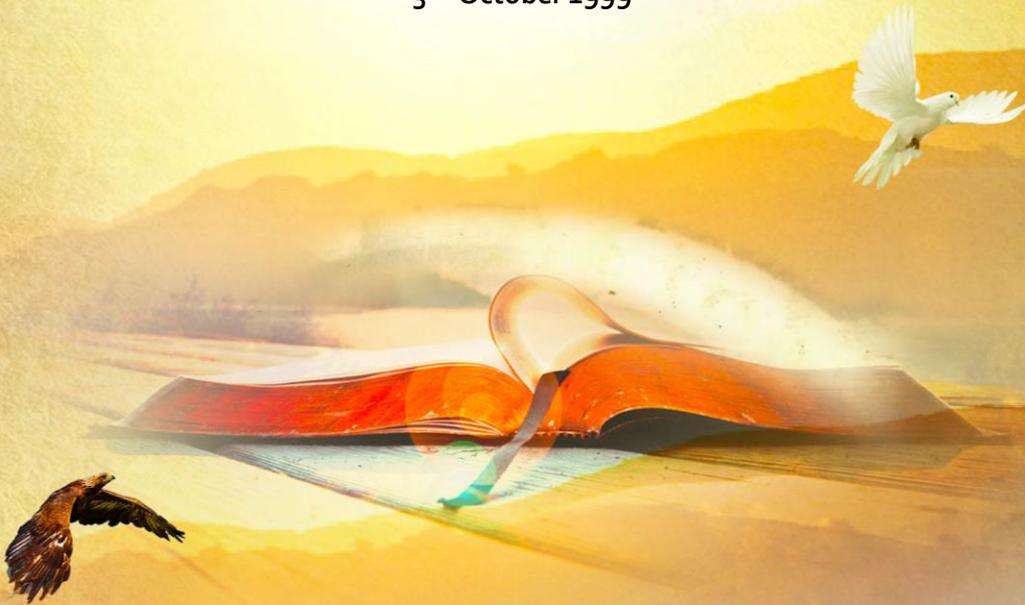

Third Exodus Assembly

The Three Great Prophetic Feasts

*Passover, Pentecost And
Tabernacles*

3RD October 1999



Vin A. Dayal

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TRINIDAD

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SUNDAY 3RD OCTOBER 1999

BRO. VIN A. DAYAL

[#799 - Songs That Live -Ed.]

*Jerusalem, Jerusalem,
Lift up your gates and sing,
Hosanna in the Highest,
Hosanna to the King.*

Praise His mighty Name. I'm certainly happy to be in His Presence. What a great thing it is to stand and worship Him in Spirit and Truth, knowing that this is pleasing unto Him as a royal priesthood; to enter His courts with praise; come into His gates with thanksgiving, bringing the fruits of our lips, giving praise and thanks, honoring Him, crowning Him with our praises this morning (amen), that it might come up as a sweet smelling savor, that it might be acceptable in His sight this morning.

We don't just want to do it, but we want to do it knowing that it's pleasing unto Him, it's acceptable unto Him, it's honoring unto Him, and that we can do back something for Him Who has done something for us that no creature, not in Heaven, in earth, or under the earth, was able to do for any one of us but He Who came and took our place, He Who became us that we might become Him.

How we desire to live with that as the realization before our eyes continually, that it could be the influence upon our lives. That's the reason we worship Him. That's the reason we sing. That's the reason we serve Him because it has been revealed to us Who He

is, what He is, what He has done for us; what He means to us. What a privilege it is today to know we are sons and daughters of the King. Amen. Blessed be His wonderful Name.

We have a little dedication. Bro. and Sis. Robert Fernandez would like to dedicate their baby boy unto the Lord: Joseph Shiloh. Let's just sing *Jesus loves the little children* as the parents come with their baby. What a wonderful thing it is to bring our children and offer them up unto the Lord.

*...yellow, black and white,
They are precious in His sight;
Jesus loves the little children of the world.*

Oh, sing now, Jesus loves the little children. We love them too. Amen?

*...children,
All the children of the world
...yellow, black and white,
They are precious in His sight;
Jesus loves the little children of the world.*

Amen. One more time, Jesus loves the little children.

*...loves the little children,
All the children of the world
...black and white,
They are precious in His sight;
Jesus loves the little children of the world.*

We know our precious Bro. Robert and his dear wife bringing their little baby boy, Joseph Shiloh, with which God has blessed them. How many do you have now, brother? Three. Amen.

And, you know, God had sent them our way a couple of years now, and we are certainly happy to know them, to be associated with them in the Gospel. We know and see the love that they have for the Lord Jesus Christ. You see the way God has blessed them, coming from Roman Catholicism (amen) to walk in this revealed Truth. And many times our brother stands in the Men's Meeting and shares his experiences. And God has given

him some good experiences to build up his faith; strengthen him. We're certainly happy for them and God's blessings in their lives.

I just want to read a little portion out of Matthew 19. It says:

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed [from there].

I'm certainly glad we don't have anybody who're trying to stop them this morning (amen); they could come and...

When we think of the mystery of the natural birth, the Prophet taught us that it is more mysterious than even the virgin birth. To know that the God Who ordained all things was standing there in the flesh. He knew in His great Mind the child who was coming forth through every womb. He knew the desire even in the hearts of parents, knowing that those little children couldn't repent for their sins, but that God had made a provision for them. Because of that, parents were desirous to bring them into the Presence of the One that they knew was the Messiah. They knew Messiah was none other than God in the flesh. By revelation, they brought those children that He would bless them. The very God Who ordained that they should be born, the very God Who blessed the womb that it might bear: "Blessed are the paps that do give suck to the children," that very God Who ordained the thing called parenthood because He was the great Parent Who gave a family because He, Himself, has a great family. That very God standing there, recognizing the very things that He

instituted, blessing it, giving honor to it: something that needed a special attention.

God always has time for a family. God always has time for even the little ones who seem so insignificant. And all through these ordinances and through these examples, it opens up the Mystery of this great God to us. When we who are a shadow, shadow of a parent, the real extreme parent comes, that mother holding that baby she carried in her womb for nine months, now holding close to her bosom where her heart beats, at the side of her husband, a product of the union, and coming back in the Presence of God to dedicate it unto the Lord for a life of service. What a beautiful thing it is. And to know, today, people find children in dustbins. The orphanages are on the increase because of so many unwanted children being abandoned.

I was testifying to a woman whom I was staying with in Guayaguayare there for the last couple of days. She was talking about...I was telling her that I have nine children.

She said, "You have too many children."

I said, "No." I said, "There's a new way of thinking today." I said, "Do you know why you think so? Because you want a car in your garage, you want a new sofa, a living room suite, you want to have money in the bank, you want to do different things because these things have replaced the love of a child and raising a child. Because you're trapped in this world, your thinking has been deformed, so when you see a child you see expenses and different things because your mind has become alienated from the plan of God.

She began to confess, "That's the truth! That's the truth!" She began to see her own condition right there, and she began to acknowledge it.

I said, "You see, all you need is the right teaching. You have it inside of you to recognize where you're wrong when the Word can come and show you."

You have what is called ‘the commercial exploitation of children’ today, buying and selling children. All these orphanages are doing it; have child farms. People realize that it’s a big business. You get women and just father children, sell them to people who have all their years accumulated the wealth of this world and don’t have a child of their own; wants to mother a child, wants to father a child because there’s a void in that life, that people exploit it commercially.

The people who have all the wealth of this world realize that it’s a blessing to bear. That’s why we read in the Bible: Rachel, she begged and pleaded and cried to Jacob, “Give me children or else I’ll die!” Hannah cried under persecution when she couldn’t bear. When a woman could bear a child in wedlock, holy wedlock, that the fruit of her womb...bring forth a family being blessed of God, what a great thing that is. We can take that and preach the message here this morning.

The grace of God to see God didn’t leave us in some orphanage of Methodist and Baptist and Pentecostals and abandoned us there, but God gave birth to us by the Word. He’s fathering us, raising us, giving us an inheritance, calling us His children, child-training us, saying that if we are without chastisement we are bastards, but He lets us know we are His children. He cannot deny His own. He will not deny His own. He gives us a sense of belonging in a home where we can be cared for.

What a great thing that is when we come to dedicate a child unto the Lord Jesus Christ. Let’s just bow our heads in prayer for dedication.

Almighty God, just speaking these few words, creating a little atmosphere, a little feeling around these parents and around this congregation, Lord God, that these things would never become common and just a formality or a tradition in the house of God, but that it would be seen in the light of the Word as the Word is presented unto us and we see the beauty as this

Mystery becomes clear and Christ comes into view, and the great plan of God, and what it is to be born into a family, knowing you cannot join a family, and what it is to be accepted and to be dedicated to the Lord Jesus Christ for a life of service, and how these Things apply to all of us.

And how, dear God, it should be the vision that we hold before us that those, dear God, that are parents, and those that stand here as potential parents, that one day they will walk into this realm, and they would walk, dear God, and see this very Mystery unfold in their very lives, that we will raise up our children when You bless us and give us a family, dear God; we might stand in our vocation fulfilling this great sacred responsibility, honoring You, reflecting You. We thank You for that, Father.

We thank You for Bro. Robert and his dear wife, Lord Jesus, that You sent our way, Father, that You have enriched this assembly, Lord, with their presence, and their contribution, and their stand for this Truth, and the way, dear God, that they have dedicated their lives to serve You, and they have caused this place to shine brightly with the light that emanates from them. And, dear God, to know that we embrace them even as this mother embraces this child, knowing the church is a mother and seeing that she has given birth, oh God, to this family, oh God, through her womb, by the revealed Word of the Hour, and the way we've embraced them in love, even as this mother embraces this little boy today, Father.

And, Lord God, as he bursts his lungs almost, crying out here, maybe a little tense, oh God, a little nervous, but, oh God, he knows he's in a Presence and something is happening that his mind cannot fully fathom or understand. But, oh God, may it bypass his mind and may it affect his little soul, dear God, on the inside of his heart, dear God, that today he's being offered up in

the Name of the Lord Jesus Christ, being brought back to his very Creator and dedicated to service.

And, Lord God, as we ask Your blessing upon the father and the mother, and the other members of the family, that they would continue to serve You, and they would continue to shine Your Light, and they would continue to fulfill this great responsibility, as You would bless them and increase them in every way, dear God, that their lives could bring honor unto You.

And little Joseph Shiloh, may You bless him, Father. We bring him before You for dedication today. We offer him up unto You for a life of service, in the Name of the Lord Jesus Christ. By faith, we place him beneath Your precious Blood. May, oh God, he be free from all harm and all danger and every evil attack of the enemy. May You be his shield. May, oh God, You be a wall of fire round about him, oh God. May Your eye ever be upon him, oh God, and may Your guiding Influence guide him, oh God, Father through his course, his earthly journey, oh God.

Father, may You inspire the parents to raise him up for the purpose that You have sent him in the earth. May their minds be illuminated with the understanding, Lord, that they can see, Lord, Your will for his life, and they can dedicate themselves again even to fulfill this responsibility for another offspring that You have given unto them. And may he bring joy into the home, and gladness and joy as the new addition to the family. And, dear God, may the very home be an institution where he can raise up under the godly influence and godly example to take his place, Father, in Your economy, and to fulfill Your purpose for which You have sent him.

We dedicate him today with thanksgiving, with joy and gladness, in the Name of the Lord Jesus Christ, Father, to Your honor and to Your glory; we ask in Jesus' precious Name. Amen.

Amen. Praise His wonderful Name. So we thank God for that. Amen.

I've quite a few announcements today, and so on. My last service for some time, with you, and I just don't know how to go. I just want to watch and see how...what's going to happen. I don't want to make this service all announcements; I'd like to speak a little bit, at least.

I want to give a special welcome to our precious Bro. King, and his sister who, I understand, is with him here on the island. God richly bless you, Bro. King, and we're glad to have you and your sister there by the grace of Almighty God. We have appreciated our brother's friendship, and we give respect and confidence that he would come to work here and for the work and for the ministry that is here. And when he can come this way, it's always a blessing; it's a joy to see them. And we know that we are anticipating having some of them even for the meetings this coming November the Lord willing.

Next month, we're going to have...and this is getting to be a big event, I tell you; maybe bigger than we anticipated. But the Lord knows what He has in His Mind, and it just seems to be increasing. People from...more and more people. Just something moving upon the ducks, I should say. They feel the cold breeze coming off the...telling them it's the season; it's time for a swarm. And if God is getting us ready to swarm together, something is going to happen. God just knows how to move His people together to fulfill His purpose.

So, let's have a word of prayer. And I'm just going to read a little portion of Scripture, and we go from there by God's grace. Amen.

Father, once again we thank You, Lord. We so appreciate Your grace and to be in Your house. It means so much to us to come and gather like this. As a pastor, Lord, as a parent, in a little shadow, Lord, of You, standing here in Your stead, watching over this congregation, Lord, a little church family, and knowing, dear God, you have to take your leave sometimes; just

thinking, Lord, from coming back from New Zealand and now getting ready to leave for the Congo, and from May to October here, what it has been for us: a great opening.

Lord God, You cut me off, and blocked me, and made me stay here these months, and see how Your Spirit has moved so mightily, Lord, above and beyond what we could have even anticipated or imagined. And even sitting here in such an atmosphere that's been created in these past few months, and the Word that has unfolded, and the expectation in our hearts, and, Lord God, in an interval here before the meetings come in November, the saints from New Zealand, and Chile, and, Lord, Venezuela and different places; Guyana, and Suriname, and Tobago, and Grenada and everywhere where they're coming hopefully, Lord; some from Argentina, and from Paraguay, and, Lord, we don't know what is in the making, but we know, dear God, You know how to lead, and we just desire to know how to follow.

