

Third Exodus Assembly

Esther's Awakening

Pastor Vinworth A. Dayal
9th May 2003

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Hallelujah. Oh, thank You, Lord. Thank You, Jesus. As we bow our hearts in His presence tonight, truly there's none like Him. He is deserving of all the worship that we can offer unto His great and mighty Name. Thank You, Jesus. How great thou art. Our souls sing out tonight of Your greatness, Lord. There is none like You, none even worthy to be compared. Truly oh God, we consider it such a blessed privilege tonight to be able to stand in Your house and to honour You with our praise; to lift up the great, mighty One who has redeemed us from our sins, who has cleansed us from all iniquity, who has been so rich in mercy to pardon us from all our transgressions and make us partakers of this great divine nature.

You who have reconciled us back to God; we honor You tonight, Lord. We magnify Your great Name. We would ever sing of Your praise; we'll always come into Your courts with praise and into Your gates with thanksgiving. Truly, oh God, You've made us a royal priesthood, that we should offer the fruits of our lips giving praise and thanks to You; offer our lives as a living sacrifice, knowing that this is a reasonable service. You've made us a chosen generation, a peculiar people. Every member of that body, Lord, is as though they were the only one – You made them so special. If it was just one You would have done for that one exactly as You did for us all because of what we mean to You.

We are only dissatisfied that we only have one tongue and one life. If we had ten thousand tongues, Lord, it would still be insufficient to honour You and praise You. If we had a million lives we would not withhold one from You, as we see this great love with which You have loved us being revealed to us, and what You have prepared for us. This great thing that You are making us ready for, this great eternity, going back to this faith civilization to live with You for ever and ever. How great is Your love and how wonderful is Your truth that declares it to us.

Bless all that are gathered in Your house tonight. Those that might be on the way may You bring them in peace and safety while we are here, dear God, to worship You and to speak of You

and to sing Your praises. To enter into prayer, this great ministry that You've ordained for us and this great time that You have brought us to understand, when the evening sacrifice has been offered, and to know that prayer has such a great value at this time; that our prayers can come up, Lord, through that precious sacrifice that You have made.

What a confidence, Lord, we can have in our hearts to believe that we have received what we are asking for, because we have come not to ask for anything to consume upon the lust of our flesh. For Your Word has enlightened us, Your Word has instructed us how to ask and what to ask for, what is truly needful for us; to see the desire in Your heart, what You desire to give to us at this time. May You grant it, Lord.

Lead and direct us in this service. May Your presence overshadow us all and keep us so connected with You that each one could have such a clear and open channel where the Spirit can speak expressly to our hearts to perfect what is lacking in our faith, dear God. May You grant it, Father. We ask all these mercies as we look to You tonight believing, expecting to receive, in the precious, almighty Name of Jesus Christ our Lord. Amen. Amen.

We want to welcome you tonight in the house of God, in the precious Name of the Lord Jesus Christ. Let's just take a little read in the Scriptures before you have your seats. I'd like to read over in the book of Esther where I was reading on Wednesday night. It seems so appropriate to look back at some of these great truths that were supernaturally revealed when God supernaturally took the seals off of this book of Esther right here among us. I don't believe that there has been a place in all the world, since the book was written, where the contents of this book have been made as clear as it has been to us right here in the assembly. And that's just the grace of God to us.

They couldn't understand it down through the Church Ages; the Prophet never preached on it; but yet we have it opened so clear to us, supernaturally. Martin Luther took it and threw it in the River Elbe, that great messenger of God who started the Reformation, yet God in simplicity, supernaturally...Not only that but gave us a song supernaturally, too, to commemorate that. Showed that supernova in the sky; had it to be spoken of as *Supernova* in the church even before they spoke of it in that manner. Such great mighty things

that God has done. How it ought to thrill our hearts to know that we could be in the presence of Almighty God, to be walking in truth in this hour, amen, knowing that He cares for us.

Esther chapter 4, I would just take from about verse 5, take this little portion as we come to pray tonight.

Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her,

It's so beautiful how the Bible gives the name of this man, and tells who appointed him to attend unto the queen.

...and gave him a commandment to Mordecai, to know what it was, and why it was.

Mordecai had been crying, weeping in great agony when he saw the great scheme to destroy his people; he got into such a desperation, he was in sackcloth and ashes. The news came to Esther and, you know, she sent a little raiment for him and some food, but he wouldn't receive it. And now she's sending one of the king's chamberlains that the king had appointed to attend unto her.

...and gave him a commandment to Mordecai, to know what it was, and why it was.

What it was that affected him that way, and why it was that he wouldn't be comforted.

So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king,

Mordecai was expecting that the things that he was communicating unto her were going to bring an awareness to her that she should go in unto the king, because he said, "Show it unto Esther, and declare it unto her, and charge her that she should go in unto the king." What for?

...to make supplication unto him, and to make request before him for her people.

“Charge her that she should go in unto the king.”

That’s what we come here for tonight: that we might enter into the King’s presence.

...to make supplication unto him, and to make request before him...

Because the things that he was making known unto her, he saw that she was the one who, having this access to the king, would be able to receive what would be required to change the situation.

...and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach and gave him commandment unto Mordecai:

All the king’s servants, and the people of the king’s provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

That was her response. That was her response to the words of Mordecai. The words of Mordecai were to get her to go into the king’s presence to make supplication, to make request for her people. Instead of the word having that effect upon her, it came back to him, “Well, I’m going to die if I try to do what you tell me. And if I try to do what you tell me...the king hasn’t even called me to go in.” So instead of him getting cooperation, the word begin to find resistance.

Now notice, she is not saying that these things are not true. I don’t believe that any of us tonight are denying that there is going to be a squeeze. I don’t believe that any of us are denying that those laws have already been passed. I don’t believe that any of us are denying that there is a specific people who are going to be targeted: those who refuse to bow. If you have to buy or sell you have to take that mark otherwise you will be killed. That’s the Scripture. I don’t believe that any of us will dispute that tonight.

And we didn't know that for ourselves – that was made known to us by the Message. That was made known to us by the Prophet, not for the tribulation period, but for now - for *this* time.

But look, when the Word is coming to her it is not finding a surrendered heart; it is not finding a spirit of cooperation because there is still something that she needs to be awakened to, not to agree that the thing is right. I think that sometimes many of us get trapped there because Mordecai was weeping, Mordecai was wailing, Mordecai was in desperation when he saw what was coming. When he told her she didn't deny that it was right, but she didn't behave like how he behaved. The effect it had on him it didn't have on her.

When we hear, '*Souls In Prison*', it doesn't have the effect on us that we hear on the prophet. He said, "If you could see the people in the tabernacle right now, they are on the floor. They are crying, they are pleading." He said, "Oh God, save Billy, save Sarah, save Rebecca! They aren't saved yet, Lord!" He said, "Lord, don't let it be this time!" He's crying out!

When he saw the vision, '*What Time Is It, Sirs?*' he said, "Honey, you raise those children if I don't come back, but I'm going out there to meet with God. This is the thing that I wondered all my life. From what He told me on the river, I held this in my heart; I looked for this time." Yet when we read those things they don't have the effect upon us.

When he was breaking the Seals he said, "I'm trembling. I'm calling you '*Bride*', not church any more." He said, "I can almost see that Angel with his hand up saying, 'Time shall be no more.'" We read it; yet forty years after it still doesn't have the effect upon us like what he had. He preached '*Desperation*'; he said, "Be desperate or perish." And here he was like a mad man. He said, "Look at my message this morning: apply the token, the only place of safety, because the wrath of God is moving through the land."

When that rock was thrown up, he said, "I've come back for a new burst of faith; I can't go on this way because judgment has started in the earth." He came down there on the mountain; he said, "Men were standing there; He ripped the mountains off. It made three blasts: 'Judgment striking West coast.'" We hear it; look at what the world has come to, but it still doesn't have the effect on us. But look how it had him. Look how it had him.

And they told to Mordecai Esther's words.

Verse 12. They said, "This is what she said: she said that she can't go in, the king didn't call her. She said she kind of feels that you are maybe going through a nervous breakdown; you are just emotionally worked-up. It's a serious matter, but you don't have to behave like this. What will be will be. If God has them to be saved they will be saved. If they are God's elect they can't be deceived, they can't be destroyed." She was a good Calvinist.

So they told him her words.

*Then Mordecai commanded to answer Esther,
Think not with thyself that thou shalt escape in the
king's house, more than all the Jews.*

He knew the thoughts in her heart. He said, "You think that because you are in the king's palace you are going to escape more than everybody out here? Is it self-preservation that you're talking? I make this known to you and you are talking self-preservation?" Look again.

*For if thou altogether holdest thy peace at this
time,*

"Seal not up these things no more. These things that I make known unto you, you want hold your peace? You want to shut it down, stifle it, kill the effect of it? 'Well, that is just a little thought in the Message. Well, Brother *So and So* interprets that differently. Well, *this one* doesn't see it like that.'" Listen.

