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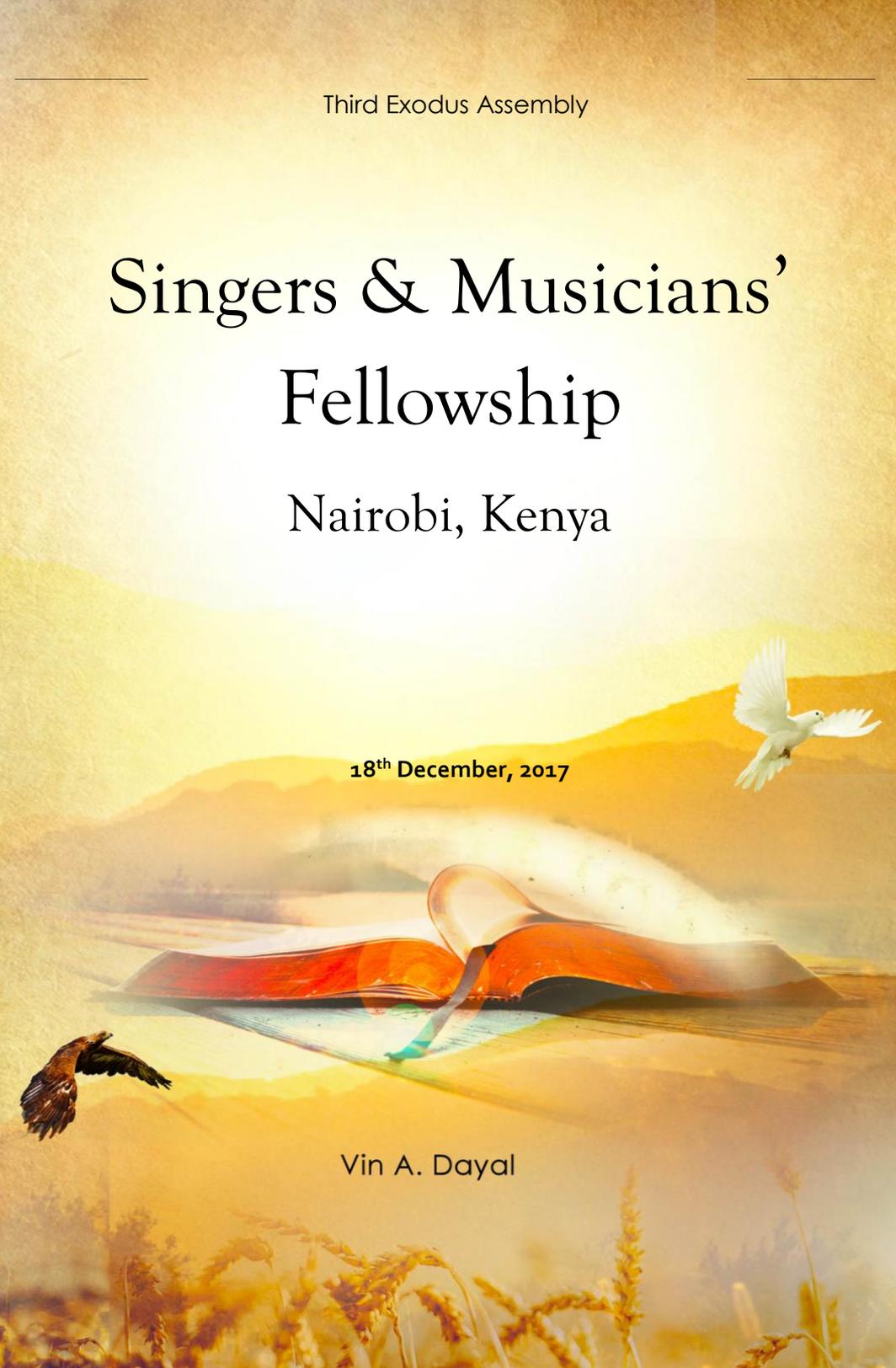
Third Exodus Assembly

# Singers & Musicians' Fellowship

Nairobi, Kenya

18<sup>th</sup> December, 2017

Vin A. Dayal





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Third Exodus Assembly

## **Singers & Musicians' Fellowship**

*Gifts, Anointing & Ministry In The Body Of Christ*

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Bro. Vin A. Dayal



***Excerpt:***

And so, when we come to worship Him, we worship Him in Spirit and Truth. If we do not know the Truth; though we feel anointed and we sing and we scream and dance, and our understanding is not seeing what He's doing for us now, but we're looking back at a past Age and His Presence is unrecognized, and we don't recognize our Day and our Message to recognize what part of the redemption is taking place now, then you're praying amiss, you're singing amiss. [Page 26]

So, real worship, the attributes of worship are prayer and praise and thanksgiving. Praise: we see God's mighty works. Thanksgiving: expressing our gratitude for answered prayer; praying according to His promise, praying according to His plan. [Page 31]

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## **FOREWORD**

*This is a sermon preached by Bro. Vin A. Dayal and is published through the freewill offerings of the members of the Third Exodus Assembly.*

*It is intended to edify the reader and make clear the Bride-Promises of God, which were revealed through the ministry of God's Prophet-Messenger, Bro William Marrion Branham, for the Elect in this Day. It is not meant to promote any special doctrine or person, save, the Lord Jesus Christ and His Divine Word.*

*The original video and audio recording can be accessed through our website [www.thirdexodus.org](http://www.thirdexodus.org)*

*We pray the blessing of God upon each reader and may illumination by the Spirit of God be each one's special portion.*





# **SINGERS & MUSICIANS' FELLOWSHIP GIFTS, ANOINTING & MINISTRY IN THE BODY OF CHRIST**

NAIROBI, KENYA  
MONDAY 18<sup>TH</sup> DECEMBER, 2017 (P.M.)

**BRO. VIN A. DAYAL**

I would like to greet you this afternoon, in the Name of the Lord Jesus. It is a little different kind of service today. But where two or three are gathered together in His Name, there He is in the midst. And so, we endeavor to speak something about worship, about the Word, about the time and season we are living in, because I think many people don't really understand why there is so much of worship and praise and singing.

You even see that anointing on the people in the secular world as well. We live in the Age of wars and rumors of wars, pestilence, famine, death and yet there is singing everywhere. I believe it is because of the coming of the King.

The world long awaited for His Coming and this Message announces the Coming. Behold, the Bridegroom cometh. There was a midnight cry. [Matthew 25:6 -Ed.] The Mystery of His Coming unfolded, and there was one on the earth who caught that revelation; and that one, his ministry was accompanied with the very Presence and the signs and the wonders, and the Person of the One Who is coming.

And this Book that is opened up to place us positionally, to give us understanding, to prepare us for the going with Him when He comes, this event is what is influencing all these things; because all creation groaned and waited, that this Book could be taken again.

And we heard it in the meetings; when Adam forfeited that Book, It went back in the hand of God. And no one could see that Book, no one could look upon It, no one could touch It; no one was worthy. Think, for six thousand years, great men walked the face of the earth. Enoch was translated, but he wasn't even worthy to look upon that Book. Elijah was translated and when the call for one to come and take that Book, he couldn't go. Moses spoke into existence, but he couldn't go and take the Book. Think of it. And It waited. And they knew that this time was coming. It was foretold because Enoch prophesied: *The Lord cometh with ten thousand saints.* [Jude 1:14 -Ed.]

From way back there, they saw the Second Coming. They knew there were to be two great judgments. All these things were sealed up in the Pyramid. Enoch walked with Adam for over two hundred years and the Mysteries were passed on (that's right), because Adam lived 930 years, and Methuselah lived 969 years, and the lives of these two men overlapped in that space of two thousand years. Think about it.

Think about: Here is Adam walking about the earth, the only man without a navel. Hallelujah! Glory be to God. And he is passing on these revelations. The man knew every tree, every flower, every bird, every animal, every fish, every star; he knew it all. That's right. And his fall didn't make that knowledge go.

If Lucifer is fallen and he has all this wisdom and all this knowledge, the Bible says beyond Daniel and beyond Job; and look at this Eden that fallen Lucifer has built. Think of it.