And, dear God, Your will could be done because as members of this great supernatural Body, this Mystical Body, and You the great Headship, the Intelligence that has come down and taken Your place, Lord, we just pray that You will just fix everything, that Your Name might be admired and be glorified in Your saints, You might fulfill Your great work of faith with power, and, dear God, that You can be pleased with everything that is to be said and done. Our desire is just to serve You and to do Your will, Father.

And so, we ask this morning, as we would come, Lord, that this service, and knowing so many different things to be done and not knowing how to go and what to do in a service like this, but, Father, just desiring that Your Presence would be with us and You would order our steps in Your Word. And in the course of this service and at the end, Lord, Your will could be accomplished,

and Your people could be blessed and encouraged; Father, this would be more than sufficient for us.

And so, dear God, we ask now that You would direct us in the way we should go, and may, Lord, You receive all honor and glory. Bless the strangers, the visitors; all that is within our gates today. May You do the exceedingly abundantly.

Remember the sick and the afflicted. Remember the troubled, oh God, in mind and spirit. Remember those, oh God, that might be oppressed. Remember those who are hurting in some way, those who have urgent needs, Lord God, those who might have important decisions to make, those who are weary and need, Lord, a new charge of faith. Whatever they have need of, Father, whether it's materially, domestic, Lord, physical, Lord, spiritual, financial, Lord God, we confess that You are our sufficiency and, Lord, You are able to do beyond what we can even imagine or think, Father. There is nothing too hard for You, and with God, all things are possible.

And so, we pray, Father, that You'd bring us all under Your Divine Influence, and Your great grace would be poured out as You would minister to us, Lord, in the riches of that grace, that our hearts can be filled and overflowing, that when we leave this place, we can leave this place with a deep satisfaction, encouraged, strengthened, seeing our needs met; just what we expected, just what we have need of, Lord, to find that in Your great mercies, oh God, a God Who is rich in mercy, Who is interested in our every need and said that we should cast our cares upon You, that, Lord God, we could find that, Lord God, You Who are interested, Lord, have met with us in the course of this service, and, Lord, have blessed us, and dealt with us in a way that, Lord God, we could be encouraged to serve You with greater faith.

Grant it, Father. We thank You in advance for all these things. In the precious and most wonderful Name of our Lord Jesus Christ, we ask. Amen. Amen.

Sorry to keep you standing like that. Just a quick read in a portion of Scripture, and then I'll let you have your seats. Let's turn to Exodus Chapter 23 for our first reading and then you'll sit after that. I'd like to read from verses 14 to 19.

Exodus 23. They were in the Exodus. This was before Moses built the tabernacle and so on, and instituted the feasts and all these things. But here we are seeing from the first introduction to these feasts that is written in Leviticus 23, where the seven great feasts are recorded, we are receiving an introduction to those things.

And one of the things we learn in Scripture is, whenever something is presented to you, the first time you will find that mentioned in the Scripture, that's like the seed of any Truth. That's the origin. God had a purpose for presenting that Truth and mentioning it for the first time in a particular way, in a particular story, in a particular event, in a particular Book. And whatever time it is presented first, then when that begins to unfold, it just develops and makes clearer the same Truth. And so, when you see something being presented to you, you are meant to catch the true concept of these Things, how it's being presented to you. And you ought to pay note to that because all Scripture is given by inspiration.

And remember God could've put anything first. And since the Bible is not an autobiography or just a record of history, but It's a revelation of Jesus Christ, It is the expression of one goal and one purpose, It's a plan of redemption, then God has a reason and purpose for presenting Things.

Your first meeting, your first introduction, your first contact, your first exposure to something, that's important. Even in your own life, in your own experience, you meet people for the first time, different

things: where you met, how did you meet, under the circumstances you met, that is important. Real believers catch those things. Real believers recall these things. Real believers are sensitive to see the design of the Holy Spirit in the way He works and how He works because that's how He lets Himself out to you.

Verse 14:

14 Three times thou shalt keep a feast unto me in the year.

“Three times thou shalt keep a feast unto me in the year.”

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib;

He's starting to unfold the event, and He's starting to unfold the time of the event.

...[for in it thou camest out from Egypt:] and none shall appear before me empty:]

And He starts to show the requirements, the conditions for that meeting with God.

We've come to a meeting with God, here. Don't come in empty in the sense of, empty yourself is okay, but empty of praise, empty of faith, is not going to help you. Empty of thanksgiving is not going to help you. Amen!

16 And the feast of harvest, the firstfruits of thy labours,

Now, watch. First, feast of Unleavened Bread, and the Passover, and the Firstfruits, all of that was considered one feast. Now, the feast of Harvest, that's another feast. That is at Pentecost. But look how He calls it the feast of Harvest, because it unfolds something here to us.

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering,

And that's the third feast. Three feasts here, three times: feast of unleavened Bread, feast of harvest, and the feast of ingathering.

...which is in the end of the year,

And notice how He's calling the tabernacles 'feast of ingathering in the end of the year'. That was an agricultural year when everything was reaped from the field.

...when thou hast gathered in thy labours out of the field.

¹⁷ Three times in the year all thy males shall appear before the Lord GOD.

And in these three times, all the males had to be there; all the people, too, but especially all the males had to be there.

When they speak of male, man was created first, in God's image and likeness; woman is a by-product. See, man was created in the image of God. Man was made to have fellowship. Also, male is headship. Man carries the seed to bring forth because the woman is part of the man and viewed in the man like the Church is viewed in Christ, like Eve was viewed in Adam. The two were one; two parts of one whole.

¹⁸ Thou shalt not offer the blood of my sacrifice with leavened bread;

You can't have the passover [with] leavened bread. It doesn't work. We went through that the other night. Leaven is a type of sin, false doctrine and these things. This lamb, the passover lamb, had to be a lamb without spot, without blemish, and this bread was typing the same person. One was to put away your sins, that is, the shedding of blood because the lamb is a blood sacrifice. The bread, the barley loaf, was a cereal sacrifice like the meal offering. The meal offering doesn't bleed. You grind your wheat into powder. See? But that also, typing Christ, couldn't have leaven. Just like that for your fellowship, your bread is where you eat. Eating is partaking; that's fellowship. Breaking bread, eating,

unleavened bread; it's a feast. Christ our Unleavened Bread, Christ our Passover. See? And before you can have fellowship with God, your sins must be remitted. The Lamb, the Passover Lamb, the Blood is shed to remit the sins so you can eat the Bread and have fellowship with God, because you can't have fellowship unless your sins are remitted. God can't have fellowship... Light can't have fellowship with darkness.

Watch.

...neither shall the fat of my sacrifice remain until the morning.

Because it was killed when? Evening time. Evening time the Lamb died.

¹⁹ The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not [boil] a kid in his mother's milk.

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

So, here we see the first mention of the feasts being kept. Now, remember Exodus 19 was Mount Sinai; Exodus 12 was Egypt. Now follow me a little close here as I lay some background because there's no way I'll be preaching this message, you know, to you in a whole way. I'll cut off somewhere along the line and go into the announcements and the different things that we have to give attendance to also.

And I just want to speak a little bit so we could have these thoughts opened up to us and help crystallize some of what will be happening. And I'm closing from *Consider Your Ways*, that I started with. I'm closing this season with this because then I leave on Wednesday morning.

So, all of this constituted something in the assembly that God, before the foundation of the world, wanted to give to us. And that's why the last three, four services have been trying to hold you and review some of what

has happened to crystallize it. And so this message is continuing in like manner.

Last week, I was preaching on *The Keystone Of The Bible* [1999-0926 -Ed.], showing you how when you find that keystone revelation: that God doesn't change, there's nothing new under the sun, the things that were, lay a foundation for the things that are and the things that are to come. And so, what was, has already happened and will happen again. And that's why we are looking at Things here and seeing how those Things in the restoration Books are prophecy that is happening.

Now, this is going to be complementary to my message, and so unique... God has Bro. King here today. He was here when I preached that message on the feast of tabernacles on the Sunday of the Youth Convention. [The Mystery Of The Feast Of Tabernacles 1999-0829 - Ed.] And now, I'm picking up this message here this morning just to throw back some light further on that because with all these things, with the capping of the pyramid, and all these things that are happening in the natural realm are as signs in the making. And we were showing you last week how God describes time by signs.

God always has things in the natural realm for you to know where you are. A good road builder building his road puts signs along the road because if you're traveling a road, you must know at which stage of your journey you are.

You're on the road, you haven't reached your destination, but when you see your signpost, you know where you are at what stage of your journey, and you can look at your time and look at the speed because you cover distance with time and speed. So much distance can be covered over so much time by so much speed. You drive so many miles per hour, you're going to reach at a certain time. You drive less miles per hour, it will take you more time. So then, you know how you're traveling.

So, God knew the journey for Seven Church Ages. God knows when the Church goes in the Rapture. God knew when each junction...a messenger was going to come and catch a Mystery, and open up a new part of the Word. God knew the last junction of time when that Angel lifted up His hand and said, "Time shall be no more." when that rock was thrown up, when that priest opened the Book, when that Cloud was turned, showing we are into a time, that is running out.

The Shout has come. The Bride is being gathered together, gathered for the sounding of the last Trumpet. The Rapture is at hand. Something is taking place. Why? All these things: *Uniting Time And Sign, The Sign Of The Time*, (see?) *True Sign Overlooked, Modern Events Being Made Clear By Vindicated Prophecy*, posting us, showing us where we are; *The Junction Of Time*, letting us see how we've been traveling that road.

Here we are in 1999, come up to the third millennium. It's a great junction of time. We see things happening. The Prophet left in 1965. In 1999, we see for the last thirty-four years how the Holy Spirit in the Bible had to fulfill a portion of Word that was allotted between the Gentile Prophet and the Jewish Prophets. It was typed out in the Bible.

From the moment the Spirit of Truth came, opened those Scriptures, we got our expectation right. We know what to look for. We know how to recognize it. We know what the plan was. We know what to yield to. We know what we have to be established in, because when you know where you are, and you see what is promised, you know what to look for. When you don't know what to look for, you're going to run in ten different directions. When you know what you're looking for because you see in the Bible that is promised...

Like Jesus when He rose, He was going to ascend into Heaven; He said, "Go and tarry in Jerusalem. Not many days from now, you'll be endued with Power from on High." How did He know that? Was it because He was

God? No, it was written in the Bible. That was the next feast. And that feast said it was going to be fifty days from the feast of Firstfruits to the feast of Pentecost. And He knew forty days had already passed. That's why Acts 2 says, "When the day of Pentecost was fully come." That's why He could say, "Not many more days," because He knew so much time had run out and He was ascending; that if He didn't go, the Holy Ghost couldn't come. And though He had told them to go and preach the Gospel into all nations, and then shall the end come; and go into all nations, baptizing them in the Name of the Father, Son, and Holy Ghost, yet, at that time when He was about to ascend, He said, "And when the Spirit of Truth comes, begin here in Jerusalem, to Judea, to Samaria, then to the uttermost parts of the world." Then even inside of there, "Don't go to the Samaritans yet, or the Gentiles, until you first go to the lost sheep of the house of Israel."

So, God can speak His whole plan, but then when He goes to fulfill it, He can go piece by piece, stage by stage; each stage in a particular period of time. When the believer is being taught, and their understanding is becoming clear to what God promised to do in a certain time, and you understand the time, and then you see that thing beginning to happen, what does it do to you? It brings your mind into a channel where you can begin to follow God closely. You can be certain of the times.

Like you look at your watch and you know what time of the day it is. Just like you look at the calendar and know what time of the week, in the month it is, and the year. If you have a calendar, you can't say what hour of the day it is. You might say what day and what month and what year, but you have to leave your calendar and go to your watch to get a little more precise time. And it depends on what kind of watch you have. If you have a watch that can tell you down to the milliseconds, you could measure that much closer. And when somebody

is kind of panicking, you say, “No, you still have ten seconds.” Amen! And then you put it on the stopwatch, and the countdown starts. He said, “It’s the zero hour.” See?

Now, God has laid His Word out like that, and yet inside of There, He still doesn’t tell you everything. So we want to watch and see how God hid these Truths in the Word. One of the Things that opened up to us is, there were Things sealed up in the Book, and that’s what we’ve been told. That is what the Thunders are: the hidden Truth that was sealed in the Book. It was hid in the Book! Things that could tell you the Day, and the Hour, and all these Things, and the month, and the week, and the year, and what time, and how far again, and what is left to happen, and how precise. And it was like, Jesus was walking, and they knew the Messiah was here. Peter and they knew that, but they didn’t know what season the Messiah was in.

So, when the Messiah said, “The Son of Man will be delivered in the hands of sinful men.”

They said, “Don’t talk like that. We won’t let a man touch You!”

Because they were still measuring wide; they weren’t measuring close enough. While they knew: Messiah is here; Elijah is gone, because He told them that John was Elijah; they’ve done unto him whatsoever they listed, and so likewise they shall do to the Son of Man also. Because there was a time they didn’t even know when Elijah had come, but Jesus, in Matthew 17, revealed to them that John was Elijah.

When the Scribes and the Pharisees came and said, “Where is Elias? Elias must first come!”