He said,

*For if thou altogether holdest thy peace at this
time, then shall there enlargement and deliverance
arise to the Jews from another place; but thou and
thy father's house shall be destroyed; and who
knoweth whether thou art come to the kingdom for
such a time as this?*

*Then Esther bade them return Mordecai this
answer.*

It's like the man who was anointed the first time: he was seeing man like trees; but when he got the second anointing he began to see clear. When he blasted her, and shook her up the second time, look at the response. She said, "Go and tell, return unto Mordecai this answer."

Go, gather together all the Jews that are present in Shushan, and fast ye for me.

That is what it was supposed to produce the first time, because he said, “Go and tell her to go in.”

...and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

When she heard it the first time she couldn't say, “If I perish...” She said, “I will die.”

She was really thinking, “I'll perish, I'll die. If I go in and he didn't call me, I'm going to die!” But the second time she wasn't thinking about herself; she was thinking about the people. The second time her behaviour was just like Mordecai's.

So Mordecai went his way and did according to all that Esther had commanded him.

May the Lord add His blessing to the reading of the Word. You may have your seats.

For the next few moments I'd like to call this, ***Esther's Awakening***. Esther's Awakening. Just like we looked at some of those like *Hannah's Painful Desire*, and *Jonah's Prayer Meeting*; now, *Esther's Awakening*. Something woke her up. Something effected change inside her. The same thing she heard, that didn't bring the kind of effect in her life to get her to do what was necessary...because to prove that that was right, when she went in she received what it was going to take to deliver the people. Is that right?

Mordecai was right. Mordecai's revelation was as clear as clear could be of how God had brought her to the kingdom, how God was going to deliver the people; the role she had to play; the last part of the mystery was going to be through her, that it was going to effect the deliverance of the people. That's a great thing: waking up time.

I think that that's the problem in the church today. That's the problem even as I travel across the world and preach. There's a real lack, like people are really slow to wake up. At midnight, “*Behold the bridegroom cometh.*” There was a cry made saying, “*Behold, the bridegroom cometh; go ye out to meet him.*” A blast and seven angels came. That's not an ordinary thing. That didn't

happen from creation until this day. It happened in this day foretold, revealed by the Bible, manifested to prove what was foretold was the truth; and yet it hardly has any effect on the Church. People are arguing now in the Church whether Revelation 10 really happened. "Are the Thunders really revealed? Can you really know what the Seals are? Is all this that is happening really what it's being claimed to be?" People are confused.

But the Bible says, "*And the virgins awoke...*" There was a waking up; and in that waking up, some began to get ready to go with the Bridegroom, and some began to realize that they had no oil, that they lacked something that they needed in that hour. And to show how they knew what they had need of, immediately they knew the difference was oil. They said, "Give us some of your oil." They knew that was what they lacked! They knew that was what they lacked. They came out with the rest. They sat there with the rest; they spent time together with them. They talked about being chosen, they talked about being called; they talked about what they were waiting under expectation for, and then they fell asleep. And when that cry was made it woke up the sleeping virgins, and when they became awakened, immediately the ones who could not go in knew what it was that they lacked to go in. They knew right away the difference between them and the others who were standing there going in.

Let me tell you, you could be coming to church, service after service after service after service, and sometimes you can still feel like everybody else, and some of you know that you've never had that experience of the baptism of the Holy Spirit in your life. Some of you see evidence in your life from day to day telling you that you need the Holy Ghost. Some of you see things come out of your life that the Holy Ghost can't produce, and will never produce, and will grieve away the Holy Ghost, yet you are learning to live in that condition because you enjoy the association of people who have oil. You enjoy what the oil produces – the light that comes forth from those who have oil – but you yourself know, "I don't have *that*. I lack *that*." But you look at them and say, "I dress like them. I'm in the same church as them. I hear the same voice they hear. I believe what I hear the voice announced: '*Behold the bridegroom cometh.*' I believe that there is a marriage and a marriage supper, but I don't have what they have."

The foolish virgins knew all along that they were virgins, but they began to get settled looking at their sanctified life. “Well, I don’t drink. Well, I don’t smoke. Well, I don’t wear pants as a woman; I don’t paint my face.” And they look at their sanctified life and they get settled there, and they are not seeing, “I’m a virgin,” because virgin means sanctified. They were all virgins. It is not the virginity that kept them out of the rapture. It is ‘not having oil’ that kept them out of the Rapture, because all were virgins. It was virgins who went through the tribulation period because those virgins only had a sanctified life; they did not have oil.

You could give somebody your light but you can’t give them your oil. Somebody could walk in your light. You have truth, you’re walking in the truth, you’re sharing the truth, you’re scattering the truth; they are enjoying the truth. That truth is shining in the dark, uncovering things and they are seeing that and enjoying that; but what is producing that light? Oil, oil is producing that light.

And when the time came they woke up knowing that there was something missing; that awakening and that realization comes under this Message, when the midnight cry came, when the Bridegroom appears on the scene. Just like the other parable Jesus told, when the king came in and he began to check the robes of all those who were going in to the wedding supper, he found a man without the robe, same way that they found virgins without the oil.

And I think that that great awakening is what we need to really be awakened to, to come to this realization. And these questions have to be settled, they can’t be played around with, because once you get in that condition you’re always waiting for God to do something, and you’re always waiting for God to do something through somebody else – not yourself. You’re sitting down watching now, “He says he is Bride, let me see what he will do. They say they are the Bride, let me see what they will do.” And your Christianity now, you just sit there not involved in anything, but watching to see if people really have rapturing faith. You can’t even see that without the Holy Ghost, because if you don’t have the Holy Ghost inside you can’t see the Holy Ghost outside. God must be in you for you to see God in everything.

The Prophet said that's the difference. When God is not in a person they can't see God in anything; but when God is in a person they see Him in the sunset, they see Him in the rainbow, they see Him in the grass, they see Him in the flower, brother, they see Him in the wind that blows – everything they see Him in. They see God in His universe, God in His Word, God in His people, God in His son – they see Him being revealed!

That awakening, that's a little type of it. Something had happened to her. First, she was making excuses – hearing the truth and making excuses. It's not that she wasn't elected. It's not that she wasn't chosen. It was that she couldn't behave how the Word had called on her to behave. Now somehow knowledge, if it's not applied right, people kind of get themselves in a way like, "Well, I know I'm chosen. Well, I know I'm called." That might be true, but the thing is that will be reflected in a behavior of what you're chosen and called to fulfill.

Brother Branham was chosen and called, but that 'chosen and called' could make him step out by faith and go to Arizona and wait for seven angels, believing that they were going to come and meet him. That 'chosen and called' meant that he could step out and go into the world with a healing revival believing that he was that 'servant at supper time'. Not sitting down and believing and admiring yourself and saying, "I am chosen" or, "I am called."

'Seeing your name in the book' has come down now to an intellectual thing. People think 'seeing your name in the book' is knowing the bride type. They say, "Well, Esther is the Bride; Ruth is the bride; Sarah is the Bride, and that is me- I see myself in that." Well, if you see yourself in Rahab, your token is on display; and if you see yourself in Esther, you're putting your life on the line for your people. And if you see yourself in Rebecca, there is a power that the messenger brought that is what you are traveling with, that is moving you. Isn't that so? Because that is what they did.

And if there is a people who are the antitype to that, you are not just saying, "Well, that is the bride type, and that is me". Because if that is you how it does not wave back when you wave? If that is you then there something in you will bring that to life. If that is you, you have what you needed, what you were waiting for, what

you desired to get a hold of to step out. That was given to you to make you step out.

When he saw John: 'the voice of **one** crying in the wilderness'; when he saw Eleazer was **one** man going to get the bride, brother, he didn't need people to pat him on the back. He said, "This is a one-man move." He said, "And that is what the churches can't take – a one-man move in the last days. One man like John, one man like Eleazer introducing the Messiah, going to get the bride; one man like Moses – a one-man invasion going to call them out of Egypt. From the time he saw it he stepped out into it because he knew, "You can't beat your type; that's me." Nothing could influence him away.

But here we are seeing an attitude. This is an attitude in her before the time of the persecution. She is getting revelation of the coming persecution. This behaviour is before the persecution. This behaviour is what the revelation influenced. This behaviour came from her being awakened to the real understanding that if there was anybody to help and bring deliverance to her people, it was her. That was what she was really brought to the throne for, that when the persecution came she had something. She had something.

Mordecai was revealing this before the persecution. He said, "The seal is being foretold. Look under that Fourth Seal, look Hell is following Death. That group that is riding is coming to destroy everything, and places like this would be closed down one of these days. All our privileges will be lost; we'll have to forfeit them. Our buildings will be made storerooms. They will have laws that they could freeze all the assets and possess all this and run you out of it; and you will be refused the rights to exist as a church." When Mordecai saw what was coming and this revelation struck him, he saw the scheme of the enemy unfolding.

