

Third Exodus Assembly

Give  
Thanks  
With A  
Grateful  
Heart

Pastor Vinworth A. Dayal  
26<sup>th</sup> NOVEMBER 2004

## **GIVING THANKS FROM A GRATEFUL HEART FRIDAY 26<sup>th</sup> NOVEMBER 2004**

Amen, let's just bow our hearts in prayer.

We are so thankful tonight, Father. Standing here with bowed hearts in your great presence, taking into consideration the things which we have experienced, which you have done for us, which no living mortal could have done, no angel could have done, no great man or woman could have done, Father.

Even as John saw that there was not a man worthy, even to look upon the book, much more to take it into his hands. He bowed his heart and he began to weep uncontrollably, oh God, realizing the insufficiency of man. As great as they were in their time, as great as the exploits that they did, oh God, yet where creation stood, and man looking for full complete redemption, Lord, they were unable to provide such a thing. But what grace it was that flowed out to him assuring him, "Weep not, behold the Lion of the tribe of Judah had prevailed."

Oh God, when the hour seems so dark new hope can arise. A voice, dear God, can speak and give to us assurance and comfort, cause us to dry our tears and lift our eyes to another horizon. Then as he looked to see that Lion he saw one like a Lamb, a Lamb that was found worthy, oh God, to take that book and to loose the Seven Seals.

Truly, oh God, there is none like You tonight, knowing, oh God, you are still walking in the midst of your Church. This great Lamb of God, this all-conquering Lamb, this Redeemer that could have paid the price for man's redemption; this one who by a victory won, was able, oh God, to take that book and to loose the Seven Seals. We thank you tonight, oh God.

We stand here in your house with a heart full of thanksgiving and praise, knowing it is a blessed privilege we have. Oh God, because of this victory that you've won, dear God, we can come right back into your great presence. We can reach forth and take from the tree of life and eat again. We can know that cherubim, Lord, are gathered around us, oh God, an influence that is not from this world, and it is upon the Church tonight. Oh God, a token, a sign that you gave, Lord, that we can look up and lift up our heads seeing, oh God, the memorial of that great end-sign, the Son of

Man coming in the clouds, the great JYHU in the skies, a message of Shalom, the breaking of a new day; we know that our redemption is much more nigh even tonight as we stand here, Father.

How thankful we are for a message. As you commanded the light to shine out of darkness, oh God, in the beginning, so out of this dark, sin cursed world, in this dark Laodicean Age, we heard a voice saying, "Arise and shine for thy light is come and the glory of the Lord is risen upon you." And truly it has risen upon us, Lord. It has lightened our path. It has scattered our night away. The joy that we have looked forward to, the pressing coming of thy great Light breaking between a dying world of corruption and a bright new shining day, breaking between mortal and immortality, oh God, bringing a hope in our hearts, it purifies us. Shining, oh God, and giving us the light of the knowledge of the glory of God, opening up these Seven Seals and shining upon things that light never shone upon; showed us how to prepare for great translation faith. Blessed be your wonderful name tonight.

Lord, when we think that that is the purpose that we can stand here and gather together, it gives value to our gathering. It makes coming through the rainy night, oh God, seem like nothing, Father. When we think of the presence that we are coming into, the purpose we are coming for, the voice that has summoned us to gather together in this hour, the very one who comes in our midst when we gather. We are thankful for this.

All the money in all the banks of the world, all the diamonds and gold in the planet couldn't pay for that, Father. It could only be bought because of your shed blood, dear God. Hallelujah! We pray tonight, Lord, this great grace would flow out to every heart, that we all could know grace. Father, when the question would be asked, "Do you know grace?" We all could have a testimony and give a witness that we know grace. 'And by grace we are saved through faith, not of works that any man should boast. It is the very gift of God.' Something we couldn't earn, something that was unmerited, oh God, freely given to us by one who looked beyond our faults and saw our needs. One who could write pardon upon the book of our lives and throw, oh God, all those things into the sea of His forgetfulness, causing us to stand justified like we never did sin. Hallelujah! By a new birth brought us back to

where we were before the fall, to live and walk in this faith civilization, this world of perfect faith we have come up into by this great revelation, this word that has opened up, to birth us into that place to be positionally born and be transformed into the species that we are. To bear the fruit, oh God, of this great position that you have predestinated us unto, Father.

Oh God, in this hour of adoption when You could come down with a robe of the anointing of the Holy Spirit, take men and women aside in the presence of angels, seven of them with the great Angel of the Lord, the Captain of the Host, the one who sent them with seven messages, Lord. And we, a people who could show forth your victory; we, a people in which this plan of redemption could be finished in, Lord, you could say to them, "This is she. This is she."

Oh God, for every man and woman who could have that experience in their heart, Lord, that can live in that realization, God, it would lock them away behind that veil; it will not be an up and down life, Father. It would not just be someone drifting aimlessly through life hoping they make it, but it will be one, oh God, who knows he was with you before the foundation of the world, an expressed attribute that you have come down to. Oh God, and one that you have caused to kiss the Son, one on whom you have put the great kiss of salvation. Then, oh God, one who you have drawn and gave the kisses of the mouth, Father. Oh God, that one on whom you have slipped the wedding band of unmerited predestinated grace and gave the marriage certificate, gave part of your own name. One of those, Lord, that knows that they are in union with you tonight.

Have your blessed way, Father. This is the reality that we want to live in. This is the place where we want to walk. This is what we believe, oh God. The Seven Seals were opened to bring us and place us; this great Capstone of Love Divine. We could put on this Agape, Lord, the bond of perfection in this hour, the Capstone that caps the pyramids of our lives. Jesus, we've come for that tonight. We've come for more of that tonight.

We've come bowing in your presence. We've come, oh God, with thanksgiving and praise and praying, oh God, that these things will not stay in the pages of the Bible. They would not just be thoughts in our minds but they would be an experience. It would

be a testimony possessed. It would be a living reality in our hearts, Lord. It would be the very expression of the life that we live. God, may you grant it tonight. In the Name of Jesus Christ, we pray and we ask this, Father, for your glory, amen, amen.

Praise his mighty name. How many love him tonight? We are thankful to be in his presence. It is so good to know him and to serve him. Amen. To know there is none like him tonight. How many love to talk with him and talk to him? Amen.

I would like to read out of, I Thessalonians Chapter 5. Amen. I Thessalonians 5, reading from verse 16.

*Rejoice evermore. Pray without ceasing.*

*In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

If you want to know the will of God tonight, you want to know what is God's will for your life: rejoice, pray, give thanks. This is the will of God concerning you.

*Quench not the Spirit. Despise not prophesyings.*

Tells us what to do and tells us what not to do.

*Prove all things; hold fast that which is good.*

*Abstain from all appearance of evil.*

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

I want to take out of there from verse 18, a little thought. I would like to give it a little title and call it, **Giving thanks from a grateful heart**. You know, it is marvelous how the Bible is and how the God who wants to reveal himself to his Church, to his elected children and who wants to establish a proper and right relationship with them... these are things that we don't know but these are things that God teaches us. And it is all realized in what Jesus Christ has done for us.

God knows what will make us most happy. God knows what standpoint we must see him from in order to know him and worship him. That's why, it was not sufficient when God created man and put him in Eden for him to worship God, because man couldn't go too far with that. But God had to bring the fall, and then man had to know what it is to be lost and then experience salvation, and then come to know the love of God as a Redeemer, as a Saviour.

Then man began to see himself in need and found himself in difficulty, and he began to discover his need for God and how he need to be dependent upon God to find true happiness, and to understand his way and to know God's way. And until he know his way (and his way is death, and his way is unhappiness, and his way is failure) and that the best man with the greatest ability is a lost person without God "Man at his best state is altogether vanity," the Bible says. To man at his best state, when God came in the flesh He said, "You must be born again. Marvel not I say unto you."

So God knows what it is. And in his love and his wisdom, his omniscience, he could draw salvation's plan. And with the love that he had in his heart, that he could reveal to man and man could experience; then He knows when a man comes to experience that, truly he could worship God. The prophet said, "When you get across to the other side, and you come down through that trail, there will be a log cabin. You'll hear somebody singing, '*amazing grace how sweet the sound, that saved a wretch like me*', you will say, "Thank God, Brother Bill made it." Now he didn't say that to be humble and tell a story but, '*it was grace that brought us safe thus far and grace will lead us home*'.

And all together from the beginning to the end the story is grace, because Adam didn't do anything to deserve an Eden. It was given to him freely. Adam didn't deserve anything to become a Son of God in the image and likeness of God with all power and authority. God could have brought one of us first to be the first man and bring him to be born by sex instead. But God chose to start with him because he is an attribute of God just like all of us who are elected in the book, are attributes of God.

And so we realize that the same way God chose the Jews to give them the law, he could have chosen the Chinese, the Indians. He could have chosen the Africans. He could have chosen the Syrians but He chose the Jews to give them. That was God's election, because the purpose of God is according to election. That's why He chose Isaac and not Ishmael. That's why He chose Jacob and not Esau. That's why he chose Abraham and not Nahor. That's why He chose Judah and gave him the kingship and not the others. That's why He chose Levi and gave him the priesthood and not the

others. They didn't pray for it. They didn't ask for it. They didn't deserve it. They did nothing to merit it but God wanted to reveal something.

And it is so easy to miss seeing God; and to miss seeing Him is to walk in ignorance of who He is and what He is. And then when you find yourself in circumstances, you will depend upon your ability because you have failed to see this one and know this one, who, in your time of difficulty, it is automatic to rely upon Him and call upon Him because you know Him and what He is and what He can do for you in your situation.

But Abraham went down in Egypt looking for help when he had God, and he got in trouble. Because even though he had God and God called him out and God was with him and God had never left him, he didn't really know God in the way that he should know God as yet. And that's why God had to bring demands on his life: "Separate from your father. Separate from Lot. Cast out Ishmael," and even tried him with his own son Isaac to bring him into the place.

Because before certain things could be done in a man's life, a man has to come into a certain condition; and it takes walking with God and knowing God to bring him in that condition, because he can't just end up there. It is from faith unto faith it is being revealed. Each step is faith and faith is the victory. And with each revelation there is a test. And with each test, there is a victory, (because faith is the victory) until the last victory is won and the last enemy is put under feet. But it's a constant battle. It's a constant trying and testing, and the testing is becoming greater and greater and greater until the final testing. And then, the battle is over and the victors wear a crown, as we sing, '*When the battle is over you shall wear a crown*'.

Paul, in writing here, is giving instructions by the Holy Spirit. And it is not that he had nothing to say and he was just writing some things, because all scripture is given by inspiration. And these men were moved by the Holy Spirit to write that and that's why it became the Bible; and he says, "Rejoice evermore." And that is great because we got to find out that worrying gets you sick.

And Jesus kept telling them, 'Don't be anxious for this and don't be anxious for that.' He was trying to keep them healthy.

He was trying to keep them in an atmosphere to get revelation. He was trying to keep them in a place where he says, "And when they persecute you, pray for them." Don't plan revenge. You are not made up to hate and that will bring a root of bitterness. But by praying for them, you are pushing back that which you will open up yourself to if you don't know that principle of how to keep your subconscious clean, because you failed to bring that thought into captivity. Decisions are made in the mind, and the mind is the gate to the soul. And once it gets in the soul, the soul is the subconscious and that's where you live. And even though you try to think good thoughts and you are that down in your heart, because you are feeding the black dog, the black dog is going to jump out every time.

So as you grow in the Word you realize this is not just a commandment and this is not just something to beat down somebody. This is teaching to live by every Word; because death cannot come as long as you live by the Word. This is to walk in faith, to walk in victory. And we all want to walk in victory, don't we? That's right.

We wrestle with things. And it's like, 'How can I overcome this?' And we don't want to ask God, "Lord, take it away," you know. No, "Lord, how do I overcome this? Because you wouldn't send it if I didn't need it. If you don't have a lesson to teach me, and it is not something to give me a testimony, and it is not something to glorify you, and it has no purpose and relevance to my walk with you, it was not going to come. But as you permitted it to come, it is something that is profitable for me at this stage, otherwise it could have come before. But since it couldn't come, when it wanted to come...

Spring can't come when it wants to come. Winter cannot come when it wants to come. These seasons come when God needs them to come because it is coming relevant to serve a purpose to life that is on the earth. If summer doesn't come the fruit can't get ripe. If the fruit don't get ripe man will starve. If spring doesn't come everything will remain dead. Do you get what I'm saying? So all of this has its purpose and its relevance to us.

And so even in our spiritual life which, as we walk with God, we are discovering more and more and we are finding how to live in this power. The power is here. He said, "When the Holy Ghost

came, all the power came.” He said, “But you need faith to operate the power.” He said, “It is like when you have the bullet, by ballistics you know what that bullet can do. All of the gunpowder is in the bullet. But it needs some fire to fire that thing off and charge the powder and cause it to explode so that bullet could fire off.

