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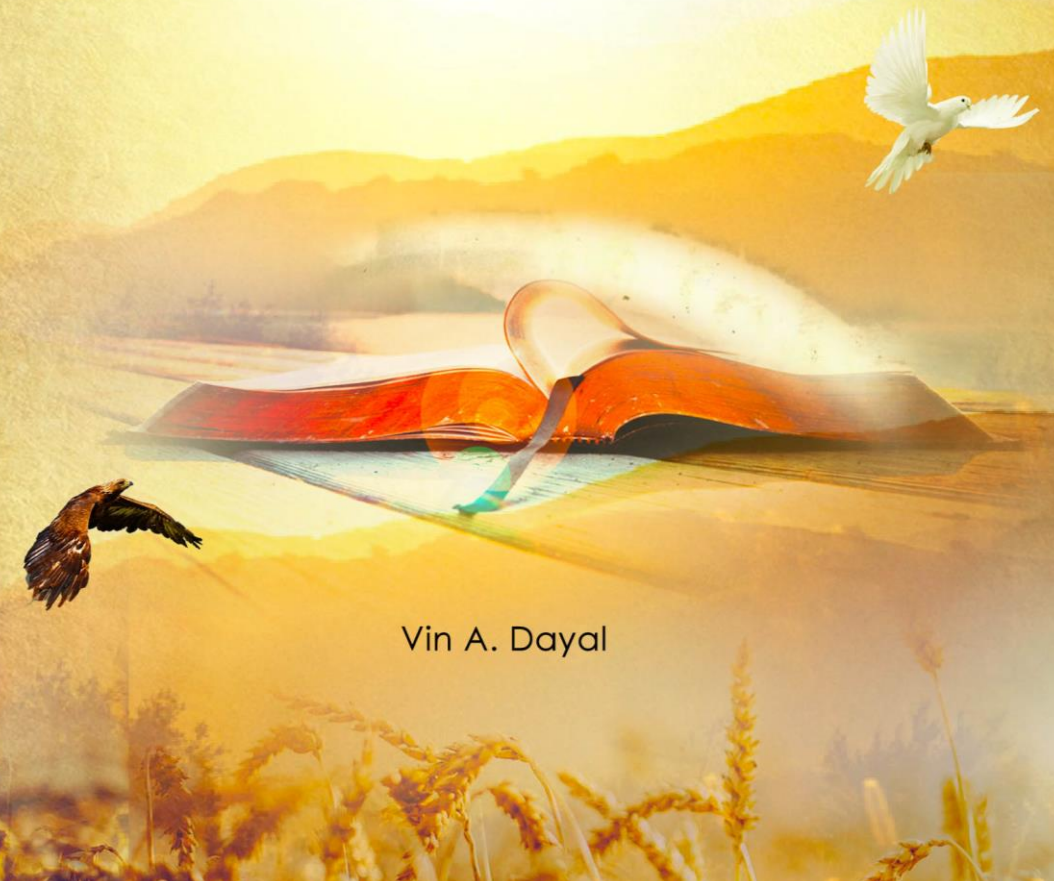
Third Exodus Assembly

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Daniel And Revelation Pt. 4

# Communion Service

22<sup>nd</sup> September 1996PM



Vin A. Dayal



**DANIEL AND REVELATION PT.4**  
**Communion Service**

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TRINIDAD



# DANIEL AND REVELATION

## PT.4

Communion Service

TRINIDAD  
SUNDAY 22<sup>ND</sup> SEPTEMBER 1996P.M.

**BRO. VIN A. DAYAL**

[#306 - Songs That Live -Ed.]

*... sanctuary for You.*

Oh, let us lift our hands and sing it again.

*... to be a sanctuary,*

*Pure and holy, tried and true;*

*With thanksgiving...*

*I'll be a living...*

*... living sanctuary for You.*

Oh, come on sisters sing it now: Lord, prepare me...

Hallelujah. Oh, thank You, Lord. Oh, brothers sing the song now: Lord, prepare me...

*Lord, prepare me to be a sanctuary,*

*Pure and holy, tried and true;*

*... tried and true.*

*With thanksgiving,*

*I'll be a living sanctuary...*

Oh, everyone now: Lord, prepare me... Make us Your dwelling place tonight.

*... a sanctuary,*

*Pure and holy, tried and true;*

*Thank You, Lord*

*... I'll be a living sanctuary for You.*

Hallelujah. Thank You, Jesus. Thank You, Lord. Let's bow our heads and close our eyes for prayer. Hallelujah.

Our gracious Father, once again, dear God, we bow our hearts in Your great, mighty Presence, thanking You, dear God, for this privilege that You have given

unto us. As the evening shadows have fallen, Your children have come and gathered in Your great, Divine Presence, Lord, getting ready, Lord, to observe this commandment that You gave unto us, causing us, dear God, to have this memorial feast to remember Your death.