What did the prophet say? The Seven Seal mystery does what? – Uncovers the scheme of the enemy. Who did he make that revelation known to? When the prophet got that, whom did he make it known to? The Bride. Is that right? He said, "These things are being revealed. I could tell you what the First Seal is. I was going to make a horrible mistake, but He came down here this day. He showed the Second Seal; He showed the Third Seal; He showed the Fourth Seal." He said, "I'm going to call you bride."

Why? “Because these things are being made known unto you. Supernatural devils, unseen to the eye, but we can see what they are doing.”

And here I'm showing you from the Word what they are fixing to do; and God is bringing a warning to the Church so that they can prepare. “*Seven Thunders will show you how to prepare.*” When Mordecai caught this there was only one person he was thinking of: Esther. He didn't say, “Go and tell all those Jews down there. Go and put it on the radio and on the TV.” No. He said, “Go to Esther. Go to Esther and tell her that I understand why she has come into the kingdom.”

Get this: she was an orphan. The only reason why she was called was because Vashti had rejected the seven voices of the king. And when Vashti rejected that, the Jews were going back to the homeland to rebuild the temple and wait for the Messiah; because the books of Ezra and Nehemiah are the Jews going back. And so, when these things began to be made known to the Prophet, he understood that the Bride must have this Message; he must make these things known to her.

Why was the Prophet...He said, “I'm going in the woods with just some water, without food or anything.” Why? Because of what was being revealed to him from the Bible. Why did he say, “I just can't stay around here doing nothing, I've got to be on the move. I can't just wait for God to push me otherwise that's unbelief - there's no faith connected with it”? Why? Because of what was being revealed in the Bible.

When a man stood up there and turned his back, performing the last sign and said, “This is the last thing that they saw before they were changed”, look what that revelation did to Abraham. He woke up, because he began to speak and say, “You are the judge of all the earth. Will You destroy the righteous with the wicked?” In other words, he was convinced that God had really come in investigation judgment.

Here we see the Bride not knowing the enemy's scheme. But how is she going to know it? Mordecai began to tell her about it. Is that right? She didn't know why she came to that throne. Remember she was an orphan. She was a bondwoman. They went down into captivity in Babylon. And so, from a bondwoman she became a freewoman. Do you remember my message on *From A*

Bondwoman To A Freewoman? She became the queen. From an orphan, she became the queen. Like Ruth, from a beggar she became joint-heirs with Boaz within three months.

Now remember, there're only two books in the Bible named after women – that's Ruth and Esther. And remember both of them hold the mystery of what is happening to the Bride when the Jews are going back to the homeland, because when Ruth came in, Naomi was going out. When the mystery of Esther is going on it's between Nehemiah and Job, when Ezra and Nehemiah were showing the Jews going back to the homeland; speaking of a people who are going to be on the earth in this hour.

Now, following September 11th 2001, the Holy Spirit said, "Get the church in order." Why? Because that was the line of demarcation in the earth. Things changed from that time. The world was changed! Brother, we've been traveling here on this trip, and you have to go through those airports in the United States. By the time you come through you have to take off your belt, you have to take off your shoes, you have to take out your computer every single thing; and you're talking about the amount of people that are lined up. You have to use about three trays sometimes: put your money in one, put your coat and your shoes in one, put your computer in one; and they're going to hold you there and drill you back and forth.

And you think that's in the States alone? When you go out to Europe there, you have to stand up; and they sit and they're watching that passport; and they start to pull up files on a computer. And they have you there about five minutes, and they are watching; and they are calling other officers, and they are watching: "Who are these people? Check that visa. Check back; see where that was issued. Check *this* here." And we are going through these things. They don't care whether you miss a flight or nothing. And I was telling Bro. Steve, "You see this here? They are conditioning the people to accept this way of life, because this is not going to change. This is the New World Order coming in. This is the kind of world security they are talking about here. This is to keep the people under an atmosphere of, 'We need to be secured. This is necessary in case we go on that plane and there is a terrorist with a bomb.' "

Brother, last time they took my little scissors – small scissors that I cut scotch tape with. They said, “Go back through behind all these people and go back to the counter and get back your luggage and check that or throw it away in this bin here.” This time here, a little nail-clipper – same thing happened again. It’s a pressure that they are putting upon you. And you think people are traveling at Easter time to go and see their families and so? Nobody is traveling.

We arrived in Krakow in Poland; we were to fly straight to Chicago. We got there, they said, “Sorry, but the flight has been postponed.” They didn’t call us before or anything: “The flight has been postponed.” They said, “Technical difficulties in Chicago.” In my mind I said, “You see – technical difficulties.” It was no ‘technical difficulties’: you’re not going to fly a plane on a ten-hour flight without people. That is millions of dollars you are losing on one flight. So they said, “We are going to put you up in a hotel. You’re going to come back and check in here at three tomorrow afternoon.”

We went to the hotel. We said, “What are we going to get for meals?” They said, “Okay, we’ll give you just *so much* money for a meal. If you eat beyond that (and that could hardly buy anything) you’ll have to pay the rest. Then we’ll give you breakfast.” We said, “We’re going to be coming back here at three o’ clock in the afternoon. What about lunch?” They said, “No lunch.”

We got up in the morning; a call came at twenty minutes to six saying, “Be downstairs for six, because the bus is coming. You have to go to the airport right now.” Brother, you had your things planned: you’re going to take a bath afterwards; you’ll relax a little; then you’re going to go downstairs and get breakfast. You just have to run out now in twenty minutes. You get down there in twenty minutes, you wait there an hour and no bus comes. Then a call came after and says, “No, instead of going to Krakow, you have to go to Warsaw.” Krakow was twenty-five minutes; Warsaw now is four and a half hours away.” So you have to go back to Krakow, take up your luggage; go back in a line, get your luggage verified, get it back there, get on the bus and then travel four and a half hours.

When you get there, there are people in that plane on the ground, waiting there for about one and a half to two hours because they said, "We have some people coming from Krakow." When we reached there, they said, "Well, the bus that has your luggage is half an hour behind. Wait here until that bus arrives with your luggage." September 11. The war is in Iraq. Here in Trinidad you don't feel anything; but you step outside of this little boundary and you get out in the world and you see the world that is there already and the pressure that is upon people.

We came back to the States. After all that checking back and forth of your luggage on a plane, you come back there. There's no *green line*: you have to go through *here* now and get your luggage on a scanner when you arrive in the States. And it's a constant pressure because that is what the system is doing to the people: it's breaking them, taking away all will. Just like Pharaoh ruled them with rigour and made them to serve. So, too, they break everything until they get conformed to the system, because this is law, this is something set in. This is the way in which it is going to operate from now on.

"Saddam Hussein has not been caught. Bin Laden has not been caught. We're getting reports that say *Al Queda* is reorganizing bigger than ever: these are the type of news that's constantly coming. And every time it comes, we have to tighten the security." So you make the people feel scared, and then you make them feel safe; you make them feel scared, you make them feel safe. But they are creating it themselves; they are conditioning the people. Friends, that's why I'm preaching. People are not awakened. We are hearing these things as thoughts, but we're not awakened. There's a quickening influence.

Mordecai... The prophet didn't have to see any of these things we are seeing. He didn't need any 'September 11th'; he didn't need any war in Iraq. He just looked in the Bible and he was like a mad man until all those ministers were saying, "You're ruining your ministry. You're behaving like a wild man; don't preach like that. What's the matter with you? Have you gone crazy?" Until he himself began to see, "But, like I'm the only man getting on like this." He said, "Honey, am I crazy?" His consolation was, he said, "If the resurrection takes place in the morning, Paul and they would like crazy men who land here in this city", because the same

way they went down is the same way they are going to come back up.

When you see a storm coming, you don't wait until the rain starts to fall, and your galvanize starts to blow off your house. You listen to the report, and you see that the satellite is tracking this storm; and you're seeing the velocity of the wind. And you're seeing the intensity of that storm that's coming and the kind of damage it is doing, and the route it's taking and you see where you are living; and that warning is helping you to prepare for what you are going to face, because the storm is not going to go back.

This oncoming storm of judgment is not turning back, you know. There is nothing...Intercession is not turning this back, you know. Intercession is getting the elect into safety before this comes. Esther got them to safety; she didn't stop the word that went forth saying that they were going to kill all Jews. She got them ready so that when it came they were able to defend themselves, because the king gave her the authority.

'*Esther's Awakening.*' Am I awakened? Are you awakened? We're hearing this; this can do two things: sedate you – make you feel happy and give you a false security; or this could throw you into desperation. This could make you start to plan in a detailed way. This could make you start to establish what is priority and what is not priority. This could make you throw away your bag of peanuts, because the train is in the block and the arm has come down and the red light is flashing.