He said, “He already come and you’ve done unto him whatsoever you’ve listed.”

And so, though they knew John had come, and they knew Messiah was there, yet, they didn’t know whether Messiah was in the First Pull, Second Pull, Third Pull, how much more Scripture to be fulfilled, what junction

Messiah was, or the present state of Messiah's ministry. They couldn't divide those Things. So then, Jesus told them. He said, "Look, Son of Man is going to go into Jerusalem now. He'll be dumb before His shearers and so on. Isaiah 53 is coming up. (See?) He's going to be rejected. He's going to be persecuted. He'll be like a lamb, dumb before His shearers and so on." They couldn't handle that.

He said, "I won't let a man touch You! No, no, no, don't talk like that. We believe You are the Messiah. We have to protect this Thing." Yes, you have to protect It, but then there is a time you can't protect It anymore because that is the Scripture.

Many times, He walked through the crowd Himself. They were going to throw Him over a cliff. But then the time came He had to walk and submit Himself to them. And that is why He said, "If it was possible, let this cup pass, but nevertheless."

And that's a great thing! That thing now is not going to church. That is not saying I believe in Jesus. That is you fulfilling the very Word! That's the realm God wants to get every believer, where you're not [just] believing the thing is right, you're not standing and looking and just saying, "This is wonderful. I love that Truth. It's marvelous." No, that Truth is bringing you to walk that close with God. And until you don't walk there, it'll be the difference between the humanistic realm and the realm of revelation. You will have faith believing that God could do everything.

Like Saul, he believed God could do it, but David knew God would do it. That's the difference. David could expect it and run into it because he had a channel to anoint his faith. Saul had a knowledge of God, and the history of God and God's people, and the covenants of God, but he had no personal channel of inspiration to anoint his faith. So, while he had to hide from the challenge, David was running to it, saying, "God will cut your head off today (amen), and feed you to the fowls of

the air, you uncircumcised Philistine! You're resisting the church of the Living God? Who do you think you are anyhow?" See?

And that's where you find the church so many times. Some are afraid to move there. And the reason is, they're measuring wide still; they didn't measure it close yet. Those places aren't narrowed down yet. Because the more that gets narrowed down, it's the more wondering: Could it be? Do you think, boy? What does this one say? All that get filtered out. And as long as there isn't anything to filter out that, you'll be leaning on your opinion, you'll be depending on people's ideas, and you'll be, you know, looking for persuasion, and the majority, and these things because you're not really walking in the drama.

The Scripture is God's symphony. It's like drama. It has junctions and changes. And when you're in the Spirit of the Composer Who wrote It out just exactly... It's written in riddles. It's written that only the one who is walking in it can know this is a sign, this is a junction; stop here; turn this way. And that's what the Guide does. That's why you need a Guide.

And so, when the Word started to open in this season, It started to show us places how God hid Things in the Book. And when I brought that message on *The Feast Of Tabernacles*, that was just to show you: Look how with the capping of the Pyramid, enter into the King's chamber where the change comes, where the translation takes place, is tied to the Feast of Tabernacles, the change of body. And look how those Things are hidden in numerology, in feasts; in different things. It was hid in the Book!

And we went and took out Ezra. You know, the people had desired, craved for the Word, and that unfolded all the way until they were in the new tabernacle. And we saw from the priest with the Book in his hand, opening the Book in the seventh month, how that thing unfolded when the people even found the materials to prepare for

the Feast of Tabernacles! Because Seven Thunders, when the Book opens, will show you how to prepare for translation faith, how it's going to show you to prepare for the change of body! And when the feast ended, they were in that Feast.

And when we begin to go into these Truths a little deeper, you are seeing the need, and you are understanding that you must have a desire to read this Word. Because it's a love letter, and certain Things the One Who wrote the love letter to the one He loves, and that one whose heart His Love has been shed abroad, She gets attracted to the Word because that's Her Mate. And He is hidden and revealed in His own Word. And so, as She fellowships with It, It opens to Her, and She hears His Voice speaking through the Scriptures. And that's what it is.

I'm speaking on **"THE THREE GREAT PROPHETIC FEASTS"**. And this is also complementary to a message I preached some years ago, called *Passover, Pentecost And Tabernacles* [1996-0804 -Ed.], which I'm using that for a subject. Because more and more, as the Spirit throws Light on this change of the body, and the resurrection, and the going away, we are understanding how this is happening and unfolding and coming from negative to positive right among us, because we are part of the Elected; because we have followed Something. We've been led down through these years by the Holy Spirit because that was His predestinated Mystery. Because we were in Him, He had to make sure we didn't come up lost. And now we are sure we aren't coming up lost because when you get into the King's chamber, how would you come up lost?

If your journey leads you to the Feast of Tabernacles, you can't leave this world without going in the King's chamber and having the Feast of Tabernacles! That's the door from this world to the next World! Because if you go and change bodies, and you don't know you are going to change body...how are you going to move into

the change of body when the change of body is a Mystery in the Word like water baptism, like the Godhead, like the Serpent's seed, like marriage and divorce. And [it's] the same way those Things have to open, by revelation.

And you couldn't even get your sins remitted until you saw the original sin. Otherwise, you'd just come in and don't even know why you need to be baptized, why Jesus died. You wouldn't even know that. You wouldn't even know why you have to be born again. You'd get your mind full of some theology. But when you know you're born wrong because that first birth was adultery, was sex in the Garden, you'd know why you need a New Birth; you'd know why, brother, you didn't get birthed by theology. God, Himself, had to come and die because somebody came through the human race, who would come sinful because every seed brings forth after it's kind, and a fallen man can only produce a fallen man, by sex. And since nobody could bring a virgin birth, because that would take creation, it was going to take God Himself to step in and solve the problem.

Well, it's the same way, how can you come into a change of body if you don't know when, how, what it is; if you don't have something to even anoint your faith to tell you you are there, and that's what God wants to do for you?

Let me tell you, as a sinner in the world, when I was going through my transition, from a sinner to become a saint, when the drawing Power, when "no man could come unless the Father draws him," and the Father began to draw, and the world began to lose its influence upon me, and I began to look for Something else that I didn't understand, but It was pulling me like the sun pulling the lily! There was something that was happening that I knew the things of the world were dropping off, and I was coming into a change. And it made me expect something.

We always testify, Bro. Sammy and I, in Tarouba. One day, we were looking at a sunset. I said, "Not many days from now we're going to find what we're looking for. It's close." I didn't even know what that was! When I came in the Message, I was like, 'the setting of the sun', 'evening time', 'evening light'... God showed me a sunset and spoke through there. Abraham, brother, having faith, while he was yet uncircumcised, being called out of Babylon, walking by faith not knowing where he was going, following Something! Exactly. Same God! Because as He dealt with Abraham, He deals with every seed of Abraham!

And when you saw those Things, I knew something was going... Within three months we were in the Message. See? You're gone. Suddenly, you're going through a birth pain. Something new is happening. And then, the same way you came here and then your sins were remitted, and you knew that was a junction, now you aren't looking to be justified anymore; you want to be sanctified now. You're looking for the New Birth. See? You're walking on now into another part of the Word to unfold.

Well, the same way you knew something was happening there and was going to happen because it wasn't just something you were trying to understand in your mind; it was something in your life moving you at that stage.

Though I couldn't identify what my experience was, scripturally, at the time, now I could look back and know that was Justification. That was Rebekah saying, "I will go." That was Ruth saying, "As the Lord liveth, your people shall be my people." That was a clean-cut decision. That was the mantle of Elijah waved upon you: "As the Lord liveth, and thy soul liveth, I'll neither leave nor forsake thee. I'm following You. I don't have the double portion, but I'm following You." You see, that was that stage in your life.

Well, the same way if as a sinner without the Holy Ghost, but knowing because of that gene, because of predestination, you are moving into something, how much as a man with the Holy Ghost and matured in the Word, knowing my position after walking in this kind of Light for over twenty-five years? Knowing how to read the handwriting, knowing how to identify the sign, knowing the symptoms, knowing the characteristic, knowing the junction and the changes in the music sheet, how much clearer is it going to be now?

If the moon could have given that kind of light, how much clearer it is when you're walking in sunlight? If in the Book of Life, under the first birth, under the old nature, I could have that much faith that I'm a son of God and looked for God, "Papa God, where are You? I don't belong in this world." how much more, brother, in the Lamb's section (amen), recognized I'm part of that Mystery, how much more I'm going to know it now? Do you see what we're talking about?

These are not strange things, friends. That is what this... It's powerful, yes? Very powerful! Do you know why? That's what God said it was going to do for us. So, it shouldn't surprise you that it sounds that powerful, and it's that clear, and it's that real that you could sit in your seat, or could touch it right now and know that's real, because He said this Message will make us like that! If we don't come like that, then the Message is wrong! But it vindicates it so we know it's right! And if He doesn't make us like that, then we have nothing to respond; we are not seed! But if we are seed, we'll answer back to the Message!

Do you think I'm looking around to see a weak church in this Hour? Do you think I'm looking for a people who walked in the Light for twenty-five years under the Seven Thunders and they don't know the season, don't know they've changed, don't know what to look for, and cannot identify things in the Word. Do you think I'm looking for that kind of church when the

Seven Thunders were to bring you to Perfect Faith? It's not about good sermons and church, and program, no; it's where we walk with God.

And so coming back to this, we are finding that these Things are sealed in the Bible. That's why he said that those Things are hidden Truths. Who was going to know when you come in the Message in 1973, or some of you came in earlier than that back there, that you were going to be able to read Nehemiah 8 and unfold from 1963, the opening of the Book, all the way to the last Trumpet? Did you know you could go into Judges 6 and preach the Mystery of the going away of the Prophet until the Sword of the Lord, or go into the Book of Esther and reveal the hidden Truth that's in the Word? But because of the Guide, he said, "When we have reason, we would see Things. We'll know that these Thunders have uttered their Voices."

And the thing is, it's happening. That is experience today. That is history today. And that is why God marked those things in our walk and our journey, and it's become immortal through song, that we can retell the course we have traveled, and the songs depict things and experiences that happened. Like when it says, "And they went into McAllister Street that night; our stones were rolled away; our flags were planted. (Amen.) The scientists have gone to work; they're sure to get the job done." [Overcoming Power, #571 - Songs That Live -Ed.] And, "A Rainbow-covenanted One, in the Joshua Commission [Testifies:] "She has turned at the west," An adoption on the summit of the seventh peak." [Summit Of The Seventh Peak, #611 - Songs That Live -Ed.] And, "Love in His Bride riding this trail again." [Second Cycle, # 617 - Songs That Live - Ed.] "And when you think nothing is going on, just know: Have you ever heard the sun rise? Have you ever seen the flower bloom?" [The Rapture, #679 - Songs That Live -Ed.] And when you feel Something, and you bump into It, and It makes you scream, don't you know *It's Things That Are To Be?* [#637 - Songs That Live -Ed.]

And that's why we must make sure that doesn't die! In other words, that cannot die just like the Word can't die because Eternal Life can't die. But never let the devil paralyze your mind and alienate you from the realities that God has taken you through and have identified in this Bible, to show you are a part of the Word because God will never cease to unfold.

It used to baffle us. We'd say, "What else could [we] preach? What more is going to come?" But that was only our own carnality because we were confessing how limited in our human mind we are, because God can never stop unfolding. After ten billion, trillion, zillion years passed, you'll still be saying, "Boy, the half has not yet been told."

And that's why these Things are starting to become like everyday living. We expect this every day. We expect to walk with God like that because that's what walking with God in reality is: living in that sphere, walking in that realm. And that's why we rejoice. That's where real peace is. That's what anchors the soul. That's far beyond church politics. That's far beyond church wars. That's far beyond competition and strife. That's what God wants to achieve. That's God coming down in His people. That's His victory! That's the thing that makes God smile because He begins to see His masterpiece taking form and shape. He wants to strike that masterpiece and say, "Speak!" Amen! He wants to step into that very image. Hallelujah!

That's the thing. Don't you think I'm amazed? Five minutes ago I didn't even know what I was going to say. But do you know what convinces me? There's a Tree of Life and there's a River of Life in the midst of that City. God is in the midst of Her. There is a River where the streams maketh glad. Hallelujah! And if any man thirst, let him come and drink of the water of Life freely because the Spirit and the Bride say, "Come! I, Jesus, the Word of God that is in the midst of you right now." Oh, brother.

I'm so thankful. It's just about yielding; that's what it is. Surrendering, depending, relying upon, knowing your insufficiency and your inability; trusting Him, wanting to please Him, desiring to serve Him. That's what it's about.

Let's turn to another Scripture here. So watch those three times, three appointed times, and He calls them feasts. But we know there were seven feasts in Leviticus 23, but God named three out of those seven because really, it was three times of the year: in the first month, in the third month, and in the seventh month. In spring, in summer, and autumn is when they gathered because all seven feasts are in three months.

Let's turn. It will unfold a little more of it. Exodus 34. See, all of this is in Exodus before you come to Leviticus. In Leviticus, it gives you the description of the feasts, how they were kept and so on, and how those events took place when they gathered three times. And there's something I want to catch here. I want you to see something, how all the worship of this people was centered around these three great feasts. All their worship, whenever they worshipped God, it was out of what was happening in these feasts.

And I'm sure that is going to teach us something about worship and our worship, for that's a shadow. Then it's going to bring you to a greater realization of what real worship is and what you worship God about, and the attitude in which you worship God. See? Exodus 34. Let's try from verse 18.