Your body was broken and Your Blood was shed for us, Lord. You did that great purchasing work, and dear God, You gave us a promise of full Redemption, Lord, of Your Coming, when this mortal will put on immortality. You gave us Your Word that said we do observe the Lord's death till You would come. And so, Father, knowing that we are living here in the Hour of the Rapture, Lord God, that last Trump will sound very soon, this mortal will put on immortality, Lord, while we are here in our pilgrimage and, Lord, it is coming to an end, Lord, we have this blessed opportunity, Father, even to come and to give thanks, to partake of these elements this evening, and Lord, to have this fellowship with You, Father.

And Lord, how we pray that Your Holy Spirit that has been with us down through these last few days of service and throughout this entire day that we have been gathered here, You will move in a special way, Lord, in the hearts of Your children that, Lord, when we leave this place tonight to journey back to our homes, and in this coming week, dear God, Father, going out to face the world taking up our responsibilities, dear God, in the places, Lord, where You have us, Father, that we can stand there with conviction, we can shine the Light; Lord, we can even be a more effective witness for You, Lord God, with the Love of God, trying to persuade all men, Father, giving witness of this great hope that is inside of us.

Bless us tonight. Bless each and everyone, Father. And I pray if there is one that will still be in need of a touch of healing, Lord, we will remember, oh God, that there was not a feeble one that went out among them

when the children of Israel made their journey when that Trumpet sounded, Lord, after they observed that Passover. Oh God, it was such a great thing for them.

And so, Lord God, knowing that was the Old Testament; here we are in the New Testament, Lord. The real Lamb has come. The real Lamb did die for us; not only died but was buried – living, He loved us; dying, He saved us; buried, He carried our sins far away; rising, He justified freely forever and someday He is coming, oh, glorious day.

And may, oh God, for this great experience that, Lord, now we have received and desire to continue to enter in a little deeper, may Your Love be shed abroad in our hearts in such a way tonight, that Love will light up every life and strengthen everyone, Lord. And Lord, may it be a memorable night for us, we will long remember this night for the way that You will move and the things that You will do, and You will cap off these services.

You bless Your people in a special way. They have made a great sacrifice, Lord, like myself. Many times, I am tired and weary; I still have long journeys to make, dear God. And how we pray that You, the great Strength-Giver, the El Shaddai, oh God, they will nurse that which they have need of from You. Grant it, Lord. Take full charge now and lead us in this service. Get glory to Your great Name. We give You thanks in advance, for we pray and believe, in Jesus' precious and wonderful Name, amen.

Amen. Let us just open up to Genesis 14. Praise the Lord. Well, we have come to the end. We are getting ready to come to His Table, and it's the last couple of hours that we will spend here for this time, this weekend, and certainly we are grateful for the great sacrifice that you have made. All of this is just to commemorate His great Sacrifice, the One Who first sacrificed for us. Blessed be His wonderful Name. Amen. It has truly been a wonderful time and we are most

grateful for the Presence of the Lord. Genesis 14, we would like to read from verse 13.

*13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt [by the oaks] of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.*

*14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.*

*15 And he divided [his men] against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.*

*16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.*

What a great thing.

*17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.*

*18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

*19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:*

*20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

*21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.*



*22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,*

*23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:*

*24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.*

So, look at Abraham, leaving from Dan to Beersheba to go to redeem his lost, fallen brother and bring him back to his rightful place – a type of Christ leaving the heights of Glory, came down to Hell, took us from captivity and brought us back. Amen. And what a great thing it is – Abraham with the Spirit of Christ.

Let us just read one more with that in Luke Chapter 21. We were reading that last night [1996-0920 -Ed.] and just to tie that in because we had healing service under this inspiration and here, we are having the Lord's Supper under this inspiration and yet we are sitting where we had the Bread and Wine this morning as well. Amen. Glory. Here we have the physical elements this evening but we had the spiritual Bread and the spiritual Wine this morning. Amen. Glory be to God in the highest.

Luke 21 and verse 34:

*34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*

*35 For as a snare shall it come on all them that dwell on the face of the whole earth.*

*36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape*

*all these things that shall come to pass, and to stand before the Son of man.*

*<sup>37</sup> And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.*

*<sup>38</sup> And all the people came early in the morning to him in the temple, for to hear him*

[Luke 22, verse 1 –Ed.]

*<sup>1</sup> Now the feast of unleavened bread drew nigh, which is called the Passover.*

*<sup>2</sup> And the chief priests and scribes sought how they might kill him; for they feared the people.*

*<sup>3</sup> Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.*

So look, just after he told us about the great snare that is coming on the whole world, the hour of temptation when he is going to trap the whole world, right there we see the Devil becoming incarnate. See? He was speaking those things right at that time when he was speaking that, and then the next day, He goes in. So, I want to take that, that way, because that is what we are talking about – when the man of sin comes; when the mark is set down and these things. But before that here He was warning them about escaping that time. Remember, the Beast in the beginning, the Beast in the middle of the Bible, and the Beast at the end, through the trail of the Serpent – Satan in the Serpent, Satan in Judas, and Satan in the man of sin in the last days.

*<sup>4</sup> And he went his way, and [conferred] with the chief priests and captains, how he might betray him unto them.*

*<sup>5</sup> And they were glad, and covenanted to give him money.*

Selling out the Word for? [Congregation answers, "Money." -Ed.]  
The love of money is the root of all evil. Joseph was sold by his brothers. So watch, in the last days, people are trying to make merchandise off the Word of God. Watch and see, the Scripture is so perfect, friends. Everything is by inspiration; is put just right.