Are you all tape-listeners? What is the use of a minister listening to what a prophet was saying, seeing how the prophet was affected, get affected the way the prophet was affected, and trying to affect the church, and then the church is not even hearing what the prophet said? They say, "Did he say that? Well, I kind of believe what you are saying – he said it – but I'm not too sure. I haven't read that book for a long time, and you know, these days I'm so busy, I don't have time to go and check out that to see if it is really so." Could you get in that spirit? Because the director has to be in the spirit of the composer; and the symphony has to be in the spirit of the director who is in the spirit of the composer, so that when he gives the first motion, brother, every man in that symphony knows exactly their role: the man on the trumpet starts to blow, the man on the drums. When that conductor does like

this: “*You!*” brother, that man on the drums...comes in with the drum roll. Every man has the music sheet in front of him, he knows exactly what part of the music is being played. That’s right!

And this great music sheet we have had, and we have had a director that the very Composer was veiled in, giving out these things here. Then what is *‘The Church And its Condition’*? Have you ever thought of that message? *‘The Lamb and The Dove’* – *‘The Church And It’s Condition’*: two natures coming into harmony – the Head and the body; the dynamics and the mechanics; the Church coming into rapturing condition or the Church in a backslidden condition? Present state of the Church: Sampson – the Church in a backslidden condition; but there’s a voice to shake him and say, “Cry out *‘Just once more, Lord!’*” Doing what? Seven Thunders are not to entertain the Bride. Seven Thunders are not to tickle the Bride. Seven Thunders are not to get the Bride to jump out of her seat and say, “Kupendaba!” Seven Thunders are not to run around in the church and say, “Whew!” and then when the church service is over, that’s over. Seven Thunders are to wake up the Bride, show her how to prepare; how to live in a world of perfect faith; how to understand what God made her; how to come in full surrender to the will of God.

What was Mordecai trying to awaken Esther to? The scheme of the enemy. She had no prayer meeting until that was opened to her. She had no... “*When the squeeze comes watch the Third Pull then*’. Isn’t that when the ministry of the Bride – a ministry of power – is tied to? What is coming! What we see in her is evasiveness: “I heard that, you know, but that means that I’ll have to change my life. That means that I have to stop thinking about myself now and start thinking about other people.” Well, if you’re convinced you’ll be concerned. Before God could get a people concerned to go on behalf of others He has to take them aside and convince them.

Has God convinced you of the day you’re living in? Has God convinced you that the Message is right? Has God convinced you why He sent Elijah? Has God convinced you of the things Elijah spoke in this hour and what his prophecy is, what is to come? If God has convinced you of these things then, now that you know

time is running out, the cleansing of the sanctuary, the door is fixing to swing shut. Depopulation is in the earth – the Holy Spirit said, “Look at SARS”. Whether you doubt or not I know what I’m talking about. And you watch and see: they are going to contain that in certain places and they will not contain it in other places because it is designed to take out the overpopulated areas. You watch and see. You find out, or you go back in your Seals book, in the Fourth Seal and see what the prophet is saying, and then see if I’m saying what he is saying.

You see laws passed and you see what caused laws to be passed, and you see an emerging New World Order coming, which (as I was saying on Wednesday night). We were driving for hours and hours, hundreds and hundreds of miles across Europe there. And while we were driving, I was showing the brothers there, I said “Look, look at those highways. Look how they are being connected now because the Berlin Wall has been taken down. All these countries are going to provide cheap labour for these big industrial nations.”

Well they are happy, because you’re living in Poland and you can hardly get a job, and you’re working for next to nothing, you know what you’d do? All the brothers do it across there: drive out to Germany for a few days, make a good raise and drive back home. And when you go out there you get all the nice, good products that you can’t get back home because Germany is a superpower – a big economic giant. An economic superpower, like Japan. Some of the greatest producers in the world, some of the most refined goods you could find, sophisticated technology come from Germany and Japan. They drive into Germany and they get those things, and then they come back.

It’s just like how people here fly up to the States to go and bathe old people – things that they wouldn’t do in Trinidad; but nobody knows them up there so they don’t have to feel ashamed. Sometimes they don’t want to bathe their own children here, but they go to bathe old people up there: people who curse them, who are irritable, who nag them, but their satisfaction is... They are so carnal and their mind is so small, that they come back wearing a new set of clothes and try to impress somebody that they went up to the States and that things were good for them. Shame. Shame. Shows that the revelation has put them nowhere. This revelation is

supposed to change your thinking. You see, this is the thing: people are hearing, they're learning, but I'm talking about the awakening. The awakening.

Mordecai was talking about, "Every Jew will die! The plan is on – it is in writing in the nation, the law is given. It's going to happen on a *certain, certain* day. It's already going to happen - it's been passed already!" She said, "But, he hasn't called me." And he's saying, "But look at your position. You're elected; you're called. Can't you see what you were raised up for?"

How do you think you came to the throne? Do you think that it's because you got the popular vote or something? Don't you know that was the hand of God? You're an orphan. Remember who you were: you were an orphan; but look where you've reached. It's not some general in the army – it's the king himself in whose presence you have come to!"

Who do you think we have come to? St. Cecelia? Who did the prophet introduce us to? St. Anthony? He said, '*The Mighty God Unveiled Before Us.*' He introduced us to the very King Himself. He said, "That man on the seventh step brings the comer into the presence of the King." He introduced you into the King's chamber! '*King Theophany Jesus is here amongst us now.*'

Instead, he got one big long excuse justifying why she can't be desperate, and why it is not yet time to do that, and how he's kind of having too great expectation for her; and that 'she has her life to live too.' Brother! He sent back and said, "Okay, tell my darling Esther, my little sweetheart who I raised..." Did he talk like that? He said, "You go and tell her. You just tell her!" He took the gloves off. He said, "You go and tell her if she feels that all of us will die because she just wants to lie on the couch and have maids fanning her all day, and talking about how she's pretty, and just smelling sweet with perfume, tell her deliverance is coming for God's people from another place. God is able to raise up stones to be Abraham's seeds! And tell her she herself is not safe, she and all her father's house are finished if she stays inside there and only walk in that false security inside there!" Whew! Brother!

Now, Mordecai wasn't telling that to her directly; (I don't want to get to where I want to go on Sunday) but Mordecai was telling that to a servant, and a servant was telling that to her; and you know what had the effect? He had to tell it to her just how

Mordecai said it. He had to say it just how Mordecai said it, because it shows he got under the effect of Mordecai when he watch that man bawl.

I remember the dream; it's coming to me now. I've told this dream right here in this pulpit already. I dreamt Brother Branham that time, preaching, and the man was so electrified, and he stood like there - like a wire with a current, and you could see all the voltage around him. And he couldn't preach, and he began to just weep and he broke, and he walked out the desk; and I walked out behind him, watching him there. And it affected me to see that image of how he was so affected under the presence of God.

I could imagine when that man went and saw Mordecai in sackcloth and ashes, weeping and wailing and howling and crying like a mad man, brother, dust on his head and everything else; and somebody say, "Well I haven't seen one attack for the day. I watched *CNN*, I watched *BBC* and I haven't seen anybody attack any village. What is he getting on like that for?" He said, "It's a revelation that has me like this. It's a revelation that has me like this."

You know what it comes down to? It's what you think about your people. If there is no love for your people it doesn't mean anything, you know; and if you don't understand your role and why God raised you up to live in this age, then you could want to live your private, good social life and not see, "No, we were born to fulfill God's Word."

Let me just read a couple Scriptures quickly here, in the New Testament. Let's deal with this awakening. Romans chapter 13. You see, I think sometimes that when the intellect conceives something and catches something, we say we have it: "I've caught it. I see it." And then you're not watching your life to see, "But I'm still living the same way." It's like those people who say, "I believe the Seven Thunders now; I believe the Seven Seals are opened." Somebody pulled up on the computer fifteen quotes showing them that Revelation 10 is fulfilled, so they changed their thought that it was not fulfilled because now there are fifteen quotes staring at them; but their behaviour, their consciousness, their concept is still Pentecostal. They are still the same way they used to be.

Like one minister told me once, he said, "Why are all these people going by you? All of us are preaching the same thing." But that isn't so; we are not preaching the same thing.

Romans 13, verse 11:

And that, knowing the time, that now (that now) it is high time to awake out of sleep: for now is our salvation nearer than when we first believed.

The day of our salvation is when He appears and the revelation of Jesus Christ comes forth. There was no real redemption for the Church – full, complete redemption – because even though Jesus died on the cross, even though He raised on Easter morning, even though He ascended into heaven, the apostles and they were still looking for redemption. They said, "We groan," waiting for what? The redemption of the body. "We have the earnest," waiting for what? The redemption of the purchased possession. They knew that full, complete redemption was going to come when He appeared in the last days, when He opens the Word, when He takes the title deed; then you could go back and possess something.