God had just finished speaking to them. He went from warnings, how they should carry themselves in the covenant He had made with them, and [how] they shouldn't go after other gods and so on. Now, something new begins here.

¹⁸ *The feast of unleavened bread* [Exodus 34:18]

shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib:

Exodus 12 tells you that when He was giving... In the Passover night, He told them they should have no leaven in their house and seven days they should eat unleavened bread. So, God is referring to that and opening up more to them through Moses the prophet, concerning these Things that they are beginning to understand.

...in the time of the month Abib:

And that was April. That's the springtime. That's when the Passover was kept, when Jesus died, the Passover Lamb; when the body was broken. And we keep communion; we break the bread. We make unleavened bread, and we feed upon it.

...in the month Abib thou camest out from Egypt.

Because April is the beginning of the year; that was the beginning of the months. See, the Jewish calendar is a little different to the Gentile calendar. April was the beginning of the months.

¹⁹ All that openeth the [womb] is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

God claimed all the firstborn as His. But do you know something? The Church in Hebrews 12 is called the Church of the Firstborn. We are all firstborn. See? Now, watch.

All the firstborn...

Verse 20. Okay.

²⁰ But the firstling of an ass thou shalt redeem with a lamb:

See, there's redemption for an ass; never for a mule, but for an ass because an ass is original. A mule is a hybrid. That's why a sinner could have been redeemed. Do you see?

...and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

²¹ Six days thou shalt work, but on the seventh day thou shalt rest: in [plowing] time and in harvest thou shalt rest.

²² And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest,

In Exodus 23:16, it was called feast of Harvest. Here, it is called the feast of Weeks of the firstfruits of the wheat harvest, and specified which harvest. Now, this is important because Israel... The corn harvest, what they called corn harvest (is cereal) was barley and wheat. Now, the Book of Ruth will teach you that.

Naomi and Ruth came back when, in the beginning of wheat harvest? No, no; in the beginning of barley harvest. But Ruth, it was the time when they were reaping the wheat, is when she got rest. She was making her decision in the time of barley harvest.

The barley harvest was always first; that was in April. The wheat harvest was in June; that was in Pentecost. At Pentecost, they made the bread with leaven, but they couldn't make the unleavened bread. In April, you couldn't make that with leaven. Do you see? The barley had to be unleavened. But they leavened the wheat; not the barley. One is typing Christ; one is typing the church.

So, from April to June, all your grain was reaped, all your grain was reaped. Then you had dry months. A long period: the fourth month, the fifth month, the sixth month, were dry, but then the abundance of rain came again. That is your former rain and the latter rain in the seventh month. That was when you're going to have the other three feasts.

Now, God (catch this), God put the feasts...these three main feasts fell at certain times of the harvest. It was in the wheat harvest because you couldn't keep the

feast of Unleavened bread with the Passover if you didn't have barley to make your bread. The feast of the Firstfruits, which was just three days after, where were you going to get a first ripened sheaf if you didn't have one in your field? You had to go and cut it from your field, your first ripened one, telling you it has a harvest there. Then when you come to Pentecost, and you're making wheat now, not barley now, wheat, then by that time the wheat had ripened. So they gathered their wheat.

And that's why all through the Old Testament, the New Testament, too, It says, Paul says, "We, having the firstfruits." James said, "We are the firstfruits." And also called Christ the Firstfruits when the Holy Ghost came and quickened Him and raised Him up. What was He quickened by? The Holy Spirit. What was the Church in the day of Pentecost quickened by? The Holy Spirit. If this same Spirit that raised Christ from the dead dwell in you, it will? Quicken your body! Raise you up! Because I live, you shall? Live also!

So, just like the Holy Spirit quickened Him from the dead and raised Him up, the Holy Spirit came to quicken the Church, dead in sins and trespasses to? Raise Her up too, in a spiritual resurrection. So, He also was like a Firstfruits for His Church who received an earnest on the day of Pentecost of the same Spirit that quickened Him and turned Him into a glorified condition.

These Things are kind of pretty deep, but I just want to kind of open It for you a little bit so you can catch how we are coming into this change. That's what I want to bring to you to show you three times they had to come every year and then now at the end of the year. The last time they came was at the end of the year; it was finished. All seven feasts were over; they were in the new tabernacles. The same people who came in the feast of Passover and saw the lamb slain were now in a new tabernacle at the end of the year. Are you getting that?

Could you be a Christian without seeing Jesus died for your sins? What is your baptism? Your identification with what? Christ's death, burial, and resurrection. The Lamb that was slain to take away your sins! That's why your baptism is for the remission of sins. So, when you go into that pool, it's because—if you're rightfully going into that pool, led by God into that pool, it's because God brought you to see the Lamb that was slain. Otherwise, you have no right in that pool. You'll go down dry and come back up wet. Then what is the promise when they baptized you in water? You shall receive the gift of the Holy Ghost. What's That? Pentecost! The baptism of the Spirit to change you and raise you up in the newness of Life! But what is That? That's the earnest of your full inheritance! That's the earnest of your full redemption!

Now, there is no Age in the New Testament that ever had those three feasts manifested. They all saw Jesus died, and they accepted Him as their Savior, and they all went in the upper room and got the Holy Ghost and had a Pentecost, but then they all died and are still waiting for their new body. Is that right? But in this Age, it's the first Age, for the first time, there is going to be a people on the earth who will appear before God these three times. And the same way it took an opening of the Word and the operation of the Holy Ghost to draw you, bring you to the Cross where you're crucified with Christ, where your sins are nailed on the tree too, same way when the Holy Ghost quickens you, raises you up into heavenly places, your position in Christ; opens that channel of revelation that you now walk not by sight but by faith. The same way you're going to come into a new body.

But you couldn't get that Holy Ghost except you know what It is. What is the Holy Ghost? What is It given for? How do you know you received It? What are the results It brings? Because how could you come and receive It when you don't know what It is? How could you be sure

you have It when you don't know the results It's going to bring? So It takes a revelation to bring you to a Pentecost. And how could you come for this final feast if you don't get an opening of the Word also to appear before God? Do you get what I'm saying?

And the same way He opened the Word to bring us to get our sins remitted, the same way He opened up the revelation further to bring us into a New Birth, it's the same way He's opening the Word for us to appear before Him because you can't appear before Him if He doesn't open the Word to you. The same person who came to the Passover was the same person who came to Pentecost. Only those who truly identify with their Lamb in the redemption are the ones who the Life of the Lamb comes back upon. And only those who are genuinely born again, have a New Birth, will have a new body. Do you get that?

So, from Passover to Pentecost to Tabernacles spoke of three stages of redemption. And every male had to be there at those three times. And they had to appear before God, and they had to appear before the face of God, the Presence of God, and that had to be kept in Jerusalem. That could not be kept outside Jerusalem. Amen!

And if you know you have appeared before Him in the feast of the Passover, and you ate the unleavened Bread, and That's what you are feeding on, and you have fellowship around the table of God because you understand the Blood was shed, the Blood of the Lamb, to remit your sins; It has been applied to you on your lintel of your house, and then at the feast of Pentecost, you received a Robe in your soul. Through the death of a slain Lamb you get a new Robe, a Robe on your soul.

Like when God killed the first lamb and robed them, a type that one day, the real Lamb would die, and through the death of that Lamb, they'll get a new Robe, the baptism of the Holy Spirit in their soul. But then the real changing of the Robe is going to come when the

bodies change, but only those who are changed in their soul can be changed in their body! Any man that goes to Glory is the man who comes through those three feasts because they were feasts of prophecy; they were prophetic. Think of it.

You have to keep those feasts. Israel kept that in type not knowing it was only a shadow. When Jesus came: "I am the Bread of Life." He was the Lamb of God. Is that right? He displayed the new body. Think of it.

If you know your sins are gone: My sins are gone, they are underneath the Blood, it's good enough for me; if you know it is blotted out; if you know in the feast of Pentecost you crossed the chasm, from the Book of Life into the Lamb's Book, from the first birth under Charles and Ella to your birth under God where you know you're a part of the Mystery, you can't have a Pentecost and not know what part of the Word you are because the Holy Spirit quickens your mind to the promise and your life to the Age, the Word predestinated to the Word written for the Hour! The Holy Ghost brings you into that union, ties you to the Absolute, what part of the Word you are. That's your Pentecost.

You know you had a Pentecost. You kept the feast of Weeks. You know that. But there, that last time that they had to come before God, and those people coming up to Jerusalem, and they're singing the song of the ascent as they were coming: "*Jerusalem, Jerusalem, we're going up to Jerusalem.*" [Bro. Vin sings -Ed.] Do you see? They're going up.

"What are you going to Jerusalem for?"

"I'm going up for the Tabernacles."

"But you were there already for the year. You went in the springtime for the feast of Passover."

"Yes, that's when He blotted my sins out."

"But then you came back for Pentecost."

"Yes, but that's when I got the New Birth. But He promised me a new body too. I've got to go back to

appear before Him (amen) one more time for a full, complete redemption because the time has come!”

Every male who's made in God's image and in God's likeness, the Mystery of redemption for all His sons. Remember the Bible is the expression of one goal and one purpose that God had in the back part of His Mind, and every shadow, parable, prophecy, type, symbol, is revealing Christ. He took the Book, the Law, and the Psalms, and the Prophets, and all Things concerning Himself and showed that He was the principal theme of the entire Bible! “Search the Scriptures, They testify of Me.” And the Word Himself took the Word Itself and showed It spoke of Him. And His Church is part of Him because those first four feasts were fulfilled between Christ and the Alpha Bride in the first Coming. The next three feasts are to be fulfilled in the second Coming.

Passover, Feast of the Firstfruits, and the Unleavened Bread were Christ, the Son of Man. He said now is the resurrection. Feast of Pentecost, the Alpha Bride on the day of Pentecost, and the world doesn't know of those other three feasts. It was a prophecy to come in the End-time. So it wasn't fully opened up because it has to wait until the time and the season to be fully opened up.

A Prophet came on the scene and said, “Woe, woe. Two woes are past and behold the third woe cometh quickly.” He said, “That's World War I, World War II, and World War III is the third woe.” He said, “After World War II, God sent me out with a Message. Those first two woes ran the Jews back in the homeland.” “When you see the fig tree put forth it's bud, you know that summer's nigh. It's even at the door.” [Mark 13:28-29 -Ed.] A servant at Suppertime with an invitation to come and get the Robe so you could go into the Wedding Supper; change robes so you can change dimensions; you could go to the Wedding Supper! And the Wedding Supper is not in these three dimensions; it's in that Seventh Dimension! Amen! Glory! A Message to bring

us to the baptism of the Holy Ghost to receive the same penny that the first Church received.

And he began to, “That’s the feast of Trumpets. It’s sounding. They don’t know what happened. They couldn’t explain Daniel’s seventy weeks, so they ran in different directions.” Then he preached *Feast Of Trumpets* [The Feast Of The Trumpets, 1964-0719m -Ed.], *Recognizing Your Day And Its Message* [1964-0726m -Ed.], *Future Home* [The Future Home Of The Heavenly Bridegroom And The Earthly Bride, 1964-0802 -Ed.]. One, two, three; he’s done. In three weeks, opening up those last three feasts, how they apply to us because what happened to them naturally happened to us spiritually, because the other feasts also had substance to them. Jesus, the Passover Lamb. Jesus was the Bread. Jesus was the Firstfruit. And if they had a spiritual fulfillment because it was a shadow of a reality, then the other feasts have a spiritual fulfillment because they are a shadow of a reality, too. Think of it.

Friends, time is running out. We are in the zone. We are in zone: *Enoch’s Seven Steps to the King’s chamber* [1999-0822 -Ed.] *The Mystery Of the Feast of Tabernacles* [1999-0829 -Ed.], these three great feasts coming up to Jerusalem for the last time. When we go back, we’ll be in our new tabernacle. We’re going up to change tabernacles.

Only the man who had come into the Passover could come to the Feast of Pentecost. No way he could get the baptism of the Holy Ghost outside of him coming through that Atonement. No way to get your sins remitted to draw nigh unto God outside of coming through by a new and living Way, that is His Blood, His Veil that was rent in twain, where you saw the real Mercy Seat.

I’m in the Language. I cannot help it. See, when He takes over there, I go in the Language. See, it’s happening. That’s what it is. It’s going on. What a joy that should be. He said, “We are called to gather for the

sounding of the last Trumpet. Time shall be no more, when the morning breaks eternal, bright and fair.”

He told me it's Seven Thunders in Nehemiah 8, opened the Book; revealed where to find the materials: “Go and get your myrtle branch.” That's joy. “Go get your palm branch.” That's victory. “Go get your olive branch.” That's peace. You can't enter that new tabernacle without peace, without joy, without victory. “Go and get your willow.” That's your weeping willow. You can't help a little tear. Weeping may endure for a night, but joy comes in the morning!

Sometimes, brother, the number of defeats you have to go through, and battered and bruised before you can get that palm branch. But when you get that palm branch, it makes a tremendous victory. “Because you made that momentous decision (hallelujah!) that will bring to pass that tremendous victory in the Love Divine.”