*<sup>6</sup> And he promised, and sought opportunity to betray him unto them in the absence of the multitude.*

*<sup>7</sup> Then came the day of unleavened bread, when the passover must be killed.*

See? They are singled out but when there was the observation of them, they were always together. That is why It said, "The Feast of Unleavened Bread, which is called the Passover."

*<sup>8</sup> And he sent Peter and John, saying, Go and prepare [for] us the passover, that we may eat.*

*<sup>9</sup> And they said unto him, Where wilt thou that we prepare?*

*<sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water...*

A vision, you see. He had already seen it. He said, "You will go into the city, you will see a man coming with a pitcher of water, follow that man."

*... follow him into the house where he entereth in.*

*<sup>11</sup> And ye shall say unto the [owner] of the house, The Master saith unto thee, Where is the [guestroom], where I shall eat the passover with my disciples?*

Maybe the man already had a dream too, that some men were going to come. So, He said, "When you go and you reach the house, tell the man of the house what the Master said." See, all of this was Supernatural. Amen.

*<sup>12</sup> And he shall shew you a large upper room...*

And I had the privilege to be right in that very room with the believers that were taking me into Israel last year, and they still have that place and they have it kind of preserved and everything else.

*13 And they went, and found as he had said unto them: and they made ready the passover.*

*14 And when the hour was come, he sat down, and the twelve apostles with him.*

*15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:*

This was the hour that religion and politics, the church and the State, were coming together to crucify the Word. The Devil was incarnate. The Word was being sold; the whole objective was money. See? In that hour He was taking the Passover with His disciples. What a great thing.

*16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*

*17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:*

The same Melchizedek Who gave to Abraham, watch that same Melchizedek in flesh here giving it to His apostles.

*18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*

*19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*

*20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

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

The services have been—we have gone through them and they are coming to an end here tonight. As a church, as a Body of believers, we are coming to the Lord's Table tonight. The Table speaks of fellowship. "The Lord has prepared for me, a table, in the presence of my enemies."

And the breaking of bread always spoke of fellowship. You remember in the tabernacle they had the table of shewbread. And that table of shewbread is what the priest would eat while they were ministering during the course of the tabernacle services. They had the privilege of taking the bread. And that bread had to be changed every day. It couldn't have any old, moldy bread. And it wasn't like bread and some gravy or some butter and cheese and sausage inside, if somebody said, "Well, I don't like, you know, just this plain bread." This bread couldn't be mixed with anything. He is sufficient. His Word is All-sufficient. You can't mix anything into His Word to kind of flavor up the Word; it must just be the pure Word. It has all the nourishment that we have need of.

And we are thankful that God has given us a Word without creeds and without dogmas and without the traditions of men and all these things that denominations brought in to flavor up the Word. And God has brought us back to the pure Word without leaven.

'Leaven' in the Bible speaks of '*false doctrine*'. And that is why Jesus talks about, "Beware of the leaven of the Scribes and the Pharisees. Beware of this." And in the Old Testament, whenever they kept the Feast of the Passover in the camp of the children of Israel, they couldn't have any leaven, (see?) because it spoke of this sinless, spotless One Who was going to be made flesh; this God Who would become incarnate through the virgin birth – the beginning of the new creation of God,

that God was going to create the very blood cell and the very egg in the womb of Mary that He had borrowed for this great event. He was going to overshadow the virgin and a body He was going to prepare to step into, to do the work of Redemption.

That loaf of bread that we have speaks of Him, and it goes a little deeper too, because it is broken up in pieces. It came as one loaf but then it is broken. It is all broken up in pieces and then it goes into a many-membered Body because the Church today is His Body. When He was on the Cross, that very body spoke of the Church. He is the Head and the Church is the Body. They are one.

So, the very Wine itself that we have as a symbol of His Blood... Some people use grape juice; some people use different things as a substitute. Some people use Kool-Aid; some people do a lot of different things. You know, people in the organization, they really, really have a Belshazzar's feast. But when you have a Feast speaking of His great redemptive work...

You see, the Blood of Jesus Christ is what cleanses us from sin. That Blood has a power to It. There is a Life in that Blood that came back to quicken the Church to give the Church a new nature. And so, wine ferments. It becomes stronger and stronger. The older it gets, the better it gets. And as the song says: *The ransomed Church of God—the Blood shall never lose its power until all the ransomed Church of God be saved to sin no more.*

[#166 - Songs That Live -Ed.]

And here we are tonight with the elements, not like the Catholics say a prayer over that, a mass, and then they make that the very literal blood. This is a memorial Feast. Jesus said, "Do this in remembrance of Me. Remember Me." We ask Him many times, "Remember me, Almighty One," but then when we do this, it is He saying, "Remember Me." And so, we remember Him, and in remembering Him, we re-examine, we keep afresh in our hearts and minds what He has accomplished for us.