So you realize when we look in this Word, there is so much in this Word that they looked and they knew the destruction by water came; but they knew there was another one to come before the Millennium could take place.

The same way the first science civilization was passed away and God sent a prophet to take a people out before

the destruction: “Now, before the earth is burned with fire, I would send Elijah, the Prophet, (hallelujah!) to take a people out, open up the Bible, give them a Message to give them faith for rapturing grace, so we will not go through the judgment; we will be taken up.” And all these things had been shown, way back in the very beginning.

The Book of Acts tells you, also in Luke, Zechariah prophesying, that the prophets of old spoke of the times of the restitution of all things. [Acts 3:21 -Ed.] They looked for the Redeemer Who was going to come, amen, and possess the gate of the enemies. God had given that promise to Abraham. God had given the promise to David, of a Son Who will have a Kingdom without end.

So they knew those things. They looked for it, but it had its appointed time and season and now, that time has come: the promise to share the Throne, a Gentile Bride, the living descendants. Hallelujah! They were typed out by four Gentile women in the ancestral lineage. But here we stand and the Book is no longer in Heaven, and man on the earth is wondering, “What time it is. What season it is.” It has been opened.

The Secret in the back part of God’s Mind that angels, nobody ever knew is now put into the heart of the Bride. And She has the Mind of Christ and She knows what He wants done with the Word; and She, under Her Messenger is the final Voice to the final Age. This is the reality.

And that is why, we ministers have to be urgent, because the Message is urgent. When the Angel came down and put one foot on land and one foot on sea and swore that time shall be no more, just like when God told Jonah, “In forty days, I’ll sink Nineveh. Go quickly! The Message is urgent!” And he preached, *A Man Running From The Presence Of The Lord* [1965-0217 -Ed.]. He didn’t understand the urgency. He didn’t understand when God sends you, He goes in You.

So he was figuring, "They would kill me down there. Go and cry out against Gentiles? Send me to my own people, the Jews. They have the Bible; they'll understand. But, to Gentiles?"

In Nineveh, the skulls were placed all up on the walls and the skins of people plastered the walls. That's right. It means a Kingdom of Nimrod. Genesis 10 tells you Nimrod built that place. It's a city of false religion, perverted Word, idolatry.

And so, he didn't want to face up to the responsibility. Look what God will do to get a servant where He wants him. God sent a storm. They cast their lots and they found him down in the bottom of the ship, hiding. Then, when he was found out, he knew, "This storm is because of me."

So he said, "Throw me."

He was offering himself now as a sacrifice to bring atonement, to bring peace, to stay the wrath of God and save the people. That's why Jonah is a type of Christ.

And then, God created a fish. He had his own personal transportation. And the law of navigation, the GPS system in the fish is heading straight to Nineveh.

And in that city where they worshipped the fish-god, God synchronized his arrival with the arrival of the people at the sea. And as they began to perform their ceremonial worship to the fish-god, this special fish... You talk about how God can prepare transportation! That fish came right up to where those people were and opened its mouth and Jonah walked right out, "Repent or perish!" Brother, that news went around the city like a wildfire and the whole city came under repentance.

But while he was going through there, three days and three nights to get him to the destination, the Scripture began to come to him of Solomon dedicating the temple. And Jonah had a prayer meeting in the belly of the fish, and the GPS inside of him turned him eastward to where the temple was. And he began to pray according to the prayer of Solomon, when the fire had fallen that

day when Solomon made the prayer at the dedication of the temple. So, his faith was resting in the proven, vindicated Word of Solomon.

And Nineveh did not know what was going to happen to them, but all of this was happening. And when he came out, it was a type of the resurrection Ministry of Jesus Christ in judgment to the Gentiles. That's what we had in this Day. A greater than Jonah is here. No other sign is going to be given, but the sign of Jonah the prophet. And Jonah means dove – the message of the Dove. Hallelujah! What a Day!

And that's why so many things are happening. But unless the Word strikes us and reflects and shows why that is happening, where it is in the Word, we are just under the influence. But when our understanding is opened, then we can stay in the channel, that even though you get away from that influence, you can get back in the channel, because you know from the Word what is happening and why it is happening.

So let me speak a few minutes to you about the time of worship because this time was spoken of in the Bible and this time was identified, when it would come. And there was a prophecy of a new song connected with it, because redemption was not fully understood until this Day.

We had been talking about that in the meetings. You bypassed your angel. Only the redeemed has angels. That's why they couldn't sing songs pertaining to this Feast. In Israel, worship was this way: three times a year, they went to Jerusalem; they were given seven feasts and those seven feasts had a prophetic element to it.

You had the feast of the unleavened bread, the feast of the passover and the feast of the firstfruits. These three were like, connected together. You had three feasts: the feast of the unleavened bread, the feast of the passover and the feast of the firstfruits.

The Communion is tied to the feast of the unleavened bread – *This is My Body that is broken for you. This is My Blood that is shed for the remission of your sins.* [1<sup>st</sup> Corinthians 11:24-25 –Ed.]

Then you had the passover: the slain lamb that they had; that the Lamb was slain before the foundation of the world. And when man fell in the Garden of Eden, God slew the first lamb on earth.

And the firstfruits was the first fruits of the barley. They could not leaven the barley but they could leaven the wheat. Because at the feast of pentecost, they made two wheat loaves with the leaven in them and they had to burn them with fire because that typed the Church. The Church had sinned and the Church needed the baptism of Fire; because the Lamb didn't come to die for Himself, He came to die for His Church that had sinned.

But in Egypt, they couldn't have any leaven in the camp; they had to have the unleavened bread and a lamb without spot and blemish. Do you understand?

So, the first matured grain that came up, was waved for the acceptance of the rest in the field that would come to the same maturity; because they had planted that. It fell into the ground and died and then it was coming up in a resurrection. So, that first one was like the first fruit, the first born from the dead.

So these three feasts: unleavened bread, passover, and the firstfruits, held the Mystery of the death and resurrection of Jesus Christ. So, that was like our Easter weekend. And then from the resurrection to pentecost was fifty days. So, seven weeks had to run out because seven sevens are forty-nine and the fiftieth day was the eighth day.

And when Jesus was dying on the Cross, the Jews were killing their natural lambs and they were breaking the bread and pouring out the wine. They were trapped in the tradition, but they couldn't see what that spoke of, was on the Cross.

So, since that was instituted in the time of Moses, they did it but they did not fully understand what they were doing. But in that room, Jesus with the apostles, what they had for fourteen hundred years, He said, "This is My Body; this is My Blood," because now, Melchizedek, Who brought bread and wine for Abraham, was showing that bread and wine are elements of sacrifice.

And now, the same Melchizedek Who came to Abraham is standing here with Abraham's natural seed, opening the Mystery that it is He, the Word made flesh, Who's about to die and raise for their redemption. And then fifty days after, you had the feast of pentecost.

And the Jews who had been in Jerusalem for the passover, had to go back home and come back fifty days after to Jerusalem again, to keep the next feast. And while all those priests and the people were burning the two loaves with leaven, a people that *that* represented was in the upper room and the tongues of Fire were coming upon them.

The Jews never understood that that unleavened bread, passover and firstfruits were a Mystery of Christ and the Gentiles understood that. Because Catholic, Anglican, Lutheran, Methodist, everybody knows Good Friday (Passover); they know Feast of Pentecost... They keep all of these because the Jews were blinded but the Gentiles' eyes were opened, to see that this was something prophetic being fulfilled in Jesus.

So, Gentiles had known that these feasts had been fulfilled. That's four feasts: Unleavened Bread, Passover, Firstfruits and Pentecost. Then three months after they will come back again.

Now, listen to these things because we are going to speak about the worship. Your worship is around that. You can't worship... Nobody is a Christian who doesn't have a Passover; because your Passover is the Lamb who died for you. Every Christian must have a Passover, like Abel had to be identified with his lamb

and his sins transferred to the lamb, and the lamb bore his judgment so he will not die, because something took his place and bore his judgment.

Why is it necessary that a Christian must be baptized in water? That's his confession that He believed the Lamb died, he believed the Blood of the Lamb was shed for the remission of his sins, and now he is coming into identification with the death and resurrection of his Lamb.