You climb that mountain; you're thinking, “I can't go up any further. But how can I get to feast of Tabernacle if I haven't finished climbing that mountain? I have to climb that mountain! I'm going anyhow! I'm standing in line, no turning back! I must get that branch! I must have that palm branch. Amen. I must have that olive. I must be at peace with all men. I must have peace with God thereby becoming one. No more enmity. The enmity is slain! No more rebellion to the Word! The old nature is gone! I'm in submission, I'm in fellowship and restored friendship with God again. I had to go through many thorns, and thistles, and briars, and wild beasts, but I got my olive branch. I'm like the dove coming back with my olive branch to go in the new world.” Amen! Hallelujah! A peace and comfort, assurance! But you remember the trouble, and nervous strain, and tension, and pressure there was to climb through before I get Peace, real Peace, not like the world could give; but the kind of Peace that passeth all understanding, to get that Peace! No more fear! No more doubt! Hallelujah!

When you see a man or woman has that, you know the feast of Tabernacles is on! You know something is happening because those Seven Trumpets gathered them to recognize the Atonement and then to the feast of Tabernacles! And that was brought to bring us to see Christ, to see Him coming back, to see His appearing and then the change of body! Hallelujah!

Oh my. Is it possible? Can you sit in your seat this morning? See, those ancient Jewish feasts, you go and ask a Jew why they do that now; they don't know why they do that. And you know, and you are seeing, and you know six Trumpets have sounded.

1939 to 1945, the six Trumpets, is that Eichmann and them; 1999, Shout and Voice revealed? Time shall be no more at the last Trump! Come to the year 2000, and you are catching an opening to bring you to Jerusalem one more time (hallelujah!) for the feast of Tabernacles? A joy, an enthusiasm, why? You've got your palm branch, you've got your myrtle branch, you've got your olive branch. Amen! Tabernacle is being constructed. What is it? You're preparing for the new tabernacle. You're in preparation. You're building up into a perfect man, into the stature of the measure of the fullness of Christ where this body will materialize around the inside; formed inside of you. Oh, brother.

And here we are, brother, on the verge (amen) of November...October. What a great month. Amen. Hallelujah. Glory. It was the time of those feasts. The Jews will keep those feasts this month (amen!) in the natural. And here we are, brother, under the inspiration of these Things. Glory be to God in the Highest! And here we're having a great ingathering; here are the souls coming in! Glory be to God! From everywhere, God is bringing in His seed. The sickle of Truth is reaping them, reaping them, reaping them; bring them to the threshing floor; get the husk off of them! Amen! Glory be to God! Going through a pounding time under the hooves, like judgment, of the ox trampling out that corn

(amen!), separating the chaff! Glory! Bringing that olive! Brother, trampling that grape so the vats could overflow, that your garments become red and dyed (hallelujah!); where you're trampling the vintage alone! 'A Day of Vengeance' was the year for the Redeemer also! Glory!

Something was happening – an opening, an opening, opening it up: "Come and see." John heard the Voice when the Seals began to break on a local realm. He said, "John, come and see. Look, a Mystery." I heard the Voice of the fourth living creature: "Look in on this. Look there, a symbol. There, between the Gentile Prophet and Jewish prophets. Look there!" Do you see what God wants to get you ready for, children? A feast. A joy.

In the Blood of Christ my Lord, there's a victory. The Spirit and the Bride say, "Come, come, come." I'm just waiting for my change. Amen. Hallelujah! Brother, feast after feast, we are moving with the flow. Amen! The Holy Spirit rides the waves of inspiration, picks the Bride up and, brother, She's under Divine transportation, moving Her into realms of faith, in the realms of glory; changing me from glory unto glory.

Something that's happening, and our mind is not darkened. The entrance of His Word giveth Light so we will not misunderstand or stumble over the simplicity, but we'll see the greatness of God revealed in humility. And we'll know we have nothing to do with this; this is the Lord's doing. He's the Author and the Finisher.

It was God Who desired to gather with them three times a year. They didn't invent that. They didn't see another nation with that. God said, "Bring them to Me in the first month. Then bring them back in the third month. Then bring them back in the seventh month." Amen! "Bring them in the spring, bring them in the summer, bring them in the autumn; let them appear before Me. Let them worship Me. And when they come

in these appointed times, these fixed times, these set times, these designated times, they will come and approach Me through certain Divine revelations where I'm glorified, where My great Love has been expressed to them. My redeeming grace has been made known to them in My great plan of redemption, My great sevenfold plan of redemption. They'll worship Me when these Things break upon them, and they'll walk from stage to stage, from experience to experience in these realities."

Those three feasts were three phases of the redemption. Those three feasts were also connected to three stages of the journey because it was in Egypt that they had the feast of Passover. It was at Sinai that they kept Pentecost because Pentecost was also called the feast of the giving of the Law. That's why in 2nd Corinthians 3, Paul goes there and talked about the Word written on tables of stone at Sinai. He said, "But that's the Old Covenant. The New Covenant is the Word written on tables of your heart."

That's the baptism of the Holy Ghost coming there because where the Spirit of the Lord is there is? Liberty. The veil has been taken off. You've been emancipated because who the Son sets free is free indeed. And the law of the Spirit of Life has come back to make you free in Christ Jesus and put the testimony in the inside of the inside of your tabernacle where the Shekinah Glory comes and hangs over the mercy seat of your heart, and out of your mouth comes the testimony of the Word that God made real in your life by experience, where He wrote It, writing His Laws in your hearts and your minds. No man will say know the Lord; you all will know the Lord because you will see you are part of the Word of your Age.

When the Jews could no longer go to Jerusalem because they were scattered, they commemorated it as the feast of the giving of the Law (ask them in Judah) because the rabbis and they were able to work out the

time and proved that they left in April; on April 14th, they left Egypt.

When we get our next Scripture, I'll show you what it was because Abib means: a green ear, an ear of corn. Your wheat comes forth, your barley comes forth, Abib. In a few days, the hot sun ripens it out so the priest could put the sickle and reap the first fruit because the first was already ripened, typing Christ was going to rise three days after the Lamb died.

But they couldn't keep the third feast in Egypt or in the wilderness because that was the gathering in of the oil, and the olives, and pomegranates, and these things, and the grapes. That was the fruit harvest now. Not your grain harvest; your fruit harvest. And that ended all the labors of the year. So, the first harvest was even a type of firstfruits of the latter harvest. And that's what they fed on and were sustained by, seeing God the Creator Who can provide for His people to sustain them, and nourish them, and fill their barns with plenty, and meet every need in their lives through His bountiful blessing.

So, in the occupation, and the person in their own environment, the work that they did, opened up the Mysteries of God to them. And those feasts fell at certain points of the harvest in the field, which 'field' signifies an area of industry, your field of endeavor. Because sowing and planting...planting and reaping are actually like a parable. (I'll have to try to say the word.) It's metaphoric concerning your work and your rewards for your work. What you sow is what you reap. You sow bountifully, you'll reap bountifully. You sow in the flesh, you'll reap corruption. You sow in the Spirit, you'll reap Eternal Life. And what a man sows, that he shall also reap. It's metaphoric in your area of life. Isn't that wonderful? I tell you, that's marvelous. Just think of it. It's beautiful.

Yet, it was all natural to these people. Yet, you know you sow in the Word. In one Age, Paul sowed. In another Age, Irenaeus sowed, Martin sowed, and they were

getting a crop. And the people who were being sealed unto the day of their redemption were coming from the feast of the Passover to the feast of Pentecost, being sealed unto the day of their redemption, have to wait until this last Age. "We shall not all sleep, but we shall all be changed." [1st Corinthians 15:51 -Ed.] This last Age will come to the feast of Tabernacles. This last Age will go through all three feasts without seeing death, to fulfill the plan of redemption.

Isn't this Message the original Atonement come back, the Lamb with seven horns and seven eyes? Isn't the baptism of the Holy Ghost being identified with this Message for the Age, with this Lamb? Isn't this Message the Seven Thunders to bring the new body? Look where we're finding some of these Things here now. How could we get over the fact that something happened dramatically in this church over the last few months?

I'm closing out with this message this morning and take an interval again. The Lord willing, come back for a feast of tabernacles. Chile tabernacle, and Venezuela tabernacle, and different...Paraguay tabernacle, and Grenada tabernacle, all the different tabernacles coming around for a time of joy and festivity and gladness, coming up to Jerusalem (amen), stone by stone to build this thing back. Amen. Glory be to God! When Nehemiah begins to meet Ezra, and Ezra begins to meet Zerubbabel, and Zerubbabel, brother, begins to meet different ones there, brother, Joshua, and they all begin to meet in Jerusalem, you can imagine what's going to happen. Oh, brother, it will be a time we'll never forget. We'll sail right into the Third Millennium. Amen. Glory be to God! Rapturing grace. Hallelujah!

See, the Seven Trumpets gathered them to recognize the Atonement. And when they recognize the Atonement, and they have the time of mourning for the Sacrifice that was killed, and recognizing their sinfulness, and the cruelty of sin, and what caused this great Redeemer to die and take our place, and seeing

the High Priest coming back, and seeing the Scapegoat going with the sins far away in a land uninhabited (amen!), but then the next thing was to climb the mountain. Amen. And not only that but every fiftieth year, on that day of atonement, also came the jubilee, the tenth day of the seventh month, when they saw that priest come out. That meant everybody is going back to their original beginnings. And look how that ties into coming to the feast of Tabernacles after. Oh, brother!

Now, somebody says, "Brother, serving as a Christian is just going to church? And you can't know what's going on? And nobody knows what God is doing? And God isn't doing anything? And we have to wait for somebody to rise up and tell us what God is doing?" Whoever rises up will have people here to check them out with what had already been said by a Prophet!

Brother, I tell you. He said, "Wait until those sons of God in the last days catch the Mysteries and bring them and display them to the Church. And wait until those men cross over in that land and come back with the evidence to their congregation and show their congregation the evidence of a good land."

And that's why when they came to Canaan Land, it was at what time? How many know what time they came into Canaan Land? Numbers 13 and 14: it was in the time of the first ripen grapes. Harvest time! It was time to gather the fruit! It was time for the feast of Tabernacles. They came through Passover. They came through Pentecost. And that Word being written on tables of stone was put in the tabernacle, in the inside of the inside of the tabernacle, in the ark of the heart where the Shekinah Glory comes down in the tabernacle and hangs over the Word.

Isn't that Pentecost? Didn't Jesus put the Word in them? Didn't the Holy Ghost come upon them and would anoint that Word? Weren't they a living tabernacle of the Living God standing there? Didn't Stephen say, "Howbeit, the Most High doesn't dwell in

tabernacles made with hands.” when they couldn’t understand the greater Tabernacle? When Peter said, “Look on us!” Not at that old temple. That will be torn down. Look on us where the Shekinah Glory is. Oh my! I feel that Spirit moving all through me, all through this Word here. Do you see what we’re talking about?

And then, then they said, “We can’t take that land. We can’t do that. We can’t go in there.” And that was the judgment. Kadesh Barnea became the judgment seat. They were chastised all through the journey for their mishaps, but at Kadesh Barnea, He said, “I swear they will not go in.” That’s why it was called the judgment seat because this time it wasn’t chastisement; they crossed the line then. And their fathers ate manna in the wilderness and they were everyone dead, eternally separated. Do you notice that? They turned down that feast of the seventh month, that Mystery of the Seventh Seal, the Easter Seal. They turned it down. Because remember at Pentecost, that prophet came out with the glory of God shining on him, with the Word. Is that right? He was God to the people, speaking the oracles of God; came with a tent vision, with a tabernacle for God to dwell among the people. “That I may dwell among them.” Pentecost. “I will be with you and in you even to the end of the Age. I’ll no longer stay up There; I’ll come down and tabernacle now among you.

Oh, I feel happy. Whow! Amen! I just love God. When I get Things like that, I feel [like] I’m a billionaire. You talk about Bill Gates and they, they aren’t rich like me. Amen. Hallelujah! I’m the richest man on the planet. Amen. I’ve got gold tried in the fire that I might be rich; hidden Manna! Amen. Glory! Thank You, Jesus.

What a great thing: these three great feasts. But here’s an opening in Longdenville, in Third Exodus Assembly, among a group of people who are odd to the world, despised and rejected, evil spoken of, but God is among them! Amen! Mysteries are being opened, and

God put something in the hearts of people from New Zealand, and Chile, all from the bottom of the earth, they're glad, in anticipation. They want to bring their friends. They want to bring everybody. They want to come up to Abel Country because they know there's something happening. They could feel it down in their soul what is going on! Amen!

And a church sitting under the Word from May to October 1999, and God dropped down among them sovereignly (amen) and began to speak out of the amber Light. And we are eyewitnesses of His majesty. And God showed His Presence visibly to about five people here (amen) who've witnessed even by dreams, to confirm that it is something in the Bible!

Who can deny or refute the Things? And the Spirit of prophecy took the hidden Truths sealed in the Word, and in the time and the season broke the Bread and made Himself known in the breaking of the Bread. Did something like He did from March 17th to March 24th, 1963 when He was here among us. When that Spirit came back in the tabernacle to open this Word, that is beyond miracles, the greatest thing, because it will bring every man to become a living miracle and walk in a faith where he's going to overcome and walk right into a new body!

And frustrations, little sicknesses and all kinds of...blow them away, to a man who possesses that kind of faith because he's walking with God. He knows that he's linked up with Omnipotence and Omniscience. He is not running from church to church, convention to convention, preacher to preacher, looking for somebody to lay hands on him; kind of wandering. Brother, he knows that he's been to the Feast of Passover; he's been to the Feast of Pentecost. He knows that he going to the Feast of Tabernacles. He knows everything that God promised is laid right in there because all the worship was centered on these feasts: the Feast of Passover and the Feast of Unleavened bread.