He said, “The car is parked up there full of gasoline. It could be water for all you know. If there is not some ignition, some fire there to hit that octane in that gas, that big nice piece of goods will stay right there and don’t even move. You will polish that car everyday. You’ll put nice doeskins on the seats, diamond studs on the steering. It would go nowhere. You have nice dynamics but you need mechanics.

If we have a message of Seven Seals and Seven Thunders and Seven Vials and Seven Trumpets and all of these things, and a church full of people and they are well dressed, and they have nice musicians to play different chords and different instruments, and we have people who can sing in nice notes and blend and harmonize, and we don’t have the Holy Ghost; a corpse decked and bejeweled is still a corpse. Unless life comes into that, the person can’t walk out of that coffin. It takes the power.

That’s why they were nice men. They were chosen men, elected men and women, but what did He send them in the upper room for? The fire, the power to strike the thing; because it couldn’t go anywhere if that fire didn’t come down from heaven and strike that thing.

So, when we look and we see how we have come, we see the wisdom of God. And when you see the wisdom of God, you begin to get a door opened into the purpose of God; because God had a purpose and that’s why he did what he did, the way he did it. And that’s why he deals with us differently because we all have a position and he is teaching you what is necessary for the position that you were born for. He is teaching me what is necessary for the position I was born for.

So it doesn’t pay to impersonate me because nobody could take my position. And there is no purpose for me to impersonate you and envy you if you have something, because I could never take your position. But we will keep God back and keep the plan of God back until we learn these things. Amen.

So, **Giving thanks with a grateful heart** is what I'm thinking of. Because thanksgiving, to give thanks to the Lord, that is giving something to God in words which you feel in your heart because of the blessing and the way he has dealt with you, and you recognize his purpose and you see his achievement. And you see how great it is and how merciful, how loving, how kind or how wise he is in the way he did something. You got help, God was glorified, and somebody was assisted.

You say, "Oh God, I was thinking so selfishly, 'me, me, me and myself'. And God had me to go through that because if I didn't go through that this person who is also going through that would never know. How many times you see it in the meetings, he said, "Now sir, you have heart trouble." He said, "Now, how many here have heart trouble?" He said, "Now you felt that, sir, over there, when I told this man that. I felt something move in you because you had the same thing. Is that right?" See? He said, "Now, everybody who has heart trouble rise to your feet."

Now here is God, mindful. And this man's faith. What God did for this man sparked faith in that man's heart. He knows, "I have the same thing." What if we didn't have Isaiah's testimony or Jeremiah's testimony or Abraham's testimony or Moses' testimony or Paul's testimony? How would we try to live our life to know the purpose of God tonight? But when you go back and read Moses life, you see how God chooses a man. You see how by birth, even though a man is in the jaws of death but he was born for a purpose and he came by prophecy, he cannot die because God stands there.

And then, when we see Jesus coming years after in the second Exodus, and knowing Moses said, "God would raise up a prophet like unto me." You begin now to realize, "If I want to understand more things about Jesus that is not written about Jesus, all I do is read about Moses because Moses was showing Him. Do you get what I'm saying? And right there you begin to see now that's God's wisdom. And look at how, out of Moses' life and out of Jesus' life I could understand my life. Do you understand what I'm saying?"

And so, you realize now, nothing is new under the sun. So He gave you something so that you could see where He dealt with somebody on a certain basis, what was His purpose, how it looked

strange that He should do it that way, how the person might be battling with it in his mind for a while but then, when you see God work it out, it wasn't strange after all.

So when He comes and says, "Think it not strange concerning these things," you realize, "Well it is the same God who did all of that." We have seen the patience of Job. We have seen the end of the Lord, so we didn't think it strange when we were in the middle part. And we understand why the family was going and we understand why he lost the house and we understand why – and we are influenced by the voices that are saying, 'you sinned and so and so,' that bring condemnation. And we have something there, why? Because we see what he lost came back, and we see that God can bring it back because God gives and God takes away. And we see the confession of the man, "The Lord gave and the Lord took away and the Lord restored again."

Because here is a man... now, that is not a statement like a bold faith kind of thing, you know. That is a statement of a man who is conscious, "I have it only because God gave it to me to begin with." He recognizes it is God who gave it to him. If the man says, "You know how hard I worked for that and look it is gone." That can't come back, you know. When someone says, "And I have to pay my tithes and I can't do so and so." No, no, no, that can't get blessed. They are seeing, it is theirs and they worked so hard and they find God is unjust.' Because they are not in God's provided way.

And as long as they are not in God's provided way they are in their way. And the way that seems right unto a man is what - life? Death, and what is death? Separation from God, separation from life, separation from the Word, separation from the peace, separation from victory, separation from holiness. Everything that God is, that is separation from that. Everything that life constitutes, that is separation from that. From faith and virtue and knowledge and temperance and patience; that is separation from all of that.

So then, you realize God in His wisdom; you start to learn to appreciate that now, and then you say, "It is better now for me to give God thanks even in the bad times." Because the bad times only appears to be bad but it is not bad because all things work together for good. Now, I am trying to cultivate some

thanksgiving here and stimulate some thanksgiving because this is an unthankful age. People are without natural affection. People are unthankful, the Bible says.

People are in a kind of 'give me, give me,' syndrome, asking of God. And people don't realize that God's things are so sure, that is why you could worship him and thank Him for them even before you get it because you are dealing with one who cannot lie. It's impossible. And when you are afraid to thank him before you get it, you have a fear in your heart because your heart is not clear. Because God didn't put that fear of not getting it in your heart, because God swore that His promises are yea and amen. He is the God of the unfailling promise. It's impossible for him to lie. By two things he gave an oath of confirmation to show the unchangeableness of his will, that it is impossible for him to lie; and by a sworn oath, he had to bring it to pass to remain God.

So if you have a little fear that God can't do it and that fear paralyses you... Because when you begin to know this God, from the time he says something with his mouth, it happens. From the time he speaks, it will happen. His words are creative. His words cannot return void.

That is why for seven hundred and twelve years man could have said what they wanted. Say, "The Bible is false. It is contrary." But one day, when that virgin rose up and Gabriel dropped down and said, "Hail Mary," he knew the exact place. He knew the exact village. He knew the exact virgin and everything, and she brought forth the very child. Is that right?

God was making it beautiful in his own time. To every purpose there was a time and a season. So whether it takes long and whether man says, "It is not so," and every body agrees, "If it was really God, it would have happened already. It shouldn't take so long if it was God." Does that alter it? Does that devalue it? Does that make God unable to do it? But people's faith can't stay there if it is not genuine faith. They get caught up in the current of men, and skeptics and superstition and fear. And they get into a spirit of uncertainty; and then through impatience – why? Because their eyes are no longer on God, their eyes are on all of these things: the time element, what man says, how reasonable it sounds.

But when you get to the place now, who said that? God. Can He lie? No. Is His word creative? Sure it is. Has he ever said

anything that never came to pass? Is he able to bring to pass what he said and remain God? Can he lie and still remain God? Then you cannot doubt. You have to praise God. You have to give God thanks. Do you get what I'm saying? You have to give thanks. You don't wait for it to happen. You have to praise him all the time for it.

The prophet told the story of that man. The circuit rider preacher came back through that place. There was a drought, no rain for a season. Brother, their crops were dying. People were living by their crops. That year everything seemed so hard and like they were not going to get anything. There was no rain. The sky was brassy. He came in there and he went to the altar, rolled those sleeves up and lifted those bony hands in the sky. And maybe he was thinking about Elijah, in the time of famine back in the book of Kings. Amen. He looked as though he was one of those real men. Amen. And when he finished he walked outside and he took the saddle off the horse. "He didn't want the saddle to get wet." The prophet said. He didn't want the saddle to get wet. He started to praise God from the time that prayer went up.

Didn't Elijah start to shout and jump and out run Ahab's chariot saying, "I hear the sound of the abundance of rain," when he saw a cloud that size. He moved. He could rejoice and give thanks. Why? He understood the basis that that was an accepted sacrifice, that meant answered prayer, that when you approach God through sacrifice, God accepts. That prayer cannot fail. Why? That atonement removes the barrier that held back the blessing.

Now, if God accepts the sacrifice that is God's language of saying, "I have removed the barrier." If the fire doesn't come down and accept the sacrifice, it is God saying, "I still don't accept it. Your sacrifice is wrong. I have not accepted your repentance." But when the fire comes and consumes it, that is God's vindication and confirmation and acceptance that His Word had been met. His requirement had been met. That's why when the servant came and said, "I see nothing," that never moved the prophet. He said, "You have seen nothing? I am not trusting your vision. Do you think I'm going on your vision? If you don't see anything, must I get discouraged?" He said, "I'm talking about God and this sacrifice here. You go again seven times. I pray God open your eyes, boy, so that you know what to look for. Amen! My! That is when

you're walking in faith, friends. That's when you are walking in a place with God and you love Him. And if you love Him, you must trust Him.

On Sunday I was preaching on faith and love, talking about the Angel of the Lord for twenty years. I read it in the Bible. There are two things: love and faith, and faith works by love. Love produces faith. If you love God, you're having faith in a God who is the very essence of love. And if he loves you and he gives you those promises, how would He lie to you if he really loves you with that love? If he spared not his Son, (Romans 8) if He spared not his own Son but freely gave him up for us all, how shall he not freely give us all things? Did the Son die for some things or did the Son die to redeem all things? That wasn't the blood of bulls and goats, friends. That was God. That was the true propitiation now. That was to bring us back like we never did sin. Then if God be for you, who can be against you? Shall God who justifieth? Shall the God who sent his Son to die and to shed his blood come back now and hold back the promise from you? He would be defeating his own purpose.

That's why it is coming down to the place, if you are elect and you don't believe, like Sarah, 'I will not believe. I will not believe. I can't believe. I can't believe. I will not believe.' God is not watching you. God is watching His Word. He said, "I already told Abraham you shall be a mother of kings. What kind of nonsense you're talking about? Is anything too hard for the Lord?" Brother, God blew that unbelief out of her so fast. She couldn't even find it in herself anymore. Is that right?

She started to judge Him faithful. Twenty-four years of unbelief, twenty-eight days before the promise, something happened. Twenty-eight days before the promise, something happened! That's right. Oh brother, I tell you. She started to laugh. She threw her hands up in the air. She started to do a little old dance, this little old lady. And when the baby came after the body changed, she really rejoiced then, amen! But she had a little jig, I'm sure. Brother, little old granny Sarah, ninety years old, because Abraham had his own ninety-nine too, before the baby came. Is that right? He rolled on the ground and started to laugh. "Shall Abraham who is ninety-nine years old? God do this thing? My goodness! God really loves drama and suspense. This God is

really a great Producer and Director. This God really knows how to magnify himself so greatly and waits until it looks like the thing is almost lost and defeated, to come on the scene and turn things around. What kind of God we serve here?" Amen! He forever remains the same. How many knows that? He is the same yesterday, today and forever; forever remains the same.

"Rejoice evermore," Paul says. "Rejoice, pray. Give thanks. Quench not, despise not, prove, hold fast, abstain, each one is a one-word, a special word, a key word he is giving you and he is telling you how to use that word and where to use it. The Holy Spirit gave one, two, three, four, five, six, seven; seven things there; instructions. Dropped it down after he opened up, "The Lord Himself shall descend from heaven with a shout and the day of the Lord cometh like a thief in the night." Then he drops down here, one, two, three, four, five, six, seven, put it inside there.

Thessalonians is the mystery of the coming, friends. That is the glorification of the Church. That is the first epistle he wrote. Why? Because the seventh seal must open first. The other six are revealed under that seventh, friends, because the coming of the Lord, that was the seventh itself. Oh my! Watch, watch friends.

*But in everything give thanks: for this is the will of God in Christ Jesus, concerning you.*

Just turn with me to Ephesians 5 and read some verses. I was kind of laying this little background here for the – as I told you on Wednesday night at the end of the service, I didn't have time. I couldn't stay long to explain it. The time had already gone and I was telling you, I would like to have the thanksgiving service on December 11<sup>th</sup>.

So I'm kind of speaking on some of these things because I feel we are very much unthankful, not intentionally. I feel our culture keeps up back from expressing ourselves and giving thanks as we should. And sometimes we don't know how to glorify God. We get a mind battle. We think that somebody will think, 'I'm trying to project myself.' Somebody will say, "There she goes again. She always feels she is more spiritual than somebody else." And negative voices paralyze you and the devil does that to hinder you from glorifying God.