And that is why here we are gathered around these elements tonight, the local Assembly, the Assembly that is called His Body on the earth that He has come back in the form of the Pillar of Fire, showed a sign of a Head in the sky where it was Seven Angels. Why? Because that Head came back upon a Body. And that Body and that Head shall no longer be twain; they are one. "In that Day you will know I in you and you in Me."

And so, His Church, which is His Body today upon the face of the earth, He has come back to take that Headship. And here gathered tonight in a place, just like the apostles when they came together, they broke the Bread and they washed feet. Because in feet-washing itself is an act of service. Jesus, after He had supper, then He girded Himself and washed their feet.

To do that service, to do Him a true service, to be a real servant to be used of Him in service, the Holy Ghost comes and gives you power for service. Service for God could never be done in the energy of the flesh. The flesh profiteth nothing; it is the Spirit that giveth life. That is why they couldn't go into service until the Holy Ghost came by the baptism of the Holy Ghost, to put them in service; to give them power for service. He shed His Blood to redeem them, to purchase them, to sanctify them, that He could come and indwell them. What was the Holy Ghost given for? To continue the work in a many-membered Body that has been sanctified, that has been purchased and claimed as His Own.

And that is why we come and we break the bread, and in breaking the bread, it takes us right back to the Cross where it was He Who said, "I am the Corn of Wheat. If a corn of wheat falls in the ground and dies, it abides alone." It was He Who said, "I am the Bread of Life." Before it becomes bread, it is a corn of wheat. A corn of wheat is a grain of wheat. And that wheat has to be ground into powder and then baked in a heated oven in order to become bread. And when it becomes bread, it has to be broken again. So the corn has to be bruised

and broken, then the bread has to be broken before it can feed somebody.

God uses broken things. Everything God uses to bring life has to be broken. That is why He breaks us but He heals too. He is a great God. And that is why when we come and we gather like this, it is not just to come in a formality and we do this. But as we grow in grace and in knowledge of the Lord, we realize that He was bruised and broken, went through His fiery trials, to become the Bread of Life to give Life to those who would partake of Him.

And then it takes us right back to where that Life-Loaf on the two sticks... Like the little woman in 1<sup>st</sup> Kings 18 who was trying to find two sticks to bake her cake. What for? To keep the Word alive in an hour when Ahab and Jezebel were in a union – religion and politics; when Jezebel religion was taking over the land. But this woman, this Gentile, a widow, had received the message of Elijah, the prophet. And here she was bringing forth a Mystery in that hour when death was all through the land in a time of famine. What was happening? She was bringing forth the Mystery of the Meal Offering.

And in the offering of the Meal Offering, you know, they had to have certain things. Frankincense was one; they had to have salt. Salt is a preservative; it stays [stops -Ed.] corruption. Frankincense, it brings forth a fragrance when it is submitted to the action of fire. It takes fire to bring out the fragrance of the frankincense. It speaks of service.

And so, you find that woman was bringing forth a Mystery there. She had the oil and the meal and she was mixing it up, like we have been trying to mix up the Word and the Spirit for these last few days. Now we are bringing it to the Cross. We are bringing It there on the two sticks where Jesus, the real Meal Offering, the real Life-Loaf, was on the two sticks. It was there the Bread was broken; it was there the Blood was shed. It was there something happened to bring Life.



And here we who are caught up in His death, we do show the Lord's death. That whole death had a purpose because the Lamb was slain in the Mind of God before the foundation of the world. And the names were put in the Lamb's Book of Life before the foundation of the world.

In the religion of Nimrod, which is still existing today in the Roman Catholic church, (it never went out of existence,) all the sacred mysteries of Babylon were given to the priests, and they brought that religion right down to this very day. And they have that round wafer that they hold up and then they claim to translate that now into the literal Body of Jesus Christ and so on, that Martin Luther took and threw down on the floor when the Scripture opened to him. He said, "This is not the Body or the Blood of Jesus Christ," and he threw it there. He said, "The Just shall live by faith." See? But here tonight we were caught up to understand what that death was, what was this great thing that was accomplished for us; what that means.

When Jesus came, He took the Passover Feast that they had when they were keeping the Passover and He took the bread and He took the wine and He revealed to them, "That was My Body and Blood; My Body that is to be broken; My Blood that is to be shed." He said, "With desire, I long to eat with you."

But do you realize that Moses was the one who introduced us to the Feast of the Passover, but Abraham got bread and wine from Melchizedek? What does that tell you? Before the Aaronic priesthood came into existence, before the ordinance of the tabernacle was instituted as a religion for the Jews, Abraham, the patriarch, met Melchizedek – the very One Who was going to become flesh to die; the Word that was going to take on flesh in order to do the work of Redemption; the very One, Who one day was going to break that Bread and reveal that it was He Himself. He was giving

Abraham part of Himself in symbol. Abraham's seed was going to partake of it.

Here in the last days, it has come forth to us in such a reality, that for us when we come to the table, the physical elements, just like water baptism, just like feet-washing; three physical ordinances. The Lord's Supper, feet-washing and water baptism – three physical ordinances that were left for the church that we carry out. But each one, behind it, has to do with something concerning His work. Because even the washing of the feet was an act of cleansing.

