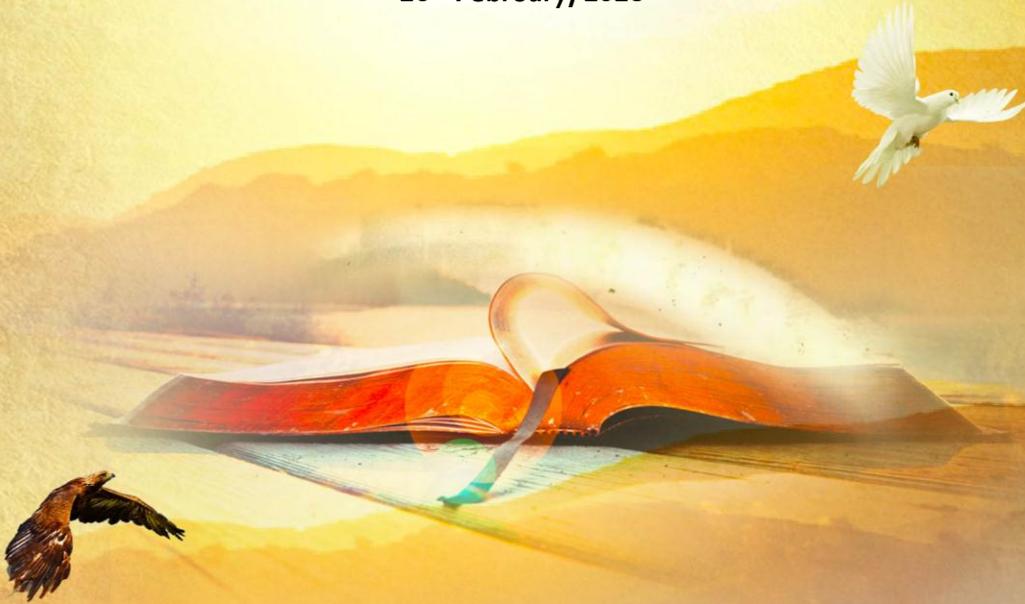

Third Exodus Assembly

God's Eternal Purpose And Man's Free Will

16th February, 2018



Vin A. Dayal

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TRINIDAD

Bro. Vin A. Dayal

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

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



GOD'S ETERNAL PURPOSE AND MAN'S FREE WILL

TRINIDAD
FRIDAY 16TH FEBRUARY, 2018

BRO. VIN A. DAYAL

[#363 - Songs That Live -Ed.]

*In God's Word I'm reading, how my life is leading,
Onward to that beautiful shore.*

*Oh, I'll greet the saints at Heaven's door,
With a love I've never felt before,
What joy is waiting there for me.*

Chorus:

*But until then,
I'll stay in Your pavilion,
Oh, there I'll find the strength
I need to carry on;
In the secret of Your Presence,
Beholding Your beauty, oh Lord.*

Oh, let's sing the first verse again, "In times of trouble."

*In times of trouble and inward struggle
When it seems the end of the way,
Oh, taking His direction, tonight
...His direction,
I'm longing for perfection,*

[Break in tape -Ed.]

Chorus:

*Dear Jesus, I'm in Your pavilion,
There I'll find the strength
I need to carry on,
In the secret of Your Presence,
Beholding Your beauty, oh Lord.*

Oh, praise His wonderful Name. *As I strive daily
Lord to see Your Word perfected. Help me be so deeply
sincere from within.*

[#625 - Songs That Live -Ed.]

*As I strive daily Lord to see Your Word perfected,
Oh, help me be so deeply sincere from within;
For I know this is my time for consecration,
And I must lay aside my every weight and sin.*

Chorus:

*So I can rise up on the wings of faith
And soar the Heavens wide.
So I can live in heavenly places,
Far beyond the clouds and skies.
So I can see like the eagles,
The things God sees from up Above,
Just to follow in the way of the Dove.*

Oh, seeing Lord, You've given me a path...
*Seeing Lord, You've given me a path to follow,
And You showed me just what I was called unto,
Oh thank You, Lord.
Lord, prepare me to be always in Your service,
A true service unto You I want to do.*

Chorus:

*Oh, so I can rise up on the wings of faith
And soar the Heavens wide.
So I can live in heavenly places,
Far beyond the clouds and skies.
So I can see like the eagles,
The things God sees from up Above,
Just to follow in the way of the Dove.
Oh, let's sing that verse again.
Seeing Lord, You've given me a path ...
... You've given me a path...*

It's marked with that Blood tonight; Bloody
footprints.

