how it's done. Glory! And when he saw how It was done....

136 And that's what I was saying to you last week. I said, "Some of you think he took the Book. but you didn't take it yet." Because the Lion of the tribe of Judah hath prevailed to take the Book.

137 He had to prevail first. It meant He was in a battle. He was in conflict. He's fought a battle, He won the victory. Because we are going to get into it, if I could strike it, before I close. That is why He could be redeemed. He had the money to pay the price. He was willing to pay it. He knew His worthiness. He knew He was not in need of redemption and then trying to redeem somebody who needs redemption. Did you get that? [Congregation says, "Amen" -Ed.]

138 That is the trouble with a lot of people. When they say, “I’m holding the Token for my family, you know. I’m really—I am holding the Token for my family.” And nothing is happening. Do you know why? They now, they don’t realize, what do you mean, ‘holding Token for your family’? You have to have It to hold It. You have to overcome in battle! And when you overcome, you say unto God, *“Not my will but Thy will be done.”* When you can be tempted in all points.

139 When you’re fighting them and beating them and dominating them and all these things, it shows you can’t even intercede for them, much more to redeem them. How are you going to make redemption’s claim and you can’t intercede for them? Because to intercede for them, you had to be tempted in all points like they were, so that when they have a need, you could stand there, knowing their weaknesses and knowing God’s claims. So when you pray for them, it’s Christ again, Who stood there in St. John 17 praying; not looking at Peter backsliding; not looking at this one sleeping in the prayer meeting; not looking at this one over here who took a sword to chopped a man; not looking at that there, but looking at: “Father, they received Thy Word; they believed Me.” See?

140 At that, He could breathe upon them, “Wheew.” [Bro. Vin made an out breath sound -Ed.] You must breathe upon your children sometimes, in prayer, according to the promise, because when you look, you see, God gave them to me. And the same way, when Jesus stood there, He didn’t think He made a mistake when Peter said, “I go fishing.”

141 He didn’t think He made a mistake when He said, “Can’t you watch with Me for one hour?” No. Every time they were slipping and getting down there, He could raise them back up.

142 He said, “Go and tarry; you shall be endued with Power from on High not many days from now.” Why? Because from that time, they had to go on His Revelation and His Power. But enough was being displayed through Him, to convince them that they can receive what they had need of because they had seen Him possess It. That is why He said, “Because I have overcome...” He said, “Who can condemn Me of sin?” They saw Him.

143 They said, “Lord, we know, whatsoever You ask the Father, He’ll give it to You.” Mark 11. Is that right? [Congregation says, “Amen” –Ed.] Sure.

144 People called Him the devil, people called Him Beelzebub, people called Him this, people called Him false prophet, and all things; “Look Your father and mother and brother and sister, right here,” and everything else, but it couldn’t muddle up the minds of those who knew Him.

145 The problem with us is that we listen to too much gossip and foolishness and—we need more revelation than what we listen to. So, our foundations change everyday, with every circumstance. People can’t get blessed that way. Your heart need to be tied somewhere. Your heart need to be tied somewhere – to the Word. You have to believe on them whom God sent to you, who bring that Word to you. Exactly right.

146 Don’t you realize that God’s Kingdom is set up a certain way? Do you think we could have sat with our hands in our pockets and then say, “Lord...” And kind of get in a frame of mind like, “Well, I and the Lord have a good relationship. We’re buddies.”

147 “And Lord, by the way, my boy was giving a little trouble the other day, take care of him for me.” Turned the television on, “Something, I’d like to see this, this evening, too.” Do you think it comes that way? [Congregation says, “No” –Ed.]

148 The Lord says, “I want to do it through you.” This is not the dispensation of God above us; this is not the dispensation of God with us. This is the dispensation of God in us! This is not, “Let us see God in creation,” and “Let us see God in Your Son,” and “Let us see God in the Word.” This is, “Let us see God in His people!”

149 Like Gideon, “If God be with us, where are the miracles?”

150 The Angel said, “Are you still in that old thing after the prophet is gone? If you want to see it, bring a burnt offering and you’ll see it. Put your head down, put your feet down, put your inwards down, put your fat down. When you prove that you could put it down, I’ll consume it and you and I will come in union and you will see the Sword of the Lord and of Gideon. Outside of that,” He said, “go and thresh wheat and hide from the Midianites.” Exactly right!

151 God has it set up a certain way. Does it make you feel like you want to buckle the armour this morning? You want to take what’s yours! All I’m trying to do is to get you to cooperate with the Word, the way God laid It out, to let you see that it is impossible for God to lie. Glory.

152 Let me put the quote in here for you now: *What Was The Holy Ghost Given For?* [1959-1217 –Ed.] I’ll take that and just use it on this redeemer here and we’ll close with that;— let me see the time what it's looking like— Okay, good.

153 *And that’s the way God [what He] did, followed His own laws. God cannot follow, give you one law to follow and Him follow another.*

154 Did you hear that? God cannot give you one law to follow and then follow something else. No. *He follows His own Laws.* God gave them a Law of redemption: He said, “Is your inheritance lost? Do you have a man sold

in slavery, he can't redeem himself out? Let him get an uncle, let him get some kinsman close to him, let him get some relation by blood. Do you get it?

155 [If] you go and say, "Uh-huh, I am your pastor." (I don't want to call anybody's name; some denominational minister or something) and you go out there, is that relation by blood? Are you born of the same seed? Are you born by Pentecostal doctrine, Methodist doctrine or Seventh Day Adventist doctrine? [Congregation says, "No" -Ed.] You are looking for a little 'give me, give me' something; you aren't looking for redemption. See? You're being forced by the Law to begin with.

156 That is why Boaz told Ruth, "Glean in this field." He said, "Are you looking for redemption, girl? This field!"

157 Naomi said, "Look, it's coming to the end of harvest, you know. Harvest time is running out. We are not in the sowing time, we are not in the reaping time." She said, "Boaz is now by the threshingfloor, you know. After threshing, it's garnering, you know. And then the fan is in his hand, so it's trouble." She said, "If you have to move, we've got to move now, girl, go down there quickly, tonight, with haste!" And she said, "Mark the spot where he lay, because he could redeem you, he's a kinsman." She said, "I have confidence in that kinsman. I watched that kinsman come up there in the gate; from the time he walked into the field, the reapers said, 'The Lord be with thee,' he said, 'The Lord bless thee.' " Amen!

158 Brother, there's something when you're around Boaz's field, to see Boaz and his reapers. He said, "Look girl, go and sit there with them. They have parched corn – nice mature corn, roasted. They have gravy, they have bread, they have vinegar, they have..." He said, "And pack..." Before she knew it, he already talked with a few of them. He said, "Who's that?"

159 “Yes, she is coming around here, you know, good person, wants to serve God; got a hold of the Word, testified to by Naomi.” (See?) He said, “But the thing is, she is gleaning here, hardly have anything to eat.”

160 He said, “Drop some handfuls on purpose.” See?

161 Then Boaz began to come and gave her personal attention; began to speak to her face to face. She wasn’t redeemed yet, getting that kind of experience.

162 Do you think she ran out and said, “I’m redeemed! Praise God, hallelujah!” No. Grace, little revelation, little personal attention; different things, but she was conscious, “I am now serving. I done decide but I’m now serving. I’m still coming through my state of legalism a little bit. I still don’t fully understand grace fully yet: when I marked that spot where he laid, when I laid down there, when he told me, he said, “You just rest, I will do this; not by your might, not by your power, but by my spirit. I will not rest, until I’ve redeemed you.”