And so the real purpose God gave you that for, which is to help others, it doesn't come, it is suppressed. And the Spirit can't get it

out; because the Spirit didn't give it to you to shut it up in your life and to keep it a secret and go to heaven with it in your heart. This is how you'll shine your light before men because this is your light. What is the light? The Word interpreted in you is light.

If the Word is not manifested in you, you are talking about somebody else's light. You are talking about some light you are pointing them to that you didn't manifest, that you don't know. You say, "Boy, evening light has come, yes. A Prophet met Seven Angels and so and so." You are talking about light in his life. We could walk in that light, sure. But the thing is, if we walk in that light and we don't become the same light, then we don't have real fellowship. There is no real cleansing there because light is the Word of God made manifest.

When God said, "Let there be light..." and how many know he begins his work of redemption with light? From a darkened, chaotic earth, what is the first thing God spoke? "Let there be light." Could God start to redeem a man without truth? How does he repent? Is it not that light comes to reveal his condition, to show him his need for a saviour? Light. What brings life? Light brings life. God's work originates in light. That's why this is the light which was from the beginning, that God is Light. This is the message that you've heard from the beginning, that God is Light and in him there is no darkness.

Ephesians 5, verse 15, here Paul is writing to the Ephesians again. And you will see that this is not just some sayings or like a little verse of scripture that he was trying to build up and say something from. But all through the Old Testament I could go and read all where David was giving thanks unto God and so on. But here, I want to kind of show you, how they, in bringing forth the gospel in the New Testament which was the message ...

How many believe that Paul had the message? How many believe that is the same message, the Alpha has come back in the last days? How many believe that what we are going to read here is part of Paul's message that was in the Alpha? How many know the Alpha was taught to give thanks and instructed to give thanks, and the Alpha was a thanksgiving people? How many know they beat them and instead of them getting fearful and giving up and backsliding, they glorified God and started to give thanks for

suffering persecution, got refilled with the Holy Ghost again and went forth with more boldness. Is that right? That's right.

Ephesians 5, verse 15.

*See then that ye walk circumspectly, not as fools,  
but as wise, redeeming the time,*

How many know the Angel stood and raised his hand saying, "Time shall be no longer." Time is running out for the Gentiles when that Seventh Age is blacked out and the Son of Man is put on the outside of the Church? How many know that time is running out when that rock was thrown up in the air and he said, judgement is starting on the earth? How many know time is running out when that cloud was turned and we see the Supreme Judge? How many know time is running out? How many know when He comes with a cloud in the air, you look up and know your redemption draweth nigh, redeeming the time. How many know the time has been identified to us in the last days? "What time is it, sirs? Sirs, is it the sign of the end?" Seriously think. When that Seven Sealed book opened. When? After the denominational ages are run out. Is that right?

Redeeming the time, why? Because the days are evil. Are the days evil? The God of this evil age is ascending to his throne, friends. Look at what is happening in the world, Satan's Eden. Six thousand years he has been given, and he deformed God's creation until his Adam and his Eve is blind, wretched, naked, miserable and don't know it. How many know Adam and Eve were naked in the beginning and didn't know it in God's Eden? How many know in Satan's Eden they are naked and don't know it also? How many know after six thousand years it's a complete perversion again? The days are evil.

*Wherefore be ye not unwise,*

How many know in this hour there are wise virgins and foolish virgins? One had the oil and knew when the Bridegroom came and went in. Is that right?

*...but understanding what the will of the Lord is.*

What is the will of the Lord? You are sure it is to rejoice. You can't rejoice... You are not a clown. It is not the comedian Sprangalang rejoicing, not that kind of rejoicing. Did we get something to rejoice over? Do we know the marriage of the Lamb has come? "Let us be glad and rejoice for the marriage of the

Lamb has come.” Have we seen the coming of the Bridegroom? Did we hear a voice at midnight saying, “Behold the Bridegroom cometh”? The Seven Thunders unveiled the Bridegroom to us.

Has Rebecca been introduced to Isaac by Eliezar at the evening time? Has she been given the clothes of the Word? Is that right? It’s that time when the wise virgins went out redeeming the time. At midnight He came. Did He come like Romeo and steal the Bride in the night? ‘Rejoice evermore.’ What has Paul just finished speaking of? “The Lord shall descend from Heaven with a shout.” I Thessalonians 5 follows I Thessalonians 4; and he goes on to, “That day shall come like a thief in the night” and “They who are drunken are of the night but we are of the day. We are not of the night. Let us put on the breastplate of faith and love, faith and love.” You are quoting Ephesians 6: I Thessalonians 5, faith and love. All of that comes into faith and love. Two things with the Angel: faith and love. Faith was in Paul’s Age. Love is in this age. The Foundation Stone, the Headstone, faith and love. Think.

*And be not drunk with wine, wherein is excess;  
but be filled with the spirit;*

Can we be filled with the Spirit in this hour? Has this message of the coming of the Bridegroom loosed the Holy Spirit? Is this dynamics the refilling of the Church. The dynamics shall be the refilling of the Church. Is that right? And what did the wise virgins rise up and do? Trimmed their lamps, and it was filled with oil. Is that right? They carried their lamps and they carried oil but the foolish had lamps and no oil.

*...filled with the spirit, speaking to yourselves in  
Psalms.*

Speaking to whom – speaking to whom? Jesus is teaching how to keep that subconscious. Paul is further teaching on that same truth, keeping the inner man in a certain place, in an atmosphere, sensitive, in worship with God, where God is on their mind, where the Word is in the heart of the Bride.

*Speaking to yourselves in Psalms and hymns,*

*‘Greater works than these shall you do’. That’s right. ‘The rapture’, ‘Have you ever seen the sun rise? Have you ever heard a flower grow?’ Oh my! Think of it; ‘Travailing in birth and pained to be delivered’; speaking to yourself in songs. What are those songs saying? ‘And He has His sickle in His hand to pluck*

*up and destroy all the evil works of man*'. "Speaking to yourselves in Psalms and songs". If you try to speak to yourself in reformer songs that might be good too if you need some reformation.

*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*

Making melody where? Speaking to yourselves and making melody in your heart. Speaking to yourselves and making melody in your heart. Speaking to yourselves in these songs because these songs were given to you for a purpose. These songs were given to you to keep the Word in your remembrance, to keep you in an atmosphere. *'Things that are to be; what is this strange feeling that I feel?'* *'Can't you hear your Theophany calling?'* *'Father I pray, You let the Dove lead. There is a message coming forth.'* Oh my! Hallelujah! *'It's a challenge to accept when the battle comes. It is a faith to rise into'*.

*Speaking to yourselves...*

I remember I sat in the meetings and I heard the Word thunder from the throne of God. Oh my, hallelujah! *'And I cried Rock of Ages hide me, separate me from the evils of this life. Cover me with Thy robe of purity.'* Oh my! when I see the evil coming on the age, when I see the gross darkness from the bottomless pit blocking out the Son-light, (Amen!) almost sixty years after that war, darkening out the age, the Son of Man rejected. Why? The locusts came out and darkened the Son, blocked the Son-light out. Why? So that the light can't strike the Church; threw the Church in darkness, (the moon). That is what happened, eclipse, when that chief locust, king locust, went to Jerusalem. Is that right?

While that group is riding with their general, General Bush, General Blair, all of these big generals are riding, oh my, the Mighty Conqueror is also riding. Hallelujah! Glory be to God! And you are keeping yourself in remembrance of these things. *'I see Satan fall like lightning'*. Amen. *'Son of God must not be trodden down'*. Amen! And *'The Ancient of Days is come with maturity, experience and wisdom'*, and *'I stood in the ranks of a great army, they were the saints of the Most High God; they fought the dragon and they overcame by Michael's two-edged sword'*. Keeping yourself in remembrance, redeeming the time.

*'And when I see another corn of wheat coming to a mature stage and this is the day of redemption'. Why? You know it has gone on. The ones in the field that that was waved for are coming into their place now because He opened the second fold mystery of the Seventh Seal. Hallelujah! Glory be to God in the highest!*

Oh my, *'A man caught a vision, heard the voice of the Prophet saying, 'sail on, sail on'. And just like Abraham in search of another land'. Speaking to yourself because you know what it was given for. You understand in a certain realm what it was given for, why it was given, and you have thanks. Because when the hour comes, (oh my!) you don't have to run in the library and find the tape or get back the quote. No, you start to sing the songs. 'Shout the sword of the Lord and of Gideon', Oh my! Like Esther, 'If I perish, I perish'. Like Samson, 'Just once more, Lord'. Like Gideon, amen, hallelujah! It is easy, why? He made you sing it, to put it in your subconscious and anoint yourself with it and remember it. Is that right? Oh my!*

**Giving thanks from a grateful heart.** Thanksgiving is the expression of gratitude. Gratitude is what you feel when you sit down and you contemplate what God has done for you. You say, "God, you're so great. I could have died there and you came down. God, I didn't understand the wife you gave to me but now I understand why. God, I didn't understand why I had to go through that trial with this boy and girl but now I understand why." Oh my! Why? You begin to see the mystery. He began to take the seals off of your life and bring you to a further revelation of yourself that you only knew in part. He made you see face to face. Glory be to God in the highest!

And God let the devil test me with those brothers but, Lord Jesus, I see how Your Holy Spirit brought that Word back so real. Oh God! *'Joseph the Prisoner', 'Joseph the Saviour', Joseph tested and tried before the Promise', amen, 'Behold this dreamer cometh'. Lord, I understand why I had to suffer persecution, even that is a vindication. Even that is a vindication. Oh, thank You, Jesus!*

You are speaking to yourself and you're singing, long after the sermon is preached and the song is composed. Why? He took that flower and He crushed it, and He anointed you and He put you out. And that went into you and you're walking and you're

worshipping God and you meet somebody and he says, “You have a way that you walk. You have a way you talk. You have a certain expression on your face, it’s like you don’t belong here. When they see you, you are about the Father’s business, like you have a higher calling somewhere. Amen, like you are not from this world. You’re like one of those aliens from outer space. Oh my! There’s something about you. Look at the next verse now.

*Giving thanks always, (giving thanks always) for all things unto God and the Father in the name of our Lord Jesus Christ;*

Why are you speaking to yourself in Psalms? Why are you singing and making a melody in your heart? What is that? You are giving thanks always for all things. Why? Because now you are getting understanding of the will of God concerning you, you are not unwise but your understanding is enlightened. And what does that do?

*Submitting yourselves one to another in the fear of God.*

To the man who has that atmosphere, the man who is walking in that Word, submission comes easily. Love brings submission, friends. It is love that brings submission. It is love that makes you go down and take your brother’s place. Brotherly kindness: to put yourself in your brother’s and sister’s place to feel what they feel, to walk in their moccasins a little bit. Instead of sitting on your high chair in the seat of the scornful and criticizing, it takes you off the seat of the scornful and it brings you down to where they are.

And then you start to realize, “God brought me here so I could help them. Now I start to see that my revelation was not to puff myself up but that was to produce love. When that knowledge becomes love...If that knowledge remains knowledge, I’ll remain puffed up. If that knowledge becomes love, I’ll edify them. I’ll edify them. I’ll deliver them. I’ll see Joseph the Saviour. I’ll say, “No, no, no, God had you to do that. You thought that but that was necessary for the plan of God. You didn’t do me anything, God sent me. So I can’t hold any ought against you because that revelation filtered my thinking and wiped away all of my resentment. He washed it away. He gave me a revelation to loose me from the grip of revenge and resentment and vindictiveness.” That’s right. Oh my!

And when I see now, I say, ‘Lord, I could appreciate a trial. I could appreciate a hard time. I could appreciate that there is pain in it’, because to get the bread, you have to grind the wheat into powder and bake it in a hot oven. To get the wine, you have to cut down the bunch with a sharpened sickle of steel and then put it in the winepress and trample it and crush it so it could become wine. And then after, you seal it up so it could ferment to become useful in the worship of God. It ended up doing what? It ended up on the table of God. Where does the bread end up? On the table of God. What is the table of God? Fellowship, oneness, the peace offering. God and man becoming one, supping together on the table. What is the element they are feeding on? Bread and wine? That is Christ, His Body and Blood. But look at what you went through. So you start to appreciate that now.

You appreciate that now. And mercy in your heart rejoices over judgement because you got blood on your mercy seat; you got blood on your judgement throne, I should say. And your judgement throne became a mercy seat. And now, you want to pray for somebody, and now you want to defend the weak. And now you want to stand in the gap for the other one. You are not joining the critics and adding your voice to the criticism to make the criticism more powerful and sink the person down. No, no, no, you are separating yourself from the critics and you defend the weak. And you say, “Which one of you all are without sin, cast the first stone.” Amen! Oh my, and then what did you do? You became the Lamb again. You became the Lamb. You’ve become a little Lamb. That’s right.

