

Third Exodus Assembly

The  
Revelation  
Of The  
Seven  
Trumpets  
Pt.1

Pastor Vinworth A. Dayal  
25<sup>th</sup> May, 1988

**The Revelation Of The Seven Trumpets Pt.1**  
**Wednesday 25<sup>th</sup> May, 1988**  
**Surrey**  
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God richly bless you tonight, you can have your seats. I want to greet everyone in the precious and worthy Name of our Lord Jesus Christ. It's certainly a great blessing and privilege to be here and I really appreciate the wonderful atmosphere that we feel in the House of God and the expectation in the hearts of the believers. I'm really looking forward that the Lord would just help us and be with us in a special way that we'll long remember these times and it would cause us all to be drawn closer to Him, more filled with the Spirit, under real anticipation to see Him when He comes to take us home. And I really did enjoy myself Sunday. You know it was a real inspiration in my heart and I was really encouraged to know that it was a blessing to you also.

You see, many times we would speak on things in the Message and sometimes, as Brother Ed was saying tonight, that you don't get it all at one time. It was just one of the things that I had in my heart to say tonight because I would be speaking, basically, the same subject over the next few days. And I'm really trusting the Lord that it would come out real clear and it would cause us to have a real passion to know God's Word.

You know, Brother Branham said, "*We should have a passion to know God's Word, a cry for reaching out in the Spirit, and a fervent desire to please God.*" And this is what we really want to see because we're living in an hour where he said, '*learning has replaced revelation, and reasoning has replaced faith and program has replaced spontaneous praise in the Holy Ghost. And the people, (he said,) are just becoming lukewarm, formal and powerless. (And, you know',) 'many with well worked-out explanations and educated guesses of educated men, hold the ignorant in foodless pastures'.*

But we trust that this would bring a real revival in our hearts and a real enthusiasm to really serve God in this hour. To realize what has been made available unto us, that God has come down, He has called us, He has revealed to us His great election in our lives, He has shown unto us that He predestinated us unto these things. And

there isn't any amount of devils in hell that can stop us from coming to it. Amen.

He said, "*There is no one could take your place.*" And you know, the more we hear it and the more we would read it and it becomes more real and quickened and inspired by the Holy Spirit to us, there is a greater Faith in our hearts all the time. Because the Bible says, '*The righteousness of God is being revealed from faith unto faith...*' (because) '*He became sin that we could become the righteousness of God*'. He became us that we might become Him." And Jesus said, "*In that day you will know I in you and you in Me.*" What a great realization that is to the believer when we really begin to recognize it is He inside of us. Amen.

I remember just before I came up here I was preaching a little message back home on 'He That Feareth is Not Made Perfect In Love.' And Brother Branham said that was one of the greatest plagues he had found in the Christian church - fear. There is so much to talk about fear because fear is insecurity, it's a lack of assurance. And he said, that, "*when those Seven Seals were opened in the last days it was to take the fears and the doubts out of the people.*" Amen. And to bring us to a perfect Faith and a perfect God, who made a perfect promise in His perfect Word and to let us see that God is not even complete without us. Amen. We are chosen in Him, we are part of Him and there is no way... He said, "*There are some people who have been chosen in Christ and their names have been placed in the Lamb's Book of Life. Under no circumstances could those names be removed from that section of the Book.*"

And when you think that God could come and show unto us His love and show unto us, blessed is the man... whom He does not impute sin unto. Amen. Only righteousness, like Abraham – it was imputed unto him for righteousness. Amen. What a faith that is for us.

And, you know, He desires that we would really come to know who we are. He said, "*When the Church comes to know who she is, what she stands for and that she can do the greater works, she will be an invincible army. Satan will be powerless before her.*"

And I think of that time in the vision when the Holy Spirit told him, "*I give you power to bind that mamba.*" He said, "*You could bind him and lose him.*" Amen. And to think that the church of the

living God is going to be a Super Church. She *is* a Super Church. That is where God has placed Her. Amen. And as the Message would be opened up more and more to us, it's just for us to see ourselves the way He sees us.

I remember when that angel came to Gideon, he said, "*Thou mighty man of valour,*" and he said, "Me?" He said, "*I'm the weakest and the least of my father's children.*" He had an inferiority complex. And the angel had to come and take away that fear and let him see himself. He said, "*You will smite the Midianites as one man.*" See. The same people he was hiding from and being intimidated by and, you know, having fear that they will come and take over his crops and these things. And God was telling him, "*You will smite them as one man, have not I sent thee?*" And to think that while he sat there under the Presence of that Angel, speaking to him, it brought such a transformation in his own life.

And I believe it has been that way with us, that it has come to the hour where we are knowing as we were known. He said, "*We are seeing through a glass darkly, but as we are changing from glory unto glory and begin to behold the glory of the Lord in a mirror and are changed into that same image, then we are seeing face to face.*" Right in this Word, this is the mirror. He said, "*Many times we look into the perfect law of liberty and we walk away forgetting what we look like.*" You see, we're not able to hold it many times. But, may in these services...

I remember Brother Branham, when he was preaching the message '*Shalom*', it was such an inspiration to his heart. And, you know, being the last messenger to the last Church Age and bringing that Message in this last junction before the Millennium, he had to pronounce judgement on this world and he had to usher in the New Kingdom that was coming in to us. He had to announce to us that there is a New Kingdom coming. And he stood there and he said, "*The light is breaking between mortal and immortality; the pressing coming of that great light, breaking between a dying world of corruption and a bright new shining day.*" He said, "*And right now we're in the darkest time just before dawn, but here is the ministry of the Morning Star.*"

He was sent to reflect the light of the coming Son. Such a power, such a glory, such a dominion that Adam was given, back in the

Garden of Eden. As he stood there ushering in the breaking of this great day for us. And while he was bringing that, (I remember in 1965, I think I was quoting it Sunday evening) he came to the end of his ministry and as he was preaching '**Things That Are To Be**', he was so caught up in the realization of what was coming, because the Book was open, redemption was being revealed. The Jews were waiting for the Bride of Christ to be taken off the scene so that they could receive the Message.

And here was the prophet revealing all these things and living under the effects of this revelation. He said, "*Don't you feel that travail? It's becoming evening time. And we are desiring, we are groaning and travailing to enter into that other body. That perfection is calling us to that perfect place.*" And I believe that, you know, that deep is calling as we begin to live in the realization of these things, as we begin to sit more and more under it.

And my desire is that in these services... Many of these things that we're going to speak, you know, it's more like a teaching. And, sometimes, in teaching we go kind of slow and we have to go from one scripture to the next and these things. The Holy Spirit has put something upon my heart. I believe that God was just... it was there laying in the Message and the Holy Spirit just brought it out in this season and this time. And it has been a great encouragement to me. It has been upon my heart to preach it here and I'm trusting to preach upon, "**The Seven Trumpets of the Book of Revelation.**" There are many things inside of there that, as we are going to try tonight in a very simple way, in a very basic way.

And I've been praying... I know that, God's people are not a... what should I say? An intellectual people. I, myself, am not an intellectual person, but I've been praying that the Lord will give me the right way to present this message, in a way that it would not be like just information but it would be an inspiration to your life. In a way that it would stimulate your faith and your expectations, and it would give you such an assurance in this dark perilous hour that we are living in, that you are one of His and that He has gone to prepare a place for us and He has come to receive us unto His Ownself, that where He is, there we may be also. And that this great hope that we have as Christians, could become such a realization in our hearts over these few days.

So each night we're gonna just maybe take a little portion. I'm trying not to be too lengthy and not to put too much in, but you see, sometimes when you're preaching, you're looking at a picture and you're bringing out part of it, and to stop at a certain place is almost like leaving it hanging.