And so, we realize that... Because they had to wash them; that is what the laver used to be for, where the priests in service, while they picked up defilement going back and forth in their course of duty, in contact with the earth, with the world, that when we get a little defiled, they had a place to be cleansed. And that is why He said, "If I don't wash you, then you are not clean," because that washing was symbolic.

And so, when we take these things... We have been in a lot of symbols of a woman on a scarlet-colored Beast and different things, but now we come into different kinds of symbols here that also has a revelation and a mystery behind it, that also is connected to the great faith, the Life that we live by, that is connected to the place where our faith is grounded and anchored in a work that was done on our behalf; that these articles speak of that work.

And that is why that which is to be broken up and distributed, being ministered to you tonight and you are taking it into your body. You eat it which means to partake of and you are partaking of something. Because when you do that, you are only expressing that by that act, that you partake of Him in Word and Spirit; that because you have spiritual communion with Him, you can come and have the natural communion. And 'communion' is '*fellowship*'. When people have communion, they have fellowship. And 'fellowship' is

'two of the same kind'. And fellowship exists under a Bloody Sacrifice.

So, it is a great thing here tonight in coming to the Table. Jesus has a Table spread, a Table He has prepared for us. They are worshipping the Beast outside there; they don't even know it. When they hold that little wafer and all these things, that is the very religion of Nimrod. That is the sun god and the moon god and all these different things that they do. Idolatry wrapped up in Christian terminology is what it is. It was called Balaamism – subjecting them to a corrupt form of worship, where they were fed things sacrificed unto idols – creeds and dogmas.

But watch! While that group is that way, there is a real Church, Blood bought, a Speckled Bird sprinkled with His Blood, worshipping the Lamb. And that is why our worship is by revelation. We heard the song tonight: *While He was on the Cross, I was on His Mind. For, He knew me* [#231 - Songs That Live -Ed.] before the foundation of the world. He went to Calvary because of me. He said, "Father, not My will but Thy will be done," because He was seeing, He had attributes in Him that were to be expressed in their respective Ages, and in the last Age, the last portion of names were going to come. And here we are, pardoned in this Hour.

And in every Age, they had to see the same Lamb. Some saw the Lamb but the angle that they were looking at it from in their Age, they couldn't see the whole thing. And some because of the Age that they were in, they couldn't see the whole Lamb. But it was the same Lamb with Seven Horns and Seven Eyes that was for Seven Church Ages that made up the Bride whose names are in the Book that He shed His Blood for.

And that is why, to us in this Age when we come to the Lord's Table, it will be such a realization like the first Church had. We would come to it with sacredness, we would come to it with reverence, we would come family by family, husband and wives come together;

young men, young women, coming to the Lord's Table – a place of fellowship; a place that when you come to the Table...

You walk all the way, you pass the fan, you pass everywhere but you reach—you come to the table and you stop at the table. And while you stop at the Table, you receive something at the table, not out there; at the table. Something is ministered to you. And for that very moment you are there in the Presence of the Living God. And you are receiving that, and in your heart, your identification with His death, His burial and His resurrection, your identification with the work that He did for you and the Life that came back upon you, and you partake of that to reaffirm your faith. You stand in the calling that He has called you unto and the service that He has revealed to you, that He has called you to serve Him in the capacity, in the measure, in the place where He has ordained you to serve Him, and you partake of it.

It might be a little piece of bread but it is a little part of His Body, and that part is you. That part is you. And you partake of it as your identification, "I come from that Body. I was in that Loaf. That Loaf was in the fire. That Loaf, before it came in the fire, it was ground and bruised to become powder; become flour."

Do you realize the very elements that we have here because it is here tonight, when they were growing, the sunshine that came down, the rains that came down to the earth, that God preserved it? No weevil didn't get it, no cockroach didn't tote it away somewhere; it didn't end up sinking in the ocean somewhere. God was guiding it until it came on a Table right here and was consecrated for a purpose, because God knew where it was going to be.

Just like you, He guided you and brought you to this spot in life's journey. It is not a formality for us; it is part of our faith. It is our Christian faith. It is our Christian heritage. It has value and meaning to us. And

when we take it, we take it knowing that we are living out, in obedience to the Holy Spirit, an ordinance that was instituted by Almighty God; something that didn't originate in man but came from the thoughts of God; something that God Himself, in the form of Melchizedek, even before He became flesh, came down to the patriarch Abraham and gave it to him; that Jesus Himself, when that God became flesh, right there broke it, consecrate it and gave it to them.

That great saint Paul, apostle and prophet in that first Age, set it in order in the Church. Even though he didn't walk with Jesus and wasn't part of the first twelve that took it, yet he was the one who set it in order. Think of it. Because God wanted that to be the doctrine of the Christian Church. "I have laid the foundation." It had to be in the foundation. That is what it is built upon – the apostles and the prophet's Doctrine, Jesus Christ Himself, the Chief Cornerstone.