Was Adam an amateur God? Did Adam take Eve’s shame so she could get saved? Did Christ become sin and took our shame so we could get saved? Did Adam willfully go or was Adam deceived? Was he typing Christ? He became a lamb. That’s right. He was portraying the Lamb: amateur God, amateur Christ, an amateur redeemer, an amateur intercessor, an amateur saviour, an amateur deliverer. That’s right. Because all of Christ is what he is. Christ is the ocean and he was a spoonful, so it is the same thing. Is that right? Christ is all of the Word; he is part of the Word. Oh, it makes your heart grateful.

It makes your heart grateful because Satan takes the things that God sent to us (so we could know Him, that we would be able to

glorify Him and worship Him) and he tries to deform that, and we don't see why that was given. If somebody turns you down, somebody insults you, somebody rejects you and you're still living in the realm of self-image, that tarnishes your image. So you want to defend that piece of ground, but you can't redeem if they don't spit on you. You can't redeem if – You have to be wounded for their transgression. You have to be bruised for their iniquity. The bread has to be broken and the grape has to be crushed. Is that right?

What did Melchisedec give to Abraham when he delivered his lost fallen brother in the day of Sodom? Bread and wine, bread and wine, showing what? What He will do to every son and daughter of God, every seed of Abraham. Is that what it was? Why are we having evangelistic services? Why are we going out in the Caribbean? Is that going after the lost? Is that going out hunting your lost fallen brother? Is it that He made you a co-worker and gave you part in the plan of redemption? Is it by and through the members of the Bride He will finish the work?

Giving thanks for all things unto God, why? Because you know all things work together for good. So, you could praise Him in the good times, and you could praise Him in the bad times. And in everything you could give the King of kings all the thanks. Instead of you frowning, give him thanks. Instead of you getting bitter, give Him thanks. Instead of you complaining and murmuring, give Him thanks... And after speaking to yourself and giving thanks, first understanding the time, understanding what the will of the Lord is, then what? Then being filled with the Spirit. Do you know the time? Is it time to have the Holy Spirit? What is the only thing God is going to recognize in this hour? "When I see the blood, when I see the token." Then on that token – look at the man with the Holy Spirit. What is the token? It is an atmosphere of love and power around the believer, a world that they live in.

Speaking to yourself, giving thanks for all things, making melody in your heart; and in there, submission, submission; in there, submission. One to another first, and then what? Then the wives submitting to the husband, the home and Church with Christ, then a mystery of Christ and the Church; then you see the harmony, the same harmony. The same harmony, you see it back here again. Is it promised to be here? The same harmony.

Colossians 1: Ephesians and Colossians were the prison epistles. This is where the hard things, some of the hard things... This is where part of his gospel that he wasn't able to preach before he died, while he was awaiting Nero's execution in Rome, the prison epistles, he was writing these things to the Church. Ephesians is the body. Colossians is the head. Colossians reveals preeminence, Christ the Head. Ephesians reveals the body, every man dealt a measure, the whole body fitly joined compacted. That's the Head and the body, the union. Watch how these mysteries are.

Colossians 1: verse 3.

*We give thanks to God and the Father of our  
Lord Jesus Christ, praying always for you,*

He is talking to the Colossian Church. He is saying, now watch here now. Look at how thanksgiving is not just to God now but also for one another. They started to see the value of the body. They started to recognize the mercy and the grace of the Lord in saving others. They started to see the ones who were unlovable, Christ loved them and got them. You see where He went for some.

How many people get inspired when they read the testimony about that woman with that boy dying on that bed with Syphilis, and that woman prayed? And he said, "The story did not end there." He said, "A few months after I was traveling on the train; I stepped out of the train to get some hamburgers." He said, "This boy ran up to him and said, Parson Branham, Parson Branham, do you remember me?" He said, "I don't think so." He said, "Remember that time when my old mammy was praying there and you came down, Parson?" He said, "Are you that fellow? He said, "Parson, I am not only healed but I'm saved too."

When we hear that today it thrills our hearts, just hearing the way he tells it. He relives it, how he was coming down. He left the briefcase in the hotel room. He was coming with his hat at the side of the head and he was walking down there in his old brown suit. And then all of a sudden he got a song. He was making a melody in his heart. How many know what song he was singing? *One of them, one of them, I'm so glad that I can say I'm one of them.* He knew he was one of them. *They were gathered in the upper chamber. They were all in one accord.* And he was coming down singing that song. He said, "My, I'm getting past the time

for my plane here.” And the voice said, “Keep on walking. Keep on walking. Keep going.”

And there was a woman who got up there since four o'clock in the morning. It was now about nine or ten in the morning and her back was soaking wet, from dew to perspiration. But she was not moving because she prayed and she knew when she prayed through. She broke through the hindrances to her faith. She knew that prayer got home it hit the throne. Like David's stone, that slingshot went straight to its target. That prayer was zeroed. She knew something. She felt it on the inside. “There is answer to this coming and I'm under expectation waiting for the answer like Elijah was.” Watch the kind of faith. This woman had that same kind of faith like Elijah had. She was waiting, watching, praying and looking above.

And he was coming. What was he getting ready for? A miracle; but look at where he was walking, making a melody. What was he thinking about? The Pentecostal power in the Alpha Bride, amen. And he was singing that song coming along. Oh my!

And there was a pull at the end and two omnipotences were getting ready to meet, and a boy drifting in darkness and in death, a soul that was drifting out on the restless sea, dying, “Uuh, uuh, uuh, mama it is dark,” and he was out there groaning, brother, seeing that he was getting ready to cross over into that next land of the regions of the lost. Oh my, and Satan was trying to get that boat to row fast. But here is a prayer going out. Here is a prophet coming down, amen.

And here is God having a man in an atmosphere getting ready for the supernatural. God making a miracle and all these things were done that it might be fulfilled to answer the prayer of that faithful saint who went on her knees and prayed, not amiss but according to the scriptures because she saw herself like the Shunamite woman. And she plugged back into her personal experience in her life; a scripture that was made real to her in the Bible. Glory be to God! And she said, “I am your Shunamite woman, where is your Elijah?” Where is the spirit of Elijah? Where is this thing going to come from, Lord? I don't know where it is going to come from. I can't see the other half but I got half. I have the Shunamite part, amen. I got half of the promise, where is the other part? The dead baby has to come back to life. And there

is a baby lying there. I have two-thirds. I am the woman. I have the dead baby there. When is Elijah coming?" Something was fixing to happen. Oh thank You, Jesus!

I don't want to be a murmurer. I don't want to be a complainer. I don't want to be a backbiter. I don't want to get with the critics. I don't want to be sitting on the bench with the scornful. No sir, I want to be one that praises God. I want to create an atmosphere so that other people can come into my atmosphere and God could blast away all of the criticism and all of the fear. I want to walk in a place, brother, where sin cannot come into this world, amen! Where there is an atmosphere of perfect love and perfect faith and I believe that that is possible.

How many believe that that is possible? How many believe Seven Thunders, holy fire burnt up all the politics in your atmosphere, burnt up every demon in your atmosphere? Brother, it made every little cactus that's sticking, sticking, sticking; that only mean you have no water. That only mean you are dry and parched and coiled up tightly because you lack the Holy Ghost and fire, and you lack the living water, amen. You have no point, the only point you have is a point to stick. That is the only point, a point to stick other people.

All you could do is stick, but when you get leaves you could give somebody shade. When he changes you 'pickers' (thorns) into leaves you could give somebody shade. Then your criticism is gone, you can't stick anymore, you could give shade now. You could protect from the heat. Amen, you could bring someone to rest under your branches now. Oh, thank You, Jesus. Hallelujah! Give Him thanks. Give Him thanks, oh my! Paul is saying, and now watch he says.

*We give thanks to God and the Father of our  
Lord Jesus Christ, since we heard of your faith in  
Christ.*

He didn't get jealous. They started to give thanks. They said, "Those saints are growing. I'll tell you what faith made this sister do. And if you saw how the sister stood up for the Word. And if you know, the old denominational minister came back." They didn't say, "Well that is small thing. What is that? Let me hear the dead being raised. What is that? Critics sit down there and talk like that. And they can't see the dead raised out of dark

denominationalism, and the power of the grave can't take them back to the grave. They can't see the prison officers had the stone shut up trying to put the living back in the tomb, and they couldn't get them back into the tomb. Do you get what I'm saying? He said, "We heard of your faith and we started to give God thanks."

Have we heard of the faith in Tobago and Grenada, and St. Vincent? Do we give thanks to God? Because when we knew them a couple of years ago, they were dead. When we met them, we didn't meet them living. We went down in the graveyard and we called them out of the graveyard. And the things that God have done for us.

Sometimes, we need to identify we are in the book of Acts. Sometimes we need to identify we have power. Sometimes we need to identify we are the true Church but we don't give God thanks. "Father, look what we were and look at the kind of work you could do, a work of life and a work of redemption. And a work to bring somebody in a relationship, and a work to make somebody come into your kingdom and to pull down the strongholds of the enemy and to set this one free. Father, now they speak in your Name and they baptize in your Name. And, Father, they are proudly displaying the blood, the message of the hour. And, Lord, you could use sinful wretches like us, and a work like that could be done through us. Father, we glorify you. We thank you. We give honour to you." That is what I'm talking about.

That is why I want the thanksgiving service. I don't want to convince you that you have to give thanks, you know. I want to remind you. And I want to enlighten you into thanksgiving, so your thanksgiving won't be small. Because if I know you didn't have the potential to give thanks, I wouldn't be putting this water upon you to bring up that potential.

But because I know that potential is there, I'm saying, I think it is good that we come together as a church, as a family, as a body of believers. And we realize - and this one knows, "I was redeemed by the blood. I was in darkness." This one knows, "If you all know what God delivered me from. You all see me get baptized but you all don't know what God delivered me from. Some of you all know me, but you never heard my testimony and saw where God took me from." And you say, "I was in Church and when I saw some of them come in and I see God started to

bless them and I realized that I was sitting down here in the message, in the same Church for all these years not seeing. And when they started to talk about what they were seeing in the same Church, it made me go back to God and beat my head on the rock. And then the crust fell from my eyes and I began to see what I was blind to for all the years. And I started to realize that there was so much right in my midst that I couldn't see. It took somebody from outside coming in at the eleventh hour, getting the same penny, to wake me up and provoke me. That was my Rizpah. I went and dug Saul back up. I went and dug Jonathan back up and I started to fix things that were not fixed. I started to fix it good, amen! Because some little ones coming after provoked me; they provoked me.”

Remember when I told you, God let those brothers go to Grenada before us? They crossed the sea on the boat. I said, “It provoked me. I felt a jealousy.” God likes that: two of us trying to run to get to our affected brothers and sisters. Each of us trying to get there quickly because we knew they needed help. Do you get what I'm saying? We didn't stand up and say, “Who God has to go will go. God never sees the righteous forsaken.”

Wasn't it bad that God had to get ravens to feed Elijah? Do you know what that showed? That didn't show that God could do miracles, you know. That showed that God couldn't find a man to give him anything, so after that, God took him out of Israel and carried him over in the land of the Gentiles. And there was a Gentile woman to feed him when his own people, all of Israel rejected him and Jezebel was coming to kill him. So God now, took some birds to feed him when He couldn't get men and women who could recognize him as God's servant with the Word, the man who removed the plague from the land.

They tried to blame him and say, “You caused all of this trouble in Israel,” Ahab told him. He said, “I caused the trouble in Israel.” He said, “You and that woman you have in the White House, that woman Jezebel is causing all of this trouble inside of here.” He said, “She ran amok in the place. If you could control that woman it is something else.” Look at where she had him. She had him under her thumb. Brother!

So sometimes you read the scriptures one way because you are not really in the Spirit to see it the way you ought to see it. You

say, “Look at the miracle, boy. Look at how God did so and so and so. Supernatural.” No, no, God couldn’t find a man to do it. Even in Elisha’s time too. Jehoram, Ahab’s son wanted him badly because you see, it dropped down from Father to son, you know. Because Elisha was saying, “My father, my father, the chariots of Israel,” because that was his son in the gospel.

And then, this one’s son came down with the same political spirit to fight this one, because his mother and father were fighting his father. And now, they are fighting this one’s son too because it was two vines that kept coming down. The hate kept going.

And brother, there was a woman. He found a Gentile woman too. Saw him and said, “But this is a good man of God. Let us do something for this man.” Is that right? Friends, get deep in the Word. Because do you know what his own people were doing? They were telling their children, “Bald head, bald head.” And they were mocking him and ridiculing him but God had a Gentile woman to help him too.