And I've been praying that the Lord could give me just the right way, so when I take it part by part for maybe just about an hour and a half we could sit there right under the Word, go straight into it. He could give us the grace to concentrate and look into it. Just receive it into your hearts and believe it. It's going to be so clear, I believe by the grace of God, it could be so perfect with the scripture. It will be so real. It would be nothing new and strange that you'll have to go and kind of probe your mind. It's what is all around you, it's what you read daily but it's just a... We trust that the Holy Spirit would quicken the scriptures with impact of revelation.

As it's being presented in an atmosphere where believers are praying under anticipation, lovers of the Word gathered together in heavenly places speaking about eternal things, where the love of God could just be shed abroad in our hearts by the Holy Spirit. And right there we could be so filled with His truth, filled with His Holy Spirit that It could bring it closer to us, as brother Branham said, "I could almost touch it," these things here. That He could bring it so close to us, as we were speaking Sunday, your theophany so close to you, to live more in a consciousness of these unending realities. Amen.

And this is my prayer and my desire and we will be going back and forth from Genesis to Revelation. I preached on some of these things back home and I'm just, kind of, trying not to go over the routine way of preaching it but just feeling for the inspiration each night. By the pull of your faith and what you crave in your life, the Holy Spirit could just bring it out in a way that it could be relevant, applicable and personalized to you. As you're hearing it, it would not be that you're sitting down there and watching; you'll be in the midst of it.

And that is the way we desire it because when the Word is presented to us in that way, it brings Faith. And Faith comes by hearing and hearing by the Word. So that's what we want – to inspire faith. Because these things in this Book that were sealed

and have been opened up in this last day, through the Evening Message, were to give us Rapturing Faith – Faith to be changed in a moment, in a twinkling of an eye. And that is what we are believing God will do for us. Shall we all stand to our feet tonight.

You know I really appreciate being here and the saints here – Brother Ed and the other ministering brothers, Brother Tom and Brother Lance and the other ministers in the church, Brother Rod and many of the other brothers. You know sometimes I get in the pulpit, I try to speak of my feelings and I'm a kind of a hard person to express my feeling, but may God help you that you could see in my heart and you could know how I feel and my appreciation for the saints in the church here. I was telling Brother Ed that he does not really know... I believe maybe God will reveal to him the great influence and blessing he has been to my life especially and my ministry. And meeting him and giving me the friendship and the acceptance and the encouragement in the Word has really been a great inspiration to my life. And I look forward to coming here, not just to preach, God knows my heart, most of the time it is for the fellowship, to sit, to be in his company, to meet the brothers, because it's just a refreshing for me that I could go right back in the midst of the struggles and press the battle with great determination.

I just desire to be a true Christian and have a true Christian testimony – be a true husband to my wife, a true father to my children, a true minister for the Lord Jesus Christ and a true Christian to God's people. That when we leave this world we could leave a true testimony, that those who have been associated with us have seen Christ in us. It will be the greatest thing that could happen to us – that others could look and see Christ and be encouraged to serve Him.

And I trust that this is the way it would be to you in bringing these messages, to cause you to receive more of Him, to live more for Him and that others could see more of Him in you, by the grace of God.

I'd like to invite your attention to the book of Leviticus Chapter 23. And you know, *Leviticus 23* deals with *Seven Feasts* that God gave to Israel. And verses 4 and 5 were the first feast – The Feast of the Passover. Verses 6 to 8 were the second feast – The Feast of the Unleavened Bread. Verses 9 to 14 were the third feast – The

Feast of the Firstfruits. Verses 15 to 22 were the fourth feast – The Feast of Pentecost. And we want to begin reading from the fifth feast, verse 23 – The Feast of the Trumpets. We want to begin reading from there.

*And the Lord spake unto Moses, saying,  
Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation.*

*Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.*

*And the Lord spake unto Moses, saying,*

Now this is another feast now, this is the Feast of the Atonement.

*Also on the tenth day of the seventh month...(nine days after the tenth day of the seventh month)...there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it is that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.*

*Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings.*

*It shall be unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.*

We want to continue a little bit again to another Feast.

*And the Lord spake unto Moses, saying, speak unto the children of Israel, saying,*

*The fifteenth day of this seventh month. (It's five days after now, the Feast of the Atonement)...shall be the Feast of Tabernacles for seven days unto the Lord.*

So we read *from the Feast of Trumpets to the Feast of the Tabernacles*. Let us pray.

Our gracious Heavenly Father. Lord as we have gathered here tonight to begin this series of services, Father, we want the Dove to lead the Eagles. We're depending upon Your Holy Spirit. We confess, it's not him that willeth or him that runneth but God that showeth mercy. It's not by might nor by power but by Your Spirit, saith the Lord. You said the Spirit of truth would come and He would lead us and guide us into all truth. He would bring back things to our remembrance. He would show us things to come. He will teach us all things. We are believing that promise and we are depending that that is the way it would be with us over these days.

Lord, that you would give us an unction, and the Holy Spirit would quicken the Word and make it alive, and quicken our minds to understand it and to grasp it, Lord. Let it be real, let it be clear unto us. Let us be so placed positionally in your economy, where we are by the preaching of Your Word in this hour. May it bring us to such an expectation where we can recognize our position. Lord, may it stimulate the faith in our hearts to press on with great anticipation to see in our lives all you have spoken to be fulfilled, be interpreted in this hour. Grant it Father.

Bless us, bless the preaching of Your Word and the hearing of Your Word. We commit ourselves unto Your hands and await the divine direction of Your Holy Spirit now. For we ask it in Jesus' precious Name. Amen.

God bless you. You may have your seats. We're going to use the same title every night. And it's just like part I, part II, part III and part IV and so on. And I want to take the title '**The Revelation of the Seven Trumpets**'. And *the Seven Trumpets* that I'm speaking of are in *Revelation Chapters 8 to 11*. And we'll be dealing with these things in the Book of Revelation because my conviction is that *the Message of this last day was to reveal the Book of Revelation*.

Brother Branham came and he started with the Seven Church Ages. He said, "*Out of the Ages comes the Seals, out of the Seals comes the Trumpets, out of the Trumpets comes the Vials.*" He said, "*But the Seals seal the entire Book, and once the Seals are really given by revelation, it's all there.*" Because *the Ages* are

under ***the Seals***. *The Trumpets* are under ***the Seals***. *The Vials* are under ***the Seals***. ***The Seals*** are what sealed ***the Book***.

And it was a plan of Redemption that was sealed up in the Book. A plan of Redemption. And in ***that Book*** God has one purpose, one goal, one objective that He is working to achieve. ***It was a great threefold secret He had in the back part of His mind***. And all the lives and the acts of believers were expressing that one goal and one purpose. So the Book is really one goal and one purpose. It's really ***a plan of Redemption***. It's really sealed with Seven Seals. But *certain parts of the plan* He calls '***Ages***'. *Certain parts of the plan* He calls '***Trumpets***'. *Certain parts of the plan* He calls '***Vials***'. But it's really one purpose, one theme throughout the entire Book. And it's all revealed through Jesus Christ, because He is the principle theme of the entire Bible.

So when the prophet came, ***he opened those Seven Seals and the entire Book was opened***. It was all laying there but He wanted to deal with *the different portions* of It. But whatever it is, it must come back to ***redemption*** because it is ***the Book of Redemption***. Whether it's Israel or whether it's ***the Gentile Bride***, it is ***Redemption***. Whether it is ***the Earth***, it is ***Redemption***.