So, as we get ready to come tonight knowing, how could you be part of that Body... You are reminded, a Body that is ordained here, we have collectively gathered together, a Loaf here. When the service is over, the part of that one loaf that was made up of atoms, of all that flour and everything else, it goes back out: part in Penal, part ends up in Moruga somewhere, part ends up in Arima, part ends up in Carenage, part ends up in La Romain, part ends up in Princes Town; part ends up in Cedros. Think of it. So may we approach it with reverence tonight and as we partake of it, we'll get all our strength.

They got strength for the journey. They took it before the Trumpet sounded. Jesus took it before He was publicly crucified and before He raised the sleeping saints. He was at the end of His ministry. The Roman power was taking over everything; swallowed up the Jewish church. He was going to die under capital punishment as a criminal. They were going to blacken Him and make Him look like a Man Who stirred up the

people with sedition and strange doctrine; make the public see Him the wrong way. That is what is coming for us, saints.

And that is why when we have a time like this, we can look back and say, “Lord, this may be the last time that we will ever take it.” We can look back, we want to take it with such dead earnest and sincerity and say, “Lord, that night when I walked up to the Table, Lord, hearing Your servant exhorting us, telling us what it was, how we do shew the Lord’s death, coming back into the memory of it, where it started in Genesis, how it came down in Revelation 19: Blessed are they who are called unto the Marriage Supper of the Lamb, the very same thing foreshadowed, what is to come.

“I will not drink the fruit of the vine anymore with you until I drink it anew with you in My Father’s Kingdom.” It is in Genesis, it is in the middle of the Bible, and it is at the end of the Bible. It is there, our Christian faith. The very Blood that purchased us is why we can stand here tonight and wash our robes and make them white in the Bloody Lamb. They overcame by the Blood of the Lamb and by the word of their testimony, and they loved not their lives even unto the death. [Revelation 12:11 -Ed.] Do you see what it is? It is such a great thing.

Let us all stand to our feet.

The Lord has blessed us and every blessing that we have partaken of in these services, in the hope that the messages stirred us. The Coming of the Lord, the catching away of the Bride, the Rapturing Faith, all these things, is only because of what He did for us on Calvary.

The Apostle Paul writing here, he said:

[1<sup>st</sup> Corinthians 11:23-34 -Ed.]

*23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:*

*24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

*25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

*26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

*27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*

*28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

*29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

*30 For this cause many are weak and sickly among you, and many sleep.*

And that means spiritual death; weak lives; sick lives. Why? There is no discernment to discern the Body of the Lord, His Bride. That is why we can't know each other after the flesh. That is why when we come to the Table it says, a man must not eat and drink unworthily because he will be using the sacred elements in a very profane way. It is something that represents that which is most Holy; that which is the very foundation of our Christian lives and our Christian faith.

*31 For if we would judge ourselves, we should not be judged.*

Every man that comes through this line, that comes to this Table, is a man who has gone through the process of self-judgment; a woman who has gone through the process of self-judgment. And after a

person has gone through the process of self-judgment, they make themselves totally responsible before God for their actions. They cannot say that they didn't know about that or maybe, "Somebody told me." No. And that is why judgment from God comes when people fail to judge themselves.

And many times, when people fail to judge themselves, they deal in a very profane way to the sacred, holy things. Like Belshazzar, when he brought out the vessels and just wanted to drink and put on a show, but that same Pillar of Fire that they saw last night [The Pillar of Fire was seen in the service -Ed.], came down and started to write on a wall: "You are weighed in the balances and found wanting."

That is why, friends, when you hear the Word cry out and scream out, "Live right; do this right; this is the way that God wants; this is the way that God wants, not that way; that is not the right way; the Scripture doesn't say that," when you come to a time like this, you want to know, "Am I walking in the Word? Am I obeying It? That Bread that I am coming to partake of, am I really partaking of the real Bread?" Or when it is served, "I left half of it because that part cut me; I do not agree with that part. That part wants to change around my life and I am not going to change around my life." Think of it. For this cause many are sick and weak and asleep.

*<sup>31</sup> For if we would judge ourselves, we should not be judged.*

*<sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

*<sup>33</sup> Wherefore, my brethren, when ye come together to eat...*

And that is what we have come together for tonight – to eat from the Lord's Table. At lunch time, we all ate from another one's table, another one's basket, another one's portion and so on, but now we've come to His Table.



*... when ye come together to eat, tarry one for another.*

Hold your brother and sister in your heart before the Lord. Hold the Body of believers, hold us the ministry and the officers in the church; hold us up before God. We'll tarry for you; you tarry for us too.

*<sup>34</sup> And if any man hunger, let him eat at home; that ye come not together unto condemnation.*

In obedience to God's Word, let us take the next few moments to tarry for each other in His Divine Presence.

Hallelujah. Thank You, Jesus. Thank You, Lamb of God. We bow in Your great, mighty Presence tonight. How great Thou art, Lord. How we appreciate Your great grace and mercy. Truly Thy lovingkindness is better than life. Oh God, our lips shall praise Thee and thus will we bless Thee. We lift up Your great, mighty Name.

We stand here at Your Table tonight, Father, a Table that is set, Lord, with the elements of the bread and the wine, these symbols, Lord, these articles that represent the precious body of our Lord Jesus Christ and the precious Blood that came from that body when it was broken. Now Father, we are asking that You will consecrate these elements for the purpose for which it is intended tonight. May they be sanctified, oh God.