What was the first piece of furniture that was put in the tabernacle that the person who was coming to worship met? The first thing in the tabernacle was a brass altar. There were two altars in the tabernacle: one was a brass altar and the other one was a golden altar.

The brass altar, brass speaks of judgment. That is where the lamb was slain; slain for the worshipper. In the holy place you had the golden altar where the prayers were offered. Prayers have no value, whatsoever, if it is not based on the sacrifice God required. That's why they took the blood of the sacrifice and put it on the four horns of the golden altar, because the prayers must go up through the blood, because the blood of the atonement is connected to the redemptive blessings.

So, sometimes people that pray, pray but they are praying amiss. They are not praying according to the provided plan. That is why all these people with prayer books, praying in all these Catholic and Anglican churches, with their prayer books praying and just saying... They are reciting prayers. This doesn't work in the plan of God.

And it is the same way with singing. Man is made to worship God. He is a creature made to worship. That is why he looks to something to worship even in his ignorance. He wants to pray. He wants to sing. He wants to worship. But if his understanding is not enlightened... Like Jesus said, "In vain do these worship

me.” [Mark 7:7 –Ed.] He said, “You made the Word of God of no effect.” [Mark 7:13 –Ed.]

Worship is connected with the Word in the right channel. God condemned David’s worship and all the people, when they had the ark in the wrong channel; worshiping, singing, praising God but the ark was in the wrong channel. It brought death and God stopped the whole thing.

When Cain brought his altar to worship God, God condemned it. Jesus told the woman at the well, “You know not what you worship.” So worship must be in Spirit and in Truth. We must know the One Whom we worship. *Praise waiteth for Thee...in Zion: and unto Thee shall the vow be performed.* [Psalms 65:1 –Ed.] Blessed is the man whom God chooseth and causeth to approach unto Him. [Psalms 65:4 –Ed.]

David understood the approach to God in the tabernacle. And he knew that even when the priest was coming, he had to walk a certain walk – the bells and the pomegranates; he had to come in God’s provided way.

Nadab and Abihu, two sons of the great high priest, Aaron, in the representation of the heavenly pattern established on the earth; and they kindled a fire. Kindling a fire, that is human energy of the flesh – to kindle a fire. Some ministers want Fire in the church so they get there and they kindle a fire, and they kindle a fire, and they could get the people jumping, and running, and rolling. And God killed them, Nadab and Abihu, because they were not coming God’s provided way. They were coming in a way that seemeth right unto them.

God taught Cain that to begin with. “You don’t look at Me and bring to Me what you think I would like. You will bring to Me and present to Me what I require.”

That was when Adam fell and he went and got fig leaves and made an apron. He was coming, leaning on his own understanding because his thinking was not

filtered, and he fell from a holy man's taste and now he had a perverted taste.

That is why God struck Jeroboam with judgment when he built his own altar, put his own priest, had his own system and then he's expecting God to accept that.

The father of Hezekiah, he was king in Israel and he went up to Damascus and he saw that the king up there had a real fancy altar. And so, he got an artist to sketch it out.

You see, Moses was taken up into Heaven. After he climbed the mountain, he went into the Supernatural Cloud. And when he entered in that Pillar of Fire, God began to open the vision of Heaven and he saw the order, he saw the pattern, he saw the placement of everything.

And God said, "Go back and represent this just how you see it here that I may dwell among you, that My will be done in earth as it is in Heaven, that Heaven and earth, God and man, could be together."

That is why Bro. Branham said, "Church Order is one of the Divine Mysteries of God."

God was giving that to Moses for the exodus people, who were called out and delivered by a prophet to be God's people on the earth that God would dwell with the exodus people, who had followed the prophet's message. And then right in there, they had singing and worship and dancing. And when the prophet was coming down with Word now, all of this was in the camp.

Could it be, among the Exodus people, there are people singing and dancing; calling people God, a spirit of idolatry and all these things? It wasn't people who couldn't sing. It wasn't people who couldn't play music. You can't sing and dance too much if the music is not good and the singing is not good. Gifts and callings are without repentance.

But remember, Lucifer, he was the real worship man in Heaven. Ezekiel talked about all the pipes and all the flutes and all the different things inside of him. That is

why it is not always too good to look at singers in the world and musicians in the world. Hell is opened and everything came up.

The Prophet talked about the Beatles, and Elvis Presley, and Pat Boone and... They are jokes to what there is today. Today, it's Beyoncé, and Jay-Z and Shakira, and there are all these kinds of things that have come up. And while all that perversion is influencing the people on earth, who are not born again but are in religious systems, the Book is opened and God came down to bring a new worship, to bring the highest worship, to sing the new song, to bring back the Power in the music like when David was playing; and you wouldn't have to go to any psychiatrist and take tranquilizers. You would start to listen to spiritual music and you are getting healing, like he was doing for Saul when no doctor's medicine could have helped him.

And when the true, anointed ministers with the robe of Elijah and anointed with the Spirit of Elijah get under some pressure and, you know, their temper want to flare up sometimes because of a bunch of unbelievers who just want to pull things from God's gift for their political purposes; sometimes, they could get these men really vex, and they better have some good musicians who can play and get them in the spirit of vision and prophecy.

I will show you the Scriptures in the Bible that the music in the temple was always connected with Supernatural, because this was an elected people who knew the approach to God through sacrifice, because all of that was shadow.

The highest worship in the whole of the Old Testament was in the seventh year, in the time of the feast of tabernacles, when the stones were cut out from all over the world and the House of God was built according to a heavenly pattern and the building of that house was connected to a special foundation where Abraham, a type of God, offered up his only beloved son

on Mount Moriah. That was a great thing because that was a Mystery of "Upon this rock, I will build My Church."

And on the day of dedication, when they put in all the pieces of furniture, and the priest carried the ark and put it into the Holy of holies; not in the outer court, not in the second court; on the inside of the inside, in the holy place where the Throne of God is; and they pulled the staves out because the Word had found Its final resting place. It was in the time of the feast of tabernacles, the seventh feast, in the seventh month, in the seventh year. And that was the time when they would normally take the Book out and open It up.

The Book wasn't taken out in the Passover or at Pentecost; It was taken out in the final feast. The Book wasn't taken out when Jesus died, the Book wasn't opened when the Spirit came at Pentecost, but in the last time.

The first three feasts – Passover. The second time they came back to Jerusalem – Pentecost. The third time they came, the last three feasts were connected together. So, the first of the last three feasts was the feast of trumpets – the first day of the seventh month. The beginning of the month was when the new moon appeared, so each new moon was the beginning of the month. That is like what we have in the calendar: first quarter, last quarter, full moon and new moon.

They watched for the new moon. And when they saw the new moon, then the word went quickly; they had everything ready for the feast. So, the scattered people who went back to their homes were regathered in Jerusalem for the last feast.

After the feast of trumpets, they had the day of atonement, which was the tenth day of the seventh month, and then they had on the 15<sup>th</sup>, they had the feast of tabernacles beginning till the 22<sup>nd</sup>. And the day of atonement looked back to the passover. The passover was like the sacrifice on the brass altar where the lamb

was killed. But on the day of atonement, the high priest, he took the blood from the sacrifice and he went into the holy of holies and sprinkled the mercy seat with seven drops of blood.

Now, bear in mind, I am only explaining this, for you to understand what redemption is and the worship that is connected to the redemption. Because we are worshipping God because we understand what God has done for us, what it achieved for us and how it brought us back to our position that we fell from. So now, when we understand that, we could be living in the enjoyment and the blessings of what has been made secure for us and given back to us.

So, on the day of atonement, every year, on that tenth day of the seventh month, a work will be done to cleanse the people, cleanse the sanctuary and put away all sin from among the people so that the people of Israel could stand in God's sight without blemish.

So, catch the picture here. The people of Israel are gathered and they have two goats; one is going to be killed – Leviticus 16. That goat now, is a sin offering and that dies. And then the high priest now, is doing his mediatorial work; and at evening time, he is appearing again. They see him in the outer court where the ox sacrifice is killed...

People in the outer court looked at Jesus on the Cross, dying. But now, we see Him in the Mount of Olives; He is passing into the heavens, and they are looking for Him and they can't see Him. He goes through the veil of the clouds and they are gazing. "Where has He gone? Where has He gone?"