So, once we have these basic principles, it's not complicated, because whatever we talk about, it cannot change that one goal and one purpose. It must end with Adam and Eve in the Garden of Eden. It is paradise lost and paradise regained.

The prophet said, "***The scripture is God's great jigsaw puzzle***." Not a Lego set, a jigsaw puzzle. Now, today they have something called a Lego set. One man's imagination could build a house, one man's imagination could build a truck, one man's imagination could build something else and each man could build according to his imagination, and you could have spare parts. But with a jigsaw puzzle there are no spare parts. Every piece has a specific place. And when the pieces are correctly fitted it is going to reveal a picture. Because the picture is there on the box to begin with. And on '***Christ the Mystery of God Revealed***', he says, "***Now this tape is 'Thus saith the Lord,' come back to this always***." Because ***this is the great secret on the back part of God's mind***. He is revealing the one goal and one purpose that God had in the entire Bible. So that was the picture. So once we know the picture, we know what we're working with. Amen.

And when you have a big jigsaw puzzle... You know, there are sixty-six sections of this picture. See? And, you know, in putting a jigsaw puzzle together, the *side-pieces* are easy to recognize and the *end-pieces* are easy to recognize. So right away somebody could say, "Ah, water baptism in the Name of Jesus Christ, Serpent Seed, no eternal hell and women can't preach." All these little *side-pieces* are easy to see. But as you begin to put the picture together, sometimes to find the specific place where a certain piece fits, you have to see a certain amount of that scene to correctly fit that piece, to know where it really fits. You see?

So after a while, line upon line, precept upon precept, here a little and there a little, it's all going to come together and it's going to reveal that one goal and one purpose, and it's a threefold purpose. It's going to reveal that plan of Redemption from Genesis to Revelation.

So I trust that by the grace of God, when we come to the end of the services, it would be clear to us regardless of what angle we approach or where we start from, it's going to come out to that one picture. You see we already know what the picture is, but it's at certain parts of the puzzle... Because you could look at the picture and know what the picture is going to be when it comes out. You know these pieces means that you have seen the picture already. You might not be able to fit all the pieces, but you're seeing the picture, see?

But it really inspires you and you see the One who made the jigsaw puzzle. You get to see how He thinks and how He works, and it brings you into a greater understanding of the One you're relating to, when you could see how He does certain things. And this is all going to happen to us because basically you already know the picture. You're not confused about the picture. You know what the picture is going to be to begin with, but certain pieces may kind of trouble you – "I wonder where that fits or where this fits or where that fits?" Amen. So when certain pieces are just fitted together, it's just going to bring a greater faith in what you already believe. When you say, "Oh my! Look where that piece fits and look how that piece fits here!" You see? So that is the way I feel it is.

Now these Seven Feasts in the Book of Leviticus, the first feast was the Feast of the Passover. I just want to explain a little bit on

the Feasts. Maybe that some of the younger ones and the new ones could get a little background. There were Seven Feasts and the first one is the Feast of the Passover. And it was called the Passover because God told Moses, "Slay the Lamb, put the blood, I will pass over you." So they called it the Feast of the Passover. And that Lamb, in the time of redemption when death couldn't strike them, where they had to be under the blood, was speaking of Christ. That Lamb was Christ.

So Paul, over in the New Testament and he... when writing I Corinthians 5, he said, "Christ our Passover." Because in the Old Testament all those things were shadows and types. Every Feast was speaking of Christ. So then also that was His death.

Then in the Feast of the Unleavened Bread, they had the unleavened bread made without leaven. They had to eat it for seven days. When Jesus came He broke the bread and said, "This in My Body which is broken for you." He gave them the wine. Every time we keep the Lord's Supper, we remember Him. Christ is our Unleavened Bread. It was speaking of Him also.

Then the Feast of the Firstfruits was the first mature wheat; the first one up from the dead. Because when they planted it, it had to die, had to rot and it is going to come back up. And the life was going to come up through three stages until it formed again into the original image. And when that first one was mature they would pick it, take it to the priest, he would wave it for the acceptance that the rest was going to come to maturity like that one. And it spoke of Christ because in I Corinthians 15, Paul said, "Christ our Firstfruit." So He was the Feast of the Passover. He was the Feast of the Unleavened Bread. He was the Feast of the Firstfruits.

And the Feast of the Firstfruits was three days after, on the morrow after the Sabbath; which was back to the first day. The Sabbath was the Seventh day. And Jesus rose on the Sunday, on the morrow after the Sabbath. He rose for our justification. See? Because, Adam was the first corn of wheat. Adam was made in the image and likeness of God. See, he was in the image. He didn't have to be transformed into the image; he was made in the image. But we bypassed the image and came from thought to flesh. So we are growing back up now into the full stature, changing from glory unto glory to come back in the image.

But when Jesus came, He was the Word made flesh. He came from thought to Word to flesh. So Paul called Him the last Adam. Because from Adam to Jesus is from seed to seed. So Jesus was called the Feast of the Firstfruits.

So those **first Three feasts** – Feast of the Passover, Feast of the Unleavened Bread, Feast of the Firstfruits – were speaking of Christ, His own ministry. The Son of Man being revealed. His death, burial and resurrection.

Then **the Fourth Feast**, the Feast of Pentecost, was fifty days after the Feast of the Firstfruits. And fifty days were seven sabbaths. Seven sevens are forty-nine and then the fiftieth day. And then fifty means Jubilee or Pentecost. And that particular feast, they would make the bread with leaven. There was a Feast with the unleavened bread but in this Feast they had to make it with leaven, fifty days after. And they would take it in the temple and the priest would take it on the fifties day, fifty days after the resurrection. Because Jesus ascended on the fortieth day and they waited for ten days in the upper room, (and *forty* and *ten* is *fifty*) and suddenly the Holy Spirit came in tongues of fire.

And right at that time, here was the priest – the natural priest in the natural temple in Jerusalem – on that Feast day. The people would bring those two loaves baked with leaven and the priest would burn it with fire.

But spiritually, here was the Church that had sin still, waiting on the baptism of fire coming in the upper room. Because those natural Jews, they couldn't recognize the Feast of the Passover. They couldn't recognize Jesus was the Lamb. John said, "Behold the Lamb of God." He was the Passover Lamb. They couldn't recognize it. He was the Unleavened Bread; He broke the bread and identified Himself. They took it all those years since from Egypt, every Passover, every year. But they never recognized what it meant. See?

Then, He was the Feast of the Firstfruits and they went through the tradition of doing it because Moses said to do it. But all this was a promise of Redemption. It was to give the people a hope of what was going to come back to them. And in the hour when it was there to be revealed to them, they couldn't recognize It. When Jesus began to identify Himself – *'Except a corn of wheat falls on*

*the ground and die, it abides alone*'. They didn't know what He was talking about but He was showing He was that wheat.

Because from Abel to John, not one of them could say they were the Corn of Wheat. Jesus was the only one who could preach a 'Wheat Age', who could call Himself the Corn of Wheat because the corn of wheat is the original image of the Life. It is the entirety of the Life and the entirety of the Word. See? He was back in the image again. He said, "*When you see Me, you see the Father. I and My Father are one.*" None of them could preach that. Only He could preach that because He knew the Seed had returned again.

So, fifty days after the Feast of Firstfruits was the Feast of Pentecost and they would burn those two loaves. So from the wheat that was waved, it was now being turned into two loaves of bread. See? And those two loaves of bread represented the Church – Jews and Gentiles – which is going to come into one body there. And it had sin in it, and it's going to receive a Baptism of Fire. It was to be burned by fire on the fiftieth day.