Lord God, knowing that we've been speaking about this bread, Father, this bread, oh God, made by Christian hands, Lord, this bread, Lord, that has been broken here tonight, broken, oh God, that it might be partaken of by the very members of Your Body; by the very ones, oh God, that that body was broken for while You were on the Cross and they were upon Your Mind. Sanctify it, Lord.

And may even as Your children will come to partake of it tonight, Lord God, knowing that the flesh would partake of this, but may in their heart and in their souls, there would be such a realization of the greater partaking of the Word, for Man shall not live by bread

alone but by every Word, and that is that Bread of Life that came down from Heaven.

This cup, Lord, filled with the blood of the grape, Lord, we thank You that You have shone the Light upon Your Word that we can come, Lord, not with grape juice or some substitute, because there is nothing that can substitute the Blood of Jesus Christ. You gave an ordinance, You specified the element that will characterize that Blood, Lord. And so Father, we ask that as we will come and partake of this wine tonight, the reality of the Blood Cell that was broken on Calvary's Tree when a fountain was opened and Blood flowed from Immanuel's veins, hallelujah; not Jewish blood or Gentile blood, but Blood that could remit every sin and release the Life of God Itself; bring a people back to You, Lord; quicken them back to Life and an inheritance in Life. Sanctify it, Lord.

And consecrate every worshipper now that will come to this Table to partake of these elements, and us, Lord, who stand here as ministering servants to minister these sacred elements, Lord, now consecrated in Your service, to Your chosen, elected children, Lord. May as they come, may Your great, Divine Presence be here at the Table, Lord, that truly, oh God, in their soul, they will enter even into a closer fellowship and the effects of that fellowship, Lord, fellowship through the Blood, fellowship around the finished work of Jesus Christ that has given them a perfect standing and a promise that will bring them to a perfect state. Grant it, Lord. In the Name of Jesus Christ, we pray and we ask it tonight, for Your honor and for Your glory, amen.

[Communion is served -Ed.]

[#370 - Songs That Live -Ed.]

*... Naught of good that I have done,  
Nothing but the Blood of Jesus.*

*Oh, precious is the flow*

*That makes me white as snow;  
No other fount I know,  
Nothing but the Blood of Jesus.*

*This is all my hope and peace,  
Nothing but the Blood of Jesus;  
This is all my righteousness,  
... my righteousness,  
Nothing but the Blood of Jesus.*

*Oh, precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the Blood of Jesus.  
Oh, what can wash away my sin?  
... wash away my sins?  
Nothing but the Blood of Jesus;  
What can make me whole again?  
... whole again  
Nothing but the Blood of Jesus.*

*Oh, precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the Blood of Jesus.*

Oh, let us sing the chorus again: Oh, precious is the flow. Let us stand to our feet.

*Oh, precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the Blood of Jesus.*

Let us lift our hands and praise Him, give Him honor and glory.

Father, we thank You for this wonderful Divine Presence, that we feel the Love of God is being shed abroad in our hearts by the Holy Spirit tonight. We thank You Lord, we praise You for this great redeeming

Love, Lord, this great atoning work, Father. Thank You, Lord. Hallelujah. May it bring a fresh surge of the Holy Ghost giving us power for service, Lord. Thank You, Jesus. Thank You, Lord.

[St. John 13:2-17 -Ed.]

*2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;*

*3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;*

*4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.*

*5 After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel [with which] he was girded.*

*6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?*

*7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.*

*8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.*

*9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.*

*10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit [whole]: and ye are clean, but not all [of you].*

*11 For he knew who should betray him; therefore said he, Ye are not all clean.*

*12 So after he had washed their feet, and had taken his garments, and was set down*

*again, he said unto them, Know ye what I have done to you?*

*<sup>13</sup> Ye call me Master and Lord: and ye say well; for so I am.*

*<sup>14</sup> If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

*<sup>15</sup> For I have given you an example, that ye should do as I have done to you.*

*<sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

*<sup>17</sup> If ye know these things, happy are ye if ye do them.*

After we partake of His Bread and Wine, His Body and His Blood, then now we go forth into a life of service. When a man partakes of Christ, receives part of God into his life, then that Holy Spirit that comes back in there, is for a life of service. Prepared servants in action with humility, in reverence, doing God the service according to His will, that is what we all desire to be. That is what God's desire for us is.

As we bow our heads and close our eyes, I would like to invite our precious Bro. Rojas to come and pray and to ask God's blessing on this part of the service. Amen.

[Bro. Renwick Rojas prays -Ed.]

Amen. Amen. You may have your seats. Amen. Praise His wonderful Name. Do you love the Lord tonight? Amen. We certainly appreciate the wonderful time that we have been able to share together these last few days; praying for each other, the sick bodies could be healed to go forth in service; coming tonight to His Table to partake, to remember Him, His death; look forward to His Coming.