163 He said, “I’m just waiting for that day to break, when that morning star is hanging there saying, ‘Shalom’.” And he said, “You just rest back there.” Amen. “I’m stepping—I’m going out in the midst of the elders by the gate.” He said, “I’m going to take my shoe off. I’m going to do everything to get you.”

164 You see, when Boaz took that shoe off, all those things, he was consciously giving the public, testimony, revealing the heel, (amen) that could crush the serpent’s head. See?

165 Now watch. Check it, friends, this great lovely thing. He said, *God didn’t give us one law and then follow something else. He follows His own laws. Then, God, in order to redeem the lost church, the lost world, the lost creation; God, Who is infinite in Spirit, to redeem the lost human race, God Himself become kinfolks, a Man, a Son that He created in the womb of Mary. And*

then He made an ensign, or a testimony; outside the gates of Jerusalem, He was lifted up between the heavens and earth, and died, and redeemed everything. And in bleeding, He sanctified a Church that He Himself might live in, and fellowship, and commune with, that lost spot of fellowship from the garden of Eden where God came down every evening, church time. [See?] Did you notice? God came down in the cool of the day, the setting of the sun. [The setting of the sun, evening time. See?] There is something about when it starts to get night, people think of church and of God; christians. You see the sun setting, you realize that your sun is setting.

166 *And in the cool of the evening He would come down and commune with them. And there He lost that fellowship, because sin would not let Him do it.*

167 His holiness, sin can't stand in His Presence. He's too holy. Angels have to cover their faces. See? That is why the Bible says, "Keep perfecting the fear of holiness." [2nd Corinthians 7:1 -Ed.] Sit down and think about God's holiness. Sit down and think about what it cost God, Who was so holy, had—that He had to come and take, that He might bring us, who think we're not so sinful, back. Think of it. Think of the cruelty of sin, see the cost it took to rid us of it. A lamb couldn't do it; a good man couldn't do it. It had to take God Himself to do it, if it ever had to be done, because no clean thing could come out of an unclean thing, and every man born by sex was condemned.

168 And when you think of it, you start to get perfected in your fear of holiness. Then you start to know how to possess your vessel in sanctification and with honour. You just don't live anyhow, talk anyhow, act anyhow, because, why? God wants to live in that body. *Know you not that you are the temple of the living God?* Start to get your heart right, you want your spirit right, you want to get your attitude right. Why? Because you know God has an intention. God doesn't dwell in a tabernacles

made with hands. God doesn't want to live in this building. God wants to live in the people who assemble here.

169 See? God doesn't come to live in you and judge you by your clothes, and says, "I like your dress. I'll come and live in you because I like your dress. I like your suit. You look nice in a suit. I'll come and live because I'll look nice in that suit, too." God doesn't care if you have on rags. Once that heart is beating with faith and obedience to God's Word, God will come in that heart. Exactly right. Clothes don't attract God; faith attracts God.

170 Look. So, He came in the cool of the evening.

171 *...lost that fellowship, because sin would not let Him do it. And then He was made flesh and dwelt among us, in order that He could come back again to man, and live in man, and restore man to a state of communion with Him again, and give him back his God-given rights. That's what He did.*

172 How many believe that's what He did? [Congregation says, "Amen" -Ed.] He told a man in this generation, "Won't you take a walk with Me?"

173 He said, "Oh God..." In the woods, he said, "Virgin timber – an axe never laid in there, man didn't go in to cut anything, original; far away from civilization." God and man, virgin timber, walking.

174 He said, "While I was walking, a vision broke, I saw myself young again." He said, "Somehow, I passed back into my youth." Because that's where we are going. We're going back to virgin timber, back to faith civilization, back to the woods where we walk with God again; (hallelujah!) back into immortality, into eternal youth.

175 God said, "Speak to this storm." He said, "I'm the Jehovah Who created the winds. I am the One Who stilled the storm that day."

176 He said, "Storm, go back where you came from, let the sun shine for four days."

177 See? It happened. Why? God wanted that fellowship. God wanted that walk again.

178 We'd have never known God really wanted to do that, if He hadn't done it in this day. Could we get a glimpse, could we get an insight into what God's heart is? Talking to a man He could trust; talking to a man who could obey; talking to a man who could surrender to Him; talking to man who had received the challenge of His Word and believed Him; talking to a man who was willing to pay the price, that by God's indwelling, he could be an intercessor and be a redeemer, too. And then, after having had that insight, it doesn't stimulate the desire in us to have the same thing, when we know that now in this Age, in this season, under this Message, that is what God wants?

179 He said, "Oh Church, that is why you hunger and you thirst. It is the devil trying to rob you of that. You let your job, you let your children, you let your car, your house, all these things shake you out of it."

180 And that is where God wants to come back. That is where God wants to come back. The joy that you are looking for in a little dress, the joy that you are looking for in a little car, the joy that you are looking for in dating and fellowship with a boyfriend or a girlfriend, the joy that you are looking for in marriage or in a good promotion on your job, the joy that you are looking for those things to bring to you is only a drop of water in the whole ocean of what God wants to give to you.

181 Then, when God can give you that, God will give you the right job that isn't going to take you away from

God. God will give you the right wife or the right husband who isn't going to backslide and get you domesticated and tied up in the world and everything else; you'll still be serving God with a fervent heart and a fervent spirit. You won't get fed up and look for a concubine and look for an extra marital relationship and all that kind of business. You'll be satisfied. God is interested in all those things. Do you believe that?

[Congregation says, "Amen" -Ed.]

182 Friends, let me tell you, that sounds like the Gospel to me. Amen! I'm not against boyfriend and girlfriend; I'm against boyfriend and girlfriend the way the world has it. I'm not against...

183 He said, "Any man who wants to talk—court a girl, and wants to meet her in the back of the church, in the back here, and she passes some note; some winked eye around the corner..." I'm against that kind of nonsense. I'm not against a young man who wants to walk up and says... Like he was telling her father, Hope's father, he said, "You know, I'm going to work these fingers to the bone to give her a good living. I know how you treat her and everything." He said, "Any man, who can't walk up to the house, knock on the door, go and sit down and see the parents, he is not even worthy to go out with that girl."

184 I can't be against that. Can you be against that? I could never be against that. But if a man has the Spirit of God then that is the way he is going to do it. He'll do it with dignity. Why? Because he knows that he is reflecting Jesus Christ. See? He is reflecting Jesus Christ.

185 When the girl is running around, flirting here, she is fishing here and she is fishing here, she is trying this and she is trying this here because she is sexually frustrated or something, or she has taken up too much carnality in her mind, taken fire in her bosom, and she

is burning up and is consuming all there like a silly woman laden with divers lusts, she doesn't know what she really wants in life, who is only thinking about herself and can't even think of what it is going to take to take care of a husband, to respect him, to let him lead her, to be in submission and these things, I'm against that. Any man of God with the Holy Spirit will be against that.

186 When a young girl carries about herself like a chaste virgin, knows how to conduct herself, walks with dignity, holds the virtue of womanhood sacred, knows how to conduct herself around men and these things, knows the sincerity of a marriage vow; when she is coming to a man, she must come clean! Exactly right.