That is in the outer court. The priest is there, but he goes through the veil and the people on the outside see him no more. But he is now in a mediatorial office. He is doing a mediatorial work for the people out there. And they used to tie a rope around that priest; if God doesn't accept that sacrifice, if that priest has done something wrong, he would be killed, so they would pull

him out. So, it's a tense time for the people because he is making reconciliation for their sins, and so, they are waiting with bated breath to see him reappear.

Acts 1, they said, "Why are you gazing? This same Jesus Who goes will come again." How did He go? He went up in a Cloud. How did He come back? In a Cloud. He went up There and for Seven Church Ages was not seen. Where was He? Hebrews 8 tells us that He passed into the heavens, as a great High Priest. Hebrews 9 tells us that He appeared to put away sin in the flesh. Then He appeared into Heaven to stand on our behalf as a Mediator. And then It tells us: Unto them that look for Him, He will appear another time without sin unto salvation.

And when the congregation saw that priest coming back out, it was joy unspeakable, because they knew they were standing before God, justified. Then he will go to the second goat, the living one, and he will put all the sins, symbolically, on this goat. And a man is carrying this goat in the wilderness. But when the people are watching the goat leaving the camp and it is going, going—they are looking at him, they could still see him; then he is going. Then they get binoculars; they could still see him, then he is going.

And the people know, "Our sins are gone. It's going, it's going, it's going, so far." He removed our sins as far as the east is from the west. He put it so far away that we could stand in His Presence, justified; is what He was teaching us.

So, notice what is happening. So then, when all of this is gone, the sanctuary is cleansed. There's no... The people stand sinless, spotless; virtuous before God. And then now, they had the last feast, the feast of tabernacles. I hope you are catching something here. It's a threefold feast of the seventh month.

Now, remember these feasts are prophetic. Paul, teaching the Corinthians said, "Christ, the Unleavened Bread; Christ, our Passover; Christ, the Firstfruits."

This was the work that was done to bring the Holy Spirit on Pentecost, which is Christ: God above us, God with us and God coming in us.

The Jews are blind to these first four feasts. The Gentiles know these first four feasts but the last three feasts, the last three feasts is a Secret. The Gentiles are blind to the last three feasts. At the end of those first four feasts, when they come back for the last time, Seven Thunders, the Shout, gathers the people.

The day of atonement was once a year, the tenth day of the seventh month, and the jubilee was every fifty years. And the jubilee trumpet was blown on the tenth day of the seventh month, so that means that every fifty years, the day of atonement and the year of jubilee used to come together. They had the silver trumpets that they used to blow for marching and feasts and wars and these things, but on the day of the jubilee, they blew the ram horn, the shofar.

So, when they saw the high priest reappearing, leaving that dimension where he was invisible and reappearing in the outer court, returning in like manner like he went in, then the man with the jubilee trumpet, from the time he sees him begin to appear, he begins to give seven long blasts. [Bro. Vin imitates the sounding of a shofar -Ed.], proclaiming liberty throughout the whole land. And all of those who were shut up in the walled cities, know that after seven sabbaths of weeks have run out...

So, they are counting: "First week, second week, third week..."—sabbaths of years, fifty years. Then when the seven sabbaths of years run out, then they know that the fiftieth year, they are expecting to hear a sounding, declaring total deliverance; restoration to your family.

Restoration to all your possessions is connected with the reappearing of the High Priest on the Day of Atonement, where you stand justified and now you are going back to all your inheritance, back to your origin, where you could stand in your possessions once again.

So, those slaves who might have been hoeing in the field, when they hear those seven blasts, they drop that hoe, they drop that hammer, because they know that they are being made free and they can return to their origin and inheritance that they were disconnected from, and their family. It's a reuniting time.

So, those Seven Blasts wake them up and they start to come out of those walled cities, those denominations, and they are coming back now to the very Land of their fathers. They are coming back to their very own Inheritance. It's a Message of grace and redemption that is awakening them and taking them back to their origin.

That is why the Prophet said, "Recognize your Day. Recognize your Message." He has appeared again. Seven Thunders uttered their Voices, a Message of deliverance, "Come out of her, My people! Come back to your Land."

Then like Nehemiah 8, where they were coming now to the final feast... In the passover, the barley was matured, but not yet the wheat, so they had the barley harvest. Then the wheat harvest was pentecost. And then the fruits: the figs, the pomegranates, the olives, the grapes, was the final harvest.

So, this was the final harvest and they used to bring to God the things that they labored in and God had blessed them bountifully. Out of that is what they brought to worship God with. So that is why they were happy and could rejoice. They had corn. They had oil. They had wine. They had the Word. They had the stimulation and revelation, and they had the Anointing. They had received the two rains, former and latter rains, to bring up these crops. The seed was sown in the earth, and the rains came down and the fruit came to maturity. And during that time, in the seventh feast of the seventh month, in the seventh year of the year of release, they used to take the sealed Scroll out and open It up.

And Nehemiah 8 shows when they were crying, “Ezra, take the Book out. Bring out the Book, we want to hear the Word!” Ezra was the priest. The mediator, the intercessor, takes the Book and breaks the seals and now he was standing with the Book, and the Book was opened in the seventh feast of the seventh month, in the seventh year, in the day of atonement, in the time of jubilee, the reappearing of the priest.

All of this is gathered together in this threefold feast of the seventh month, and the people are blessed and happy; and they gather in Jerusalem, in the place where He placed His Name, to worship Him. That was the only provided place that they had to come to offer these things.

And when the Word came out, people were crying. Some realized that God has been so good to them; others felt convicted when they saw the grace of God. And when Ezra and they saw this, this was the wrong behavior for this season. This was to show them that this was the final feast. They had a passover; they came the first time. They had a pentecost. And now, the third time, this feast is going to end with the change of dwelling places. This is a threefold secret of the Seventh Seal.

The Jews are blind to all of this and the Gentiles who saw the first four feasts, do not understand when Israel is going back to their homeland, the Feast of Trumpets was gathering them back at the same time the Angel appeared to the Prophet and was sending him out to get the Gentile Bride ready; and that was the first part of it.

The signs were to attract their attention. The Message, the Shout, Seven Thunders at the end of the Seventh Age, the Mystery under the Seventh Seal; and he was the messenger of the Seventh Seal, He opened up this Word to gather a people. That was those Seven Thunders going forth, the first fold of the Seventh Seal. The next one, they saw the reappearing, the resurrected Presence coming among us, to them that look... and

then our deliverance started. Because when He appeared, Bro. Branham preached, he said, "This is my thanksgiving" – *Invisible Union*. [Invisible Union Of The Bride Of Christ, 1965-1125 –Ed.]

And on *Invisible Union*, he said, "You have never done it in the first place. You are the sinless, spotless, virtuous Bride." Why? Because the High Priest reappeared at the end, when the fullness of the Atonement is being revealed, when the people are gathered in the only provided place of worship, and where the Book now is taken out to be read and Seven Thunders were to bring a revival!

You see, with the reappearing of the High Priest and the opening up of the Word (*It's The Rising Of The Son*) [1965-0418M –Ed.], that is the Quickening Power. He has appeared.

In *Invisible Union*, we stand justified as we never did sin. From the Shout and the Voice, at the last Trump, we shall be changed; a new dwelling place, a new tabernacle, a new body. This mortal will put on immortality. We come out of the pest house and we come to the Father's House, and that brought the full Mystery of redemption.

So, do you understand your Passover? Without the Passover you can't even be called a Christian. And after you get your Passover, which is your identification with the Lamb, the Life of the Lamb comes back upon you, which is your Pentecost. The Church had seen Jesus dying. They were identifying with His death, burial and resurrection. Then they went up in the upper room and the Life of the Lamb came back on them. And that is the earnest of our full redemption.

And then now, in this Day, we have seen the reappearing of the High Priest. We have heard the sounding of the Jubilee. We come out of the systems; we are returning to all our possessions: Eternal Life, fellowship with God, power over the earth, taking up our position in our Inheritance, (that's right); and then the

last part, this mortal... They had to come and dwell in booths, tabernacles.