May in the days to come, friends, may we find that place where we can walk closer. May God give us more times like these that will prepare us and so much can be done in just a couple of days. It is a great sacrifice, I

know, but when we have the services like this, so much more is achieved than when you have one and you stretch it out and another one. And the time that we came and the messages that we heard and the things that we fellowshiped around, there is so much of it that is still yet to be polished and to be crystalized but I trust that the inspiration that you have received from some of the things you have heard, will push you a little deeper, and as you look in the Word in the coming days, God would make fresh and make real in your life.

When you go to wash your brother and sister's feet, you know you get down there, just remember that the Lord Himself, the Creator came down to ordinary common people. Peter felt he was so unworthy knowing that That was God. He had already confessed, "Thou art the Christ, the Son of the Living God." And when he saw the extent that He was willing to humble Himself, because Jesus had taught them, he that wanted to be great, let him become the least and become a servant and serve. Because, "They that humble themselves, shall be exalted." The way up is down.

And so, may as we go forth, may it not just be casually because we have to come out of the building. Don't lose your atmosphere. Go with purpose. Go with meaning. Go with humility. And when you do it, do it in the form of ministering to part of the Body of Jesus Christ because what you do as a symbol is only indicating the life that you are going to live following that. That is only to initiate and set the law in motion and you go forth afterwards in a life of service. So, may God richly bless you.

You have your services this week as usual in Princes Town and Cedros and here. So, may God watch between us, give us great fellowship. While they wash feet, we'll have a little time of praise and worship. The singers are going to come and sing and minister in song and may we all join and participate. Just come back in the building instead of just floating all around. If you have

to go, God bless you. Maybe I should say a word of prayer here to dismiss if some of you have to go. We could just bow our heads.

Father, once again, dear God, we have come to the end of another service. We have been in Your Presence throughout this day, but how good it has been for us, how profitable, Lord, and for this we are so grateful. And we purpose in our heart, like David said, to walk uprightly, to hate evil, oh God, and we are determined in our hearts to walk in truth and in obedience to Your Word.

Almighty God, I pray tonight that You will bless Your children. Bless every father and every mother, every brother and every sister, every husband and every wife, every home that is represented here, dear God, even those with unsaved families, dear God, holding them and having a burden in their hearts for them.

Oh, gracious God, what a great encouragement it would be for them to have those whom they love and those who love them. Your Prophet said those were rewards for his service, Father, and Lord God, the same kind of rewards are given to these also. And I pray that You will give them faith to believe and to expect to receive these things, Father, as they continue to walk faithfully in Your Word.

And dear God, I pray that You will bless this church. Lord God, You know the desires of our hearts and what we are looking forward to: to see Your Word be carried out, to see us fulfill this great commission Lord, to see the things that is prophesied and promised to be identified, Lord, and made plain and made personalized and made so real in our very midst, dear God, that we can give the kind of witness that You raised up and intended this church to give, Father.

Bless the Ministers, dear God. Bless the deacons and the trustees. Bless the musicians and the song leaders and the singers. Bless the librarians and the Sunday school teachers, Lord. Bless the ushers, dear God. Bless

all the workers, dear Father; all the helps, Lord, Almighty God, each and every one, in the Name of Jesus Christ. Lord, may You make us witnesses of Yours, Lord. May You make us all workers, Lord, that we can be so involved and participate in Your service, Lord, that in these oncoming days in this country, in this region, we will be giving a witness like never before, Father. Lord, may Your Holy Spirit anoint us afresh.

When we leave this place, take us safely to our homes. Watch over us. Grant us travelling mercies. And Lord, throughout this coming week, in our different services as we fulfill our responsibilities, standing in our posts of duty, Lord God, may You be with us, Father; may You meet with us.

And dear God, we pray as we'll continue here to worship tonight and sing and praise Your lovely Name, may Your Holy Spirit continue to abide and move mightily in our midst, Father, and continue to pour out Your great, rich blessings to every heart.

Even the strangers, the visitors, those whose hearts that You have touched, dear God, who You have dealt with, Father God, those who may need to be re-baptized, those who may need to, Lord, make decisions, those who maybe are at junctions and crossroads in their lives, those who, dear God, have been affected just by being here, I pray in the Name of Jesus Christ, dear God, You will cause them to be ministered to and they will seek, Lord, to be ministered to, Lord, that they might know the ways of God more perfectly, even as Aquila and Priscilla met with Apollos and taught him the way of God more perfectly, Lord, according to the way You revealed by a vindicated Prophet in fulfilling the Scripture in this Hour, Lord God, to turn our hearts back to the original apostolic faith that we might come back to one Lord, one faith, one baptism, one God; one body.

And so, dear God, we pray, Father, that You will bless us all and show Yourself alive and that You are with us,



Father. And wheresoever You will have us to go to represent You, as it is written in the Bible: “And the Lord was with them confirming the Word with signs and wonders following.” Have Your Own blessed way. We commit each and every one into Your hands. And once again, Father, we thank You. We are giving You all honor and glory, in Jesus’ precious Name, amen.

So, if you have to go, that is if you have to, but if you don’t have to, just stay and worship Him, give Him honor and glory, but we are dismissed. God bless you.







## **Third Exodus Assembly**

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