When we see that, friends, that's the day of salvation; we are in that day. Why? Because it is locked up in the Word. Rapturing faith lays in this Message. God doesn't have to send another prophet. God doesn't have to open another set of Seven Seals. No. It is laying in this Message. We have to start to eat this Word! When it starts to get bitter in the belly, we have to hold our throats and swallow it back down, and know that bitterness goes with it, too. That's why when people like it just sweet, sweet, sweet, sweet, you know something is wrong. Everybody is trying to evade pain. "*Except the corn of wheat fall into the ground and die, it abideth alone.*"

She had a lot of revelation but she had no revelation of death to self. She had no revelation of real self-sacrifice. And I think that's one of the problems today. A lot of us have a lot of revelation but there is no real willingness to die. Like the man said, "I can't mar my inheritance, man. How can I mar my inheritance for a Gentile?" Boaz said, "Move from here, man, you hypocrite." And Boaz stepped out there. He said, "This day I will redeem you."

That's where God wants to move us, friends. You see, it's been identified already. The behaviour has already been identified. We can't fool ourselves; the behaviour is in the Bible. It's not to say,

“Well, how would you know?” When I see that Syrophoneican woman, they were calling her a dog, and she said, “Yea, Lord, even the dogs lick the crumbs.” You know somebody is getting faith. When you see that Roman centurion getting ready to bow, a man with all that authority can say, “You just speak that word. I am not worthy that You should come under my roof – You just speak it.” And He could say, “I have not found such great faith, no, not in all Israel”. It is something He saw; it’s a behaviour He saw.

When Elisha saw that Shunnamite woman coming, and he said, “Ask her if her husband is okay; ask her if her boy is okay.” She said, “Yes. All is well, all is well.” Then she refused to go with the servant with the staff; and then he started to pull her away from the prophet, he said, “No, leave her alone. Leave her alone. Something is troubling her.” The behaviour. Martha and Mary – the behaviour. “Yea, Lord, even now.”

That is what we don’t see. We say, “Yes, I understand it now. Yes, the atonement and the blood was shed for me; yes, and I know in Jesus’ Name. I know when He died on Calvary, and I’m identified with that, and...” It’s all here in the mind. Where is that behaviour? Where is that behaviour? It has to be here. That is the impact and influence that the revelation produces when it grips you. When the revelation breaks your will and the revelation becomes your will; which revelation is the revelation of God’s will that becomes your will: “Not my will, but Thy will.” Why did He break? He knew he had to die. “Unto this end was I born. Shall I not drink the cup that was prepared for me?” The revelation that God made Him.

*...and knowing the time, that now it is high time
to awake out of sleep for now is our salvation
nearer than when we believed.*

They saw for four thousand years they had the blood of bulls and goats, and they saw One die and rose. They said, “Oh God, it’s so near now, because one day He’s going to come out of that sanctuary. One day He’s going to appear in like manner as He went up.” If it was so near for Paul and they, and he was shaking the Church, “*It’s high time you awake!*” What about us? We see Him come back out. We see Him come back out! We see him throw the rock up. We hear him say, “I could almost see the Angel

standing there.” We hear him say, brother, the sanctuary is smoky. Do we sit quietly somewhere and say, “God, talk to me. What does this mean? God, I’m looking at mammy, I’m looking at daddy, I’m looking at the church; I’m looking at *this* brother. I kind of like the choir and how they sing, and the musicians, and ...”. Friends that is nothing. We thank God we have it but that’s not putting us anywhere, because if that serves its right purpose we would have some atmosphere. We would have some atmosphere for God to come and talk to us!

She was shocked and she woke up. Has a deep sleep ever gripped you? When they were on Mount Transfiguration all of them fell asleep. When they were in the garden of Gethsemane they fell asleep. The Bible (I think it’s in Luke) says, “They awoke; and when they awoke they saw the glory. They said, “Oh God, we fell asleep here! Look Moses! Look Elijah! Look Jesus glorified! That’s the mystery of His coming – His *dunamis* and His *perusia* – when He showed it and we were eyewitnesses in the mount; when He was rehearsing His coming!” He took them up to see that and they fell asleep. He took them in Gethsemane to get them ready for the Voice of the archangel and they fell asleep. Sleep is an unconscious state of mind.

He shook them. He shook them. “Wake up!” Has somebody ever tried to wake you up, and you’re drunk with sleep? You pull the cover over your head, and you say, “Yes, yes, yes, I’m getting up, I’m getting up, I’m getting up”, and you hug the pillow closer, because the sleep is sweet. There’s some sleep that is sweet, you know. Fall asleep. Things are happening around you and you don’t know what is going on around you. Scriptures are being fulfilled and you don’t know what’s going on. *The Presence of God Is Unrecognized*, do you know why? They fell asleep. *God Being Misunderstood*, do you know why? They fell asleep. They couldn’t *Recognize Your Day And Its Message*, do you know why? They fell asleep. *This Day This Scripture Is Fulfilled*, and they can’t see it. Do you know why? They fell asleep. *Look Away To Jesus*, when you look what do you see? They couldn’t see anything. They were looking for a man with a turned-back collar and clergy clothes, why? They fell asleep.

Seven Thunders wake up the Bride. “How do I know I’m awakened? What am I waking up into?” What is Paul talking

about here, telling the Church “it is high time you awake out of sleep”? Was he talking to some people who were sleeping in a bed somewhere? The Son of man had come, the Holy Ghost, the sealing Angel was sealing up a Church because Titus was coming. And he was telling them...Listen...

...for now is our salvation nearer than when we believed.

Think about when you believed, and think of how much nearer it is today.

The night is far spent, the day is at hand.

“The night is far spent, and the day is at hand”? We heard one say, “It’s the breaking of a new day. Shalom! The Morning Star is here.” What did he mean? He said, “Right now we’re in the go-between: all the darkness is being pushed to one side and all the light is being pushed to the other side, right now.” We say, “Oh yes, we’re baptizing some people who have come from denomination, and some who have come from the world.” God is pulling the light together. God is separating those who will not be burnt by taking them out. It’s not just that people are being added to the church and we are getting more members and we have to get more chairs. No. It’s what He said in the Word: “I will not destroy the righteous with the wicked!”

...let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly, as in the day.

In the day everybody sees you, you’re under the sunlight; the light of the world is so bright nobody could hide. You’re in the day. Do you know that’s the day we are in, when the Son of Man is revealed? Do you know nothing can hide anymore under this light? Do you know this light came to uncover everything? That’s why He turned on the light – to make the thing known. That’s why nothing is hid. He said, “*This*, light never shone on. No light has ever shone upon it. There’s nothing that is hidden any more - the whole thing is revealed!” That’s right. Watch.

Let us walk honestly, as in the day; not in revelry and drunkenness, not in immorality and wantonness, not in strife and envying,

You have, “*This* one doesn’t talk to *that* one.” Don’t you read the Bible? Don’t you hear the preaching? Don’t you know that a

root of bitterness defiles people? Don't you know that as faith as a grain of mustard seed moves a mountain, what a little bitterness could do? It is as powerful in its own realm! That is a person who has a seed planted there. A little acorn produces a big oak tree.

Do you know where death starts? Death starts from a thought: *'When lust conceives it bringeth forth sin; and sin, when it is finished, bringeth forth death.'* When that comes in there Satan has gotten into the bedding ground with something to defile you. *'A little leaven leavens the whole lump.'* Women especially should know that. You all knead flour, you all put yeast in flour. You see women, "I'm not talking to *this* one. I'm not relating to *that* one. Not me and he; not me and she; not me and them." Aren't *'he'*, *'she'* and *'them'* part of the body? Satan's power is breaking the unity. Jesus prayed, "That they may be one as I and You are one, and I in You and You in Me, and I in them and they in Me."

Do you mean that we could not talk to each other, yet stand up and sing together? That's hypocrisy! We talk about Judah, but we have to know what it is to be in Judah. To *'go first'*? Is that what's going first? Do you mean we have all those kinds of things and that is going first to fight the battle? Brother. Think.

Are we in a time of prayer, drawing out the water, purging out the leaven? That's what I'm saying: there's no awakening. *'Learning has replaced revelation'*. That's the age. People think learning is revelation. Revelation is power, friends! You have power to control your tongue! You have power to pull down those thoughts from your mind! You have revelation and all those things in your mind? You're "getting mind battles", and you're "going through a force"; and you cold-shoulder and you're passing around *this* one, and you're discussing *this* one, and you're evil-speaking *that* one. That's a spotted garment.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

Quickly. Let's stand to our feet. I'll read the next two standing. Ephesians 5. Look Paul was shaking this elected Church to wake up. Mordecai shook her. Seven Thunders in the last days are to wake up a bride.

And do you know something? Some of us who are men, and say we are men, and some of us who say we are women of God with the Holy Ghost, do you mean we are around these kinds of

things and we will even go and tell somebody, “You know, the two of them have a real force? I tell you, the two of them are something else”, and we don’t even get concerned to go and say, “ No, this is of the devil”? Do you mean to say that we could feel so free to go and talk that with somebody else that doesn’t have the concern and that is the same body? You are a talebearer. You are worse than they. Don’t you know that? Because when you go and tell somebody you are starting to set fire. You see destruction already in the Body and you are going to create more destruction. No, friends. No, no, no.