On Mount Transfiguration, Peter, James and John were in terrestrial bodies, Moses and Elijah were in theophanies and Jesus was in a glorified Body. All three bodies were shown there. And when Peter saw it, under that anointing, he said, "Let us have a feast of tabernacles. Let us build three tabernacles right here." But they didn't even have a passover, a pentecost and he wanted to set up tabernacles there, because he began to catch an inspiration of what was happening. That was the rehearsal of the second Coming.

So now we see, we have had a Passover and we have had a Pentecost, but Seven Thunders are showing us how to prepare to come in to this final phase, a new dwelling place. Under the Shout, we saw him who saw the return of the High Priest and made those Seven Blasts with that Jubilee Trumpet, and we came out under the Shout and that one who was sounding those Seven Blasts. Then we saw the reappearing because he pointed us and said: *Look Away To Jesus*. [1963-1229E - Ed.] And we saw the great High Priest reappearing as He went in a Cloud.

Now, when the Mystery of this Voice is opened to us, here it is, the Book is taken out and we begin to find our names in the Book and then we have a Pentecost. We have a Pentecost. And here, we who have this Pentecost, are growing up into the full Word, from a New Birth into the formed image, as we've heard yesterday morning. Then that brings us back to the Inheritance we lost, where we could speak into existence, like back in the Garden. And then, the last part is a change in dwelling place, both in the body here and leaving the earth to go to another dwelling place also, the greater Jerusalem, the Jerusalem which is Above.

[Interpreter]: I forgot the last word.

[Bro. Vin speaking to the interpreter -Ed.] What's that? The last word?

[Interpreter]: Yes.

[Bro. Vin]: Where did you stop at?

[Bro. Vin and congregation laugh -Ed.]

[Bro. Vin]: I said that the Voice is when we got quickened, raised up and go back into the image, and then the Trump is the changing of the body, the new dwelling place.

Now, the final Feast was the time of the greatest rejoicing, because the High Priest had reappeared, the Book was taken out, the Jubilee had sounded and now they were entering into the Feast of Tabernacles, the final phase of their redemption.

And so, this has been a great thing down through Seven Church Ages, because it was Jesus dying for us, making a way for the Holy Ghost; the Holy Ghost began to seal away the believer in every Age; then He reappears at the Evening Time, the Day of Atonement. He reappears when the original Atonement is restored to the Church. And then we are re-gathered in Jerusalem, and in this regathering, we are going to change dwelling places because the Book is opened up.

And they were specifically commanded to rejoice, and the people that were sad, Ezra said, "No, no, no, no, no; not in this feast! This is not passover!"

Passover was the redemption Price paid; His Blood was shed for our sins. We are redeemed not by corruptible things like gold or silver, but by the precious Blood. He purchased a possession. We are not our own; we were bought with a Price. And He gave us the Token, the Sign, that our fare, our price has been paid and we have the earnest of redemption.

But in this Day, we see Him reappear; the Seventh Seal, the Lord descending from Heaven. This Book opened up, we began to see our names and then, we entered into a worship. Hallelujah! And that Word that's opened up is giving us faith to be changed, to put on the new tabernacle; this mortal will put on immortality. And these last few feasts; from the

Pentecostals back to the Catholics, they don't understand because this Seventh Seal is only for the Elect. The ones who had a true Passover and a true Pentecost are going to come to a true Feast of Tabernacles.

So, almost, for two thousand years, they wrote songs of the Cross and of the Holy Spirit – *Jesus, keep me near the Cross*, and they sang about the Blood, and they sang about the dying Lamb, and when they had the Pentecost, they started to write songs about the Holy Ghost. Notice the Lutherans and Methodists, they sang plenty about the Blood; they didn't sing too much about the Holy Ghost. But the Pentecostals sang about the Blood and sang about the Holy Ghost, and when they tried to sing about the name in the Book, they said: *I've got a new name written down (tonight) in Glory* and Bro. Branham said, "No, no, no, no, no! That name was written before the foundation of the world!"

And they started to sing about: "I've got a mansion over the hilltop. I'm going to have the little cottage and I am going to get a mansion." And they were thinking it was a house with brick and stone.

He [Bro. Branham -Ed.] said, "No, no, no! That's a body! It's a theophany!" Because the Book was sealed; in the first four Feasts, the Book was still sealed.

So that's why from 1946 to 1965, when the Prophet came and opened up the Seals in 1963, we were still singing those songs there, because before the Seals were opened, we were still in the days of intercession. That's right. The Book was not opened yet, and the prophecy of the new song is connected to when the Lamb takes the Book and breaks the Seals, then we'll sing about redemption.

You cannot do away with the Passover because that's an important part of your work. You cannot do away with Pentecost; that's a *very* important part of the work. You don't put it away; you add to it, the new song. Hallelujah!

That's why they couldn't sing: *We are going back to Eden.* [#646 - Songs That Live -Ed.] They couldn't sing anything about the Seventh Seal. They couldn't sing:

*Who is this Melchizedek*

[He's] *always changing form.*

*Jehovah of the Old is Jesus of the New.* [#624 - Songs That Live -Ed.]

They couldn't sing: *Can't you hear your theophany calling you?* [#713 - Songs That Live -Ed.] They would have had to sing: *Can't you hear your cottage calling you – your mansion?* No, no. They couldn't sing about the Son of man being revealed. They couldn't sing about the Supreme Judge. They couldn't sing about: *Who is this Melchizedek?* They couldn't sing about the opening of the Seven Seals. But in Heaven, they were singing: *Thou art worthy to take the Book and open the Seals.* [Revelation 5:9 -Ed.]

They couldn't sing about it. There was no event of it yet, but they had a prophecy in symbol form. But when it was manifested, vindicated, identified, and a people came out of the system, none of them during the Age there except Paul and them back there, could see their name in the Book, so they couldn't sing about their names written in the Book. They couldn't sing: *The Original Word is what I believe* [#582 - Song That Live -Ed.], because they believed creeds and dogmas in the Reformer Age. They couldn't sing, *We have been born in an eagle Age, by the [last] prophet's Message to manifest the living Word.* [#866 - Songs That Live -Ed.] No! Because they didn't know anything about any Prophet. They had a reformer and they were in a Man Age.

Singing the hymns is great. Singing spiritual songs is great but you're singing the songs and you don't know which Age you're in, and you're looking back at history; recognizing Jesus dying, the Holy Ghost coming, and not recognizing what He has done in your generation, in your Day.

But God in His wisdom put songwriters in every Age. From the time the exodus started and the people were being separated from Egypt, the first song in the Bible, the prophet Moses started to write – Exodus 15. Deuteronomy 32, Moses wrote another song. Because Exodus 19 says that God brings us out on eagle's wings, so in Deuteronomy 32, Moses is singing: As an eagle fluttereth her nest.

And when they came in the new land, when they came in the land of their fathers, and Deborah and Barak and they went out in the battle... It's in the Bible! They came in the land under a Joshua commission when the Jordan opened up (the Seals opened) and they came into their inheritance, and they went out in the battle and they defeated the enemy, and they began to sing. Just like Moses defeating the enemy and writing a song, so they defeated the enemy and were writing a song.

And then in the time of David when he slew Goliath and defeated the enemy, the daughters of Israel started to sing a song: "Saul killed his thousands, but David killed ten thousands!" [1<sup>st</sup> Samuel 18:7 –Ed.] And they began to worship God because they were going through these experiences in the present tense. Until that time, they were singing Moses' song and Deborah's song, but now, in their time, something was happening, so they sang about what was happening too and the hymnology would keep unfolding!

Watch the characteristic of the songwriting. They weren't writing something imaginary from their minds; they were experiencing something present tense, because that was where the present-tense anointing was. They weren't singing just historical things, they were singing present-tense things.

So if the Alpha Bride had seen Elijah and the Son of man revealed; had a Passover and a Pentecost... (is that right?) because if they wrote plenty songs in the Old Testament when the Lamb didn't come yet, when Elijah

hadn't introduced the Lamb, when the Lamb was not yet slain and the real Blood came forth—because everything before that was shadow.

David sang about the natural tabernacle. They were singing about the natural passover; but then the real Passover came, the real Pentecost came, the real Lamb came, the real Blood was shed, wouldn't they sing about that? If they were so inspired to write about Abel's lamb and the lamb in Exodus, and now Jesus came, the real Lamb... No. Because it shows in the Word that the songs were coming present tense with experiences the Elect was going through.