187 See? No man of God, nobody with the Spirit of God will be against that. See? But if the Love of Jesus Christ has wooed your heart, and won you, and you say, "Lord, I surrender all to you," and you understand love, you must see it reflected in a man. Isn't that right? [Congregation says, "Amen" -Ed.]

188 Because Jesus Christ fell in love with His Church. He chose Her, He died for Her, giving Her the right leadership and everything else. And that doesn't reflect down into our natural life? If we see that... Let me tell you, what we reflect in our natural lives shows what we behold when we look at that.

189 So when you see men abusing their wives, dominating their wives, bringing pressure and frustration on their wives, provoking their children, chaos is in the home and everything else, when you see that is happening, you are sure that man's mind is perverted and he hasn't even understood what he is looking at. He still hasn't caught the Mystery of Christ and the Church. He hasn't seen Calvary and the love of God expressed there. He hasn't seen the marriage in Revelation 19 and how it unfolded through the Bible in

shadows and types. He hasn't seen what those things mean to him. They have no influence upon his life. The only Scripture it seems like he got and he got it wrong too, is, "The man is the head of the house. I am the boss inside of here! (See?) Women have to be in submission." He hasn't seen anything else after that, and he is only studying about his ego. See? Male domination.

190 He is trying to bring a Satan kind of kingdom, a Satan kind of kingship, because remember, Satan has a bride, too, remember Satan has a kingdom, too; remember Satan gets married to his wife, too, under false doctrine. Sure. Exactly right. See? Watch. Let's get off of that. We've gotten the point.

191 Something just said to put some of that inside of there, this morning, amen; we are talking about Redemption. Amen. Glory! Thank You, Jesus! Amen. I don't know how the belt changed and the buckle ended up down on this side. I don't know what happened there. But it is good. It drives the foolishness away from us. It keeps our hearts mellow before God. And how we ought to serve and love one another, (amen); walk in unity and harmony. Glory.

192 Let's drive home the point and close because I know it is hot. And you've been so patient and nice, this morning. I feel so good here, especially when I see these young girls here; their attention is fixed this way and they are listening to the Word. I'll pour out my hands from here to Toco if they want me to do it, whatever it is. When I can see them come into the house of God like that, and sit like that, and try to take the Word in—and yet in my mind, I know... I'm preaching but you don't even know what's going on in my heart. I'm praying while I'm preaching to you because I want the Lord to give it to them; I want to help them because I see them making an effort. And the greatest joy in my heart is to see them filled with the Spirit, to see them rise up and sing in the Spirit, dance in the Spirit, get drunk in the

Spirit, (amen); see God do something for them so they'll never be the same again. See, that is my desire. Amen.

193 Sometimes, I wish I knew how to express my inner feelings better, but I guess the way I am made up, I am kind of bossy, myself. Amen. But down in my heart, I mean so much for them. Amen. Praise His wonderful Name.

194 All we have to do is just trust Him; believe Him. Let me tell you, not even you are understanding all of what I'm saying. God gave you enough to tell you that what I'm telling you is the Truth. If you believe It as I tell you to do this and do that, you know I'm saying it to help you. And if you don't understand it today, next week as you start to walk, next two months as you start to walk, "Oh, It's real now. Now I get It." See? "I have heard with the hearing of my ear, but now my eyes see." And then you realize, "Yes, That is the Word. That is the way." You just move into It and may God give It to you.

195 Let me tell you something... yourself, as a servant of God this morning. You just pray in your heart and say, "Lord, if what Bro. Vin says is the Truth... I believe that he is sincere and I believe he is telling us Your Word. And I know we come to church sometimes, we get a certain attitude; we behave a certain way. Maybe sometimes we've been a strain; bring down the church for this, for that or whatever it is, but Lord, we want to be the way You want us to be. We believe this is the Hour. There is something here we've got to get a hold of and be excited about, something that we can give our lives to; something that can affect us. And Lord, let me just go home different, this morning, after the service," and I believe He'll give it to you. Because you are not asking for... [Break in tape -Ed.]

196 ...*Father dwelling in you, working out His plans, [get it here, get it here] working out His plans, to finish His plan of redemption; working through you, making*

you a co-worker with Him; giving you a place, giving you a part for your fallen, lost brother and sister;

197 Abraham, God sent him after his lost, fallen brother. Moses, God came down; sent him after his lost, fallen brother. Elijah, [God] sent him after that nation tied up in that Jezebel system. Is that right? [Congregation says, "Amen" -Ed.] God came and raised up Samson; the Spirit started to move him back and forth. He started to play around; he didn't fully understand the calling, but in the end, (amen) brother, he came to a place where he said, "Let me die with them." He will pay the price to the fullest, to see deliverance come for his people.

198 God came in Jesus, did the work of redemption. God came in Paul and Malachi 4 in the last days, and God even gave you and me a place for our lost, fallen brother.

199 [The Holy Ghost, the same God], *the Father dwelling in you, working out His plans, to finish His plan of redemption,; working through you, making you a co-worker with Him; giving you a place, giving you a part for your fallen, lost brother and sister; giving you His Spirit and His love, to go hunt the lost, as He did in the garden of Eden. "Adam, Adam, where art thou?"*

200 When God Himself, came down in redemption in the Garden of Eden; He's giving you a part now, to go help your lost fallen brother, in the Evening Time again.

201 That's what the Holy Ghost is. And the Holy Ghost is that same God Who is Creator, Who is Intercessor, Who is Redeemer. When He comes into you, He loses none of these, friends. And you see that same God in you reaches out for that lost fallen brother; that same God in you, willing to give your lives... "As I have loved you, so love one another."

202 You say, "Oh God, my heart feels so calloused; I feel so indifferent. I can like those who like me and I

can't like some people. I can't even talk to some of them. I try to evade them and everything else."

203 And you feel kind of funny and bent out of shape, this morning and realize that you're introvert, you're complex, you're complicated; you just can't seem to reach out to people; you feel you're so afraid of confronting people and these things.

204 Say, "Lord, You weren't like that. You could go down to the prostitute, You could go down to the beggar, You could go down to this one, You could go up to Caiaphas; whoever it was, wherever it was, You could've reached out. Lord, give me Your Spirit; give me more of Your Spirit. Maybe I only have enough to get me out a little bit, out of the condition that I was in, but let me not think of myself so much; give me enough that could be used for somebody else, Lord."

205 Let me tell you, when you have those kinds of desires, sometimes, you think you're going to lose out and you better have a desire for yourself, then selfishness is still controlling you. When you can deny yourself and start to think that way, do you know what is happening there? Your mind gets into the channel where you're now thinking God's thoughts and subconsciously, you're lined up with God. And the man who could go beyond himself to think of someone else, can never lack anything for himself, because the law of having your need met, is you thinking on the things of others.

206 Solomon, God said... "Oh God," he said, "to lead this people, I need wisdom for Your kingdom."

207 God said, "Because you didn't ask for riches, you didn't ask for power, you didn't ask for this, you didn't ask for that, I see you're burden for the people and so on." He said, "You'll have all that and more than anyone else could ever have." See? He wasn't asking for that; he

was just asking for what he felt would help God's people.