Didn’t Jesus say that the prophet is without honour in his own country? And didn’t Jesus quote Elijah? And did He quote the widow of Zarephath? That’s right. And that woman gave thanks that, ‘that man preached a message and lined me up’. At first she was resisting, “Me?” Brother, he got stern and said, “You bake me a cake first.” Woo! Brother, that Gentile preacher didn’t know how to preach like that. If she thought that he was going to kind of compromise like this Gentile man with his Baal worship and all kinds of things outside here, but she believed in the God of Israel. So when she came under that voice and she was shaken, brother, the thunder in the voice of the prophet. He said, “Brother, she lined up quickly.” And then she started to give thanks. She said, “Oh God, this man saw something in me I couldn’t see in myself. I thought that I was going to die but this man saw faith inside of me and I didn’t even know I had that kind of faith. And this man preached a message and shook me even to my foundation, but I dared to believe. I dared to believe.

Can you dare to believe tonight? Are you willing to dare to believe tonight? You see, sometimes you see the miracles that was done for the woman and the Third Pull in the woman’s house and it’s typed nicely. But do you see what it took to get her moving in there? That is the part you read over fast but that was the key to

getting her there. Because faith comes by the Word and then works is faith expressed. But there were no works. There was no faith. There was no faith because there was no Word preached to her because she had to believe on whom God sent. Is that right? Oh, brother, I tell you. My!

I want to go on a little more, is it okay? I find that I'm not getting to where I could give God thanks good as yet. When I'm done here, I want everyone to feel in your heart, "Yes, God deserves some more thanksgiving." We don't want to pray, pray, pray. We want to give God thanks also. We want to give thanks for answered prayer, before we go and pray for more things again. Is that right? In other words, we want to show some gratitude. We want to show some gratitude.

What is thanksgiving? Gratitude being expressed. What is gratitude? Heartfelt, that you really feel grateful. How do you come to that awakening and realization? You start to contemplate what you really went through. You start to look over the situation. You start to say, "You know, if I didn't get up that morning and take that bus, that wouldn't have happened. I met that person in that bus. You know, I just had to be there. And you know I missed my ride. And I was so vexed when I missed my ride, and then I took the bus. And I was feeling so badly because I go in a nice air-conditioned car all the time and now I had to go in that bus, and the maxi taxi and different things, and the man wanted to push me in the side seat. But I knew I couldn't afford to be late that morning. And I start to see; I stopped and I said, 'Look at where God had to put me to get this, because if I had my way I would never come here. And God showed me where you have to be in his provided way and his provided place to get the things he provides for you.'

He said, "Go to the brook Cherith. It means piercing and cutting." He said, "I'll feed you there." Then he said, "Go to Zarephath. It means, place of refining and purifying metals." He said, "Go there." He said, "In everyone of those places, there was a certain experience, friends. The things of God, He gives them yes but there are ways you come into it." And what is that for? Not just for you to get your needs met but to start to see this God, what He is revealing to you when He gives, and under what conditions He gives; and the attitude and the condition that you

need to be in, to receive. And sometimes He puts you in the low place to get that. He didn't give it to you while you were in the high place. He gave it to you when he brought you down in the low place because He was teaching you humility first. That is what you needed and then this will come.

And when you start to examine that, you start to read the book of your own life now. Do you get that now? You start to read the unwritten part you don't read in Sarah and Ruth. Do you see how Mary had an unwritten part that you couldn't read in Isaiah, from the conception to the birth? You start to read the unwritten part by experience, the supernatural element that couldn't come by intellectual learning. It came by the fiery trials where He writes it in your heart and in your mind. And you say, "God, you're wise. Lord, you are so wise."

And then you go out one day and you say, "I would like to glorify the Lord Jesus Christ tonight. I have a little testimony." And you are not ashamed to say it now because He put you in the low place. If after He did that for you, you still want to feel, "I can't tell anybody because they would put me down, or they might feel maybe I had sin in my life or I am proud."

You see the thing is, when God sees a molecule of pride, your neighbour can't see it, you know. So all the time they are seeing a great, great person. They are seeing a holy man. They are seeing a man full of love. But we have molecules of resentment, atoms of fear. We have a little degree of a spirit of competitiveness but the neighbour is not seeing all of that. But God is seeing the little leaven in the lump. And the neighbour didn't see that yesterday when you got tested and the day before when you got tested, it grew from one molecule to four. And the neighbour can't see it because she could see it only when it reaches twenty-five.

So when you go in now and say, "You know, God really had to humble me." You don't have enough time, you have only five minutes, don't take ten. Just say what God did for you. But now, you want to explain all of that, but the reason you want to explain all of that, you want to really end up saying, "I have no sin in my life, you know. So don't think because God humbled me, I had pride." Oh God, just say we had it and finish. It doesn't change who you are. It glorifies God. He could take it away from you.

That is where self-righteousness comes up because there you are trying to project yourself instead of glorifying God.

Now, when people live there that is where God gets robbed of thanks. But the blind man came back, the leper came back; is that right? And they began to follow him and then they started to testify. And when the leper met some lepers, brother, he was only looking for lepers in the leper colony. Any leper that dared to believe, he said, "Let me tell you; do you know where I was? Do you know what He cleansed me from with just one touch? I tell you the kind of power in this man. I tell you, He had no scorn. This is the God I believed with all of my heart. The kind of love this man had, because I was smelling my worst. I did not bathe for a month, and that man hugged me and that man didn't feel anything. And I could see the compassion and I felt loved and cared for." Something happened. It glorified God, glorified God.

You see the Holy Ghost, friends, the real One, not the One we have to make us feel – tell people we are elect and we are in the message and we are Bride, not that One. The One that goes out with the stinkers and tries to help them out of their stinkiness.

The One that stands up between the two brawlers who are trying to kill one another; he doesn't say, "That is not my business." No, he says like Moses, "Gentlemen." You say, "But they criticized Moses and he had to run." Sure, but it didn't stop him from going because 'blessed are the peacemakers'. He brings two that are at enmity into peace. He's going to break down the middle wall of partition. He is going to slay the enmity and bring reconciliation and restore broken fellowship and he's living out the mystery of Christ, so he could give God thanks. And Paul says,

*We give thanks to God and the Father of our  
Lord Jesus Christ, praying always for you.*

*Since we heard of your faith in Christ Jesus, and  
of the (true) love which ye have to all the saints,*

He said, "We heard that you love the saints." Now you know people say, "Nobody prays for me, and nobody..." Maybe they have not heard of your love for all the saints as yet. And they have not heard of your great faith as yet. When they hear of your great faith and your love for the saints you will feel their prayers. Do you know why? That sets a law in motion to make angels,

ministering spirits put burdens on people, “Pray for Sister so and so. Pray for Brother so and so. Pray for this one.”

And the anointing comes and he says, “It is strange thing. I got up early this morning and I was just on my knees praying for you.” He says, “That was God because at that same time, do you know what I was going through? And that was when I had the victory. That was when I had the victory.” Do you get what I’m saying? He said, “I struggled for weeks and my breakthrough came this morning at that hour when you say you were praying for me.”

Two put the thousand to flight. One was pinned down by the thousand but when two linked up, ‘what they bind was bound and what they loose was loosed’. But they had to come in agreement. And I got one who could enter into my situation and agree with me in prayer. And you hear about miracles. Isn’t it strange how some people want to hear of miracles and the supernatural, but what it takes to effect that, they don’t want to live there and walk there. They don’t have that consciousness because they are living on the surface. But he said, “We give God thanks and we pray always for you.”

*Since we heard of your faith in Christ Jesus, and  
of the love which ye have to all the saints.*

*For the hope which is laid up for you in heaven,  
whereof ye heard before in the word of the truth of  
the gospel;*

That is where you got it from, this hope, because we preached that truth to you.

*Which is come unto you, as it is in all the world;  
and bringeth forth fruit, as it doth also in you, since  
the day ye heard of it, and knew the grace of God in  
truth:*

You heard the Word and that Word unfolded the grace to you. Like you are hearing the Word tonight and it is unfolding to you something about thanksgiving, and worship and praise and where to walk with God to see certain things move, like you are hearing tonight. The Word with grace has been brought to you. And faith comes by what? Hearing the Word; because it is opening a vision and gives you examples in the Bible: Elijah, the Shunamite woman, the widow of Zarephath, you know, Abraham. It gives the prophet going down.

*As ye also learned of Epaphras our dear  
fellow servant, who is for you a faithful minister of  
Christ;*

We came in like the Apostles and preached to you. Then you have your minister among you preaching when we are not there. Epaphras, a faithful minister to you, keeping you under the same inspiration.

*Who also declared unto us your love in the  
Spirit.*

Do you see when the ministers get together what they talk about? Do you see when the ministers get together what they talk about? Do you see when angelic beings associate together what they talk about? They say, “Boy, if you know the love of those saints, and if you know the hope and how their faith is growing and if you see the way they are lining up and they are embracing this message. And they are learning to mix the Word, and if you see the Spirit of prayer that is coming among them. And if you see how their dressing changed and if you see the attitude to each other in service. And we heard some things, where a brother was so led to go down and carry some groceries by this sister and it was just exactly what they needed, ‘grace to help in time of need, seasonable help’, just what they needed. And they start to realize, ‘Look what is happening among the believers.’ He said,

*For this cause (for this cause) we also, since the  
day we heard it, do not cease to pray for you,*

‘Since the day we heard it’, because we can’t pray for you before you grow in this and you become a great fruitful tree, and that others could feed upon you, until we know you received the Word and the Word has started to bring forth fruit in you. And you really start to see now, how God’s purpose is beginning to unfold and how God led us with that Word to you.

It was because God wanted to start a work there, because there were others who were to be brought. When you all start to get strong and the power starts to rise among you it will bring the others who were ordained to come. But God said, “I will light a lamp and put it on a lamp stand.” Look how they are teaching this.

*...and to desire...*

Look at how they had that for the people to whom they carried the gospel. Look at the heart of the church. Are you catching that?

It can't be, "No, the saints there," geographically, "and the saints there." No. When we know we are at prayer and we say, "We were instructed from the nest and we went out on the campaign. And everybody had their place and their role, and we worked as a team and we saw what God did.

And we went back and saw how the brethren fared. And we began to cultivate and mould and instruct and set in order the things that are wanting, and the Churches began to prosper.

And we came back and revealed to the Church what happened and how it is taking place. And the Church is seeing it and the Church is hearing. And when the Church is hearing and they begin to identify the different ones that God started with and the new ones that are coming in and the ones that are interested and are being drawn towards the same Word, and we say, "Remember that one in prayer and remember this one here." Those things we take it in because this is what we are as a body of people. He kept saying, 'we, we, we, we', we are the body.

They had so much of praise in that church and thanksgiving, why? Because fruit was coming forth. Do you know why? That proved they weren't barren. That proved they were fertile. And that proved that they had life because they could beget others like themselves. And that proved that they weren't an intellectual gathering.

But if we'll sit down here and say, "We are a great Church. We are a great Church. We are a great Church." And we are going home and coming back, going home and coming back, going home and coming back, and we are just confined to our four walls. And we have no evidence that we can win a soul and do something, and fulfill the apostolic commission and see others rise up of like precious faith, then we will have an empty boast. Because we'll have nothing to rejoice in and we will be only rejoicing in ourselves.

But when a parent starts to have children and they have, "Look at this nice little boy. Look this one here. Look at this little girl here. And then, that daddy is a proud daddy of that little girl. And that little girl starts saying, "I want to stay by my daddy." And, you know, "I want to sit down by my daddy." And everybody sees her and says, "Boy, she loves her daddy. Look at her. I tell you. She is not letting daddy go." And daddy is so proud of her. And

daddy is outside there and daddy wants to bring something nice for her. See? That's life. That is something in the house that is an honour. It shows, 'Look at your family, it's so beautiful'. This is what they were giving thanks for. First they were giving thanks to God for the great things He had done, for redemption, which we are going to see. He said,

*For this cause we also, since the day we heard it,  
do not cease to pray for you, and to desire that ye  
might be filled with the knowledge of his will in all  
wisdom and spiritual understanding;*

*That ye might walk worthy of the Lord unto all  
pleasing,*

Because you can't walk worthy of the Lord unto all pleasing if you don't get this knowledge of His will in all wisdom and spiritual understanding. If you don't get revelation you have no power to do anything.

*...and increasing in the knowledge of God;*

Growing and continue to grow and increase and abound.