Then that feast would go on until the seventh month. So the people would go back to their homes because the next feast would not be until the seventh month. And then on the first day of the seventh month the Trumpets would be blown to re-gather the people again. So when the people are re-gathered at the end of those four months... because the Feast of Pentecost was a type of the Church Ages. Israel rejected the Passover Lamb. They were blinded that they couldn't recognize the Messiah. And then God began to deal with the Church. See?

Out of the Gentiles He was calling a people for His Name's sake. And there is going to be Seven Church Ages of the Church while Israel would be blinded. And when Israel rejected the Messiah they were scattered upon the earth. Titus came in A.D. 70 and slaughtered them. They had cried, "*Let His blood be upon us.*" We all know those things. We don't want to spend time on that.

So when they were scattered into the earth then there was a promise of the re-gathering of Israel, after God finishes with the Church. But the Church was going to be through the long Pentecostal Feast, and then God was going to re-gather Israel.

So here now, the next Feast was the Feast of the Trumpets, the gathering of Israel. And here they are gathered back, but for a

purpose. On the first day of the seventh month, they were gathered back in the homeland and the tenth day of the seventh month they were going to mourn for the sacrifice. There was to be a day of Atonement. Then after the day the Atonement there was to come another Feast – the Feast of Tabernacles. And the Feast of Tabernacles speaks of the Millennium coming after the Feast of Atonement when the Jews recognize the Messiah. After they gather back in their homeland, then they are going to recognize the Messiah. They are still waiting for that time to come to them. See? But the Bride will have to leave before Israel could have the Feast of Atonement. See?

So then, after they recognize the Atonement, then what is going to happen is... a next Feast, here. The last Feast was the Feast of Tabernacles which was the Millennium. They used to build booths and so on, **a type** of... how he said, “*We’re going to build and another one wouldn’t inhabit in the Millennium.*” Isaiah 65, gives all these promises.

So **from** the *Feast of the Passover* **to** the *Feast of Tabernacles* is speaking of a period of time **from** *Christ’s death* **to** *Christ’s reign*. Because the Millennium is when the kingdom of the Son of David would be established on the earth. *The Feast of the Passover* is when He died on the cross. And when He came on the earth – *Feast of the Passover, Feast of the Unleavened Bread, Feast of the Firstfruits* – He was the **Son of Man**. But in the *Feast of Tabernacles* He is **Son of David**. And the *Feast of Pentecost* – the Seven Church Ages – those seven months after the *Feast of Firstfruits*, the resurrection, what was it? He was **the Son of God**.

So we have ‘*the little chart*’ [Chart used for illustration – Ed.] there and you will notice where we have **those Seven Feasts** there. *Feast of the Passover, Unleavened Bread, Feast of the Firstfruits* were speaking about **the Son of Man – Jesus**. Then the *Feast of Pentecost* was speaking about **those Seven Church Ages**. Then the *Feast of Trumpets* is **Israel to be gathered back again**. See? Then the *Feast of the Atonement*, when **Israel is going to recognize the promise** and the *Feast of the Tabernacles* was **a type of the Millennium**.

So here we see **Jesus** in **three “Sons” names**: **Son of Man** when He was on the earth in **the first Three Feasts** – *Feast of the Passover, Feast of the Unleavened Bread, Feast of the*

**Firstfruits—Son of God in the Feast of Pentecost and the Son of David in the Feast of Tabernacles.**

But we know that He was to be revealed in the last days as **Son of Man** again. And *between* the Feast of Pentecost which is Son of God *and* the Feast of Tabernacles which is Son of David are only two Feasts - Feast of the Trumpets and Feast of the Atonement. But somewhere in *that space of time* **the promise of Son of Man to be revealed** again, **Revelation 10, the Seventh Seal**, must take place. That's very clear to us? Okay.

You see, I don't want to be bound too much to '*this chart*' here. I believe that you are established in the Word, it's going to be easy. But '*this chart*' is just to clarify certain points that we want to dwell on a little bit.

So **those Seven Feasts** show *from* Christ's death *to* His reign. **From** the cross right down *to* the Millennium. And we took here in the scriptures *from* the Feast of Trumpets – the gathering of Israel – *to* the Feast of Tabernacles, that's what we read from our text and we want to stay and deal with it a little bit. So we are speaking *of* Israel going back to the homeland *until* Christ reigns, until the Millennium begins. That is the period of time.

Now **those Seven Feasts parallel the Book of Revelation**. And the Book of Revelation seems so complicated many times, but if we have a key to unlock it, it becomes very easy. Because the first three chapters in Revelation deals with the Church Ages. The Church goes up in the 4th Chapter and doesn't appear until the 19th Chapter. Revelation 20 is the Millennium. So *from* Revelation 2, where the First Church Age begins *to* Revelation 20, is *from* the Church Age *to* the Millennium, this is *from* the Feast of Pentecost *to* the Feast of Tabernacles. It's speaking about the same period of time. Right?

So here in *Leviticus 23*, we notice after the first feast we read which is **Feast of Trumpets**, *verse 23 to 25*, the next feast was **the Feast of the Atonement**. **Nothing was written between the Feast of Trumpets and the Feast of the Atonement**, in the Book of *Leviticus*. **Nothing is written there between these two Feasts**. **And the Feast of Trumpets is the gathering of Israel and the Feast of Atonement is Israel recognizing the Messiah**. Now, though they are gathered back in their homeland they don't know who Messiah is. They are still under Jewish traditions – Old

Testament traditions. And Israel was gathered in their homeland in 1946, May 7<sup>th</sup> the six point Star of David flew over Palestine for the first time in 2500 years. And in 1948 they were recognized as a nation in the United Nations. Amen.

And we know that under the Sixth Seal, Moses and Elijah are going to come and make known Christ to them and they are going to recognize the Messiah. So from 1948 when they were recognized as a nation, after they were gathered back in Palestine, 1900 years from the time Titus ran them out, slaughtered them, until they came back in **1948**, they have been a scattered people. The Jews have been in almost every nation. In **1948** they came back and the Feast of the Trumpets was the gathering of Israel again. And when did that happen? That happened *in this generation*. And Jesus said, *“The generation that sees Israel become a nation will not pass away until all these things be fulfilled.”*

So here we are in **1988 tonight, May 1988**, which is *forty years since* Israel is gathered back and *before* they recognize the Atonement. So *forty years* have already transpired *from the Feasts of Trumpets to this time*. **But what has happened in this forty years is not shown here in the Book**. It just says after the Feasts of Trumpets, next is the Feast of the Atonement. And here we are, we have come through *a whole generation*, we are looking for **the coming of the Lord**. We are looking for **the change**. We are looking for **the Resurrection**. We are expecting to be called up to **the Marriage Supper of the Lamb**. We’ve seen **the mightiest prophet ever walk the face of the earth**, in this generation. **Yet there is nothing written here between the gathering of Israel and Israel recognizing the Atonement**.

And if one generation is completed... is about completed, and it **is not given away what happened in this generation**. (Now catch what I’m saying,) **it’s not given away in the Bible, it’s not shown here**. It gave *those Seven Feasts*. We know that there are Seven Ages already gone – Feast of the Pentecost – because 1906 was when that Seventh Age began.

But in 1914 the world went into war and something happened in **World War I** relevant to the Bible. What happened was, Jerusalem was re-captured and given back to the Jews. Brother Branham told us there, he said, *General Allenby was flying over*

*Jerusalem, and while he was flying over Jerusalem he wanted to fire upon the city. It was occupied by the Turks. And he wired back the King of England and he said, 'What should I do? On account of the holiness of the city I don't want to fire a shot on it.' The King of England said, 'pray'. He turned and he came back around the city again and here comes the Turks running with white flags saying, 'the allies are coming, the allies are coming,' because they misunderstood it was Allenby coming. See? And they surrendered the city without one shot being fired."*

Then from **1939 to 1945 World War II**, the Jews were driven back into Palestine to show the end time sign that '*when you see the fig tree put forth its bud, you know it's even at the doors.*' That generation will not pass away.