208 And sometimes, that's the secret right there; that's the secret right there: unselfishness identifies with Jesus Christ. He became poor that you might become rich. When you're doing that, you're doing something honourable. That is why He said, *"Father, I do those things that please You always. And I know when I pray, You hear Me. And I only say it for these who're standing near, that they will know that You sent Me for this."* See?

209 How would we like to stand there and say that from our hearts, knowing that's the way we function on the inside, that's the kind of Influence upon our lives, that's the Spirit that dominates us and binds us, and we don't want to be different to that. We want to be a love slave to Jesus Christ, to think like He thinks, to act like He acts, to speak like He speaks; to walk like He walks. We desire to be like Jesus, all through life's journey, from earth to Glory, I only want to be... (see?) Teach me to live, dear Lord, only for you. Amen.

210 So He wants to give you a part to hunt your fallen lost brother.

211 *When It strikes into their heart and takes Its abode, there's a thirst and a hungering for lost souls.*

212 *That's what's the matter with the meetings today. There is not enough Spirit - touch in it, to go for the souls of the lost and the dying. It's more to make a name, or a church, or a building, or a denomination, instead of a soul- winning program.*

213 See, that is the problem. That is what is tying up the people. He said, "Go for the lost, go for the dying; have a thirst for souls." Why? The Holy Ghost in you is making you a co-worker, going to redeem your lost, fallen brother. See?

214 *God poured Himself into Christ. Correct.*

215 *Christ poured Himself into the Church. Therefore, now, watch, “At that day you will know that I am in the Father, and you are in Me, and I am in you.” At that day you’ll know it.” For, it’s, the whole thing is one plan of redemption coming down, that God coming back to live in, and dwell with, and commune to His people, as He did at the beginning.*

216 *Now, then, as soon as He gets His Church in speaking conditions, gets His Church to a place that He can flow Himself through, and love, and persuade, and fellowship, then there will come a Eden. He’ll take His Church back to where It—It left Him at, back to an Eden again, there where It fell. It, now... That’s where It made Its first start, or fall. There is where It’ll be taken right back, with every clean slate of redemption, bringing them straight back to that place again.*

217 Amen? [Congregation says, “Amen” –Ed.]

218 One of the first things... I’ll just drop this off for you and close with it. One of the first things: a redeemer had to be related to those in need of redemption; had to be related to them, had to be a kinsman.

219 The only Redeemer is God; only the Word can redeem you. And when God comes in you, friend, God isn’t just coming to say that you’re saved and you’re going to Heaven. God comes in you and by virtue of His indwelling in you, He makes you what He is. He now exists with His family. It’s a family of gods, a family of redeemers, a family of intercessors. See? Little Jesuses. He makes another one like Himself – offspring! All that He is you are. See? Must be related to those in need of redemption.

220 And then the redeemer must be able. That is he must be—have a redemption price to set the slave free. Maybe Wednesday, the Lord willing, I want to pick it up for you and show you how the word is used in different places in the Bible and what it unfolds to. Because It

says, “When you see that Son of Man come in a cloud with power and great glory, look up; your redemption draweth nigh.”

221 So redemption isn’t a back thing, back at Calvary, back there. No. Because your redemption... You see, to understand the purchasing—the paying of the price and the redemption claim of the possession that was bought, one you pay the price with, because that is the price that’s going to take you out from under the bondage of sin, from under the curse of the Law, where you are condemned, a price had to be... That’s why you are justified by Blood, that’s why you are reconciled through His Blood; that’s why His Blood speaks forgiveness—better things for you. It’s taken you out from under the curse of the Law. Grace is being extended. See?

222 But remember, when it takes you out of there, until you are standing back in the place... That’s why It says, “We groan in ourselves, waiting for the adoption, the redemption of our bodies.” See? A lot of redemption is still to come. And that’s why when the Lamb takes the Book, and He drops down here and He makes you a co-worker with Him. And you have.... The only way you can take the Book, you have to be worthy to take the Book too, but it’s by virtue of His indwelling in you, He imputes His righteousness and you become Him.

223 He became sin that we can become the righteousness of God. And that comes to you through your identification with the Lamb. His Life comes back upon you, and you become accepted in the Beloved. That Title Deed, the baptism of the Holy Spirit in you, is that Deed. *Faith is the substance of things hoped for.* That word substance means Title Deed.

224 In other words, Faith, Revelation is the Title Deed, is the evidence that you have a claim; you’re the owner of that very thing – God’s own Life, God’s own Spirit,

Who was in Jesus and died. When He shed His Blood, the Holy Ghost was in that Blood. When He broke that Blood cell, He paid the price for you. It belongs to Him, because He shed His Blood, He paid the price. But when He comes in you, it doesn't make that another person.

225 You're not presenting the identity of your father and mother to claim that; you're presenting your Token, with your prayer. You're presenting the Holy Ghost! So, it's really Christ in you doing the claiming of what Christ paid the price for and bought Himself, so He can claim it because He bought it.

226 And that's why if you don't have that Holy Spirit to make that claim, you'll holler and don't get anything. He says, "That's the reason they holler and don't get anything." But when He gives you part of His Name, when He breathes the 'H', like in Abraham and Sarah, He breathed that 'H' inside of there; injected His own Life, called for a circumcision, cut away their own life and brought God's Life in, then Abraham stood there as God and man. That's what we're talking about. "God's great Mystery of Love expressed. God and man were one back there; God and man are one here. In that day, you'll know, I in you."

227 Think of it. God Almighty, set up His plan, that as He unveils Himself from a great mysterious God, Who fills all space and time, coming down in the form of man, coming close to man, to walk among men, became a carpenter, lived among men, ate the food they ate, toiled under the hardship they toiled under; that same God continued to keep coming down until He comes down now even in sinful man that He redeemed and washed by His Blood, to dwell in and then does the greater works, the most glorious things in that stage, so He can exalt that man, and lift him back up high to where he was. Could we have a greater ambition than that?

[Congregation says, "No" -Ed.]

228 That's His plan for us. And we tend to push that aside for some little natural thing that costs twenty-five cents, two dollars here; somebody marked up the price so high, and makes it sound so important, advertises it, makes it so popular and everything else. And we give that more value than this. And this wasn't a corruptible thing that was bought with silver, this came by the precious Blood of God; this came out of love for you.

229 Say, "God could love me so much?" Maybe you never knew it, but you begin to understand it now. And when you see it, and it begins to shed abroad in your hearts, just open up your heart and say, "Fill me, Lord. Let me just surrender more to It. I never believed I could be loved this way. I tried to get close to friends in school, tried to get close to popular people; thought I could get more attention, tried to join different clubs and societies, trying to broaden my scope and be accepted in different—in places of importance, trying to get in the papers, trying to get on television, glad for any opportunity that you could take your picture and stick it up: 'the employee of the month' or something, give me a 'star of the week', or something.

230 But Lord I realize, I don't have to suffer that. You and all Heaven know about me and You never forgot me, and You said no man could have plucked me out of Your hand and I'm engraved in Your heart. My name is in Your Book and can't be blotted out. Lord, You set Your affection upon me. I'm the apple of Your eye! Amen! And to think that I was thinking that I was lonely. It's only the devil who was trying to bring a false feeling upon me, to shut that out of me, and push me into some worldly thing to deform me. But Lord, the devil's lie is exposed and I see how You think about me. And I see what You've ordained for me, and I want to yield to this. I want to live in this reality, because I realize this is that very day; these things are promised for this Hour. I want to make myself available for this." Could you think like

that, this morning? Is your heart being touched by that, this morning? [Congregation says, “Amen” –Ed.] Amen.