Yet you’re ‘looking for dynamics’; and you’re seeing ‘the world council tightening up’ and you’re seeing what’s happening; and ‘I know it is a time of consecration.’ You know that Trinidadians have a way of making everything carnival. You know this season of prayer could even become a kind of spiritual robe that people start to walk in, that they are more spiritual than the next one? Ever so often, go back and read I Samuel chapter 7. Dagon had the ark, and they had no God. All they had was a memory, serving God in a rearview mirror – what they used to be! Think.

Ephesians 5, verse 13. Quickly.

*But all things that are reprov'd are made
manifest by the light:*

‘All things that are reprov'd are made manifest by the light,’ because light reprov's, light exposes.

...for whatsoever doth make manifest is light.

*Wherefore he saith, Awake thou that sleepest,
and arise from the dead,*

Do you see the dead? That is the dead. That sleep has gone so far, that unconsciousness has gone so deep that that is the behaviour of the dead who are dead in sins and trespasses, who have no life, who are not even quickened!

*...arise from the dead, and Christ shall give thee
light.*

*See then that ye walk circumspectly, not as fools,
but as wise, redeeming the time, because the
days are evil.*

Wherefore be ye not unwise, but understanding...

What? 'Wise and foolish.' Watch here: 'wise and foolish', 'wise and unwise.'

...be ye not unwise, but understanding what the will of the Lord is.

A waking up; a waking out of sleep. You read the rest. I don't want to hold on that, I want to read something else, one more. Maybe I should...let me finish reading it.

And be not drunk with wine, wherein is excess; but be filled with the Spirit:

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

Giving thanks always for all things...

Even in the bad times, even in chastisement, give God thanks for all things.

...unto God and the Father in the name of our Lord Jesus Christ.

Submitting yourselves one to another in the fear of God.

You go and you submit to your brother, submit to your sister. You say, "No, my attitude was wrong. You know, God talked to me about that, but it was hard for me to come down. I'm ashamed of myself. I don't want to be that way." Let me tell you: that is a devil, and when you do that the right way you overcome that devil once and for all. But when you can't do that that devil would always have a hold on you, and a grip on you. And then you start to learn to fear that devil, because that devil has a way that he could torment you, "You would have to go back and tell her, you know, and you know how she talks; and she will tell *so and so and so*, and next thing they will be talking about you, you know." And then you can't go, that makes it harder because that devil will torment you. But humility will make you do it, because you know...

Maybe the person doesn't know, maybe they can't understand why you're not talking to them, why you're evading them. Maybe they can't understand what is really going on, and all the while somebody told you something, maybe a lie or something, and next thing you build up this resentment; and you are going through all

this war in your mind, and Satan is robbing you of your own peace, playing tricks with your mind. Playing tricks with your mind.

And a little love will let you know, "I'll pray for that person. I'll pray for that brother. I'll pray for that sister. I know they want to make it just like me. I know it is the devil; he's the one who sows the seed of discrepancy. He's the one who wants to break the unity. He sees what God is doing among us. God wants to bring us in one mind and one accord; the unity of the one God in the one Church." See?

Submitting yourselves one to another in the fear of God.

One more, I Thessalonians chapter 5.

"Awake out of sleep, it is high time. Put on the armour of light. Awake out of sleep, be not unwise but understanding what the will of the Lord is."

His will has been made known to us.

Verse 1. It starts with a conjunction, "But." It is connecting I Thessalonians 4 where he's talking (verse 13 to 18) about the Rapture. He says, "But." After he tells you of that event he says...

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Why? Because light has come to us to show us the times and the seasons. That's how we know times and seasons. We see Israel in their homeland; we see the church in Laodocia; we see the world in Sodom; we see the last sign before the change. We see the types in the Bible. We know the times and seasons.

But ye, brethren, are not in darkness that that day should overtake you as a thief.

Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness.

Therefore let us not sleep as do others; but let us watch and be sober.

For they that sleep, sleep in the night; and they that be drunken are drunken in the night.

They have no light; they've fallen asleep. They are in an unconscious state of mind. They are walking in darkness – an absence of light. There is no revealed truth amongst them to show them where they are going, and what is the time and the season is.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

Who died for us, that, whether we wake or sleep, we should live together with Him.

Wherefore comfort yourselves together, and edify one another, even as also ye do.

That word 'wake' means to watch; to be vigilant. It's speaking of: to give attention, to be cautious, active, to take heed lest through remission and indolence some destructive calamity suddenly overtake you. When we see the things we are seeing and the Holy Spirit is pointing it out from the Scripture, and we see the time clock striking the hour, and we see the junction we have come to, and we see the Church and its condition, and we hear the call of the Spirit, and we see in the Word what is happening around us...

The first thing, he awakened her to the enemy's scheme. Then she was awakened to God's predestinated purpose behind her life. He said, "Know you not that you have come to the kingdom for such a time as this? You want to hold your peace at this time and you're in the palace! And you have access to the king! And your people are suffering out there!" She was trying to be evasive, selfish, self-centered: "That's not my problem; my thing is fixed." Bride, but selfishness, self-centeredness. Yet he was trying to awaken her to self-sacrifice. Then she was awakened to the fact that, "I have to accept this responsibility. I have to accept...I must accept this responsibility if I am that person.

If Mordecai says that '*by and through the members of the Bride all that is to be fulfilled will be fulfilled*' and I'm in the Bride, I have to accept this responsibility. If he says that God can't work

through the dead, He could only work through the living, and I am one quickened and raised up from the dead, then I have to accept that responsibility.” That responsibility was connected to her and her people; to you and those that are yet to come in; to you and those that are in need of deliverance.

She was awakened to the fact that she couldn't deliberate, she couldn't hesitate; she had to move now. She couldn't be decisive at first; she was halting between two opinions: “Well, he hasn't called me. Well, it's thirty days, you know. Everybody knows that. You are asking me something that everybody in every province knows. If I go in there and he didn't call me I'm dead except he holds out that sceptre.” That's where she had doubt: “Would he hold out that sceptre?” She was thinking more of herself than of what the enemy was planning to do to her people.

We're talking about Bride here, now. We are talking about Bride who is going to speak even to half of the kingdom. We're talking about Bride who's been chosen and called, who is the queen united with the king. We're talking about virgin Bride that's been chosen after the rejection of Vashti. We're talking about *that* Bride – between the Jews going back in the homeland and the resurrection. That's the Bride we're talking about, because that's when Mordecai opened the thing. That's when she received a revelation - she had to get desperate or perish. She was living a life without desperation, but the revelation of what the enemy was fixing to do brought desperation. The revelation of her position showed her what she needed to do.

Do you know who you are? Do you understand your position? If you're in this church, that's the message that has been preached for the last thirty years: knowing who you are, knowing your position in the Word; seeing what God made you in the Bible; showing you the Bride type, showing you the second part of the mystery. When she saw that, something struck home. She hit the spot. She was ordained to hit that spot. She came out of the humanistic realm; she came up into the realm of revelation. She said, “If I perish, I perish, but I'm going in. I refuse to continue to live this life just along as a church member when I see what the Bride has been called for. I refuse to say I'm in the Bride and can't walk where the Bride is supposed to walk – I refuse to have that fig

leaf on!” She said, “If I perish, I perish, but I am not thinking about myself anymore.”

“Except the corn of wheat fall into the ground and die.” Jesus came to that place too. He said, “*Except the corn of wheat fall into the ground and die.*” God brings every man and woman who is a real believer to that place, friends. Don’t think you are the first one. You aren’t the first one to step into that place. Everyone who has overcome stepped into that place. That’s the place. There is no other place to come into a resurrection life except through death. In death there is victory. “Except the corn of wheat fall into the ground and die.” And when she began to die, that dying star – a supernova – it began to explode in its full brightness. That’s what *supernova* means: a star, which, when it is dying, then it shows forth its full glory and brightness. That’s what she was. An awakening. She was awakened to it. That calamity couldn’t overtake her.

This squeeze is not going to overtake us, friends. This is not going to come here and have us saying, “Oh, God, you see the same thing!” No, friends. That’s not going to happen here. Something else is going to happen here. Something else is going to happen here, because when she struck that place, the Bible says when Haman and they came, brother, those Jews met them. When the enemy came like a flood there was a standard! The Church and its condition, but she was shaken into a place. She got there, friends. As a spiritual astronaut that was her countdown. That was her countdown! She had come to her zero hour.

That’s where we have come, friends. *Esther’s Awakening*. *Esther’s Awakening*. Mix up that with *Hannah’s Painful Desire* and *Jonah’s Prayer Meeting*. Mix up that together and let it go up as incense before God. Say, “God, I see some of that selfishness in me. I see some of that evasiveness in me. I see some of that fear to accept that responsibility in me. I see that unwillingness to make the commitment. I see that I’m liable to make excuse.”