So in those **Two Wars** something happened to bring the Jews back in their homeland for the Feast of the Atonement. And here **forty years** have already passed and we are looking for the Resurrection, to be changed in a moment in a twinkling of an eye, and the Jews are the timepiece.

And I believe that somewhere in the meetings the Holy Spirit will inspire to our hearts and show us in the Bible because it's all laying in the Word. One Word cannot be added to this Book. But when we have reason to see, He will open our eyes and let us see what we have need of for the hour that we are living in.

So, since **nothing is given away between the Feast of the Trumpets and the Feast of the Atonement**, then we must look into the scripture to find out **what is happening** in *this time* because we are living in *this time*. We must know **what is happening** in *our time*. So, is there another place in the scripture where we can look, that would give us an insight into **what is allotted in the economy of God to take place** at *this time*? Because we are not living in the time when Israel is not in the homeland; We are living in *that time* when Israel is in the homeland. And we know what they are gathered back there for.

That's why we could have faith in our promise. That is why we could be under expectation. Because if we live without that expectation, seeing all the signs there it would show that we don't have a revelation. But when the signs are there and being identified and revealed by the scripture by a messenger, then we know 'What Time It Is, Sirs.' We know what is fixing to happen.

*‘If the goodman knows what hour the thief was going to come, his house would not be broken into’.*

Jesus told those things, about the Foolish Virgins, at midnight there was a loud cry, *“Behold the Bridegroom cometh, go ye out to meet Him,”* all right. Then some of them came out, but when the Lord came they didn’t realize it. They were looking for oil, they didn’t have any. And He went in, and they came to the realization that they were left back. And they begin to cry and get emotional and say, *“Lord, open the door for us.”* Because they realize they are being left back in the tribulation period. But they couldn’t enter in. And He told those parables about the end time, how He is going to come and many are going to miss it. They will be unprepared in that hour. Amen.

So we want to find another place in the scripture that could give us an insight into **what is really allotted in the economy of God, what is really supposed to take place** in *this space of time*. And if we could find *that* in the scripture and see **what is allotted to take place** *between these two Feasts, between these two times* where we are living in, then compare *that* with **the spiritual history that has taken place in this generation for the past forty years**, and see if **what has happened** has matched *the scriptures*, then **we’ll know positionally where we are presently at in the economy of God**.

All we know right now is that we are *between the gathering of Israel and Israel recognizing the Atonement*. But a generation has passed, because they have been back there since **May 1948**, and now it’s **1988**. Amen.

So, we want to see **what is yet to take place or if there is anything left to take place**. Because if we have lived out a generation... and we have the spiritual history. We have it documented of all that ever happened in this generation; that is why we are all gathered here. We have seen a man we believe to be a prophet. We have heard a Message that we believe to be a promise in the Word of God. We talk about the opening of the Seven Seals and these things that we believe to be the unfolding of the coming of the Lord Jesus Christ. We believe that, (as we were preaching Sunday), this is going to bring the change of the body and all these things. But here we are looking in respect to *time*,

**where we are placed in God's economy and what is to happen in that space of time.**

Now this ***Feast of Trumpets***, which was the *gathering of Israel* and ***the Feast of Atonement***, which is *Israel recognizing the Messiah*, were **typed** in different places in the Bible. That was **typed** in many places. So if we could find ***a place where the Feast of the Trumpets is typed and where the Feast of the Atonement is typed*** – and we know we are living *between those two times* – then **when we find the portion of the Word that is allotted in that time, we could see if our life is matching that Word. To know what our experience is, to know where we are placed positionally and we could see from that Word how much of it is already fulfilled and what is left to be fulfilled. Because we've already established we are living in that time.** All right.

Now, one of the places where ***the Feast of Trumpets*** was **typed** was in Genesis, where we see the mystery of Christ being revealed in Joseph because we know *Joseph making himself known to his brothers* was **a type of *the Feast of the Atonement***. They begin to cry, they begin to weep and these things. And he said, "*All right, I am Joseph,*" because they didn't know he was Joseph as yet. He was talking in another tongue and he begins to reveal himself to them.

So we want to look at the life of Joseph a little bit because Joseph was **a perfect type** of Christ and Christ is the mystery of God revealed. So if Joseph is **a type** of Christ and Christ is the mystery of God revealed, then Joseph's life would reveal the mystery of God in Christ to us. Because the whole plan of Redemption laid in Christ and Joseph was **a perfect type** of Christ.

So let us compare a little bit ***these Seven Feasts of Leviticus 23 with the life of Joseph***. [Bro. Vin refers to the chart. Ed.] You notice the first column we have here – Joseph in prison. We know how Joseph was more spiritual than his brothers, blessed of the father, had the seven coloured coat and all these things, seeing visions, hated by his brothers – **a type** of Jesus. Then Joseph in prison was **a type** of *Christ on the cross*. Is that correct? ***The Feast of the Passover*** and ***the Feast of the Unleavened Bread***, spoke of *His death*.

And then Joseph, when he came out of the prison, he was exalted to the throne of Pharaoh. Like Christ, when He rose in the resurrection, He was placed on the right hand of the Father. Amen. And we find out that *Joseph's exaltation to the throne* was **a type of the Feast of the Firstfruits, the resurrection.**

***Then the Feast of Pentecost – Joseph chose a gentile bride.*** Is that correct? What was Christ doing in the Feast of Pentecost for those Seven Church Ages, after the Feast of the First fruits? Choosing a Gentile Bride.

Then, what feast followed the Feast of Pentecost? ***The Feast of the Trumpets.*** And what happened? It was a time of economic depression, is that correct? *And Joseph's brothers began to gather together.* Amen. And here the Jews begin to gather together while 'Joseph' had chosen a Gentile Bride already. Amen.

So, we see ***the Feast of the Passover, the Feast of the Unleavened Bread, the Feast of the Firstfruits, the Feast of Pentecost and the Feast of Trumpets in the life of Joseph.*** Then ***the Feast of the Atonement*** is what follows the Feast of the Trumpets. Because after Joseph's brothers gathered, then *Joseph now was going to make himself known to his brothers and they were going to mourn and cry.* Is that correct?

And then what follows the Feast of the Atonement is ***the Feast of Tabernacles – the Millennium.*** *And Joseph had dominion throughout the land and here were his brothers and his wife living in the same land where he had dominion. When he was coming, every knee had to bow at the sound of the trumpet; a type of the Millennium where every knee will bow, every tongue will confess, where He will have dominion throughout the earth.* So, we see then ***from the Feast of the Passover to the Feast of the Tabernacles in the life of Joseph.***

So, now we can look in a little better and see **something between the Feast of Trumpets – (Joseph's brothers being gathered) – and Joseph making himself known to his brothers,** because **Leviticus 23 doesn't mention anything between those two Feasts.** But if we can find it in **a type** in the Bible we could see **what is happening there** because that is *the part of where we are.* And in *that hour,* **Joseph had to dismiss his wife to the palace before he could make himself known to his brothers.** Because though his brothers were gathered there, he was with his wife in the courts

and all these things. You know, they were having fellowship and communication and things were happening. See? But then the time came he had to dismiss her to the palace.