Sadducees were writing their own songs. Pharisees were writing their own songs. But the Elect was writing their songs. Egyptians were writing Egyptian songs and the children of Israel in their journey were writing their songs.

And Paul and Silas, beaten and shut up in the prison, chains on their hands, chains on their feet, falsely accused, beaten and shut up in the prison, what good would it do to sing a historical song when Paul met the Pillar of Fire on the road to Damascus?

They went in that prison; they scanned them, searched them, handled them; rubbed them down. They said, "Okay, no weapons. Put them in now. Chain them up." They searched in all the wrong places for the wrong kind of weapons. They had weapons of mass destruction. They had prayer and they had praise and their mouths weren't chained. And they started to sing and they started to praise God:

*No matter what tomorrow brings...*

*I will praise the Lord.*

*I will praise the Lord.* [#489 - Songs That Live -Ed.]

*In the good times praise His Name.*

*In the bad times do the same.*

[And] *In everything give the King of kings*

*all the thanks.* [#8 - Songs That Live -Ed.]

And the place began to shake. They loosed an earthquake! Watch something. In that praise, the chains were coming off; the prison doors were opening. It wasn't falling upon them, it was falling away from them.

They were so full of the Holy Ghost and they came into that city under the power of a vision. Paul had already found Lydia, and he had already cast the devil out of the girl with the spirit of divination. And now, he was inside a prison going for the prison officer, the Philippian jailer.

People talk about the Book of Acts; watch the kind of prayer in the Book of Acts. They beat them, they persecuted them, and they threatened them: "Don't preach in this Name!" They went back to their place and they testified about what happened and they started to pray. And they started to pray and the power of God came down, shook the building, and everybody was re-filled with the Holy Ghost.

Then they went into the prisons, Paul and Silas, look at them there; they beat them again, put them in the prison. And they didn't say, "I'm going to get a lawyer for you all! I will sue you for everything you have!"

No. They remembered the Words of the Son of man: "When they speak evil against you, persecute you, revile you, rejoice and be exceedingly glad." [Matthew 5:11-12 - Ed.] And as they began to worship, look at the power in that Church. This Message is to turn our hearts back to the fathers. That is the fathers.

Somebody gets persecuted, they feel ashamed; they get embarrassed, they think people are going to laugh at them; they are not the children. Their hearts are not turned back.

Because God sent them in there, even though they had to take some beating, that didn't distract them from the mission. They went to get the Philippian jailer and his family. The same way Jesus was beaten and spat upon and reviled but He went to the Cross to get all of

us, they took beatings and imprisonment to bring out others.

The Corn of Wheat had fallen in the ground and died, and now It was bringing forth more like Himself. The ministry of redemption was continuing on in them. They were co-workers. Paul said we are co-workers with Christ [1<sup>st</sup> Corinthians 3:9 -Ed.], not explanations of the Bible, not repetition or quotations. Paul said: *Christ in you* [Colossians 1:27 -Ed.] – walking in their feet, thinking with their minds, believing with their hearts, working with their hands; Christ being reproduced in them.

This is showing, the people that God has raised up in the last days. (Fifteen minutes) Because I showed you, your worship is connected to your Passover, recognizing the Lamb Who died for us, recognizing a way for the Holy Ghost. You've received that anointing in your life and you live under that anointing, and it brings you to the full change. That is—your worship is connected to these three Feasts. All the Psalms were connected to these three times in Jerusalem, because those Seven Feasts are the complete plan of redemption. It's all a revelation of Christ and what He means to us.

And so, when we come to worship Him, we worship Him in Spirit and Truth. If we do not know the Truth; though we feel anointed and we sing and we scream and dance, and our understanding is not seeing what He's doing for us now, but we're looking back at a past Age and His Presence is unrecognized, and we don't recognize our Day and our Message to recognize what part of the redemption is taking place now, then you're praying amiss, you're singing amiss.

We still have the Lord's Supper to remind us of what He did for us. We always come back there, because there are songs to worship God, in the Word being made flesh to pay the price for our redemption.

When He gave us the Holy Spirit: Any man in Christ is a new creation. [2<sup>nd</sup> Corinthians 5:17 -Ed.] We sing:

*I'm a new creation,*

*I'm a brand new man;*

*Old things are passed away...*" [#694 - Songs That Live -Ed.]

And you're singing about what the Holy Ghost coming into your life has done for you.

*Oh, deeper yet, I pray,*

*And higher every day,*

*And wiser blessed Lord,*

*In Thy precious holy Word.* [#81 - Songs That Live -Ed.]

The Spirit of Truth is teaching us what it means to have the Holy Ghost; what the Holy Ghost is; what the Holy Ghost is given for. The Prophet preached it too. And then we have it in our lives, then we worship God.

And then the time has come, where no Age before could sing these songs, because they didn't have this experience. We are put in this Age; we have a Passover, we have a Pentecost. And we, who are alive and remain until the Coming of the Lord, we shall not all sleep; we'll have a change of dwelling places while we're alive. [1<sup>st</sup> Corinthians 15:51 -Ed.]

But those who lived in the Passover Age died and went to the grave. Those who lived in the Pentecostal Age died and went in the grave. But we have gathered up that, here, and we have this present experience; and the greatest thing He has done is here.

That's why John wept that nobody could take this Book. He saw Jesus die; he got the Holy Ghost at Pentecost. That's right. He could say, "Well, that is enough." But when he saw that no man was worthy to take that Book, he wept. And this is a great thing.

And many ministers, many church people, they say (I understand they preach that in this country) you're not supposed to sing a song if it's not in the *Only Believe* book. Out of 1200 tapes, bring one quotation to prove Bro. Branham said that. That creed and dogma that somebody invented, is taking away from Revelation 5, because you can't find one song about the Book being opened inside of there and they're singing a new song.

These are people who are singing of a past Age; and the present experience, they refuse to sing about it because it didn't come out of their church. That is evil and hypocrisy of the highest order!

What are you going to do with Revelation 5? Let me read it.

Revelation 5, Verse 7:

*<sup>7</sup> And he came and took the book out of the right hand of Him that sat upon the throne.*

*<sup>8</sup> And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb,... [This is when He had taken the Book.] ...having every one of them harps, and golden vials full of odors, which are the prayers of the saints.*

*<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for Thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

Find one song in the *Only Believe* book or in the *Melodies Of Praise*, or in any song book. These are people who worship in vain by their traditions and their commandments, and not worshipping God in Spirit and in Truth. What is Truth? *Thy Word is Truth.* [John 17:17 -Ed.] "I am the Way. I am the Truth. I am the Life." [John 14:6 -Ed.]

Who opened the Book? He, Himself. How could they sing that, when they had not seen anybody take the Book and open It yet? Is the opening of the Book to come or has it happened? Then where are the people who are singing this?

None of the people who invented this theory—that's an invention. The audacity of these things is, they want a quote for everything they say and then they're saying these things without a quote. What spirit would want to stop somebody from worshipping God, by revelation

of having an experience of the Word being interpreted in their lives?

Doesn't the Word say: Let everything that has breath praise the Lord? [Psalm 150: 6 -Ed.] So if the elephant starts to blow his trumpet, and the bull with his trombone, and the canaries and nightingales are singing, will you say, "Shut up, birds; do like the elephant"?

Do you know what Jesus said? If these hold their peace, the stones would cry out and worship God! [Luke 19:40 -Ed.] Because these people were singing, "Hosanna! Blessed is he who comes in the Name of the Lord!" [Matthew 23:39 -Ed.] And these church people didn't believe that revelation, so they said, "Shut them up!"

And Jesus didn't bow to those Pharisees. He said, "If they hold their peace, the stones will cry out, because these people are recognizing the Word coming to pass, but you all exalt your interpretation more than the living Word."

*<sup>9</sup> And they sung a new song, saying,...*

Why a new song? Because this is the appointed time; this is now happening. This never happened before and so now, this is being sung. And hear what they're singing:

*...Thou art worthy to take the book, and open the seals thereof:*

They're singing what they're seeing happening. They are part of this event and they are singing it, just like Moses, just like Deborah and Barak, just like the women in the time of David – people who are recognizing God, in the present tense, interpreting the Word for their Hour.