*Strengthened with all might according to his  
glorious power, unto all patience and longsuffering  
with joyfulness;*

*Giving thanks unto the Father, which hath made  
us meet to be partakers of the inheritance of the  
saints in light:*

We give God thanks. We say, "Lord, look at what we were and you called us out from under the hog plum tree. And you made us a Church and you called people from all over the island. And now, you went and called from all over the Caribbean, Lord. And, Lord, we are simple humble people. We were not the people of high esteem and high status in the world. We are of low estate. Lord, you came down to the poor and needy. Lord, you came down on the dunghill for us. And look at the confusion our lives were in, Lord. We were in skid row, but, Lord, look at how you took that confusion and you made something beautiful. Lord, today, look at how when people come in here, they admire and they think that maybe this was all glorious from the beginning and, Lord, if they only knew. And when we get that privilege to sit down to tell them, Lord, about your greatness and that you are the great Potter, and of your purpose and your power. And how you are so great

and how you are so kind. You reached down and picked up the shattered pieces of our ruined lives and, Lord, you began to put it back together again. And today it is a vessel bearing your Name, as sanctified and fit for the Master's use doing such good works everywhere." You're giving thanks. You're giving thanks to God.

And then people look at you and say, "But they really love God. Don't you see when they start to talk about him, how they get? But don't you see how they go at great lengths to honour Him? And don't you see how they are mindful and careful to do everything in His Name? And don't you see how they carry themselves, even though they are by themselves and nobody is with them, and they try to represent Him as sincerely as when the whole crowd is there? Don't you see the kind of people they are? I don't understand all of what they're saying, you know, but I want to be like them because I see something. I see a lived voice, the thunder of God that shakes. Oh God, 'I tell you, I sit down and talk with the smallest one.'

Like Brother (Moffat) says. He said, "When I met the janitor I met class." He said, "I met all the officers and I met class. Everybody up there was class. And for all the forty-seven years of my life, I have never seen anything like this in all of my life. He's a big man in the Ministry of Health over there. He came over here and when he met the janitor, he said, "And I was taking the opportunity to pick out at random, to see if this thing is real. I was not around where all of the big ones were. And when I talked to each one, each one that I talked to had a testimony. They had something they could have said on a personal level. And when they talked about this God, they talked about Him so personally." And he doesn't understand one percent of what this is as yet. But he knows, "In my 47 years of my existence on planet earth, I have come across something here that is stunned me."

What we can do if we can really display this token. What is displaying this token? Putting Jesus Christ on exhibition; lifting Him up high where he is not hidden, where he is not overshadowed, where there is nothing that hides him from the view of the people, so that they see I, me, you, we, them; but to see Him shining out of mortals.

They see the humanity and the humanity is nothing. Some of the humanity is poor. Some are uneducated. Some are not even

dressed in the finest of clothing. Some, when they speak, their grammar is so bad, but I see Him so exhibited. I see the grace.

The man who was ignorant and unlearned, who was the fisherman, is the man who talked about, “And if these abound in you, you shall never be barren or unfruitful and you shall never fall. And add to your faith, virtue and knowledge and temperance and patience and godliness and brotherly kindness,” the man, who was ignorant and unlearned. The man who couldn’t talk properly, the man who couldn’t dress properly, the man who was unrefined in the worldly things was the man who was talking about ‘partakers of the divine nature’. Do you see how wonderfully God does it? He shined that light through there. Oh my brother, think of what He could do with you.

Brother, I am sure there is not a person in this building that might have a lower educational standard than Peter, and we’re sure that everybody here would surpass him with what he had back there. Think of it. The Prophet said, he couldn’t write his name and he couldn’t read his name. Think of it, my! Do you love Him? Oh my!

Let me just read this little part in Colossians 3. I’ll stop there. Thanksgiving. Gratitude you feel it in the heart. You go over your life. You look back at how you traveled the road. He said, “Had it not been for the grace of God, I would be a quitter. When I saw that gun blow up in my hand that day, I know it’s by the mercy of God I’m standing here. When I tried to electrocute myself and I couldn’t face my trials and I was weak, He wouldn’t let me kill myself when I tried to blow my brains away with that gun.

Today now when I understand how many people around the world love me and people are coming, traveling thousands of miles, spending a week in a hotel room for a half an hour interview. Big, big, people, all kinds of people, they have jets. They want to fly me here to go and pray for dead babies and everything else. They have such confidence in me.

If God didn’t jam that gun when I tried to kill those six boys; if my father didn’t put that slap on me when my dog was poisoned, I wanted to shoot the police officer. But today now, when I look back at that I see how foolish I was. But I thank God He looked beyond my faults. I thank God that He spared my life. I thank God that when I tried like Elijah to kill myself, ‘it’s best I die’, He

had a greater purpose for me. And look at what He could use me to do and look at how He honours it. And He even came down and took his picture with me.” Oh my!

He said, “And when the Mayor said, Brother Branham go to your window, and I passed by my window and I saw all the natives, tens of thousands coming down singing, ‘*Only Believe*’ in that language there, out in South Africa.” He said, “Tribes that were fighting and now they were hugging each other. When I see that dust – that cloud of dust from the dust storm after they broke those idols, thirty thousand blanketed natives. And then, when those women came in clothed in the afternoon service there. Those who came in naked in the morning, when the Holy Ghost came down they went and put on clothes and came back. And they broke their idols and accepted Jesus Christ. “Oh, I said, God Lord, let me do something for you quickly.

And when I think that I was so tired and I was ratting on the job, I said, ‘Lord, I want to do something for you.’ He said, ‘Would you like to see beyond the curtain of time?’ And He took me there. I said, oh friends, I don’t know why.” He said he was so grateful, the gratitude.

He said, “Yet to think, I stood up there criticizing the woman, criticizing the policeman, criticizing those teenagers there. And then God showed me the blood and the bumper and I realized, ‘oh God, I would have left some of your children in sin there and yet your love moved in such a way. You condemned me, made me see my self-righteousness. And I went down in the middle, and kneeled down with them and got one of your sheep, and look at where I had to go to get that sheep. Look at where that sheep was.

When I met her she had blue hair. She had red eyelashes. She had a little bitty shorts and I was condemning her but I never knew the story. And when she said, ‘Brother Branham, after my husband died, I couldn’t stand the pressure. I used to be a Sunday school teacher. So many times I tried to come back to God. I was so weak and my church wouldn’t help me and everything else. I have failed God and look where I am today. But do you think I’m happy here? I am not happy here.’ He said, “Oh sister, God condemned me because I was condemning you.”

Look at what it took to get some, friends. Not everyone comes in, sit down, and you take the Bible and you explain this to them

and they say, “Boy, you’re deep. Ooh, I never heard anything like that in my life. Wowee! Look at where you have to go to get some, friends. Look at when he couldn’t get Burke. Look at how he got Burke. Are we learning? Not leaning on our own understanding but trusting in the Lord. ‘Learning to lean on Jesus and what? ‘Gaining more power that we ever dreamed’.

Let’s have this thanksgiving service in the Church. Let us as a body of people, as the hour gets closer, and the demands get greater and the last few are to be brought, let us realize as we grow in this knowledge and understanding, that it is going to take divine love. It is going to take supernatural atmosphere. It is going to take reaching down. It is going to take us, maybe on the cross, spit and reviled on. And we can’t loose our focus and try to fight back the critics and the revilers. We have to look and see the sheep that are crying out for salvation, to get the sheep. Because the objective is to get him not to try to defend ourselves and demonstrate some power for this bunch of critics and agnostics and these things but to get these little ones here. Do you get me? Do not loose your focus.

Friends, let us walk where God has us to walk. Let us pay the price to walk there. Let us realize that a kinsman has to pay a price to redeem his brethren. He has to be willing. He has to be able and he has to be related. We might be related and we might be able, but are we willing? We have to be willing.

That man said, “Me?” He was able, he was related but he said, “I don’t want that woman to mar my inheritance. They are a bunch of critics. They are a bunch of devils, not me. Moabite, incestuous thing, could God save that?” God said, “I wouldn’t just save her, I will make her my grandmother. I am not saving her alone I will make her my grandmother.”

Do you think God is easy, friend? Why does He do it like that? To keep teaching us, to keep teaching us. We want to learn. Don’t just learn through books, friends. Learn by experience also. Learn by experience also. And many times, the things you go through is to help you to understand the right way what you’re reading. Because when you read it wrong, you need that kind of experience to see it right, and to read certain parts with a certain feeling, and you can’t manufacture that feeling. That feeling comes through pain and suffering, many times.

So when you read that, you're in the Spirit of the Composer because He is playing out a suffering part. He is playing out a kinsman redeeming part. He is playing out, 'identify yourself and put yourself in the person's place', the High Priest to feel the infirmity. And unless you are in that Spirit, you are giving the music a different flavour, and you are not bringing out the essence of the music, because to get in that Spirit, it takes some breaking in the life.

Colossians 3:12, we will close with this.

*Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.*

Look at what it took Joseph to save, friend. Do you see what it took Joseph to save?

*Forbearing one another, and forgiving one another, if any man have a quarrel against any:*

Do you have a quarrel against someone?

*Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*

It is a great thing when you could say; "One of the hardest things for me to do was to forgive." When you could stand up and – if that is your problem and say, "But God gave me power. I had power to talk. I had power to testify. When I tell you, I had power to condemn people and convict people, but I saw a place where I was powerless. And I prayed for power and the power I prayed for, was power to lay down my life because Jesus said, "I have power to lay down my life and I have power to raise it up."

People try to get power to raise a life up, and they have not gotten power to lay down their lives as yet. It's power to lay down first before you get power to raise up, friends. The way to get power to raise up is that you have to get power to lay down first because the one who lays down himself could raise something up.

*And above all these things put on Agape (charity),*

That is what it means, put on Agape not Phileo; not put on Phileo put on Agape.

*...which is the bond of perfection or perfectness (same thing) And let the peace of God rule in your*

*hearts, to the which also ye are called in one body;  
and be ye thankful. And be ye thankful.*

Do you see how deep thankfulness is, where he is bringing this down. Because you see, to give thanks is giving something to God in words, but those words have to come out of a feeling in your heart. In other words, if you are grateful and you tell somebody, "I'm really grateful to you, you know. I will ever remain indebted to you because of where I was and when you came to me, I could not come to you. But you came to me and you took me out from where I was and you gave me a new lease on life and because of that I could never forget you. You left a mark in me."

Did Jesus meet you in a place where you couldn't get yourself out of? Did Jesus' love leave a mark on you? When you hear of the love of God, do you feel to sing and worship God? When you hear someone talk about salvation and these things, as I always say, Paul says, "I'm least of the apostles." A few years passed, he said, "I'm least of all saints." A few years passed, he said, "I'm chiefest of sinners." He wasn't becoming more sinful. His revelation of God's grace was becoming greater all the time.

As he kept growing in his understanding and this knowledge of God's will, what he couldn't see when he was saying, 'least of the apostles', because he didn't get into that real depth yet. He didn't start to understand the magnitude of his sin as yet because he was still saying, "I never drank, I never smoked, I never committed adultery, I was blameless according to the law, Hebrew of the Hebrews, Pharisee of the Pharisees. I lived a pretty good life. The only thing I did not have is the revelation and then God gave me the revelation because I had the knowledge, but when I got the revelation I connected right." See? Oh God, have mercy!

He said, "I was a murderer. I consented to it, I caused it, I held their clothes to do it, I stood up as the judge and I gave my executioner the authority to carry out this sentence. And I stood up there waiting because it was I who went and got the papers. It was I who got the map of all where the churches are. It was I getting the men. It was I putting the men in that frame of mind to go and lock them up and chain them and drag them and break that thing once and for all." He said, "It was I. I was the mastermind behind the thing. I was the murderer." That's why he was willing to give

his life in the end. They said through prophecy after prophecy, "Don't go up." He said, "Don't weep and break my heart."

The Prophet said, "Do you know what it was? That death of Stephen never left him." He saw a man with love like Jesus, "Father, lay not this sin against their charge." They stoned him. And while he was so full of hate, this man was so full of love. The Bible said, "The man's face shone like an angel and they couldn't resist him with the wisdom by which he spake." He said, "I see the heavens opened and Jesus standing there." He said, "Jesus, Jesus, standing there. What Jesus is that? ...Jesus, Jesus." And when he met the Pillar of Fire, he said, "Who art thou?" He said, "Jesus, the One Stephen saw standing there, Jesus." Yes sir. Yes sir.

He started to write about the love of God. He started to write about forbearing. Then he started to write about the about patience. He started to write about charity. He started to write to write about all of these things. He started to come down. He started to get beaten for the gospel. He started to get imprisoned for the gospel. He started to get stripes. He started to suffer for the gospel. He beat himself black and blue, he says, "Lest I be a cast away. I don't want to run in vain. I want to live for a prize. I want to live for a prize. I don't want to fight as one that beat the air."

They lived their lives with purpose. Do you know why? They looked back and they saw. He said, "No, when I started to preach, God chose me." He said, "He is a chosen vessel to bear My Name; Acts 9:15, "He is a chosen vessel to bear My Name." The Potter had to take him, and re-break him and make him over on the wheel, from a Saul to Paul, from a destroyer of the Church to a builder of the Church. He said, "I'm the wise master builder, I have laid the foundation." Oh, friends, think about it. He was so grateful.