231 Another thing, apart from being related to those in need... Did you get that? A redeemer has to be related to the man in the pawn shop. Do you think God comes in the Holy Ghost—by the Baptism of the Holy Ghost to live in you, to look down and condemn your family in sin? God comes by you so—because if He in you, He could take them out from where they’re at. But He Himself was made under the Law, born of a woman, made under the Law, that He might redeem them who were under the Law, under the Law had condemnation.

232 The Law was the jailer who locked them up. Jesus didn’t pay the redemption price to Satan, you know. Are you getting it? [Congregation says, “Amen” –Ed.] God satisfied the demands of His own Law. God took the punishment of His own Law. Satan was only the jailer. He was only the jailer, the man—the turnkey; employed. [Congregation laughs –Ed.] Exactly. The price was paid to God, that we could come out from under His justice, we could come out from under the Law and His grace can be imputed to us; His righteousness can be imputed to us. Give us a new standing.

233 You don’t have to be bluffed around and kicked around by the devil, having a mind battle. You could say, “Satan, get out of here with that foolishness. What’s the matter with you?” See? But you say, “I’m going through a mind battle, the devil wouldn’t leave me alone.” Because you aren’t rebuking the devil, because you aren’t standing your ground, because you aren’t exposing the devil, because you aren’t taking the Word and chopping the devil to pieces. Because you’re showing the devil, like you’re weak yourself and he can walk in your house any day, sit down on your couch, lie down, walk in your kitchen, go in your bedroom, put his feet up on your bed, smoke in your house and everything else and you’re quiet. [Congregation laughs –Ed.]

234 Sit down on your porch, and from the time he's coming in, to enter inside your gate, "Go straight! You're not welcome around here! On your road! Next house, not this house!" [Congregation rejoices -Ed.] Exactly right!

235 You're seeing him come by the gate, you opened the gate, "Come inside," in the gallery.

236 He says, "What's going on inside there?"

237 "Come and see." And you carry him inside. While you're seeing about something, he's gone in the bedroom already. "Where did he disappear to? He was just here, where has he gone?" See? You're entertaining all kinds of things. In the mind I'm talking about.

238 Remember when Nathan talked to David? He said a traveller was coming. He was talking about a thought; a lustful thought that came in David's mind, conceived and became sin, then became—produced death. He was talking about a thought. He said, "A traveller came."

239 You see when that traveller come, lock that door. Say, "You are not wanted around here, partner. You are in transit. Out! Immigration isn't letting you in at all!" Stamp his passport, 'NO ENTRY! NO ENTRY!' "Deported on the same aeroplane back, wherever you came from." Exactly right. See?

240 Another thing, the redeemer has to be willing. That redeemer in the Book of Ruth was able, but not willing. Let me tell you, you could have the Holy Ghost and you are not willing?

241 He went to the lowest city, even where the shortest man had to look down upon Him. Abraham went to Dan from Beersheba; Moses, at the age of eighty, saddled up his two sons on that mule and went back into Egypt and said, "Let my people go." Has to be willing. Jesus went down to the lowest of Hell, to take us out.

242 And also, the redeemer must not be in need of the same redemption that he is trying to give to others. God doesn't use people in bondage to deliver people from bondage, because both of them are in the same condition and both of them need it.

243 Watch in the Bible, the earth was in bondage and God called for the sun: "Let there be light." He called for a ministry. And the sun appeared on the scene with enough power to move the darkness and transform the earth and bring it out of that chaotic condition.

244 God came down to Abraham, separated him, brought him through those stages of redemption, until God gave him part of His Name, and he could stand there and see his lost, fallen brother in Sodom come back up. Is that right? Look at Elijah, look at Jesus, look all through the Bible.

245 Look at Moses. God took him aside in the desert, beat all the Egyptian things out of him, revealed Himself to him, anointed him and commissioned him, and then sent him back to deliver his lost, fallen brother. When God sent him back, he was God to the people. Is that right? Exactly right. God made him God to go and redeem them. And God said, "I'll redeem you by an outstretched arm." God made Moses a co-worker with Him.

246 So you see where I'm bringing this? He saw the Lamb taking the Book, but he never thought that he would have to take It, too. He never thought that he would have to stand with the same worthiness and take It. But when he has the Book in his hand, he too, has to put his feet over every situation, and he too, has to cry out with a loud voice. No wonder he said, "Wait until those Seven Thunders utter their voices to that little group, then they could shut the heavens, they could bind that mamba in a knot." Why? Because they become Him. They become Him! And the Bride knows it

is He in Her, fulfilling His own works that He has left for this time. That's clear to you? [Congregation says, "Amen" –Ed.]

247 If Jesus didn't take that Book, what would've happened? Everything would've been lost. If you can't take that Book, forget trying to pray all your prayers for your family to be saved, and this one to be healed, and this one to be delivered. Because you are heirs of the promise, because you come in Christ and being in Christ you become Abraham's seed. And the promises were made to Abraham and his seed. Amen? [Congregation says, "Amen" –Ed.] That's why He said that He'll send that Token for you; that baptism of the Holy Spirit. Glory.

248 I'm tempted, but I'll overcome that temptation. I'm not going to hold you any longer. You've been good to me this morning and I really appreciate the character, the fortitude you displayed here.

249 Are you willing to lay down your life, to bring redemption, to become the lamb for your house, that your house could be in safety? [Congregation says, "Amen" –Ed.]

250 First, you have to be related to the man in sin. When they're in sin, you're glad that you have the Holy Ghost, because that makes God available to them through you. But you must do it by that Law. Then you have—you must be willing to redeem, too. If you have, but you look at them and say, "I don't think I'm going down there, boy. I don't think I'm putting myself in jeopardy for that one." You are just like the nearer kinsman.

251 I want you to check something else, also. Apart from redeeming, the kinsman was also the avenger of blood. When a man gets slain, the avenger of blood runs down that person. The responsibility to avenge the shed blood of the slain relative, he has to run down the slayer. And he has the right to smite that slayer, if it was done in premeditation. If it's manslaughter, then the man could run to the City of refuge and find refuge.

But the slayer—the avenger of blood was the same redeemer. You look up the words: ‘avenger’, ‘revenger’, it’s the same word as, ‘kinsman’. That was the right of the man to do.

252 That’s why he does not only pays the price in one way, but also, the one who deceived our father and mother, robbed them of their property, killed the rightful heir, shed innocent blood on the earth that cried out and went up into the ears of God; worked through the one that did the slaying and built up this Eden. He comes, He says, “Vengeance is Mine; I will recompense.” And so the Kinsman didn’t just come to redeem, but He comes to avenge with Blood. And there’s no refuge.

253 The denominations – the bomb shelters, remember in the last days, It says, they’ll go in dens and caves? That’s the bomb shelters. And when the wrath starts to pour out, they’ll say, “Who could save us from the wrath of the Lamb?” The wrath of the Kinsman, the Avenger.

254 So when you see the enemy that takes them and puts them in that condition, interrupts their health, makes them immoral, influences their lives, gives them false ambitions, and deceives them; by laying down your life, you can bring them out of that condition. You can take dominion over them and you can bind that devil, you could drive that devil out, because that’s the law and the duty of the kinsman. It falls upon you. To be in that position is a responsible thing.