**So, we see already one thing that is happening there, between the Feast of the Trumpets, the Jews being gathered together – Joseph’s brothers being gathered together – and the Feast of the Atonement – Joseph making himself known to them.** So we know the **types** are perfect. See? Because the New Testament was taught from the Old Testament. And if we could get our subject in the New testament (which we are taking that subject of **the Seven Trumpets**) and we could find our **types** in the Old Testament and get the two lined up together, then we will know we are seeing the thing from the correct perspective that we’re supposed to see it from.

Also, in **the Book of Ruth** this plan of Redemption was also revealed. **The Feast of Trumpets - the gathering of Israel - was typed** in the Old Testament when Naomi, in the book of Ruth, was returning to the homeland. Because we know the story of Ruth, how they went out of the inheritance. When they went out, here Naomi’s family had died outside of the homeland. That’s where they died, outside the homeland. Because they were outside the will of God to be outside that inheritance. Alright? And then it was coming to the beginning of harvest time and her family had died and these circumstances begin to push her back towards the homeland.

And here, when Naomi was coming back into the homeland in that very hour... and we know in 1948 the Jews were a nation back in their homeland, in 1946 they were returning to Palestine. **‘Three Minutes To Midnight’**, Brother Branham talked about the film, how science showed those Jews going back and those Jews wouldn’t go on the plane, and that rabbi said, *“Our prophet said we will go back on the wings of an eagle”* and everybody started to go into the plane. Alright.

So here it was, Naomi was going back in the homeland after the death of her family. Because the book of Ruth *begins* with Naomi going back to the homeland in **the beginning of harvest time** and it *ends* at **the end of harvest time** when Naomi receives her redemption. But in the 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> chapters, in there, though Naomi is back in the homeland, Boaz has no dealing with her. She

is in her own homeland, but it's a **Gentile** who had come in at the same time when Naomi was going back. Boaz and Ruth were falling in love. Amen. He was looking for character out in the field. It was all happening in **the harvest time**. So we know the Jews going back to Palestine was a **type** of the Feast of the Trumpets – the gathering of Israel. Alright.

Let's look at this a little closer, because Naomi represented the 144,000 who are gathered in Palestine waiting for their redemption right now. Under the Sixth Seal Naomi is going to receive her redemption. Naomi's family, all of them had died – Elimelech, Mahlon, Chilion had died – because when these 144,000 were coming back in their homeland, what happened? Here were, under the Fifth Seal, souls under the altar who had died outside the homeland. Amen. They had died there but here were 144,000 going back into the homeland to wait for redemption. The same way Joseph's brothers were gathered back for Joseph to make himself known to them. But we find out in *that time* he's going to dismiss his wife to the palace.

Also here we see Naomi, she was coming back, it was the beginning of harvest. And in the beginning of harvest the life is moving beyond the shuck stage. That is what makes it harvest time. You see, because the life is coming up, coming up all through those months there. And here it is going to be formed into the grain again.

And it was at *that time* when that life is going to be formed into the grain again, here it was Naomi begin to come back in the homeland. And the Bible says she came in at the **beginning of harvest**. And when she came in to the homeland it was the **beginning of harvest**, it was **a new age** now. **Harvest time** was a **new age**. See? The seed had come back to seed. The life was in the original image again when Naomi arrived in Bethlehem. And in that same hour of her return to the homeland, Ruth the Gentile was also coming in into the economy of God. Because 1946, May the 7<sup>th</sup> when that six point star of David flew over Palestine, Bro. Branham said the same hour the Angel of the Lord appeared to him in the cave and said, "It's time to go around the world now." Amen. A calling out age now, to call out the Gentile Bride while the Jews are back in the homeland. But Boaz is dealing with the Gentiles though the Jews are back in their homeland. Amen.

And here we see the Feast of the Trumpets, the Jews back in the homeland, and *between that time, between Naomi returning and Naomi receiving redemption*, we see a mystery of **Boaz and Ruth, Christ and His Bride**. Just like **Joseph and his wife between Joseph's brother's being gathered and Joseph making himself known to them**. And here in the Book of Ruth, *when the Jews go back in their homeland until Naomi receives her redemption*, **Boaz and Ruth** were coming together also.

So we know then **there is a mystery of Christ and the Bride between the Feast of Trumpets and the Feast of the Atonement**. And this we have been *one generation* already, so if we search back the time of that *forty years* we must be able to find *that parallel or these types* where *the antitype* is being made; where **Joseph and his wife** are going to begin to come together, where Naomi would be in the homeland and **Boaz and Ruth**, he would meet her in the field. He will be looking for character. He said, "*I know you are a virtuous woman.*" Amen. And he said, "*I've heard about you,*" see, and then he begin to reveal to her, "*Don't glean in any other field; you're looking for redemption, stay in this field.*" Amen.

And here, during *that time* was a time of *labouring and serving*. When was that taking place? *Between Naomi coming back in the homeland and before Naomi had received her redemption*. So that means we as Gentiles, who are coming into the economy of God now, must come to a relationship, must come to a real experience, must come through that very love affair, until Boaz begins to reveals himself to Ruth as the lord of the harvest. He was Lord of the harvest. Who was Boaz? Christ. Now watch.

Elimelech, who was Naomi's husband, was from Bethlehem Judah. And Judah is the Lion that used to camp in the East, and that represented the Kingship. Because Elimelech, in his inheritance, when Joshua went over in the land and Joshua divided the land, he gave a portion to the tribe of Judah. And all the families of Judah got a portion of that portion. And Elimelech, his family got a portion, and he had landmarks. And that could never be forfeited. That was an everlasting possession. And there was a law of redemption for the property in case it fell into the wrong hands; there was a proclamation of emancipation in the fiftieth

year of Jubilee to redeem back that possession. That was God's law concerning the land.

So here we see Boaz was of the tribe of Judah also. He was the Lion of Judah. He was the great wealthy one, the one that could redeem, amen. Hallelujah! The one who could make a public testimony before the elders. See? So here in that hour, Boaz of the tribe of Judah, (the Kingship); and Judah had the promise to the Son of David, the promise of the throne, you see. So when Boaz came in, in that hour here he was, the Lion of Judah, and he began to fall in love with this Gentile bride in the harvest time. And Ruth in the harvest time begins to come through three stages of redemption. See? Like we were preaching Sunday, we all have to come through those stages of redemption.

Then, the time came when Boaz revealed himself as kinsman redeemer to Ruth. First it was lord of the harvest, then kinsman redeemer, and he's going to make a public testimony before the elders. [He's going to stand like Revelation 5, when he came before the elders; there were twenty-four elders there.] And the elders used to stay by the gate and it was a public testimony. He had to come by the gate and give testimony, see, that he was going to redeem Ruth, this Gentile whom he had seen in the harvest time coming through these stages of redemption while Israel was in their homeland.

And you know how Ruth used to go out and kind of glean and he told the reapers, drop an extra handful on purpose. Say, '*she doesn't understand the Godhead, drop some of that on purpose in the service. She needs to understand some more about her position in the Word, drop some of that on purpose,*' amen. Ministering spirits sent to minister unto them who are the heirs of salvation.

When those reapers come in the field in the harvest time and there was a chief reaper. Read it in the Book of Ruth. And **Boaz – Revelation 10:1** – come to **Revelation 10:7, the Chief Reaper**; and His eyes fell on **that virtuous Bride, Revelation 10:8-11, that Gentile Bride**. And He began to ask him about her; she wasn't a denominational girl, the old denominational husband had died already. Amen. Hallelujah!