I had to tell a minister there. When I told him about the Word he was only jumping. I said, “You make too many excuses! Only excuse, excuse.” It was in his house, and he was a little embarrassed, but when we got in the car to go he came near to me and said, “I appreciate the correction. I appreciate the exhortations and the things you told me. I’m going to take it.”

She was making excuses – evasiveness. People want to go around just sounding brass and tinkling cymbals, a bunch of talkers – just talk the revelation; but God wants people friends, who could say, “If I perish, I perish, but I’m going in the presence of the King.” It came to a place that it meant more to her to die trying than to live fearing and not doing anything.

What is the quality of your life? How does your church life look in the light of that? Your little nice church life where you fix your hair nice and you tie it down, and when you’re coming on the road you fix your ‘little thing’; you kind - check yourself twice in the mirror in the washroom to make sure you’re okay – where are you going with that? Do you know what you are? You are a little doll in Abel’s Country; one of those little dolls. Do you want to be that? Did God send a prophet to call you to be that? I hear him say, ‘Super race’, and ‘super Church’. I hear him say, ‘rugged Christians, everyday living for Christ, out on the battlefield making converts.’ That’s what I hear. That’s what I hear, friends.

Something struck her. The impact and the influence that the revelation had upon Mordecai, she was now reflecting exactly what Mordecai was reflecting. She had become one with him. The same spirit that was on Mordecai was upon her, and what Mordecai was saying she was living out. What a place. Don’t lose that vision.

I’m going to preach in there on Sunday, the Lord willing. How many see that tonight, what I’m saying? If it shakes you down it’s shaking me down too, friends. You think it’s not shaking me down? It’s shaking me down too, but you know something? I like a word that could show me more so that I could keep walking. I like a word that could shake me away from my little manmade security and my nice little feeling. I like a word that could challenge me and show me, “Are you living there? Then walk there if you’re not living there yet. Start preparing to get in there. Don’t stop here! If you get stagnated you’re going to start to rot right there!” I’m saying move on up into His presence a little more.

Ruth had to do the same. She had to mark the spot and lay down there and die and rot. It has come to us, friends. Our prayer can’t be shallow. Sampson knew what it was going to cost him. He knew God was going to hear a sincere prayer, and he couldn’t

come with some flowery thing and say, "Oh, I had a breakthrough. I felt good" because you pray and you kind of admire yourself, how you prayed; and you kind of categorized your prayer and graded it and gave it a high marking. No, no, no, no, no. When he started to pray he felt something come back upon him that was going to finish the work.

Your prayer hasn't stopped until you feel that come upon you to finish the work, friends. That's what you're praying for; that's why you are really here. That's why we are really here. This prayer wouldn't stop until we possess back everything at Ebenezer, so it's a waste to just sit here quoting I Samuel 7 and these things. We have to get real, because I can't move you. It takes God to move you. I'm not even trying to move you. A human being could just move you emotionally for a few minutes, then you walk outside and that's gone from you. But when God puts that in your heart you will never be the same again.

'Empty Me.' Let's just sing that little song, little chorus as we get into prayer. That's what God wants in this hour: empty of self, empty of pride. A laying aside of every weight. Concentrated, focused prayer. God will meet with you, friends, because you see, God wants to meet with you but He wants you to meet Him in the place where He wants. In Gethsemane, in Gethsemane. Do you know what Gethsemane was? That's where the olive trees grew, that they pressed to get the olive oil, crushing. He was sweating like drops of blood. He entered into a place where He conquered self-will: "Not my will, but Thy will be done. Shall I not drink the bitter cup?" He came to the place to accept pain and whatever it was going to cost.

If you haven't gotten there, pray to get there. Pray through, ask God to tear away those veils. Some of you have been serving God for twenty years and haven't come to those places yet, and you hear these kinds of messages down through the years over and over and over. You work yourself up to get emotionally moved, and then it wears off. Don't work yourself up – let go. Face the cost, count the cost and be willing to pay the price, and you watch and see if God is not a God who keeps His Word. You watch and see if God is not sincere. I know what I'm talking about; these things are real to me.

'*Empty Me.*' And you sing that and you sing it to God, and you say, "God, You empty me." And sometimes when you have to empty a bucket you have to knock it on the sides. Like a cement bucket or something, you knock it, you shake it, you bang it a little bit to get all the crust that's holding on to the bucket to break off and fall out, because you can't even scrub some of that out. It takes a good knocking and shaking! And that's what God has to do to get some of our foolishness out of us sometimes, and bring a real sincerity – depths of sincerity inside there.

But then watch something, you watch that power come up inside you then. You could love that person; you could shake their hand. Brother, they could call you all kinds of evil names and you could know, "That's just the devil trying to get at me, using somebody that is weak." And you don't see the person, you see the devil and you could pray for their deliverance. Then you know you have something real. Then you know it's not a 'put on' thing; it's not until you get vexed and then you loose it. No, no, no. Brother this is something that rules you. You don't control it – it controls you. Oh my!

Empty me, Lord! Empty me until You could fill me, until every fibre of my being is filled with Your Spirit, so Your will could be done in my life.

Empty me, dear Lord, (Mean that tonight. That's your prayer – it's already started. Send it up to God as a sweet incense.)

Of all myself and pride,

(From the depths of your heart let it out. Even though it hurts you and pains you, you mean it. If there is no pain there is no death. Death comes with pain.)

Empty me, dear Lord, remove secret sins inside, (Oh yes, Lord.)

Empty me, oh my loving Lord,

(Children in malice, grown ups in understanding.)

Until I'm just like a child...

('Except you become like a little child and be converted,' He says.)

So Your will could be done in my life.

(Oh, let's sing that first verse: Oh Lord, I've heard Your word.)

Oh Lord, I've heard Your Word that has called me,

(We heard that tonight. I want that awakening. ***Esther's Awakening*** - that's me.)

That's my awakening. My time has come. I must live in this realization. To go back to the former state is to fall asleep again. I want to walk in this new day, in this great light.)

And now I can't turn away. (Thank You, Lord.)

I'm compelled by the truth that I hear...

(I'm compelled tonight by the truth, because that truth sets you free. Esther was compelled when she heard that truth.)

Just to walk with you, my Lord, this is my prayer.

(Oh, God, we mean that tonight. Like Your prophet said, 'Lord, that's the desire of my heart - to walk with You.)

Empty me, dear Lord,

If that's what it's going to take, empty me tonight. Take away every comely thing, everything that I've put some trust in and feel special about, if you have to do that just to get me in the place where You want me to be, Lord. Let that be my satisfaction: I'm in the place where You want me to be.

Empty me, dear Lord, remove secret sins inside.

Secret sins, we want none of that, Father. Let the blood be applied in those places tonight. We're going to light the candle, and we're going to take the broom and sweep the house tonight. We're going to find those lost coins. We must have it! We don't want You to come and we don't have every coin.

Empty me, oh my loving Lord,

Until I'm just like a child,

So Your will could be done in my life.

Your will, Lord, could be done in my life.

If we as a church could mean that tonight we'll hear from God. He'll move among us in a greater way. Let's just sing it, *Empty Me.*

Empty me, dear Lord, of all my self and pride,

As we all go into prayer. Break whatever it takes that makes us hold back from You, Lord. Every idol in our lives – tear them down tonight. Jesus, everything that we put before You, everything temporal that we cherish and we hold to remove it and put something eternal. Show us, Lord, the things that we need to root up, let's just root them up. Give us the courage and the conviction to root it out.

...Until I'm just like a child

So Your will could be done in my life.

The church goes into prayer.

... Jesus, we have what we ask for because we ask according to His will - His already expressed desire. He expressed that attitude of behaviour, the consciousness that produced it, the word that brought the conviction, the results that came from it. It's all laid out there in the Bible. There must be a people in this hour to quicken that Word and bring that Word to life. And when the Holy Spirit who wrote that Word comes upon the people who are ordained to fulfill that Word, He can only lead them to the Word that is written in the Bible, where they can quicken that Word, and bring that Word to life in this hour.

Oh, thank You, Jesus. Touch Your People Once Again.

Touch Your people once again

With Your precious holy hands, we pray;

Let Your kingdom shine upon this earth...

Oh, through a living, glorious Church.

Not for temporary needs

But to restore authority and power...

Oh, let Your mighty rushing wind tonight— the breath of the living God— blow in here. Hallelujah.

Let Your mighty rushing wind blow in,

Touch Your people once again.

Oh, sing the song, We need wisdom. Do you recognize your need? We need power.

We need wisdom, we need power and true love for each other

We have had so many big but empty worlds

So we come before Your face, asking for Your grace

Bring Your people to a state of fruitful life

Restore Your Church again.

Oh, touch Your people once again.

Touch Your people once again

With Your precious holy hands, we pray,

Let Your kingdom shine upon this earth

Through a living, glorious Church;

Not for temporary needs...

Oh, but to restore authority, Lord.

But to restore authority and power

Let Your mighty rushing wind blow in...

Let it blow tonight, Lord. Oh, breathe on us tonight.

Touch Your people once again.