The unleavened bread was based on the slaying of the passover lamb. You couldn't eat the bread and have fellowship with God if the lamb wasn't slain. That's why they were always connected together. And you were getting that bread because you get your firstfruit, because that was your harvest (do you see?) in your field. And then your wheat is in your field, but it isn't ripe yet. But pentecost is fifty days, and it was seven sabbaths, seven sabbaths of weeks. That's why it's called the feast of weeks. It started with the cutting of the barley, and it ended with the reaping of the wheat. In those seven weeks, all barley and all wheat are reaped, and your corn harvest is finished.

That's why on the day of Pentecost, brother, when Peter and they stepped out there and began to preach, three thousand souls from all under heaven; every nation under heaven was right there. Do you get that? And it was going to end with what? "Thou must prophesy among many nations, kindreds, tongues, and tribes and everything; must go into all the world and then shall the End come." Bring it to all nations and bring a royal seed from all nations that all the families of the earth will be blessed. Here, so alpha and omega become the same. And *Masterpiece*, the preview of the Bride, the first Bride and the last Bride were the same Bride because the first corn of Wheat and the last corn of Wheat, He's Alpha and Omega; in between were carriers! Amen! In between were stalk, tassel, and shuck before it became grain again.

When the Prophet came... I just want to mention these things for some of you, to throw some light and give you a full image. When the Prophet came in 1964 and he preached the message *Harvest Time* [1964-1212 - Ed.], he said, "I don't even know why I'm calling this *Harvest Time*. I don't understand." He said... I see it over and over. You come into the pulpit, sometimes you don't know where to go, how to go, what to do. But the thing is, it's like that this morning, watch the Holy Spirit

how He comes on the scene. He said, "I'm calling it *Harvest Time*." Because Luther couldn't preach *Harvest Time*; Wesley couldn't preach *Harvest Time*. Jesus said, "Harvest time is the end of the Age." This wasn't a man bringing a thought. This was a man who knew that the Word had been born into manifestation *and in that Day you will know I in you*.

Who can preach *Uniting Time And Sign, Christ Is The Mystery Of God Revealed, He That Is In You, Token, Stature Of A Perfect Man?* He knew he was the formed image of the Word. *Masterpiece*, all these things; *Why Cry? Speak!* Proving the image and the dominion was here, and the full Word had come back to full maturity. And the same Son of Man was to come back in the last day because Son of Man was the Corn of Wheat. When it comes to Son of Man again, then that's the Harvest, the Seed come back to Seed. You don't have harvest time until you have a seed again like the first seed. Then you have a crop because that's what you planted for. That's the last cycle; it's finished. After the seed comes back, there's no further stage. The seed just becomes ripe, and your cycle of planting and reaping is finished.

And then after he came, 1965, April: Easter Seal. April – Abib. He went to Leviticus 23. *It's The Rising of the Sun* [1965-0418 -Ed.]: first ripened sheaf to be waved over the people; tied it to the Feast of Pentecost, the baptism of the Holy Spirit, Quickening Power. Then, *The Seed Shall Not Be Heir With The Shuck* [1965-0429 -Ed.], showing us that he was the Seed, the full Word was born into manifestation again and vindicated by the Spirit of God in the full strength. He said, "It's an acceleration of ripening now and a slowing of growth." Because at harvest time, there's no more growth; it's going to become ripe. "Lay in the Presence of the Son so what you have could be baked into reality. You can know what you are talking about." He said, "We have plenty green because we don't have the sacredness, we don't have the sincerity."

But watch in 1999, people are becoming more sincere; people are understanding how to approach God's Presence. People aren't walking in with hobnailed shoes where angels fear to tread. They understand how to act in God's Presence, how to behave themselves in the house of God; trained up in the Word now. It's a great thing.

We've come into to this last, final feast. An opening had to come first so we'd know what we're coming up to God for. Don't miss this. Don't miss it. When I look at my sisters, just like myself, we're long past our best, physically. But we've got Something beating deep in our hearts, [under] the fifth rib; Something that we can hold on to and tie our souls to; something God made real to us before we hit that grave. And because we have That, we don't fear that grave. We know if we go in, it can't hold us, we're going to come back out because God intercepted us in our earthly journey. We met Melchisedec. He raised us from the dust to the stars.

That's why, this morning, we're in a place, we're in a position. We have something to live for. We have something so bright and glorious. We can recognize it. We are tasting it. We see it passed before us. We don't want it to go when the service goes. We want to say, "Oh God, bring it back." While we're here, we say, "Write it in my heart, Lord. Don't let me miss it! Teach me further on these Things, Lord! Crystalize it; make it clear. Let it govern and influence my life. Let it just become chains upon me to make me Your prisoner, Lord, because I know this is the camel that's going to take me to see the unseen Bridegroom. I want to water this camel. I want to stay riding this beast, because this power, it seems to transport me to realms and places where my soul longs to go."

Oh my. I'm going to outdo myself if I try to go any further. Plus, I don't want to kill myself, I'm getting ready to...I have quite a few meetings after this, and then I just trust that from tonight I can start to get right

in to get things wrapped up and out the door by Wednesday morning, bright and early. We fly from Wednesday morning, to Miami. We have a four-hour layover, then fly for fourteen hours to Johannesburg, South Africa; overnight, connect to Zimbabwe, and then fly straight into the Congo on Friday morning. And then begin meetings on Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday...about twelve days straight. And then after that, is closed. We'll have one day. We'll get back to start back and go right back to Johannesburg, and then spend the weekend there; arrive Friday and begin meetings over the weekend there in Johannesburg, and then leave on Monday evening and begin to journey back.

I went up to Guayaguayare, the brother and they were so gracious – Bro. Fortune, Bro. Stewart. God bless these brothers. They just moved quickly, by inspiration, and they got a little place there for me to stay for a few days. They called me up and... Bro. Fortune was instrumental. Bro. Stewart and his family almost killed me with kindness and treated me so nicely up there. [Congregation gives God a hand of praise –Ed.] Amen. Amen.

I'm accepting it. I'm too intense. After last Sunday I came off the pulpit, I was almost rock bottom right like when I was in New Zealand there when I had to close up the meetings. I was telling Bro. Steve, I said, "I don't know what's the matter with me. Something is just wrong with me." You know, I go in the pulpit and I, sometimes I can't... just relax and maybe talk and have a nice talk, you know; I have to preach every service like my last service, like I'm running for my life, you know, [like] it's a whole legion of hell on my heels, and I have to go out with guns blazing and, you know, that type of action-packed adventure. And then by the time I know it, I run myself to the ground."

And [I] went up there; was supposed to come back on Friday. And by Friday, I was trying to fight off a cold and

couldn't even fight it off. I didn't want it to get down on my chest because I know to forget the trip if that gets down there, because sometimes, I might stay fourteen hours on a plane with about three hundred people; you know what is going to happen. Every bug and everything is inside of there, and then you're lying there and then take off into the Congo, and you get inside of there, well, you know, who knows what.

And then have to pick up services, and then it's not... I mean, here it's...the more people you preach to, it's harder sometimes; the pull is different. When you have those kinds of meetings overseas, ministers come in, so you get all the people gathered around, different churches, different concepts, different ideas; all the pulls in different ways. Then you have to preach through interpreters, and it's so hard on you. And then those brothers want to fellowship all night, and you know, they...then service in the morning again and in the evening. And I was kind of wondering how on earth am I going to do this. So I had to stay at home; I wanted to get a couple of extra days.

And God is gracious. I got up this morning, and I don't say that I'm back where I want to be flying out from, but by God's grace, I'm just kind of watching how the engine is running this morning. That's why I said that I don't want to outdo myself because I reach a spot here where I feel my head wants to shake a little bit. So I said, "Okay, that's enough. Don't get overjoyed here now and just look for a change of body in this service, but just kind of put a pause in it. You know, when you get caught away like that you just forget everything else.

I just love you so much, and I like to preach to you and look at you down there pulling the Word. And then, you know, you have those brothers there, they sit there and they're soaking up and they kind of...you can see when they, almost like loosen the tie and loosen the neck button, and they kind of stretch their feet out and get back in the chair as if they get on cruise control, and

then they want you to go for another hour again, you know. So, I have to kind of watch that by God's grace.

So, we have quite a few announcements. But nevertheless, I'm really, really just happy to be with you to preach this last service and talk to you a little bit and encourage your faith before I leave. [Congregation gives God a hand of praise -Ed.] Amen.

So, you know, we have had quite a few developments. I came in this morning, and the brothers moved very quickly, efficiently, the trustees really, moved like the Israeli Mossad team, with some lightning speed. I saw that room being cooled there, the two rooms there, and they took their firstfruits of cooling the building by taking those two rooms there, and those two nice little units there; silent and nice. I walked in there, I told those mothers, "You all are like in first class. You'll be flying first class here this morning." They were so happy. It's silent; it's nice. They don't have to bake in the heat there. And then the front room, where the brothers are doing the taping and the duplicating, because, you know that's the new order. We have the library system trying to give you the tapes as soon as the service is over and you'll get it. You could have it installed, and the tape and the duplicate right away. And then when I look at that, you know, they are there in a nice, cool atmosphere; makes it so nice. I really appreciate that.

And then we have the other brothers trying to get things set up, and they have spoken with the same gentleman, a nice gentleman that a few of the saints knew well. He has a little business, and he's the one who helped us with the air conditioning up on the hill, and came and did this here. He told us, "Look, I'm here to help you all." He knows the saints, he knows some of them, and he respects them greatly. And, you know, he's willing even to reach halfway with us and help us, you know, in a way to make it easy for us because he knows what we're trying to do for the Lord and so on.

May God richly bless him for it. And he gave us the costing to cool this place, and we're going to have it cool for the meetings.

And, you know, because it will mean that we'll have to open up the roof on top, and it's going to have to... Why it gets so hot, is that air gets trapped inside the ceiling there. And these little extractors that they put there, with the type of heat with which we're dealing, then what's inside of here, it's not dealing with what's inside of there. And the ones in the roof are inadequate to deal with the problem, so it just turns out to be like, you know, you're trying to out the fires of hell with a water pistol. So, you know, it's like we're going to get a good high-powered hose and really do some damage to the heat, for the meetings. And from then on, our services, we should be able to do really well. So, you could imagine if we had to close off here at three o'clock with this kind of heat, now we'll be able to go to six. What do you think? [Bro. Vin and congregation laugh -Ed.] That would be nice, as we see the day approaching, yes. So, you know we're glad for these victories and the kind of cooperation and unity that it takes.

And I tell you, we've had some meetings, and we've had sisters like Sis. Shellyann, and Sis. Leslie Ann, these sisters doing some secretarial work for the church at this present time, and some planning. And Bro. Luke and they, I tell you, Bro. Chester, day and night, are going. I was in Guayaguayare, called them up; they were in the office where Sis. Shellyann works there until twelve, past twelve, there working, trying to send emails, faxes, print different things; get things sorted out so we could have all the documents, different things, all the information; who needs visa information, who needs this information upcoming, who needs flight itinerary, who needs to know if they could bring other people; some from Paraguay want to come; you know, different ones start to get enthused. They want to bring

part of their choir from Venezuela also. You know, it just keeps adding. So, it just turns out to be...

I was telling the brothers, I said, "We need to catch that." Because you see, I mean, I've turned down meetings this year to stay at home. When I came back, they invited me to be in the Philippines, and when we got there, we saw that there was so bad; then Norway, and Germany, and Holland. And I turned those things down to stay here because of what I felt God was doing. I keep pushing them off, and they keep persisting. I said, "No, no, no. I can't come. I can't come."

And then this thing in the Congo is about three years in the making. The brother who is going to interpret for me, he has already flown and gone there. I was telling the brothers, "That's the grace of God." I have no commitment to him, even to pay for his ticket, even to do anything. He has gone there because he's originally from there; works in Canada, runs the office there in BC, and he so wants to become the pipeline with the minister brothers who have been communicating with me back and forth. I told him, I said, "Look, I'm not going to go out there. I don't have time to waste. When I leave...I'm not an evangelist; I'm a pastor. I'm leaving tired most of the times. And if I'm going out there, my time can't be wasted in politics, especially if I have to pay my own way, because these types of trips are non-refundable. You go out there to sacrifice for the brothers in these places, the poverty. And I'm going."

And so, you know, he was so willing, he said, "Look, for me, it's not a sacrifice"; he said, "to me, it's a privilege to have the opportunity to be with you because I know the ministry, what it is going to do for the churches there and for ministers there and so on." And so, he is already there, waiting for me to arrive on Friday.

Bro. Steve and I will be traveling together. God so made His work available to him in such a way that, I mean, he had to leave at a very crucial time: building a

new office building and so on as well and a very hectic program to get things closed up. He had to kind of put that on a kind of go-slow himself, to be able to go out and come back. We just certainly know he's in a troublesome spot.

As I told you they told those brothers in Canada, they said that the Canadian government told them, "Don't go in there yet. Now, it's rumbling. It could be unstable." But everything is there. The bullet is already in the chamber, so the thing is on. We are going in the Name of the Lord Jesus Christ and [are] soliciting your prayers, your support. Remember us as we pray for you.

We are carrying our phones, hopefully, to get it set up over there so we can keep in touch with the saints back here, especially with the planning, because we are in the midst of crucial planning and a lot of planning with the number of people coming in, and ministers and their people, and the instruments and different things for the occasion. We are certainly hoping that we can keep things coordinated.