And Israel was in the homeland and she was looking for redemption, amen. And she and Boaz began to have communication. And then Boaz began to tell her, he said, "*Look,*

when you're hungry, you come and sit down right among the reapers there. You eat this bread." He said, "Nobody don't interfere with her." Amen, hallelujah. He gave special instructions concerning her. She had special privileges. Hallelujah! She began to find grace in that hour, in the eyes of the great Lion of Judah. Amen.

We know how she came through; she had to mark the spot where he laid, how she had to lay down there, how she had to die out to herself, bear the reproach of the Word, humble herself, go down to his feet. Amen. How he gave her six measures, opened up the plan of redemption, six measures of wheat. Then she went back and Naomi told her, "*That man will not rest. You see that man there, that man will not rest until he completely redeems you this day.*" Amen

And Ruth had an assurance, she had a blessing, she could have been at rest. Are you at rest tonight Ruth? Amen. Hallelujah! You have found grace in Boaz's eyes. The very Lion of Judah Himself has come forth in this hour to make a public testimony. Amen! '*I will redeem Ruth this day. I will take her for my wife.*' Amen! He was not ashamed to make a public identification with that Bride.

Elimelech's inheritance... you see **Elimelech** was **Adam** and his **inheritance** was forfeited. But **Boaz** was **Christ** who was going to come to *redeem Elimelech's inheritance*. And it was in the harvest time when the Gentile Bride had come in and Israel was in the homeland, He's going to come forth to do *the work of redemption. To redeem that inheritance.*

So here we see now a little clearer **what has been happening from the gathering of the Jews back in the homeland before the Jews receive their redemption**, which is *that mystery between the Feast of the Trumpets and the Feast of the Atonement. It was not given away here, it was silence here.* Because the **Feast of Trumpets** is *before* the Rapture, the **Feast of Atonement** is *after* the Rapture. Amen. See? And *it's a great mystery of redemption, Boaz and Ruth going to meet in the field* and her heart, you know, she'll begin to go through the experiences with the Word and these things. Let's move on a little bit.

So right here we see how it parallels **Joseph and his wife**, amen, being revealed in *the same period of time. Ruth receiving full redemption* and then *Joseph's wife being dismissed to the palace,*

so he could go back to his brothers. See? Amen. And in *that same space of time, between the Feast of Trumpets and the Feast of the Atonement*, here is **Boaz and this Gentile woman**. Then from the Lord of the harvest to Kinsman Redeemer, next thing He is being revealed as Bridegroom of the Gentile Bride. See? Revealing Himself. And Ruth who was now becoming one with Boaz, she had come through those three stages of redemption and then the time came when Naomi was coming also to receive her redemption. Amen.

So I want you to turn with me a little bit to **Revelation 8 to 11** so we can become familiar as we read that and close off. Because this is what we are going to be basically dealing with but we're just setting the seed in the Old Testament with **the types** there, so when we come to it during the course of the services we could really strike it. But what we are showing is what is happening *from the Feast of the Trumpets to the Feast of the Tabernacles*. Because after Boaz had redeemed Ruth and Naomi received her redemption, then what happened? **Boaz, Ruth and Naomi** lived again on **Elimelech's inheritance**. Which is *Christ, the Bride and the 144,000 in the Millennium*. In the same earth that was forfeited, being redeemed back.

So here was **Joseph and his brothers and his wife** where every knee shall bow... and so then we see *from the Feast of the Trumpets to the Feast of the Tabernacles*, because the Feast of the Tabernacles is the Millennium. We see *from Joseph's brothers being gathered to Joseph having dominion throughout the land where every knee shall bow when that Trumpet sounds, and we see when the Jews are being gathered back... with Boaz, Ruth the Gentile Bride, and Naomi on Elimelech's inheritance* again.

So here now we want to look at **Revelation chapters 8 to 11** and this is what we will be dealing with over the next few days. *Verse one* is speaking about the silence in heaven – *Revelation 8:1*; *verse two to six* is a scene preparing for **the Seven Trumpets** to sound, and *verse seven, the First Trumpet*, it says:-

*The first angel sounded and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.*

So here is **the earth, the trees and the grass**, a third part of it being destroyed under the First Trumpet. **The Second Trumpet** –

*And the second angel sounded, and, as it were, a great mountain burning with fire was cast into **the sea**; and the third part of the sea became blood;*

*And the third part of **the creatures which were in the sea**, and had life, died; and the third part of the ships were destroyed.*

So it moved from **the earth** now to **the sea**, and **the sea** and **the creatures in the sea** being destroyed. **Third Trumpet** now –

*And the third angel sounded, and there fell a great star from heaven, burning as though it were a lamp, and it fell upon the third part of **the rivers**, and upon **the fountains of water**.*

And this now is **fresh water**, the sea is salt water, but these **rivers and fountains and lakes** here are **fresh water**, amen.

*And the name of the star is called **wormwood**;*

And ‘**wormwood**’ in Russia means **Chernobyl**, alright; because in the Russian Bible I’ve noticed it says, “*And the name of the star is called **Chernobyl**.*”

*...and the third part of the waters...*

That is **the fresh water** now. What we use for **drinking and bathing and washing and cooking and all of the industries and all of the plants** and everything; that’s **fresh water**.

*...became wormwood; and many men died of the waters, because they were made bitter,*

*And the fourth angel sounded, and the third part of **the sun** was smitten, and the third part of **the moon**, and the third part of **the stars**, so that the third part of them was darkened, and the day shone not...*

Not **the solar planet** ninety three million miles away. You see it was **the air** that was being smitten

*so that the day shone not, that the sun shone not, the day shone not. See? ...for the third part of it, and the night likewise.*

So **the First Four Trumpets** deals with **the trees, the earth, the grass, the sea, the creatures in the sea, the fresh water**, which is ‘**the environment**’. God created **the trees**, God created **the sea**,

God created *the fishes*, God created *the sun, moon and stars*, God created *the fresh water*. That is ‘**the creation, the habitation we live in**’. Oh, it’s been smitten today. You talk about *the air pollution*, you talk about *the water pollution* and *the earth being busted up* and *all the trees* and *all the hybrid food* and all these things. See? Later in the week we will see those things. Verse 13:-

*And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*

**The next three angels, fifth, sixth, and seventh** are connected to **Three Woes**. *Woe, woe, woe, by reason of the Fifth, Sixth, and Seventh Trumpets*. To what? *The inhabitants*, because the **First Four Trumpets** deal with *habitation*. **The next Three Trumpets deal with the inhabitants**. See?

*And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.*

*And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

*And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.*

*And it was commanded them that they should not hurt the grass, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.*

*And to them was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.*

*And in those days shall men seek death, and shall not find it; and shall desire to die: and death shall flee from them.*

*And the shapes of the locusts were like horses prepared unto battle; and on their heads were as it*

*were, crowns of gold, and their faces were as the faces of men.*

*And they had hair as the hair of women, and their teeth were as the teeth of lions.*

*And they had breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running into battle.*

*And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.*

*And they had a king over them, who is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*

*One woe is past...*

At the end of the sounding of **that Fifth Trumpet One Woe** was past.

*...and, behold there comes two woes more hereafter.*

You see, I am just reading this to get you familiarised and we will close.

*And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,*

*Saying to the sixth angel which had the trumpet, Loose the four angels who are bound in the great river, Euphrates.*

*And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men.*

See, it is **the inhabitants of the earth**, slay **the third part of men**.

*And the number of the army of the horsemen were two hundred thousand thousand...*

(which is two hundred million)

*...and I heard the number of them.*

*And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses*

*were as the heads of lions, and out of their mouths issued **fire** and **smoke** and **brimstone**.*

*By **these three** was **the third part** of men killed, by **the fire**, and **the smoke**, and by **the brimstone**, which issued out of their mouths.*

And we know how the prophet told us about **the Jews** that Hitler and Eichmann killed. They cremated them by **fire** in the ovens. They killed them with the gas, by **the smoke**. And by the bullets, **brimstone**, they shot them. You see, 'by **these three** were they killed'.