Lord, you see your tired servants

And Your broken, wounded soldiers

Oh how much we need Your precious healing hands.

Oh we need the power of the cross, it's the only source for us!

When we stand up facing final battle cry

Restore Your church again.

Oh, touch Your people once again.

Touch Your people once again

With Your precious holy hands, we pray,

Let Your kingdom shine upon this earth

Oh, through a living, glorious Church.

Through a living, glorious Church;

Not for temporary needs

Oh, but to restore authority.

But to restore authority and power,

Let Your mighty rushing wind blow in

Oh believe with all your heart as you ask; believe that you have received.

Touch Your people once again.

Oh, thank You, Jesus. Thank You, Lord. *Esther's Awakening*, that touch that can awaken us to live in the realization of why God has chosen us, brought us into union with Him, brought us into the position in His kingdom. Why He did these things, and then have people connected to us in a place where they need someone to stand in the gap for them. And she was afraid of what it was going to take to stand in the gap. She hadn't the spirit of self-sacrifice. She lacked that; but she caught hold of it. She caught hold of it. She was shaken to such a place that she began to discover the faith that she did not know she had. It was locked up inside her, but it could only come through laying down her life: *'Except the corn of wheat fall into the ground and die, it abides alone... Greater love hath no man than this than a man who lays down his life for his friends... By this love shall all men know you are My disciples.'*

A prophet laid down his life for the Bride. Abraham went from Dan to Beer-sheba to go after his lost fallen brother; slew those kings and came back marching the victor's march. He took his best; he put his life in jeopardy. Those men at harvest time, they

went out and fought fifteen miles of Philistines. David said, "This is the blood of these men. They put their lives in jeopardy for me." It's typed throughout the Bible. A Bride must come there to show that if the bridegroom hit sixteen thousand kilocycles, she must do the same to prove that she is the Bride, that she is in His image; that she is bone of His bone and flesh of His flesh, faith of his faith.

That's why it's not a make-believe Holy Ghost, friends — it's real. It's not adapting to church life. "When she nears the headstone she will be the super race." He said, "The Holy Ghost is in the Church brooding on the Church, bringing up that spiritual evolution to bring back His own image in the people, that He could strike that image and the masterpiece can speak." That's the Church, friends. If that isn't you and that isn't me, we are not the Church — we have been living under a delusion; we have been walking in a dream. There must be a behaviour that reflects through us that makes that Word live.

And there must be things that, when you read that Word, you know that's the Bride and you know you are the Bride and you see that expressed in the Scripture, you say, "But I'm not living there yet." Then you don't close the Book and walk away, friends.

When you see that and that is burnt into your heart, you say, "God, show me how to come in there. God, I'm ordained to walk in there. God, if I come short of that then I've missed the mark, and sin is to miss the mark. I must become one with that image. I must become one with that Word. I will not stop until I see all of that Word being manifested in me."

You must have conviction about this life. You must have principles. You must know that you stand for something. And those principles must not be something shallow; they must run deep inside you. That's right. Think of it; this great life of Christ.

When Sampson saw it he knew what it was going to take to see the power of God come back. We know the Scripture, we can quote it; yet if we are in that time after the eyes are gone and the new crop is coming out, where is that behaviour? Where is that willingness to pay the price?

She was unwilling to pay the price. She began to make excuses; she began to be evasive. Is that you? "Well, you know, right now God knows my heart. Nobody can condemn me because God

knows my heart”, and try to justify ourselves. God knows His Word and God knows your heart; and if God’s Word is in your heart, your heart will agree with God’s Word, because, ‘*thy Word have I hid in my heart that I would not sin against Thee.*’ And when you believe from the heart, if you believe with your heart, your mouth will confess; and when your mouth confesses – confession means to say the same thing – you’ll say the same thing that the Word says. That’s right, friends. That’s when faith moves. That’s when faith moves. You’re ordained to live there.

She had to accept it. When she saw it and it convicted her, you know what happened? She refused to go on pretending. She refused to go on make-believing. She said, “If I perish, I perish.” That’s a person who has come to a place of conviction. That’s a person inside whom it’s been driven down. You know what she did? She dressed herself in the royal apparel and she went in. Oh my. Think about it, friends.

Who is going to quicken that Word and bring it to life? There is not another age; and shame on us if God opened those things supernaturally in 1987, as I say. And as I say with a clear, sober mind: never in all the history of the human race was the book of Esther preached with such magnitude as it was preached inside this assembly. God supernaturally opened that. It came to life in the message 1987, *Supernova*. I went around the world and preached those things; people know that that opened there. Before that, brought a message that somebody preached on it to show the things inside it, not in the depth, not in the reality. Then if God did that here, there must be a little Esther here. There must be a little Esther here.

She might have started off like a little orphan but something has happened. She came through some experiences. She came through some experiences, and she knew that the King’s affection was set upon her. She didn’t try to dress up herself and play up to the king. The king looked beyond all those women and said, “Esther.” He saw something in her. She wanted nothing other than what the messenger said. The man said, “Do you want some make-up, some perfume?” She said, “All you have already given me is enough. I don’t want any excess – just the way you give it to me. You know the king; you know what pleases the king. You

were sent by the king to prepare us. I'm satisfied." She went in. Brother that was it – a bride that had faith in the Word.

Our precious Sister Martha Mc Bain – maybe some of you don't know her full name – but she's Brother Johnny Bourns' sister. You know her; always sit right at the side there with a big smile on her face; he called me today and told me she passed away. I didn't know of it, didn't know of her condition. I think he found out today himself, or last night, I believe it was; he was there with her; and he called me today and was informing me, and I would like to pass it on to you. I don't know how much of you know. He was supposed to be here tonight to give some more details as to what all the circumstances surrounding her passing away were, but nevertheless she served God with us, walked among us. You know, she had such a commitment to the work here, a love for the ministry. Would always make it her duty to check me out, you know; in doing anything would see me and consult with me. I know she was a real sister, really had loved the Word and the Message, and I have no doubt this evening that as she has come to the end of the road and she is in the presence of God.

While she walked among us she held a real testimony for those who knew her, and so we want to just give God thanks as the book of her life has come to a close. We have had an association with her here in the assembly, and this is the place that God sent her, this is the place that she chose, that she wanted to fellowship and sit here and be part of this assembly. And we want to give God thanks that she served her purpose here, and now she's gone on and she joins that group that we have that is growing on the other side.

One of these days we're going to be gathered to our people, or gathered *with* our people – either way – but we have a group waiting there for us that walked with us, sojourned with us, and was identified with the work here, and the word; and we certainly want to respect that when we see people do that because that was the Spirit of God, we believe, moved them to this place. So let's just bow our heads.

Gracious Father, one of the sheep of this fold that You have made us a shepherd to watch over, our dear Sister Martha Mc Bain, sister of our precious Brother Johnny Bourns. Lord You drew her to serve You, taking a place in the assembly here, sojourning with

us, working with us in the kingdom of God, her allotted days have come to an end, Father. Her card has been taken off the rack, as it were, because her allotted time was fulfilled. You've called her up to Your house; and the news have come to us, and we stand here this night with bowed hearts, Lord, giving thanks, giving thanks to You for sending her among us. I could still see her face with that big broad smile sitting there, every time I would look on the right side while preaching; and then Lord, would meet her after the service and always had a word of greeting and encouragement.

We are thankful, dear God, for the spirit that we saw in her and her involvement in the work, and the willingness to support and not be ashamed to be part of this reproached group. May You receive all glory, Father, and all thanks tonight for lending her to us, and knowing, dear God, that You have her reward for her. Her earthly journey is ended and she has gone to her eternal destination.

Here we are to continue this great struggle with one less, but we pray that You would remember her family and her loved ones. Our precious Brother Johnny and all the other family members who would be saddened in some way at her being removed from this life. We pray, dear God, that Your hand of comfort would comfort them.

We pray, dear God, that what is to be done in honour of her life here, all the arrangements that are to be made, and all the final words that are to be spoken, God, would be inspired and influenced by You to crown the life that she lived, when she came to know You as her Lord and Saviour and she lived to the glory of God and for the propagation of this great Message. We look forward that we will be reunited with her again, when that Trumpet sounds. Until then we ask, dear God, that You will undertake in every way, in the precious lovely name of Jesus Christ. May her works follow her, and the prayers that she might have prayed that have yet been unfulfilled, even for her loved ones, God may You remember them and bring them to pass. Grant it, Father.

As we get ready to leave this place, God we realize that any one of us could be next; our time is going to come one day. But, Lord, when it would come we want to know that we are ready to go, Father. As we read the Scripture tonight about Esther, 'If I perish, I perish', God let us live. And if we have to die let us die striving

for the things that You promised. Let us die serving You with a heart full of faith, walking in this Light and living to glorify You in every way. May You grant that, Father. May You grant it we ask.

As we remain with our heads bowed and our eyes closed, I'd like to ask Brother Steve Walters to come and pray God's blessing and dismissal tonight.