255 A man hearing something happened to his relative and he doesn’t want to go; he says, “I’m not going. Not me, he’s always getting himself in trouble.” He’s not a real kinsman. A real kinsman—the spirit of a kinsman goes after his brother!

256 That’s why you hear Bro. Branham said, “As long as there is breath in this body, I’ll go.” Spirit of a kinsman. See? He has to be willing.

257 Jesus was able, but when He said: “They’re going to strip Me naked. They will spit on Me. They’re going to humiliate Me. They will beat Me up and tell Me to prophesy. They’ll lock Me in prison. They’ll laugh at Me, and they’ll mash up My church. See, I don’t think I am going through all that. Not me.” He said, “Father, not My will, but Thy will be done. What shall I say, ‘Save me from this hour?’ For this cause came I unto this Hour.” Watch the willingness of the Kinsman. You have to be willing, too.

258 How willing are we? Samson was running after Delilah here, running here, running here, until he himself fell into captivity. And the one who was sent to deliver, ended up being captive, just like the ones he was sent to deliver. And then he was what? Willing to pay the price. A willingness came upon him, when the Spirit of God came back upon him, after he repented and the Holy Ghost... Secret return of dynamic Power. He knew the Spirit came back. He knew God accepted a sincere prayer. He knew the Spirit was back. He knew he could be kinsman again. He was willing to pay the price. He was willing to pay the price. And he said, “Let me die,” without reservation. Where he wasn’t willing to go before, now he was willing to go.

259 Some of you mightn’t be that willing, might have stood up afar off and watched your children go lost; watch to see and then talking about: “I’m in the Message and I’ve got the Holy Ghost.” You ain’t got anything. Because God puts the conditions to vindicate the Word. God puts the conditions to prove you are His victory. God puts the conditions, to what? To show the Holy Ghost is more powerful than the devil that could hold them in bondage. God puts the Holy Ghost, friends.

260 That’s where—when we say: kinsman; when we say intercessor, shameless persistence! When we say redeemer – willing, able, related to the one down in there and not in bondage. When you are not in bondage, you

can go. You were in bondage but you experienced deliverance; you know the freedom and the liberty of freedom. Is that right? [Congregation says, "Amen"—Ed.]

261 When they bought a slave long ago and they wanted to set that slave free, they did it a certain way. Romans—1st Corinthians 7:23 [22], (let's stand to our feet), Paul talked about: "You are the Lord's freeman. You are the Lord's freeman." He was taking from the custom where the way of freeing a slave was, the man paid the price to get the slave out of the slave shop, the slave market. And then he brings him to the temple and he pays, gives an offering to the god that they believed in. And they go through that, and that little ceremony. And then that slave now belonged to the god and nobody could ever own him. He was bought out, never to go back into slavery, and he's called a free man.

262 And so Paul said, "You are the Lord's freeman that He Who purchased you out of the slave market, bought you... So complete He did the work, that you will never ever have to go back into it. That's why he said, "Stand fast in the liberty with which Christ hath made you free."

263 In other words, with freedom did Christ make you free. He took a noun and a verb and put it together for double emphasis to show the completeness of the act being done. That it's not any backslide; save and lost, save and lost, save and lost. No. He bought you completely out, never ever having to go back into slavery again.

264 You say, "But how my life has been in and out, in and out, does that indicate that I, this morning, can receive something from God, that I don't have to be up and down? I don't want to be delivered and then in bondage, delivered and then in bondage, delivered and then in bondage." That is exactly what he's saying.

265 So many of us don't know how to appropriate these things, but I want you to see today, that this God that we have tried to bring to you, Who's worthy to take the Book and is showing you that was the law and duty of a kinsman. But now, by virtue of His indwelling in you, He puts you in the same position and the same work is required of you, because He has made you a co-worker. He has given you a ministry of reconciliation. He's given you the Word of reconciliation. God wants to use you for this.

266 Back in school, they filled up our minds with the education of this world to give us a degree. They made us feel exalted by being educated and receiving recognition, that they call recognition in this world, to give us a sense of importance. Then God comes and says, the wisdom of man is foolishness with God. And then God comes now and God shows you that the weakness of God is greater than the strength of man. What man calls great, God calls foolish. And God shows us that He too has a purpose. He too has something that He looks at and recognizes and esteems to be of great value.

267 Just like Moses, he esteemed the reproach of Christ greater riches than the treasures of Egypt. He refused to be called the son of Pharaoh's daughter; position and pomp and importance of the world. And he took the way with the Lord's despised few. But that was great in the sight of God. Fourteen hundred years after Moses died, he was seen alive talking to Jesus on Mount Transfiguration, because of the decision that he made back there, when he stood at that crossroad, and by faith, he chose; it wasn't forced upon him, he chose! And when the Holy Spirit came back, quite in this Age, thirty-four hundred years after and said, "You are like Moses and because you have chosen the harder way, because of this momentous decision..." Because as far as the Holy Ghost is concerned, that is about three and

a half days in God's time. And God saw Moses doing that and God saw one still here, in this Age, doing the same thing: to go for your lost, fallen brother, to walk with God.

268 How valuable do you esteem that, this morning? Esteem it as valuable as the greatest treasure you could ever have. "A man found a pearl of great price and sold all that he had that he might get it." If you are related, this morning, to people in bondage, if by the dwelling of the Holy Spirit in you, you become able to do the work of redemption; there's a willingness inside of you, a love in your heart to go to that extent to see deliverance come to them, and you know you have victory in your life, you're not in bondage to the beggarly elements, you live by the power of the Spirit, you live by the faith of the Son of God, you die daily, and you know it's not you that live, but Christ Who lives in you and you can do all things through Christ Who strengtheneth you. Because this is the Day He says, "Father, that they may be one as I and You are one." And you see that prayer coming to pass and you know it is He inside of you and greater is He inside of you.

269 And you understand that is what the Holy Ghost means; that is what your real salvation means. And because you stand there, not what you esteem yourself, because the Word of God identifies that's your position. When you stand, you can say, "Father, I'm presenting my Token, here Lord; look my loved one lying here, my sister lying here, my husband lying here, my wife lying here."

270 The God Who gave a little type of that in the Book of Exodus, with the lamb for the house; over in the Book of Acts, believe on the Lord Jesus, you and your household shall be saved, with the other Lamb in the New Testament, just like in the Old Testament. You are seeing what is happening. You are seeing what is happening. It's redemption time; it's family time.

271 In the jubilee time, every man returns to their family. In the exodus it was family time. Boaz was doing the work of redemption there for his family. The family in Heaven and earth that is named after the Lord Jesus Christ. Abraham for his family, Moses for his family, that nation. Samson for his family, in that tribe. See? Whether it's a nation, whether it's a tribe, whether it's an individual, whether in the household, it's the same God, the same God.

272 That means something; that means something. Do you know why? We realize that it gives value to having the Holy Ghost; not rolling on the floor and jumping around. How does It move you? How does It make you think? Where does It push you? Where does It influence you? How does It stay your life in the Word? Why, you will wait before God until you'll be endued with Power from on High, then you shall be witnesses. Then you can say, "Such as I have, give I unto you." You have something that you could give to those that are in need, afterwards. It gives value to It; not church competition, not trying to make noise, not who is making the most noise, not who does the most bodily exercise. No. Who It makes live and finish up the work of redemption by and through the members of the Bride.