*For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.*

*And the rest of men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk,*

*Neither repented they of their murders, nor of their fornication, nor of their sorceries, nor of their thefts.*

And that ends **the Sixth Trumpet**. And we see *an interval* here, **Revelation 10:1-7**, **Revelation 10:8-11**, **Revelation 11:1-12**, (Moses and Elijah) coming *in there*. I want to get verse 14:-

*The second woe is past and, behold, the third woe cometh quickly.*

See, **Fifth, Sixth and Seventh Trumpets** deals with **Three Woes**. And at the end of **the Sixth Trumpet**, **the Second Woe** is already past and there is **one more Woe**. And **Revelation 11:15**, **the Seventh Trumpet** now:-

*And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and he shall reign forever and ever.*

And we all agree and we know that that is *the Millennium*. That is **the restored Eden**. It's going to bring it back just like it was in **Genesis 1 and 2**. When the lion will lay down with the lamb again and all these things. And *the Millennium* we know is **the Feast of Tabernacles**, is *the Millennium*. And **the Fifth and Sixth**

**Trumpets, those Woes**, we took that already, how it gathered the Jews back in their homeland.

And we see **Revelation 10** is *between the Feast of Trumpets and the Feast of Atonement* because **Revelation 11** is a 144,000 being called out by Moses and Elijah in the last half of the seventieth week, that is **the Feast of the Atonement**. And then **the Seventh Trumpet** is **the Feast of Tabernacles**. So *from the Feast of Trumpets* (Revelation 8:7 begins with the first Trumpet) *to the Seventh Trumpet* is dealing with **the Feast of Trumpets to the Feast of Tabernacles**, which is *from* Naomi coming back in the homeland *until* Boaz, Ruth and Naomi are in Elimelech's inheritance. *Which is* Joseph's brothers being gathered *until* Joseph, his bride and his brothers are in that land where Joseph can have dominion.

So here we pick up in the New Testament now what we are trying to bring out in **a type** from the Old Testament. From **Leviticus**, from **the Book of Ruth**, from **the life of Joseph** and here in **the Book of Revelation**.

*And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*

*Saying, We give thanks, O Lord God Almighty, who art, and wast, and art to come,...*

That is **Eagle, Lion and Lamb; Prophet, Priest and King; Son of Man, Son of God and Son of David**. That is **the threefold mystery**.

*...because thou hast taken to thee thy great power, and hast reigned.*

I'm sorry if I said that too fast you know. You see I want to close but I'm just reading **the Seven Trumpets** to familiarise you because this is what I'm dealing with later on, I'm picking it up as **a type** in the Old Testament and show you **the period of time** we are dealing with. *From* this generation, *from* the Jews gathered back in the homeland, which is the Feast of the Trumpets, *until* the Jews recognize the Atonement *and then* the Millennium and **what is happening in this generation**. That is what we have been dealing with. So verse 18 is what I want to get here.

*And the nations were angry, and thy wrath is come, and the time of the dead, that they should be*

*judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great...*

And this is the portion here:

*...and shouldest destroy them that destroy the earth.*

Under **the First Four Trumpets** we see *the earth, the sea, the trees, the water, the air, the whole creation being smitten*. But under *the Seventh Trumpet* is *the Millennium* again, is *the restored Eden*. Alright.

So here we see that the earth is being purified for the Millennium, to bring back *that Eden*. Amen. So *the same earth that was being smitten* under **those Four Trumpets**, under **the Seventh Trumpet** *the earth is purified again to bring back her Eden*.

And *Revelation 10*, (we will pick it up later), where *the Title Deed* is going to come back right at the end of the destruction of the earth, coming back to *the sons of God* because the earth is groaning and travailing in pain waiting for the *manifestation of the sons of God*. Amen. Because when the Jews went back in the homeland – Fifth and Sixth trumpets, those Wars pushed the Jews back in the homeland – and Naomi was back in the homeland, something else had to happen. Elimelech's inheritance had to be redeemed. That earth had to be redeemed.

And under *the Seventh Trumpet* we see the earth is being restored. See? Where the lion and the lamb is going to come back. And that is **another Civilization** like it was in **Genesis 1 and 2**, when God created Adam and gave him dominion over the earth. And there was no *water* pollution, *the trees* were not being smitten, *the water* was not smitten, *the air* was not smitten. All those things we see because when Elimelech forfeited his inheritance it fell to squatters. Amen. But it is going to be redeemed back in the harvest time, when Naomi comes back and when Ruth is coming in. Amen. Alright, so I think you see the picture. So let's all stand to our feet.

So as we said, if you didn't get certain things tonight, you just stay right there. You pray for me by the grace of God. But know this, the scriptures that we have been taking from **Genesis**, from **the Book of Ruth**, from **Leviticus 23**, from **the Book of**

**Revelation**, are all paralleling from the time the Jews gathered back, *until the Millennium from the Feast of Trumpets to the Feast of the Tabernacles*. And showing *where we have come in to an experience with the Word of God* where we see *our life has been matching the experience that has been happening in that time before* the Bride is dismissed.

If *that* has been our experience, if *that* has been our revelation, if *that* has been the relationship being established with the Lord in *that space of time*, then we can have the expectation that we are going up before this Gospel goes back to the Jews.

See, because **something has been happening. It was not given away** and we will see later on how *that* was **a great secret**. And the world did not even know **what was happening**, but the Lord had come down there in the field, begin to see that Bride, begin to speak to her heart.

I could imagine when Ruth began to look at him. And Bro. Branham talked about *the ranch boss' son*, who met *the little girl* and began to come there and it begin to happen. And I believe it's a heart condition. It start to happen to our hearts, been speaking to our hearts. And Ruth had to labour because in the harvest time the sun is in its full strength.

See, and she had to labour and toil and she had to bear reproach. When she had to go out there and lay down at his feet and all those things. But you see there was a great, beautiful ending and this is what we are going to see by the grace of God, how He is bringing us right into the fullness of all He has promised. He will not rest until He completely redeems us. Amen.

We have seen Him come before the elders, we saw Him take the Book, we saw Him give the public testimony. Oh my, think of what it is. Let us bow our heads and close our eyes.

Our gracious, loving Lord Jesus, how we love You and how we appreciate You. When we could look into Your scriptures, when we can find **this great secret beneath the silence**. This thing, Lord, that was a hidden mystery and see, in simplicity, that we are nobodies but yet our simple, ordinary lives that many times we think, Lord, we wonder if anything is happening in our lives to prove to us that we are Your Bride. It seems Lord, that everything happens in such a simple way that sometimes we maybe with a wrong concept, look for great big things out there. But I pray

tonight through the simplicity of Your Word, Lord, as we find our season, as we find the Word allotted for that season, as we see, Lord how these things are coming to pass in our everyday lives, Lord, tying us into this great scene that we can see a present tense unfolding of these realities in our lives. Oh God, what a faith it ought to bring to us, Lord. How it ought to positionally place us and give us a channel of communication with You, that Lord, we could live under the inspiration of this revelation and see, Lord, that righteousness be revealed from faith unto faith in each and everyone of us. Bless Your children tonight. Take these things, Lord, and make it so simple and so real in every heart. And, Lord, may it bring such a faith and such a realization to each and every one of us, Father. Lord, I commit them into Your hands and ask these things in Jesus' precious Name and for Your sake. Amen. God bless you, as we turn the service back to Bro. Eddie.