At least I have Scripture for this. They have no quotation or Scripture for what they're saying. I have Scripture for this. I want to think, maybe, they don't believe the Seals are really opened and they don't see their names in the Book. Listen.

*...for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation;*

*<sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth.*

Hear the Prophet in *The Breach* [1963-0317e, Para. 111-1/297 -Ed.] *What a jubilee going on in Heaven, when the Lamb ... leaves that intercessory box, to come to possess His claims! [He said] You know that got next to John. He must have saw his name wrote there.*

He must have saw his... Why was he worshipping? He not only saw the Lamb take the Book, he saw his name there too!

*When them seals broke, he must have got real happy. Listen what he said:*

*And every creature which is in heaven, and on the earth, and underneath the earth,...such as...within the sea, and all that...in them, is in them, heard me, I saying, Blessings,...honour,...glory,...power, be to him that sits upon the throne, and to the Lamb for ever...(Amen, and amen, and amen! Oh!)*

*And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that lives for ever and ever.*

*Talk about a jubilee, talk about a time, when that Lamb walked forth! See, the Book is even sealed in Heaven, the mysteries are. Say, "Is my name there?" I don't know; I hope it is. But, if it is, it was put on the Book before the foundation of the world.*

*[And] the first thing that represented that redemption, come the Lamb that had been slain from the foundation of the world. And He took the Book [And the Prophet says (glory!)] opened the Book, and tore off the Seals; and sent it down to the earth, to His seventh angel, to reveal it to His people! There you are. Oh, my! What happened? The screams, the shouts, the hallelujahs, hosannas, the--the glories, the manifestations...*

*And old John, who had been standing there our brother, crying; "Why," he said, "everything in heaven, everything in the earth, and everything in the sea heard me holler, Amen, blessings, honor, and might and power be to Him that lives forever and ever."*

*Talk about a happy time when them Seals broke... [Get this] John must've looked in and seen a-past the curtain of time and said, "There's John."*

Hallelujah! *"There's John."* Did you catch something there? John hadn't died yet when he was writing this. But John, in the Spirit, when the Book was opened, looked over and had seen his theophany. And you know this is the Book of Redemption, and everyone whose name is there are eternal attributes, and they have an angel in Heaven that they bypassed, and the Passover and Pentecost bring them to link them to that theophany. And John saw his name and he looked past the curtain and saw his theophany, and he started to worship! Oh my!

To say what people say, they want to contradict the Prophet and then they contradict the Bible.

*Oh, he was so happy. He said, "Everything in heaven." He must've really cried out, didn't he? "Everything in heaven, everything in the earth, everything beneath the earth, every creature, and everything else, heard me saying, 'Amen, blessings and glory and wisdom, and power, and might, and riches..."*

So, real worship, the attributes of worship are prayer and praise and thanksgiving. Praise: we see God's mighty works. Thanksgiving: expressing our gratitude for answered prayer; praying according to His promise, praying according to His plan.

The mighty God has been unveiled before us: Christ is the Mystery of God revealed. We know Who He is now; the Mystery of God is finished. We have the revelation of God, now. Before, it was the Mystery of God. Christ, the Mystery of God is now revealed. He's

unveiled to His End-time Bride (my!) and we adore Him.

Oh, come let us adore Him. We rejoice with joy unspeakable and full of glory with singing and dancing. All of this is part of our worship. When David saw the Word on the ark coming back to Mount Zion, coming back into the city of God, he began to dance. And Mishael, Saul's daughter, his wife was watching through the window and said, "What on earth is he getting on like that for? Doesn't he know my father is the king and he's married to the king's daughter?"

She was barren. She was smitten with barrenness, unfruitful; because he was rejoicing because he saw the Word that was forty years kept away from the people, coming back among the people. The first thing that he did when he became king, he went and got the ark; a man who desired to see the Word among the people because the ark was the throne. The mercy seat was the lid on the ark where the Pillar of Fire dwelt between the wings of the cherubim.

The highest form of worship in the Old Testament was when the Glory filled the temple on the day of dedication. The singers and the musicians sang and played as one. Everybody singing (I could show you but I don't have the time) they were instructed in the song. They didn't just get up and sing a song because they liked it.

Let me show you what believers back there understood. When they were taken into captivity in Babylon, and they had the harps and the stringed instruments, and those Babylonians were watching them, and sometimes they heard them doing a little acapella together, singing about the promised restoration in the little worship, and they were listening to them: "That is some fine singing!" When they tuned up their stringed instruments, they said, "We don't have those kinds of instruments down here that play in that octave."

So, when they sat down drinking now, they said, “Sing us one of your songs. Don’t tell me you all can’t sing. We heard you all singing among yourselves. You all have beautiful voices. Sing us a song!”

They were not compromisers and they knew the gift God put in them wasn’t for entertainment for unbelievers. They said, “How could we sing the Lord’s song in a strange land? Our God Who created us and equipped us with these gifts to play and sing, they are to worship Him.”

They said, “Well, make some records and sell them to us.” They refused to use the gift for commercial.

We’re from a little island, seventy miles by forty miles. We might have more than a thousand songs written under the Message, under the inspiration. Everything we have on the site is free; we have nothing for sale. Yet, we find people, at times, taking our songs and putting them on CDs and selling them – believers; so we had to tell them, “Stop this! We don’t use that for that. That is a dishonor to God. Leave that. This is something we worship God with.”

People are picking up the spirit of the world. They look out there in America and Canada, the big rich countries, and on almost every website they’re selling a message they preached, they’re selling this, they’re selling that, they’re selling something here. We have nothing for sale.

You see, God, in dealing with us, gave us too much faith. You could sell your old motorcar, you could sell your old shoes and your old suit in a garage sale; but the Things of the Lord that come from Heaven, the Things that God provide through His Blood and the revealed Word... You see, Jesus said, “Freely receive, freely give.” [Matthew 10:8 -Ed.]

Now, don’t feel hurt if some of you, you know, make things and sell. This is not a doctrinal matter, this is a conviction matter. This is the value you put on certain things. You see, it passed through us. God could have

given it to anybody, but what He gave us is something to worship Him. So we get more taken up in worshipping Him with what He gave us to worship Him, than not worshipping Him with it but trying to make money off of it. We understand why He gave us what He gave us, and what is His intention and purpose for giving it to us, so we feel we cannot sing the song of God in a strange land.

And the Bible says that they hung their harps on the willows. [Psalm 137:2 -Ed.] But when God turned their captivity and they were coming out of Jerusalem, they said, "We were like them that dream. Our mouth is filled with singing and laughter. We are going home again." [Psalm 126:1-2 -Ed.] Because they were going back to rebuild the temple and set up the worship, and they know the glory of the latter house is going to be greater than the glory of the former house.

Music to us is a supernatural thing. We didn't see David selling his music. We see David playing and Saul receiving healing. And he never stopped playing because Saul was pelting the javelin at him. Because when Saul died, he wrote a song: Saul and Jonathan stronger than lions, swifter than eagles. How the mighty are fallen! [2<sup>nd</sup> Samuel 1:23, 25 -Ed.] And he honoured them still because he understood his gift was to glorify God. Hallelujah! Glory be to God! Thank You, Jesus.

We see Elisha showing the operation of music and singing ministries, together with the preaching, how they combined in the days after Elijah. How did Elisha know to use the music to get him in the Spirit, and to get up into the realm of the Supernatural to bring down the vision and prophecy? Do you find anywhere Elijah taught him that? Maybe Elijah did, but he saw David playing music and casting out devils, changing the atmosphere.

Bro. Branham preached, *Getting In The Spirit* [1961-0428 -Ed.] and he went to that Scripture; creating the right atmosphere for the Supernatural to work, and he

got up into that realm and the vision and prophecy came down. Watch healing with Saul, vision and prophecy here, and the music.