So, be really gracious and lend a support. See the brothers, see the different boards, and go to them and say, "If you need my support, you can count on me; call me up. You have my number; you can get in touch with me. Such and such time I'll be..." Be nice. Do it like that. And God will bless us. It shows we're interested. It shows we are united. It will show we are involved. It will show that, okay, we know there is a framework, there is a structure, but we are willing to make ourselves available because there are little ways, little things we can do that can help further the cause.

We are going to have some young people coming, we are going to have ministers coming, we are going to have song leaders coming, we are going to have elders coming, we are going to have singers and musicians coming; we are going to have different deacons and trustees, and they're coming. So, there are people on levels; mothers and fathers. And that means that in the

assembly here, we at every level, who are young people, who are fathers, who are mothers, who are deacons, who are ministers, you all have your counterpart in part of the group that is coming, so you can really get in and blend and be able to make everyone feel welcome.

We have the saints from Grenada and Tobago. And I especially want them to be around because the only Message they know is this church. Do you see? And when they get a chance to be around people from different parts of the world, different languages, different cultures, and everything else, and they get exposed to them in those three, four days, their minds are going to expand like that because they will be able to see, instead of having the privilege of traveling from nation to nation to nation, and it would take them years, and the amount of money, they can be in a place, exposed, and see that the Message is not a little Trinidad, Grenada, Caribbean type of thing; it's a thing around the world. They can hear different brothers preach; see and experience these things. Hear their testimonies; see what is happening.

And when you have ministers in the Message who have over all these years... And I know most of them personally. I've preached in their churches. I've been an influence and an inspiration to them. They are looking forward to being here. Then these people believe in the ministry and the work here. And that's why, you know, it's something. And I saw that. I said, "You know, I turned down these things because I'm not looking for a place to preach. I'm not looking to travel because I want to travel."

And so, these ministers, they too, have a place to preach. Each of them has three, four hundred people in their churches. And you talk about solid people. We went to Chile and got blown away. We went to New Zealand and saw the churches. We saw the unity and the cooperation. These are solid churches. These are not churches that don't stand for anything. These brothers

travel into other places. From the time they heard, they started to get their minister friends in other countries; they want to bring them. In Chile, they called me. The brother in Paraguay began to tell them. They got excited; they want to come too. Do you see?

So, we see what's happening, and we find that the type of potential a meeting like that has, as I say, when you get people in the laboratories like scientists, a group of scientists, a group of people who are leading their little part of a holy nation of the Bride of Jesus Christ, where God made them a minister and gave them a work; gave them a vocation, a measure of the revelation to prepare a people (see?), and they saw those churches grow from nothing to what it is today, then they can come together at a crucial time in the earth's history and in a season of great expectations like this, and the fellowship, brother, it comes like you have nuclear physicists come together with different types of scientists, who are in mechanical engineering, who are on different things, who are on different atmospheres, who know about space business, and they are all coming together, the type of thing that could come out for the churches, for the people connected to the ministry and the churches.

So, it's a wonderful thing. And that's why I know where we are trying and where we are handicapped, God has ways to accelerate things, and in five minutes we can know more than in forty years. And so, these people, what might take us years to do in the Caribbean here, they can come and just that little exposure can burn into their hearts. Like those people when they came, all who went to Azusa Street, and they saw something, they went back and lit their countries afire, just by witnessing, just by seeing, being there.

[There are] brothers from Guyana and Suriname that are to be here also. We try to plan it in a way because we know the value of it, to get all the ministers together so that the different ministers could be in fellowship

with the other ministers. So it's not like they're away from each other; so the ministers can be housed together. Ministers can be there having their breakfast together, having lunch together, fellowshipping together in the daytime, talking different things, sharing. Could you imagine what it is going to be in that kind of atmosphere for many young ministers coming, grasping the Word; many who are trying to do something in their country, who are experiencing things in their churches and getting confirmation, getting enlightened, benefitting from others' experiences? Do you see?

Then the musicians, different ones, some really skilled musicians, try to get them together with the other musicians so that...those from the tribe of Judah, those who are like Asaph and Chenaniah, and the song leaders and they, they can get together – a time of fellowship so the full spiritual benefit...because we are conscious that it's just not a physical thing. We are understanding this is the Word, in the season, in the stage of experience, in the working of the Holy Spirit. We are understanding this.

That's why you don't want, this morning, you don't want to be preaching a Word like this, this morning, and not know what I'm talking about. Where are the other things to go with this Word? That's what I'm talking about here. It's all of this. Do you think God is going to fill us up and store us up, and we talk about Jerusalem built stone by stone and have it among ourselves, and nobody knows what is going on? Do you know what used to light those lamps? The Shekinah glory used to light a lamp and take that fire to light the other lamps.

This is not going to try to prove something. These are people who've already accepted you. And when these brothers got the invitation, you talk about children... They were like happy little children getting Christmas gifts almost, and you could have overlooked it. And it struck me, hey, but they are not looking for a place to preach because they are going to come up here and

preach maybe one service and go back. So, it's not the service time so much; it's the fellowship time. And if the people and the exposure...because one picture is a thousand words when you come and see and get exposed. Do you see?

When you have eight, nine, ten ministers, and you have four services, how are you going to have the services? And then God gave you inspiration on how to run the meeting, then it can be a benefit. So, it wouldn't be just a kind of show. And they aren't coming here to be dominated and we're trying to project our own thing, no. They are coming here with something that we want to hear and get exposed to, and let them open up their heart and pour out what they have as well. And if we have to know the things for service, things for fellowship, things for public, things for private; how to schedule.

And we have, after the meetings, it falls on a public holiday, we can have the whole church to come up here on the Monday. We will have a chance to be together. We have another day planned at a nice resort place. They've already gone, checked out, found out, made bookings and so on, to have a picnic there with the brothers, to give them a little outdoor something when they come, as well, that the saints can be with them, fellowship with them, you know, and just mingle with them a little bit and make the trip a blessing, that they came and even got the chance to meet the people and be able to fellowship with the people as well.

And so we have different things scheduled – all the deacons, the trustees, different ones, the officers in the church, that they take part of the responsibility in entertaining some of these brothers when they come our way, the ministers, in that they can do something for them in coming to the church here, because remember, coming to the church here, in the Bible, that's a very important thing.

That is like coming to a country. See, it is one thing when you have to land in a plane, which is geography. This airline lands you at the Piarco International Airport, that type of thing. But when members of the Bride come in among other members of the Bride in the economy of God, and the elder from there, the angel of that church, and the angel from here, and they come through the gate of the city where the elders sit in the door, and they give the right hand of fellowship, and the liberty, and a warm reception, and they become our guest and we become their host, these things are on another level. It's a fellowship in the Word, and that's very important.

Look in the Bible and you'll see how those things were when you have different people working in different parts of the world, strategically put there in those countries by the plan of God, by His foreknowledge; gave them a ministry, a Word to save people and establish a church, a lighthouse in those nations, and then to bring them. It's like an ambassador. It's a great thing.

And that's why as the church is functioning, operating, we can't just be thinking, you know, on a little kind of denominational kind of business. No, it's far beyond that. That's why I'm trying to present it to you, as a church, you are the host. You have to prepare to be a host. You have to prepare your heart. You want to take the time to be... You don't want to be an overbusy host, that we have all these people travelled tens of thousands of miles to be in our gate and you are tied up with a little piece of washing, or you're tied up for the day, or, "Well, I used my passage for something else, so I couldn't come up." You don't want to do that because you are seeing the Kingdom of God, what the church is about, the spirit of the church, the mind of the church, the drive in the church, the objective of the assembly. And so you want to be a part. You want to take the time off. You want to start to slot your time;

make yourself available. You want to be able to budget some of your finances and put it aside that you will be able to operate and move. You want to be able to be a part of what is happening. You want that when these things are taking place that you are there, counted because these things in the Word...this is part of the resurrection building up; I'll see you in the Rapture. You are seeing the ones who are risen out of dark denominationalism, the ones who are robed, the ones whom the Mysteries are opened up to – you have that fellowship in the Mystery; the ones who are preparing for rapturing grace. These are the ones who are being...angelic beings associate together, candidates for the supernatural and the unseen world. See, it's not just people on a national level; it's the Bride of Jesus Christ, the Blood-washed, the purchased, the genes of God, just like you and me, here in our country and they are from their country.

And so it's a wonderful thing, and we want to have that. And a lot of work is being done because we know Princetown, Cedros, they don't have transportation, and there are to be some meetings there (I think they rescheduled the Princes Town bus and so on), to give time to some of these things because we have to get some of these up front.

And while I am here, and with my last services, we want to cover certain bases so that I can know the areas have been introduced to the people. And as the pastor of the church, it's my responsibility to bring it to you, present it to you; let you see. And then where it falls in the category of other ministries, then they'll take it from there and just continue on. And then we together as a body of people, as a local assembly, we give full cooperation in a unified manner to carry out the Word of God responsibly, that it could be a blessing, and it could exhibit Jesus Christ. And that's why this is going to turn out to be a wonderful time for us. We don't know how many opportunities we'll have; this could be our

last. So, by the grace of God, if God is making it that way, and then God put it in their hearts that they can make themselves available, have the enthusiasm, the desire to want to come, can't wait to come, you know, expressing all their excitement and trying to get others to come with them and...

See, when we have people in the church who're kind of poor and it's difficult, and you are trying to influence them to come, and then they have to turn around and pay eight, nine thousand dollars to travel from Chile to come here, and maybe about sixteen, eighteen thousand dollars to travel from New Zealand to come here, and you have people doing that in the churches, no minister who preaches this Message is a fool to try to put that burden on his people just to carry them knowing they are going to come for a ride. What are they going to come and do here? Sit and listen to the service and say, "Woo, this is a great church!" and didn't get to talk to half the people, and go back and say that they blew eighteen thousand dollars to go in a place and sit in a hot building? Nobody does that. It's something else that drives them because they don't know us after the flesh. They know what this place is about. They know what the ministry is about. They know what the Word that is preached in their churches is about. And that magnetic pull, the opportunity, is what this thing is being born out of.

And that's why we here must understand it because we are the church and the responsibility falls on us. And like Rebekah, she looked out there, and she saw that they made a long journey, saw the heat of the day, and the wear and tear of that journey, and she was hospitable. She was industrious. And she proved that she had what it took. And the Shunammite woman saw those people passing by, and Abraham saw them passing by, and we could catch that because we are of the same breed. That's us in the Bible. That's us. Do you see?

Paul said if you abound in the knowledge and faith and utterance then abound in this grace also. This shows there are no lumps; the thing is properly sifted. It is even. Even flour is fine flour; no lumps are in it. Not one part of your character, you are a powerful saint and then on the other side, you lack this and you lack that and you're slow too and neglectful to do that. No. When you are just evenly balanced, all the graces of Christ are in the church. A virtuous woman: sacred motherhood, sacred womanhood. See? A virtuous woman: sacred bedding ground. They come to see the elect lady and her children up here by the grace of God. That's the beauty.

See, that's what they are looking for when they come. That's what is here. I'm reminding you so it doesn't just pass us by, and the effort we need to put in... We don't want to come out all geared in the year 2000 and say, "I'm ready for them now! Let us have another meeting now. I wasn't ready for the last one; I'm ready for this one!" No, no, no. Let's try to get ready for this one. We don't know if we're going to have another one. We want to move with God in what He is moving in in the season. We want to fix things to move as a unified body, united under one Headship, under one language; committed to the vision. Now, we are talking about the wider region.

Do you remember my Spanish revelation? You know that. San Juan and Santa Cruz, and all those different things, and Venezuela. You know those things. And that's Spanish; that's how I know all these Spanish people. And here, in the end, brother, it's like being able to have them gather here, I just know in that other sense, all these things are working to something.

So, we have those meetings to help you. And please give your full cooperation. I would say let us don't stand back; let us be counted. Let us do these things in a way that we don't let strain...it is quite costly. We have a lot of responsibilities. To cool the building alone is about twenty-seven thousand dollars, to cool the building. And we are trying to do that by the grace of God.

So we still have not yet completed what we've targeted with the four hundred persons at a hundred dollars each, to cover the expenses of getting the people, and the meetings, and all these things, and taking care of them while they are here. I think we have close to about two hundred and seven persons...oh, two hundred and seven persons that have fully paid, about thirty-four persons partly paid, and still about a hundred persons who promised to come up with a commitment.

So, I hope that you can appreciate the reason and the need to take a little time to explain some of these things: that you can better understand what is being planned, what are the goals, what are the objectives, how we are planning to achieve these things, and how that responsibility can be evenly distributed, and that we can make a great team effort to achieve these goals. I trust that you understand that. And then with understanding that becomes motivated, influenced, inspired, to rise up and make the commitment. And where, as Paul said, "If God has blessed you, it's a time of your blessing," and you can do more, please do more. You know this is not about trying to take your money and put it in somebody's pocket. This is about having a proper meeting that God can be blessed, and everything can be carried out efficiently, wonderfully. It will be a blessing to the church, it will be a blessing to the people that are coming, and it would be honoring to the Lord Jesus Christ.

And so let's... Today, we have to meet some of those commitments, and also, we are going to have that taken up today. And that's a hundred dollars per person, and there are still about a hundred persons who promised to pay, and about thirty-four persons who partly paid, and two hundred and seven persons fully paid. We are still having those other meetings because, you see, [it makes] no sense that we try to just get the people fixed and then have the building when it is so hot for us here. Could you imagine when there are three, four more

hundred people added inside of here what's going to happen, with this kind of heat already? So that is why we don't want it to be heated; we want to have it cooled. When we have a meeting like that, in each mother's room, you could have it packed with twice the amount of babies in there, and that's why we had to get those places cooled as well.