See, because people fail to meditate, to contemplate, to review, to examine, to look deep into, to look from all sides of their life and what God has done. They live their lives like this, passing everyday busy, busy, come to Church and try to remember one or two things. But God wants you to stay in a place where you say, "Father, today." Jesus said, "Sufficient is the evil of the day." He said, "Don't be anxious about what you are going to eat and what you will wear and all of that." He said, "Sufficient is the evil of the day."

“Lord, I want to review how I spent my day. What was in my thoughts? The way I talked to that one there, I didn’t handle that right. Lord, I got influenced. Through my irritableness I reacted to this one. Only to find out afterwards, the person didn’t come with the intent that my suspicion made me think they came with. And I coiled and set for them and I was there and it is only because I didn’t have discernment, I had suspicion.” Suspicion is not discernment, you know.

And when you look back, you begin to say, “Lord, You still come to me, and, Lord, you talk to me. Lord, why do you persist with me? Lord, it is so many opportunities you gave to me.” As the Prophet says in *‘Proving His Word’*, He said, “Friends, I say this sincerely. If the rapture would take place today,” he said, “So many more of you will go before me.” He said, “Do you know why? When I see what is given to me, what God has made known to me, what little I did with what He made known to me and how I carried myself with it,” he said, “I realize that God will not judge me because I am the Prophet and these things. God will judge me on the basis of, ‘to whom much is given, much is required’.”

He said, “Many of you are living far closer to Him than what I’m living, and what I should be living.” But you see, that is God’s election and calling. That is God’s purpose and that comes without you earning that. That comes by God’s choosing, because when I started,” he said, “I saw so many people getting healed. Cancer was falling off of people, fifty-pound cancers.” He pulled up his pants, he said, “You see that ankle there, three months now, I’m asking God to heal it. I can’t get healed.” He said, “You see this sickness here, forty-two years I’m carrying this. I see the dead raised eight times. I’m carrying this for forty-two years.”

Friends, don’t think this is a super-duper life, friends. It’s a life where we come in close to Him. We start to know His heart. We start to feel His heart beat. We start to see His ways. We start to see our ways. We start to see His plan for our lives. We start to see our stubbornness and our rebellion. We start to see His persistence with us, continually coming after us. And we, it’s like we are spurning Him. He continually wants to talk to us but we are too tired to get up and pray. We are too lazy to take a time to read. And He wants to reveal something out of the Word for us. And He talks to us through somebody, and we find, “That person?”

You can't talk to me. I'm in the message longer than you. You can't talk to me." And that was Him trying to tell us something too.

And by the time we get into things, we try to get Him now to produce a quick response. And then, He has to come and say, "I tried to get you here. I tried to show you over here. I sent this one to talk to you here because I know this was coming. But you see, you want me to tell you everything, so you could go walking without faith. But I want you to let my life have preeminence but you grieved me many times. You resisted me many times. You quenched me many times. You despised prophesying many times because you have your own plan still. You have your own way still. You have your own determination. Sometimes I see you trying to do things by determination and yet you are quoting, 'it is not by might or by power. It is not him that willeth or him that runneth. The flesh profiteth nothing.'" But yet you are determined and you're trying to do it by determination, but it is done by surrender and submission."

This is where, friends, when we see it, it makes us lift our hands and say, "Father, we thank you for today. We thank you for today's lessons. We thank you for today's food that you gave to us. Father, we thank you for the clothes you gave to us. Father, we thank you because one time we were walking and you give us motorcars to drive. Father, at one time we had no clothes, you gave us good clothes. Father, at one time we had no place, a roof over our head. Lord you gave us a roof over our heads. Father, one time we had fears and doubts and uncertainty and, Father, you came and gave us peace in our hearts, and quietness and stability. One time we were afraid of this and afraid of that, and 'we had enemies and we didn't know what we were going to do, and people knowed things about us'. And, Lord, we see how you protected us and you watched over us and took care of us. And we see many times we could have walked right into death and we see you stand between us. It made us different. It made us different. We walk differently."

As a Church we don't want to come in as a Church, 'Third Exodus Assembly, boy. And the power of God, and Brother Vin has the revelation, and I tell you, you have to know the Second Cycle.' No, no, no, that is a million, billion, trillion, zillion miles

from the truth. No sir, don't push that at all. When you push that, you are perverting people's minds. When you push that, you are messing up the little sheep and the lambs. When you push that, you are misrepresenting the picture. It is not about us, friends.

If God doesn't choose to use us, we can't do anything. And if we try to be used of God without God using us, we will fail. Moses tried to deliver a man by might and nothing could happen. But when God sent him, when he couldn't do anything and God was doing it now, God drowned the whole army. Isn't that right. The people danced and sang, and they played the tambourine, and they were happy and Moses sang in the Spirit and Miriam prophesied. When Moses killed the Egyptian, he ran for his life. There was no singing, no dancing, nothing, nothing. Do you get what I'm saying? See? That is how it is. That is how it is.

Let us be thankful. In everything give thanks. Give thanks with a grateful heart. When you contemplate, I trust you have been contemplating while I have been speaking. You have been looking at your life. You have been hearing the word coming. Not a condemning word, friends, a word saying, "Have you considered to be thankful?" Many times we talk about, pray, pray, pray, pray, pray, pray, pray, but where is the thanks? Where is praise? Where is honouring and glorifying Him? You say, "*Give God the glory due to His Name.*"

"He has redeemed me from the pit," David said. And he started to sing and honour God. "He delivered me from my enemies. And the host came against me and they stumbled and fell." And they began to give God praise. When the man got delivered, he was walking and leaping and praising God. Is that right? Brother, they glorified God.

The leper came back and bowed down and worshipped and wept. Why? He poured out his soul. Why? He contemplated, "It is not that I got healed, you know. You gave me back my life. You put me back in society. You restored me as though I never had leprosy. You brought me back now into fellowship and I'm now respected again. Now people look to me, people who were scorning me. They are coming to me and sitting at my feet now. I love people. It ached my heart. People misunderstood me. But today you healed me and you removed that. Oh God, I'm happy."

Think, friends. Think of what He has done for you. *Count your blessings, tonight. Name them one by one and it will surprise you to see what God has done.* And the little things, you say, “Well God has not done anything for me as yet.” God has done nothing for you as yet? He allowed you not to get any disease today. He allowed you not to go insane today. He protected you while you were traveling on the road today. Tomorrow you are going to read that people died on the road today. Tomorrow you are going to read that people were robbed. Tomorrow you will read that people were in prison for different things, those who got influenced with the wrong company. You will read that in the papers tomorrow but it didn’t happen to you. And a lot of those people didn’t go looking for it either.

And sometimes you bow your heart by your steering wheel and you say, “Father, give me traveling mercies as I go up into your house, Lord. Prepare my heart while I’m going up, Lord.” And you are trying to get in a nice spiritual atmosphere while you are coming up. And you come and get blessed and realize, “Look at how God answered that simple prayer. I came safely. I went back safely. The children were quiet in the car. Everything was nice. In the Church, they didn’t misbehave. Everybody was sitting right there. I was able to hear the Word. It was just what I needed at that time.” And you realize, “Look at that little prayer.”

How much more if you could bow your head and say... You are hungry as hungry can be, “Lord Jesus, bless this food, sanctify it in Jesus’ name,” and you eat it down. And brother, you didn’t get any sickness. You didn’t get food poisoning, nothing at all with that little old halfway thing. You were more rushing to eat the food than saying the prayer.

If that has a little power in it, think about if you would really be sincere and you say, “Father, with all thanks in my heart, knowing that so many people have nothing to eat, Father, I’m grateful because I know that having money doesn’t mean I have food. There are men with money who cannot digest a spoonful of food right now. Tubes are getting that liquid down in their mouths because their stomachs have so many ulcers, they can’t even eat that thing and their money is going in doctor bills. But, Father, I could take this and I’m eating this green fig (banana) souse and

this tastes like some special mayonnaise or some special dish or something. Do you understand what I'm saying? That's right.

And you start to realize, even in the little things. Elijah thanked him, he saw a little thing but He thanked Him so big for that little thing. Because remember, God doesn't come in big things. And you are waiting for the big thing and you feel the little thing doesn't need any thanks. But He reveals in simplicity and humility. And you are despising the day of small things, and all of those small things were so great because that was making the whole difference.

And you should be thanking Him, "Lord, I thank you for this. Lord, I thank you for this. And my little child came back home safely from school. And when I asked her, I said, "Honey, did you enjoy today in school?" Oh, she was so happy. And in the morning she had the little lunch kit and the bag to go to school. And the lunch kit had nothing so special in it, a little bread and cheese and a little something inside of there, but she was happy to go out. It is as if she had ham, lamb and jam inside of there. Do you understand what I'm saying? And you say, "Lord, if we could be contented like that."

Jesus said - He took a little child and He said, "Become like that." In other words, be grown up in understanding but be children in malice. There are a lot of children things that God wants in us, "Be like one of these, then you will be converted and go in the kingdom." When the word speaks of 'mature' and 'man', they mean in understanding and wisdom, in handling matters and different things. But there are a lot of things.

Brother Branham became like a little child. Have you ever heard sometimes how he behaved? Like a little child, so simple. That's the power of God, baby. The power of God is all over that. I tell you. I just love Him.

I want to sing and worship Him a little bit now. Is that all right? Do you feel in your heart it would be good? I can preach to you a little more on this a next time before the eleventh. I don't know but I don't just want to say, "Let us." And then I say it and then every body feels, "I am not ready for that. I don't think I'm coming to that." I believe that is something that we need. I believe there are a lot of high-spirited things among us still that has

to turn into childishness. And I want God to bring in the little childishness.

Have you ever seen how those little girls get up and hug up each other, and also those little boys after church on Sundays? You see some of us got so big, we don't even notice those little children. I stand up and watch them. And have you ever watched them good, when they stand up here to sing? You see every one of them trying to hold his note, they are trying to do everything, and they are trying to do it good for Jesus. Do you understand what I'm saying?

When they get criticized, wouldn't they get hurt too? One says, "You didn't sing good and you were laughing. And you were mashing me when I was singing. I don't want you to stand by me the next time." Hurt children's feelings but do you know what happens? Two minutes after, they hug up each other and they are going along again. But when we are big, if you tell somebody that, two years pass and they still have that force there. And they tell you the day, time and place, when the thing happened that day, when they locked you up in the deep freeze. You are in their dungeon.

Potiphar has his Joseph in his dungeon, you know. Do you understand what I'm saying? Potiphar listened to accusations and put his Joseph, his blessings in a dungeon, you know. He expelled, excommunicated him in a dungeon, you know, his blessing. I tell you, in this Joseph, you will find yourself in Joseph, you will find yourself in Potiphar, you will find yourself in Potiphar's wife, you will find yourself in Joseph's brothers, because all of that is in Joseph.

Because when you have people in your dungeon, who did things to you, and when you have to punish them and you put them in your dungeon, you are Potiphar then, you know, because Joseph has no dungeon, you know. Do you get what I'm saying?

Joseph had keys, he could open prison. He said, "I throw away the key and opened the prison and you are asking me if you could come out? So long you were supposed to come out. It is you all who locked yourselves in that prison. Remember when Joseph put them in prison, he put Simeon but that was just long enough for him to admit and go through a little bit to get the repentance, you know. And when Joseph did that now, he didn't keep him any

longer, he said, "I am Joseph." He revealed himself because they learnt their lesson. But if you still have them in prison waiting for God to bring them out...because it is only God could deliver from Potiphar's prison, you know. Joseph had to open his prison after he shut up his prison. But when Potiphar puts you in prison, only God could take you out.

Let the musicians come for me. Just relax in your seat a little bit. Worship the Lord a little bit.

So do you want to have that service, is it all right? But the service will have to be on this wise. I am thinking of, if we are doing it as unto the Lord, we would use an outdoor. I know it is kind of rainy these days but we trust the Lord that we have a good day. We'll have the tents outside, the fellowship room, you know where we have the weddings and so on, it would be outside there.

And we'll have... and from tonight you start to do that. See the deacons and just give them your name, if it's a testimony, if it's a song, whatever it is, some experience. Because remember if you are going to do that we will have to have a certain amount of time. And then if we try to get in as much as we can get in, then we will have to let everybody, at least ahead of time know what he or she wants to say.

And then the service is designed to honour God, but also to edify the body and to help unify the body also. That we can give God thanks for you and you could give God thanks for us. And then we can all give God thanks for Him and His Son Jesus Christ and what He has done for us.