David the eighth; do you understand that? Jessie had eight sons. God rejected the others and took up the sweet psalmist of Israel. He was taking care of the sheep and he so loved the father's sheep, he knew the weakness of the sheep and he knew he was their protection – pastor and congregation. And here he was (a shepherd and sheep is redemption) and inspiration came upon him and he realized, "What I am to these sheep, the Lord is to me." And out of his experience, he started to write: *The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures... He restoreth my soul: he leadeth me beside the still waters.* [Psalm 23 –Ed.]

Would you tell David he was only supposed to sing what Moses sang? "If Moses, the exodus prophet didn't sing that, David; don't sing that!" That is carnality to the highest.

Watch. He began to write. One time he was hunting and he noticed some wild dogs were going to attack there; not knowing later on Saul and his band of soldiers will be chasing him the same way, and Absalom and them. And he was running for his life, and he said, "As the hart panteth after the water brooks, so panteth my soul. My soul thirsteth for the living God." [Psalm 42:1-2 –Ed.]

Why was God giving him all this hymnology? Why after all these thousands of years, we still have it in the Bible? Because all we read came by inspiration. That's right. And that became Scripture because a son of God, a shepherd with his sheep in that humble environment, the very Mystery of Christ, the great Shepherd Who laid down His Life for His sheep, was being acted out. Because David was born in Bethlehem, and Jesus is David's son and He was born in Bethlehem. And David was a shepherd, and Jesus is the Great Shepherd. And

David was from Judah and Jesus was from Judah – God with His people.

You see, but this is when you can't see God in your life and the church building is God. This kind of thing is for the weather. This is for the weather. [Bro. Vin points to the building. -Ed.] The most high God doesn't dwell in tabernacles made with hands. Moses built a tabernacle and Solomon built a tabernacle, and that was not God's dwelling place. They just built a shadow, but when Jesus came to build His house, build His Church upon this revelation, upon this Rock... You all are lively stones building up this spiritual house, a habitation for the Spirit of God! [1<sup>st</sup> Peter 2:5 -Ed.]

Songwriters have been in every Age. Who do you think put them there? Who do you think gave them the inspiration? And everyone wrote of things that were happening. That is as old as there is a world. So these things that we are seeing and hearing...

In my church, we don't have people who get up and sing just like that. We have prayer meetings, you know, somebody wants to testify or sing a song, praise the Lord. Everybody has a privilege, but everybody doesn't have a ministry in song. Many have a gift to sing and play, but gifts and callings are without repentance. And gift and ministry are two different things completely.

You have a gift, but you have to wait on your ministry. You have a gift, but it depends on what spirit you're anointed with. So if you're set in the church with a ministry, then you become what the Bible calls the *appointed singers*. [2<sup>nd</sup> Chronicles 20:22 -Ed.] That's right. And so, that means, you live holy; you separate from sin. Not because you can sing and people in church like to hear you sing, you jump up in church and want to sing. Because church is not about fans, singing for fans; church is about worshipping God, worshipping the Lamb. And then if I have to stand in the pulpit to preach...

I had a gift before I had a ministry (that's right), Bro. Branham too. He was born with the gift, but he wanted to shoot and kill six boys in cold blood. He wanted to kill the policeman who poisoned the dog. He wanted to kill the man's bull though he invaded the bull's territory, and he wanted to shoot the bull in the bull's territory where the man who bought the bull, put the bull there. Then he tried to shoot his own self too.

Just like Isaiah, he had a gift but when he saw the vision, he said, "Woe is me. I'm a man of unclean lips." [Isaiah 6:5 -Ed.] He was right next to the king, the head of the nation. And that vision produced confession of sin, he never saw in his life, until the vision came. Not until he confessed and was cleansed with Fire, then the Voice of God said, "Who will go for us?"

That is why we don't have concerts. I see in the Message now there are concerts. I see that in denomination and in the world; I don't see that in the Bible. I don't see that in the Bible. I don't see that in the Bible. In 2011 (many of you might have seen it in Zimbabwe), the first thing I stood up and said—and they know me in Zimbabwe since 1984; thirty-three years they know me there. I said, I don't believe in concerts. We didn't come here for concerts, we came here to worship the Lord Jesus.

You see, ministers in the churches, they have young people, so sometimes they're organizing young people's meetings, "Bring this man from over here to preach to our young people. Bring this man from over here to preach to our young people." I don't see that in the Bible. I see the commission, "Feed My sheep and feed My lambs." [St. John 21:15-26 -Ed.] "I know My sheep and My lambs by their names, and My sheep and My lambs know Me; and I laid down My Life for My sheep and My lambs. I do not know if a hireling is going to do that." I think we need to know the Lord. I think we need to know the Lord.

Many people see our sisters and brothers singing on the video in the service, but they don't see the hours, we spend behind explaining all of this – what a gift is, what a ministry is. And if you can't live the life, sit down in the congregation until you get the Holy Ghost. And if we see you're getting a spirit of entertainment, we'll call you aside and say, "Let me show you a more excellent way. You are getting misled."

If I find you are checking YouTube to see how many hits there are on your song, I know a spirit of popularity has already started to eat into your heart, and you're getting more taken up with people's attention than God's attention.

I'm going to close. But please do not mix us up with all this kind of thing going through the Message. Don't mix us up with that at all. If we are a blessing to anybody, it's because we love Jesus Christ first and we are trying to please Him. And that's why what we do, what He accepts, could bless somebody else. Because we believe more...

Do you think if they are not living a consecrated life, I could ask the church to support bad behavior? And do you think if the church isn't watching their lives coming in and going out, they would support that? When you meet us, you meet the real deal, you know; we are the real thing. We are not a thing that looks like the thing, you know; we are the thing. That is why Jesus said, "It is I, Myself: handle Me." [Luke 24:39 -Ed.]

We're not here for popularity. I am here because I believe in him. [Bro. Vin refers to Bro. Khabelwa, Wycliffe -Ed.] He has nothing that I want, so I'm not close because I want something from him. God joined our hearts together in 1992. That's right. See? If I'm doing something wrong and he sees and he doesn't tell me, God will hold him responsible and vice versa, because I believe we are all striving *first* to please our Lord.

And that's why these who travel with me, our love is unconditional. That's right. We may have to straighten

out a few things, but that does not hinder our relationship. Before we leave home to come in these places or anywhere, we all know it's a place for service to the Lord, to leave a Godly influence by an exemplary life. This is how we are. Come and visit us sometime and you will see.

Don't jump on a plane and show up, you know. Talk to your daddy, whoever your daddy is, and your daddy will talk to me. Of course! Where there is no order, there is confusion. If you can jump on a plane and go in the United States without a visa, you will have problems. And if that is the way to go into a place that's just like Sodom and Laodicea, how much more to come into Heavenly Jerusalem.

Elders stand in the gate. Heavenly Jerusalem has twenty-four elders. You come into the City, you have the right hand of fellowship; you come through the elders. Nothing can interfere with you in any negative way if you are given the right hand of fellowship. We are obligated to make sure you leave as you came. That's right. That is what binds us together and makes us one, because two cannot walk together, except they first be agreed. [Amos 3:3 -Ed.] And when we agree on the Word, then all hell has to stand back, because we don't just agree with our minds, we agree on the Word.

I said things I didn't even mean to say, but thanks for putting up with me. [Congregation applauds -Ed.] Thanks for bearing with me. I barely got through in all the things I would have liked to tell you about the singing and music ministry. I barely got through. I only told you about five percent to show you what the singing and music ministry is in this Hour, because if you have that here, you're going to have it on the Other Side.

When God designed you, He put these things in you. And that's why in this Hour, in this dark world, God wants it to be exhibited right and be an example, and light up Nairobi and the surrounding countries as

lights, redeemed, worshipping God in Spirit and Truth, in service and out of service.

And when you have a ministry in the house of the Lord, you have to dedicate your life. The same way the minister dedicates to preaching, you have to dedicate to your ministry. If it's a gift, well now and again you do something. If it's a gift, then you might sing today and then do it again next two years. But if it's a ministry and you have to do it constantly, then you'll have to be separate from unbelief; a vessel of honor, sanctified, fit for the Master's use, prepared unto every good work. [2<sup>nd</sup> Timothy 2:21 -Ed.]

And I have seen some fine gifts and ministries in the Church. Hold the standard high. Don't let it fall; keep it high. Amen! And God bless you.

[Congregation applauds. -Ed.]









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