273 As we bow our heads, look to Him in prayer. This great Holy Spirit, this great God that we serve, this great God Who is in our midst, this great God Who lives in our hearts today, Who fills all space and time; this very great Creator, Intercessor, Redeemer, all that He is, He's still the same.

274 Are you willing to pay the price? Are you willing to die completely? Are you convinced? Do you understand? Do you see the reality of what It means? Do you see the necessity of taking that Book? If you cannot take It, no redemption could come to take your loved one out of that slave market. God, in His election, chose you and brought you to the knowledge of the

Truth, and by virtue of Him dealing with you, placed the responsibility upon you.

275 Oh God, Your people have sat here today and have been so attentive. Especially when we look at some of the young ones and how it touched me so deeply, to see the way that they sat in the heat, Lord. And I'm so desiring that God, the words that I spoke today and by the utterance with which You have given me and the desire in my heart to see It fall down into the places in their lives where It can bring forth fruit, where You said, "*You shall know the truth, and the truth shall make you free.*" And as the farmer who plants a seed and pours water on that seed; one sows and one waters, but God gives the increase.

276 Oh God, You will water that Word and You will bring It to Life within their hearts and You'll give them an experience of the Baptism of the Holy Spirit, dear God, that they can take a hold of this great Possession, this unspeakable Gift; This, which will place them in relation to You and in relation, oh God, to their kinfolk, dear God; that dear God, You can work in and through them.

277 Each and every one of us that stands here today, hearing this Word today, oh Lord, realizing the great responsibility, realizing, oh God, that just as necessary as it was in Heaven, just as worthy as It was in Heaven to take that Book, just as it depended upon Him going back to that restored Eden and that Kingdom, oh God, so it is Lord, we see It when it came down to the earth, the same thing had to be carried out as well.

278 And oh God, John, who was crying and weeping in Heaven, didn't realize at the time that he would have to stand at that very place, Lord. And so as the responsibility dawns upon us, before it even arrives to that junction, where the kingdom of this world is going to become the Kingdom of the Lord and His Christ, oh

God, while there's a few more days here and It's lingering, oh God, until the last one comes in, (hallelujah!) but by and through the members of Your Bride, You're hunting the lost because You have made us co-workers with You. How necessary it becomes for us, oh God, to step forward with confidence, with the Divine understanding of the work of the law and duty of the kinsman, oh God, that we have become by Your indwelling inside of us.

279 Gracious God, may we realize the level upon which You have placed in our Christianity, that we'll not live earthbound, we'll not live in the sensual realm, we'll not live in the humanistic realm, but we'll rise up in the realm of revelation, today. As the Holy Spirit calls us a little higher: "*Come up hither*," oh God, may we climb up on higher ground, oh God. We can get into that channel Lord, where we can see the unchanging continuity of God in His Word.

280 We can see the God Who was above us in that First Pull, in that Pillar of Fire; in that Second Pull, discerning hearts, that dropped down and was veiled in human flesh: a Super Sign, a greater than Solomon is here, oh God; in that Third Pull, the Mighty God being unveiled, God with us, Emmanuel.

281 But then Lord, in 1965, You took the mask off, You removed that Prophet from off the scene. You changed mask for another act, and by and through the members of Your Bride, God, You're coming down now: God above us, God with us, now God in us – from a one-man Scripture to a many-membered Body, oh God, making us kinfolk, bringing us in relation to those that are in need, oh God, putting Lord, the willingness in our hearts; delivering us completely from all bondage that we too, can prevail (hallelujah!) to take that Book, and go forth with revelation, and place our feet; take dominion over every condition, oh God, that's disrupted us from coming to our inheritance, especially when we

hear that Trumpet sounding, proclaiming liberty throughout all the land.

282 When we see the Lamb coming forth from the Throne, that great High Priest, on the Day of Atonement, coming forth, showing, that Lord God, the sacrifice had been accepted for the people. And on the basis of an atonement being made, we can go back and have claims of redemption.

283 Oh Jesus, write these things in our hearts Lord, that we'll not live in a double mindedness, we'll not live in instability, but oh God, we'll live in faith, we'll walk in faith. Oh God, we'll live under the Influence of the Divine Revelation of Your Word that has been opened up and a channel has been given unto us, to keep our faith anointed, that we can see, oh God, and know that the Kingdom of God is within us, the Word has been made Spirit and Life within us.

284 You gave our family a God with skin on It. Hallelujah! A God Who is not an alien to them, but a God Who is family to them; that God can come close to them, and they can realize that that was always Your plan down through the Bible. You started with that in Genesis, and You ended up with it in Revelation.

285 Oh God, when we leave this place today, may this vision continue to burn and burn and burn within our souls, until our minds become so illuminated, Lord, that we'll see what it is, that Christ in you, the Hope of Glory, is the Mystery.

286 This is what it's all about, Lord; we could speak and don't doubt. Knowing that Deed has come back, that great Title Deed has come back, we can speak and don't doubt; that that Angel with the swept back wings, He is the One that meant the most. He is the One Who revealed these divinely revealed Mystery Truths that restored the faith in our hearts. He is the very One, oh

God, that is here leading us, guiding us. May we walk with that understanding.

287 And may Your Holy Spirit continue to deal with each and every one of us. I pray Father, if there be one here today, standing and desiring, oh God, reality in their hearts, in their souls, they don't just want a blessing and not want to serve the Blessor, but one that desires to serve You, Who can bless them and hath blessed them; not just coming because of convenience, wanting healing so that they can get well to go back out in the world, wanting their financial needs met, oh God, that they can just go back to squandering and living anyhow, but one that wants to serve You Lord, one that wants to know You, one that wants to live for You and have You indwelled. Gracious God, let them not leave this place today the same way that they came in.

288 They who have sat here and heard these words in this heat, may, dear God, the sweet Presence of the living God, take It and write It deep down in their heart that It'll never ever leave them Lord, their soul will be so troubled until they come into such an experience that would cause them to surrender their lives to You, offering themselves a living sacrifice, holy and acceptable unto You, as they see Your great redemptive Love unfold to them, Father.

289 The ones that are weak, may You strengthen them; help them, oh God, and give them understanding. The one that is in temptation, battling, oh God, seeming to faint and fall at the wayside, let their strength be renewed that they can mount up with eagle's wings, today. Those who have lost their joy, may You restore that joy, dear God. Oh God, those who've been following afar off, those who've been, Lord, sort of... [break in tape -Ed.] ...may they get that breakthrough as the Holy Spirit, Lord, would just touch them now.

290 We're in the right place, Lord. We're here in Your presence. Here we are in Your presence, oh God. God rich in mercy, rich in grace, You spoke to our hearts. We're standing before You, desiring to be what You want us to be. We can truly live in our God given privileges.

291 Let this church be so filled with Your Love. Let's look beyond each other's faults and mistakes. Let's see the need. Let's reach out to each other in love, oh God. Let there be such a move of Your Spirit in Divine Love, in sweetness, in unity. Move among us Lord! Break up every barrier of separation, every cold heart, and indifferent spirit, may You drive it away, break its influence; cast it away from us! Put a feeling in our heart for each other: caring, sharing, interested in each other's needs; bearing one another's burdens; thinking on the things of each other, Lord; not criticizing or pulling down, Lord, but willing to help up, Lord; don't let another wounded soldier die. Let's cover him with the blanket of love; let's pour out the oil and the wine, oh God. Hallelujah!