And then we will have, you know, the thanks offering. The thanksgiving was always a feast. The Americans gave thanks. They had their thanksgiving season just passed. They remembered when they landed safely at Plymouth Rock and they came to a newly found land. They were in search of a new land to have freedom of religion, and they found that. And then they saw some wild turkeys. I guess maybe at that time, that is what they shot for a meal and they had for a meal. So ever since that time, since 1776, when they come on that day they cook turkey to remember that.

And I don't want to go into the Christmas holiday time to have it because I want you to have your own time and in whatever way you do it. I don't want you to say, Brother Vin is having a

Christmas service. Not that I'm trying to defend anything. But I figure up front... because I don't know if we would be around or not, if we would have to go out. So I know that time would be free and we have three weeks or close to three weeks from Wednesday when I mentioned it to the 11<sup>th</sup>. Wednesday I think was the twenty-fourth and that would be six and eleven, seventeen days. That would be enough time for us to do that.

And instead of us putting on ten people, the work to do all the cooking, I feel that we would sit and have a meeting, maybe after Sunday service. Now is a time when there are lots of food and lots of things all in the grocery and everywhere. You know that. It is everything. We could plan a proper meal and the people themselves bring it. Do you understand what I'm saying? In other words, we'll sit and we'll discuss what the menu will be. And then in there we will know how much to cater for the body.

And then out of the body itself we do it and we have it there, and it is served as part of the service that we have when the time comes. And we'll have different ones' testimony and we'll have the meal together and we'll honour God. And we honour each other and we get to see a little more into what Christ has done for each one and what makes each one valuable.

If I don't know what makes my brother and sister valuable I really would not know how to appreciate them or treat them or honour God for them. But when I know God brought them and made them part of the assembly, it is something in them that the assembly needed. And it is some experience God gave them and it is some decision they made, to say, "I want to fellowship here and be in the assembly here." And if they come in, they are part of the body. And if I don't know that or even feel they are part of the body... and what's making me feel that is because I never even understood their testimony. I don't know their depth of their conviction, I don't know how much persecution they went through to even come in here. Then how can I even treat them right or honour them.

And then in that way we will not know each other after the flesh. And we will not be looking at that one and say, "Ah, he doesn't wear good clothes. Ah, he is not educated." We will be seeing, "Look how Jesus dealt with that one. I never had that experience. I need that. I needed that which you have. I needed

that which she has because I never had that experience and that helped me. I could read that in the Bible but I have somebody around me who had that same experience.”

And then, I believe that our concept and our relationship surely would be influenced into a place where it would become more meaningful, more unifying. And we’ll find the Spirit is able to work among us because there would be greater appreciation and then I’ll be grateful and you’ll be grateful. And I could say, “Father, I thank you for that brother. I thank you for that sister.”

You know there are brothers and sisters in this Church that I thank God for. When I go out on the field I need certain ones. And when that work has to be followed up, I need certain ones who could go also. And then here in the Church, when we are not here and there are those who stand here faithfully, then we need them also. And then when we need those who go out among the sick, go out and help this one, and who, you know, assist this one and who will look into the affairs of this one. You know, even there I am seeing, “God, look how rich and how valuable.”

That is why many times for dedication, you hear me praying for people when they come to dedicate, and I pray in a certain way. Why? I know this one is here for twenty years. I know for twenty years he is a loyal servant. I know when they made their stand. I see how God has blessed them, how God has honoured their decision. How they have walked with God. How they have earned the respect of the saints. How they have proven their faithfulness. How the assembly is richer today, spiritually, because of their presence and their contribution and their sacrifice. If one of them goes, I feel as if I loose an arm because I know what they are to the Church.

Like with Dorcas, they said, “No, no, no, she can’t die. Raise her back up. The Church needs her.” When they thought Peter was going to get killed they said, “No, no, no, we need him.” And they prayed. Why? Their appreciation got deep. Because they understood the value of those in the body. They weren’t just statistics and spectators. They didn’t just represent, you know, somebody who just came here to make up numbers or something. And all these things have to move and we have to get more unified.

And I wanted to have, you know, the normal kind of family day where we come together and so on, but I just felt led in my heart

this way. And that's why I want to have that time but have it this way. And we will have a nice formal service, and we'll come and we'll sit and we'll appreciate. We do a certain measure of that in a workers meeting, but with the assembly as a family, with a family atmosphere, with a family feeling, with a body.

We understand the body and the parts of the body. And if you just see somebody as a spare part or an artificial part, you'll realize, "No, that is not a spare part. That is not an artificial part. That is no cosmetic part. That is a real part." And that's what I'm desiring to see come out of this. I believe that what you put into it, you will get out of it.

So, on Sunday after service, we will ask you to stay back a little bit and we will have a little natural talk about how to go about this. And in a way we could get it properly arranged, and then from there we will just do that. And we just want it to be a blessing. Amen.

Let's sing that little song, '*Give thanks with a grateful heart*'. Amen, let's just worship Him. Let the Word bathe down in our hearts. **Giving thanks from a grateful heart**, that is what I tried to speak on a little bit. Let the gratitude that is felt in your heart come forth. Thanksgiving must be vocal. It's active.

Gratitude in your heart is passive. You know you feel it in your heart but when you express your gratitude, it comes out as thanksgiving. Because you see God's favor to you and you see God's blessing to you. And that makes you grateful that you have been considered that way, to be shown that kindness and that mercy and that blessing, whether it is healing, whether God provided for you, whether God gave you friends, whether God gave you a job.

All the time you were going along. You were feeling ashamed and embarrassed. You are dependant on people. You have to ask. You can't wear a good dress. You're going through a complex. You can't wear a good pair of pants. You know, you are going through. You try to stay in the back. You are uncomfortable. People are not realizing that you are going through all of that because you don't feel a certain way. You feel complexed and you're asking God, "God, provide a job for me. God help me." It didn't take a miracle but God provided a job for you.

Today you are helping somebody. Today you could buy somebody something nice. Today you don't have the complexes you had anymore. Today people are around you. You are not running from people. People are around you. Do you understand what I'm saying and you start to realize that little thing changed your life. That little thing changed your attitude. That little thing is how God came into your life and made Himself real to you at a certain time. That made a difference. And when you start to be able to help people you could see the joy on their faces. You could buy somebody a good dinner.

Brother Branham said, "There was a time, you know, we had to eat the meat skin. We couldn't even get the meat. Today, I could buy a Church their supper." He said, "At one time when people saw me coming they would walk on the next side of the road. We were drunkards. My father was an alcoholic and these things." He said, "Today, they come from thousands of miles to get to sit and talk with me for five minutes." Think of it, friends.

You feel grateful. Do you know why? God told David, "I took you from the sheep coat and I gave you a great name." Sometimes God takes you from an obscure place, unknown, unrecognized, like a diamond out there on some riverbed. People pass and trample it, kick it around, thinking it is an old stone. Then that thing ends up in the biggest jeweler's shop there is and, brother, you have all of those big aristocrats coming and everybody now, is trying to get it and is willing to pay such a price to get a hold of it. At one time, it was out on the ground there like a little stone, unrecognized, no one knew what it was and what kind of value it had. But somebody saw it, picked it up, was able to cut that diamond and began to reflect the fire. It began to show its worth. It's what is it, friends?

Oh, how I thank Him tonight. I used to run and hide, I had holes in my shoes. I used to hide. Where was I telling somebody that? In St. Lucia. I used to get in the Anglican Church and go against the wall like this. So they wouldn't see the cardboard or the two big holes. I was feeling ashamed. My mother was poor and father was poor, and they couldn't do a thing.

Then, I saw my mother take an inheritance from my great grandmother coming down. They had some big gold bracelets and she had to pawn it there in the pawnshop to buy me some books for

school. And then, I was not going to school. I would go down by the Queen's Park Oval. I walked in the Rock Gardens. I did all kinds of strange things. I went to the Strand Cinema and everything else. I carried different clothes to put on so they wouldn't see me in school uniform during school time... and watching that.

I saw my mother cry many tears because nobody had lost it before her. And now, she was losing it for the son she thought was going to mean something to her. But God, before He let her close her eyes, she saw me get saved. She saw me become a minister. She got baptized and followed what I followed and there are things that she told me, even about my life and my ministry. That's right, friends.

He made me realize, even in that she could have died with peace in her heart listening to me. And I'm talking to her and advising her and she would sit down and take the council from me afterwards. What did it? Jesus Christ just turned me around. And the grief and the pain, God wiped that away and gave her joy.

When she started to see people coming from away, whom she considered big people and they were coming right at the back of her house. And they were so honoured to meet her because they think that the little ministry that I had, had blessed them. And so, as they say, "Blessed is the womb, and the paps that gave nurse to this boy." But she knew what this boy was.

They met this boy in the message, you know, preaching and from that standpoint. Thank God, this boy here, these thirty-one years have not forgotten, friends, when He reached down His hands and from where He picked me up. That's why I don't try to be 'big me'. I could sit down and listen to the smallest child.

If I am strong and people think I am strong in a certain way that is to be a defense for the gospel. That is not in my strength to think I'm somebody. That is in a different way. In other words, I would not see somebody take this gospel and drag it in the dirt. The light that God gave to me is to help His children. Because of that, I am conscious of my littleness. I am conscious of my insufficiency.

Like Isaiah after he was cleansed, I don't want to be looking after some earthly thing. That is why I look up. I look up to my

example to reflect what is coming from that throne, not what is here, friends.

That's why I preach the way I preach because I detest people in the Church sometimes, trying to make you something bigger than you are. And then, they start to misrepresent what you are doing because it is their way of trying to influence somebody. And if there is any honour, it must go to Jesus Christ. It must go to the Lord Jesus Christ because "We are only what we are by the grace of God," Paul says.

That's why, let's give thanks with a grateful heart. Give thanks to this holy one, friends. In your heart tonight, for the next few minutes here let's just worship Him.

*Give thanks with a grateful heart.*

*Give thanks to the Holy One.*

*Give thanks,*

*(Why? For he has given Jesus Christ,)*

*Give thanks to the Holy One*

*Give thanks for He has given Jesus Christ*

*His Son.*

*(And now)*

*And now,*

*(Oh let the weak tonight, say I am strong. In Christ Jesus, that is.)*

*Let the poor say, I am rich*

*(Because of what the Lord had done, friends. What He has done for us, for you and me.)*

*And now let the weak say,*

*I am strong.*

*Let the poor say I am rich,*

*Because of what the Lord has done*

*For us, give thanks.*

*(Oh, let's sing it again. Give thanks. And let's do it with a really grateful heart, a heart full of appreciation. You have been grateful but now express it in thanksgiving. Lift your voice, put it all out as you say, "Thank you, Father. Thank you, so much. This is the will of God in Christ Jesus concerning you. Hallelujah!")*

*Give thanks to the Holy One,*

*Give thanks for He has given  
Jesus Christ, His Son.*

“Whatever you do in Word or in deed,” the Bible says. “Do it all in the Name of Jesus Christ, giving thanks to God and the Father by Him.” Quench not the Spirit. Give thanks from the depths of your heart, from the depths of your soul. Oh, right now, this very moment. I am strong. I can do all things through Christ who strengtheneth me with might and power in the inner man tonight. Hallelujah! There’s a strength in praising God. There’s a power in giving back to him, the due to His Name.

Come on sisters. Oh you lift your voices like Hannah did, like Mary did, when He turned her barrenness into fruitfulness, when she brought forth that man-child, that Redeemer, that true Son that came by a true birth. Hallelujah! He gave what no other one could give. He didn’t give of the abundance of His possessions. He gave of Himself, unreservedly. Oh join in, brothers. And now...)

*And now, let the weak say*

*I am strong.*

*Let the poor say, I am rich,*

*Because of what the Lord has done*

*For us, give thanks.*

(Look what He has done for us. Even this very year, from the beginning of this year, from the first month to the last month, eleven months, look at what He has done, friends. Oh my, we could give Him thanks and praise in this congregation. We could lift our voices and magnify His name.)

*...Lord, has done for us.*

(Oh, one more time, altogether now, really in sweetness now)

*... with a grateful heart,*

(Oh prayerfully, sincerely. As though you are saying, “Lord, I give you thanks, Jesus. I never want to be unthankful. Release me from this paralysis that I will always lift my voice, whether it is when I’m traveling, when I’m in the street, when I’m on the job, I can lift my hands and lift my voice and give you thanks, Father. I will not have to quench the Spirit. I’ll not be ashamed or embarrassed of you. And, Lord, I will tell. I will shout it from the rooftops, what you have done. The great things you have done in this age and what you have done in my life, and what you have done in our midst, and what you have done among your people, oh

God. To let the world know that you are not dead, you are alive. That you alone, Jesus, in this day of so many denominations and man-made religions and philosophy, that you alone are the truth, dear God. And I'll be your witness. I'll be your ambassador, oh God, your bright shining light. Everywhere I go, Father, I want the world to know of your great love.

*In everything...*