Then we are trying to get a big screen for the front because we are going to have people... Like when these brothers came the first time (do you remember that I took them around the country to preach for other brothers?), from the time these...and then the Chilean brothers they had invited other churches. Now, we can't do it. From the time those things happen, what you are going to find is, [when] people know that these brothers from Chile, the brothers from Paraguay, Venezuela, the brothers from New Zealand are here, we are going to have people here; we can't turn them out. What is going to happen, do you see how you sit here and people are all on the outside, all on the steps there, all in the mother's room are filled? When they come in earlier than you and take a seat, we can't put them out; we'll give them your seat. So, you have to try to come out early. And is going to look bad when we try to tell them, "No, you can't come in, we have these seats for our people and they haven't reached yet," I mean, I don't have that kind of courage yet. Let me face a dragon any day than face people with that kind of thing. I think my hospitality is going to just self-destruct on me. I won't be able to deal with that. I just would have to, you know, say to you, "Well, you are from here; you could understand. Just try to stand on the side or something." I'm going to try to tell you something.

The reason I don't want to do it is, I want my people to be here because these people are coming to us. This is not a protracted meeting like when somebody is coming into the country to introduce the Message or like that; these are people who have fellowshiped around

certain Things getting together at a certain time to fellowship around certain Things because they have a relationship. This is like your family coming to your home, that is not the day you want to invite the whole neighborhood to your home too, because you and the family will get nothing.

I know it is going to have overflows, so even the side, the two rooms and the fellowship hall at the side, we'll have to put monitors at the side there and try to make a place for seeing. And then the front there, this whole front, we'll have to try to get a big screen to take that whole front. We'll get two tents, put those two tents in front the church there to pull it back so that we can take those people under there and house maybe another hundred and fifty, a hundred seventy-five persons. So, it's all this that's happening.

And, you know, these types of things, we don't want to be here breaking down all these kinds of cost; we know the kind of family. We just want to tell you that we have things to do, and we work out the cost. We estimate what it's going to be to run it properly, and if we ask for that, know that that is going to be reasonable because we are understanding that it can be tight, but we are saying that we can sacrifice because it is a good cause. It's a work of the Lord. It is not just for a spree. It is for the benefit of the body of believers, and with what God has done, we want to see and understand with a spiritual mind how it can be a great influence and advancement to the Kingdom of God. Is that alright? Amen. I believe that with all my heart and, you know, I want to be sincere with you and let you know and level with you and make a great team effort and get a great victory.

And I know these things don't come easy because in the end sometimes, you know, sometimes the kinds of cost that we come up with, we won't say that we won't come back. I remember when the brothers came from New Zealand the first time, we used to pay their way

and it would cost about twenty-eight thousand dollars to get them up here, and by the time we were finished, we had to cover from another source to pay about sixteen thousand dollars to pay them because we didn't want to come back to the church and say, no, we couldn't meet the ticket. We couldn't come and tell the brothers here, knowing that they paid their way to come here and then send them back out another way. They had come to preach the Gospel.

And we don't want to just realize... When people come to be a blessing to us, we come and we soak up the blessing, and we don't realize what it cost them to come here and then have to preach. If it can't be done, then it's different. Like me going in the Congo to preach, all of those things lined up there, I'm going to come back a half-dead man, you know, with the grace of God, and all of my expenses that I have to take care of. But the thing is, I have to do that there. If I go to North America, I want to specify where I want to stay too. I have that right because I know that they can afford it. So instead of them taking care of God's money, take care of God's man.

Sometimes, people only think of God's money and not God's man. And the Prophet said, "Which is more important to God? God's man or God's money?" He said, "God's man." He redeemed God's man with His Blood. See, some people think more of God's money than God's man, you see. But the thing is, I know it's my brothers out there, and I'm going there as a sacrifice for them. And when I do that, and I see God blessed me beyond, God can keep blessing, and we can do it more and more. What we did in Tobago, in Grenada, and what we did in different places because God just blesses. And the thing is, this is what we are living for anyhow. If we believe it, we have to walk in it. And so, by the grace of Almighty God...

So, I wonder if I could just hand over to Bro. Bishop; let him take the pulpit. We are going to pick up the

offering for those who can pay that and also they have the missionary offering that is due every month, whatever you give towards that. But the thing is, by God's grace...

The reason I want you to come to the pulpit, I'm feeling a little tired here. So, lead them in a couple of songs while they pick up that offering, and we just keep the atmosphere nice and sweet. Then whatever it is from here on, the saints, by the grace of God, would...we would have the brothers to come to you with the announcements. The reason I took most of them is to let you know that if you see them coming to make an announcement, they are not doing it on their own; they are authorized to do that that way.

In the church here, nobody jumps up haphazardly and does anything. If it is designated to be done, it is to be done. So when you sit there and you know that something is being done in the church, know that that isn't a free for all. That isn't some loose cannon trying to project his own thoughts. That is an officer or somebody in the church that has been authorized, has been delegated that responsibility to communicate these things to you. And we expect that the church of God to be...

Let's have a word of prayer by God's grace. Give God thanks for His grace here this morning, His blessings, His Presence, the wonderful atmosphere, wonderful Word that He has given to us, and even to commit you into His hands as your pastor, as we get ready to leave, that God will watch between us.

Father, we bow our hearts in Your Presence. We do these things as families, Lord, in our homes. The father and mother and the children get together and pray over things that concern the home many times because, Lord, we feel in our hearts that is pleasing unto You to see a united family. You've shown us, Lord, that the natural family is a type of the spiritual family. But here in the home church that we call home, Lord, it rises up

on a higher level where we can come together in fellowship, in sacredness, in sincerity around this precious Word that is life to us, that which has saved us, called us, for which we stand, Lord, that is giving us a great hope for a great future. And knowing that times like these come, when the call of duty comes, Lord, we have to go out into greater realms of service because that's the commission.

Lord, we want to thank You for Your grace. We want to express our love, and our gratitude, and our appreciation to You for the way You have blessed us, dear God, in this church and kept us, and led us, and guided us. How You have strengthened and reinforced our faith, especially in these latter times, the last few months; made so real Your promises. Your Presence came so close, coming down amongst us, Lord, to encourage us, to lift us up in the Spirit; to see, Lord, what You can do through a people where You could have the preeminence, where You could reveal Your will, and they can be unified together to carry out that will.

Bless the officers of this assembly: the deacons, the trustees, the ministers; Lord Jesus, the librarians, the Sunday school teachers, the ushers, the song engineers, the musicians, all the internal and external maintenance, all the helps, every family represented, Lord; all that make up this little assembly here, that are standing for You in the faith. Bless them, dear God. May they be lacking in nothing in this church, in their homes, even in their own individual lives.

Almighty God, we ask, Father, as we get ready to close this service today, You moving in our midst, warming their hearts with the fire of Your Spirit, reassuring Your children, Father, with the tender hand of the great Jehovah God leading us, guiding us every step of the way, we abiding in the secret place of the Most High, under the shadow of the Almighty, hidden away in Your pavilion, in the secret of Your Presence, being fed this hidden Manna, Lord, may it become so

real in every heart. May You reinforce, and strengthen, and stabilize, and establish that we might be rooted, grounded in Your holy and precious Love, Father, in Your precious Truth.

And God, the things that we have discussed, the things that we have set before us in the planning of these meetings, may the Holy Spirit move among them richly. May there be unity and harmony. May there be no strife, no misunderstanding, no contention, but may there be sincerity; each one becoming a servant, each one helping, each one taking the lower place, each one giving support, that Your Spirit, dear God, can move effectually, and, Lord, we could see Your great paradox in the making, Father.

We anticipate a great mighty time when the saints will come. Until that, Lord, knowing that we will be away for a couple of weeks, having to go out now, this being the last service until that time should You tarry and allow life to come back. We don't know what it holds for us, but as families do, we want to commit each other into Your mighty hands, Father. How often, Lord, when we come to the Lord's table we say tarry one for the other: they for us and we for them, that even now, dear God, there'll be a prayer in the people's hearts for us who go.

They who stay, those who have responsibilities, we all stand in support of each other that especially in our absence, we could rally around each other that much closer and stand in a greater commitment and support to each other that the work might prosper and be blessed because that's the time the real testimony and what is real can be exhibited, Lord; not eye service, not an impression when we are here, but when we are not here, to stand that much more stronger knowing that is pleasing and that is of greater benefit to Your people, Lord.

Lord, as we would have to go, we don't know what lays out there, but we want to go with the fullness of the

blessing of the Gospel, that there will be a visitation from Almighty God; it would be Your Presence there brooding, speaking every word, every message, everything that is to be said and done. We could be in action with reverence and humility, doing the service according to Your will, knowing it is not by might nor by power but by Your Spirit, knowing that we of ourselves could do nothing, but, Lord, we want to make ourselves available and consecrate ourselves to Your service that the people can see Jesus Christ, and You can be glorified, and what would be accomplished would be for the assistance and the benefit for Your children. May You grant it, Father. Give us health, give us strength; most of all, Lord, the inspiration of the Holy Spirit, the Mind of Christ, the intelligence to know what You want done in each place, each situation.

It's a couple more days to prepare to leave, Lord, knowing how it becomes so tense, and pressure, and, Lord, it becomes such a nerve-racking time, but, Lord, may Your Presence and Your peace abide, Father. May under the sweetness of Your Presence and Your leadership things go smoothly. May, oh God, we hold down our little stations in our places that everything can run smoothly and in harmony. Grant it, Lord.

Now, and as the people are about to give in support of the work and the present endeavors, Lord, may You bless them and may under the vision of what is to be accomplished and the burden of that vision, Lord God, as they give, let there be a joy of the Holy Spirit and to them, Lord, into whose hands, Lord, it is to be put the responsibility of meeting the different needs, everything will be done smoothly and with decency and in order. May You grant wisdom and direction of Your Holy Spirit, and all that is to be developed and continued on, that it may be done in an efficient manner, befitting saints who have been trained and raised up in the Word. Lord God, may You grant it, Father. And may by the dynamics of the workings of Your Presence, Your anointing in every

department, Father, give us such a smooth operation and everything would be accomplished. Dear God, when the time comes, You would be so pleased with the sacrifice, the Holy Fire of God can come down and consume it, and the glory of God will be seen on the people and in this place; great things will be done, Father, and Your Name will be greatly praised. Grant it, Lord.

We thank You for the Word how It's opening up, the inspiration; may It continue to unfold. Those who have the responsibility of bringing Your Word, Lord God, may they set themselves aside and dedicate themselves and get into the feeling and into the channel, dear God, that the Spirit of Christ can continue to work and flow, Lord, in such a sweet way that You can continue to lead Your people step-by-step.

Bless the ministers, the deacons and the trustees, especially, oh God, who have a great responsibility and trust are upon them at this time, the committee and the planning. Oh God, may You grant it, Father. All these things we ask. Just feel so assured in our hearts when we pray we believe we have received what we ask for, we shall have it. So we thank You, Father. We thank You for it, in the almighty and precious and the wonderful Name of our Lord Jesus Christ.

For the little time we'll continue on to wrap up this service, whatever is to be said and done, may Your Spirit continue to have Your own way among us. When we leave, we can leave blessed, refreshed, encouraged, and strengthened. Even the strangers and visitors whose hearts You may have touched and who may desire to walk closer to You, Father, may they have that grace that, Lord God, they can seek out these Things, and may even the workers in our midst make themselves available that they might be instruments who can minister grace to those who desire, Father, to know more of this Truth and to be partakers of what You are doing. We thank You for all these things, Father. We

love You, and we appreciate You in the precious, wonderful, lovely Name.

Until then, Lord, may You watch between us and keep us under Your divine care, under Your Presence. Bring us back together, Father. May we be united together again in Love and Truth, in the fellowship of this great Mystery. We ask it in the Name of the Jesus Christ our Lord. Amen and amen.

God richly bless you. I certainly love you and appreciate you. Thank you for all your kindness and support of the work, and may God bless all that we endeavor to do for His Name. May He bless and prosper you in all things.

Bro. King and his sister, God bless you both. Sorry that it was a day like this. I would have surely like to have you to speak a few words. But because of having to leave and so many things to do, maybe when you come back another time by God's grace, you'll get a little place that you can share with the ministers and get around close to them and benefit from a little fellowship by God's grace.

God bless you. Pray for us. Remember, I think we should be maybe about six days...I am not too sure of the time in Zimbabwe, maybe it is between six, or seven or eight hours difference. They would be ahead because they are in the East.

So, put up those special prayers that we can be garrisoned like you've always made us feel secure doing the service of the Lord out there, and pray that God's will be done. We know a great meeting is about to come to the altar. We are not going to try to stir people to come to the altar and those types of stuff; just going there and want to say what God has me to say, whether outside of the service, in the service, wherever it needs to fall, it would be under His direction, that at the end we can take it and use it as part of what others who had already gone ahead and those who would come behind will do for the advancement of His Kingdom. We know it's a

body ministry; not any one-man business. I have my portion. Sometimes, I used to go with my tools, do my little work and come back out. I just want to be faithful and loyal to that and be sincere in the work by the grace of God.

As the brothers go through that let the singers come, Bro. Bishop.



Third Exodus Assembly

Depot Road, Longdenville, Chaguanas

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

Email: thirdexodus_assembly@yahoo.com

Website: www.thirdexodus.org