292 Oh God, let this great revelation of Christ be so expressed through us to each other. Let the Token must be in the household first. Let those in the household see the Token, Lord; see the Life first, then It could be displayed to others on the outside. Grant it, Jesus. Grant it, we pray.

293 As we wait in Your Presence, may You continue to deal with us. Let's not be hurry, though the service has come to an end, but let's be interested. Let us, oh God, know that You are here and sometimes the thing that we have need of is just a few moments away from us. It's just right beyond our impatience; right beyond our irritableness. And how the enemy comes and tries to capitalize and exploit these weaknesses in us so many times; and make these things so elusive, which You want to give unto us. But let us stand with rugged faith and sweat it out sometimes, oh God, with confidence

that You are true. You don't give false promises. The very promises You give to us, You put Yourself within reach to us, by those promises.

294 Oh God, let this Holy Spirit just move over our hearts and tender up on the inside, bathe down, Lord, get sweet in the Spirit until we see we are letting go and letting You come in, in a greater way. Oh, You're shedding abroad Your love, Your sweetness.

295 Those who are hurting, those who are wounded, those that the enemy, oh God, may be giving a battering and a beating, oh God, and not knowing what to do and how to turn; those who've been in captivity, in bondage, struggling, break the chains, open the prison doors, today. Let faith rise in their hearts while they look to You now. Let them look and live. Let them see the Son of Man being lifted up, Lord. Let them look with eyes of faith and behold what is being placed before them. And may they take courage and be renewed in strength and faith. Oh God, let them purpose in their heart, let them not give up and fall apart under pressure, but let them be strong. Hallelujah. Let them find that secret strength that You showed Abraham, in the Breast, when You exposed the Breast and You showed him where the almightiness was, how he could walk before You and be perfect. Grant it, Jesus. Grant it, Lord. Grant it, Lord. Grant it, Lord Jesus.

296 Oh, let's just worship Him with this song, *Speak And Don't Doubt*. We were singing last week: This is what It's all about— *The Deed That Came*. We have that Deed, we could take that Deed. Speak and don't doubt, you could just believe.

*Speak and don't doubt,
Just believe in your heart,
Speak and don't doubt,*

297 Till His Word comes to pass. Hallelujah. Just settle
in His Presence, just let the Holy Ghost bathe down in
your heart. Act in faith.

...in your soul,

298 You just believe that my Lord, He will perform.

*You just believe that my Lord,
He will perform.*

299 Now think of Joshua, that commission, that
Ephesians.

300 Joshua spoke...

301 And he said, "Sun, stand still."

302 It's all because he knew who he was. He had a
Deed. Oh, little Bride...

303 Bride, let us speak His Word

304 Having known who we are;

305 Revelation 10:8-11:

... to 11: that's who we are.

306 Do you believe It?

307 We have arrived at that junction in His Word,
Junction time. Can you take the Book?

308 We have arrived where something must give way;
in your life, this morning; something has to happen to
me, Lord, I can't go on this way!

309 The faith of God (oh) that is locked up in our
hearts,

310 We'll speak...

We'll speak this very Word;

311 And we'll see His glory!

...glory pass.

312 Oh, sing it.

313 Joshua spake to the sun,

314 He had crossed Jordan! Hallelujah! He was walking
in that Ephesians. He placed his feet upon the
promises!

It's all because...

315 He knew who he was, Oh, isn't that our type?
Aren't we the antitype?

316 Bride, let us speak His Word!

Having known who we are;

Revelation 10:8 (Hallelujah) -11: that's who we are;

317 Our Prophet spoke and he believed the Word.

318 Our Prophet spoke and squirrels did appear. We
believe that; we confess It. That's the promise of this
Hour.

319 God's redeemed Church has moved up to that
sphere,

320 Inside that little room... that world of perfect faith,
walking in the Name; bearing the Name.

...where the power cannot fail.

321 Oh, Joshua spake, Moses spake, Elijah spake,
Jesus spake, Paul spake, Malachi 4 spake. "Why cry?
Speak and go forward."

...all because he knew who he was,

322 Do you know who you are, little Bride?

Bride, let us speak His Word

323 Oh, have faith, children; have faith.

Having known who we are;

324 Revelation 10:8...

... To 11: that's who we are.

325 Let's enter into that provided place now.

326 Enter in there where the Light went in that room,
that Holy of Holies, where the Blood is at the mercy seat.

327 Enter in there where the Angel said He will meet
you; look for that meeting, friends; desire it.

328 You'll come out whole... no half way deliverance;
total deliverance.

329 ...with your crutches in your hand, no lame feet
any more. We'll step on the promises.

330 Leaping and praising God, for there's Power in that
room. That Name that we've dreamt about.

331 (Oh) Joshua spake to the sun,

332 And he said, "Sun stand still."

333 (Oh) It's all because...

It's all because...

334 He knew who he was! That perfect faith! rely upon
what the Word has made you! Oh, little Bride,

...speak His Word having known...

335 You shall know as you were known. That which is
perfect is here, friends.

Revelation 10:8-11: that's who we are.

336 Hallelujah. Let's lift our hands and worship Him.
Hallelujah. Hallelujah. Glory and praise be unto our
God. Glory and praise be unto our God. Oh, wonderful
Saviour, wonderful Saviour, we love You, we adore You,
we bow down before You, oh Lamb of God. Oh, blessed
Jesus! Hallelujah! Hallelujah, Hallelujah, Hallelujah!
Thank You, thank You, thank You, Lord. Thank You,
Lord Jesus! Oh God, thank You, Lord. You're bringing
us to such a consciousness, such an attitude Lord; we
can take what is ours.

337 You may have your seats. I'd like to call Bro. Jennings to pray; just bow your heads and close your eyes. Praise His wonderful Name. As we get ready to leave this place today, we're so thankful to be in His Presence and to weigh deeply what He has spoken to us; to look in the Mirror and see where we are, and what He's requiring of us and how we should live.

[Bro. Jennings prays -Ed.]

338 Amen. Praise His wonderful Name. Do you think you're getting a hold of It now, [Congregation says, "Amen"-Ed.] more and more as you hear It? Amen.

339 "Touch Your people once again, let Your Kingdom shine upon this earth, through a living glorious church; not for temporary needs, but to restore authority and power, let Your mighty rushing wind blow in."

340 When the Title Deed came that day on the day of Pentecost and they had that treasure in earthen vessels and they stood there, and Peter said, "Such as I have, give I unto you," they had an earnest of that full redemption. Oh, here It's come back in the Evening Time, friends. This is the Age of the fullness now.

341 We need wisdom,

*We need wisdom, we need power,
And true love for each other,
We have had so many big but empty worlds,*

342 (Oh) but we come before your face

343 (Oh) asking for Your grace,

344 Bring Your people to a state of faithful life;

345 (Oh) restore Your church again. That's His plan. You're singing according to His Word.

346 (Oh) touch Your people...

*Touch Your people once again, (Hallelujah!)
With Your precious Holy hand, we pray,*

347 (Oh) let Your Kingdom...

348 His Word being made Power and Life in us.
Hallelujah! God richly bless you. Worship Him, He'll
bless you; give you your heart's desire.