*...just what I was called unto,
Lord, prepare me to be always in Your service,
A true service unto You I want to do.*

Chorus:

*So I can rise up on the wings of faith
And soar the Heavens wide.
So I can live in heavenly places,
Far beyond the clouds and skies.
So I can see like the eagles,
The things God sees from up Above,
Just to follow in the way of the Dove.*

Thank You, Lord. Just to follow in the way of the Dove. God bless you. You may have your seats this evening. Is Ruth Weekes in the house tonight? Sis. Ruth Weekes, is she around? If Ruth and the sisters would come, I'd like them to sing a little song. No matter how I go, over the last month and more, I'm just—unconsciously I'm hearing this song singing inside of me all the time, *God's Call For A New Consecration* [#1155 - Songs That Live -Ed.] Amen. *This is my time for consecration and I must lay aside my every weight and sin, so I can rise up.*

It's a time for consecration. I must see a change in me. Hallelujah. Those who are aware, those who are conscious of the time that we are living in, we know that if you are walking and you are in His Presence, there is something in your heart telling you, this is checking up time. This is laying aside every weight and every sin. This is trying to come a little closer, walk a little closer, to get your heart more yielded and more surrendered to His Holy Spirit.

I trust you feel that way. I trust that you are walking in that place. You cannot make it up; you cannot force yourself into it. It must be decisions made in the heart. It must be an awareness that comes to you. As you look in the Mirror of the Word and you see Jesus, and then you see you, (amen,) and

then you see the two must dovetail together, the Head and the Body. If you find it can't join together, you know that you need to come up a little closer. Because you have to be Life of His Life, Spirit of His Spirit, Word of His Word, faith of His faith, virtue of His virtue. Amen. It must be Him. In that Day you will know as I was in the Father, and the Father in me, so I in you and you in Me. [St. John 14:20 -Ed.]

Let's just not take these things as a little service tonight, but this is a time to walk a little closer. To all of you, amen, and all of us, wherever we are, how long we have been walking, it's what we are now. It doesn't count what you were yesterday, it's what you are now. Amen. So many people look back and serve God in a rearview mirror, but there is a challenge today and you have to be in a condition today to overcome that challenge. Today's challenge is not yesterday's challenge. Amen. What a place. God's call. He's calling you, He's calling me to a new consecration.

[Sis. Ruth Weekes and sisters sing, God's Call For A New Consecration. -Ed.]

Praise His wonderful Name. I certainly appreciate that tonight. Amen. Thank You, Jesus. Thank You, Lord. Thank You for this great call upon our lives in this Hour, Lord. When God calls for a new consecration, it's because He wants to get us in condition for what He wants to do amongst us. To every piece of ground we have to take, every realm we have to rise up a little higher in, it takes a price. One time does not fit every time. Amen. God constantly calls for His people to walk close, to walk in union, to walk under His Headship, to walk under His leadership; a people whose heart is sensitive to God's direction and leadership in this Hour. This is a great time to live in. Such a wonderful time. Blessed be His wonderful Name.

As you all know we have had the passing away of our Sis. Joanna John today, a young lady, grew up in

the Assembly here, many years, from a little girl and has had a difficult life in many ways. I guess the way she was made up, sometimes she could be very high up and then sometimes she could be very distraught. You know, the personality God gave each one of us, sometimes people do not know what is in a life. Sometimes some things are hard for some people; it's easy for others because of how we are made up.

Everybody has their own strengths and their own weaknesses. Everybody has a place that Satan wants to punch at you and you have to find a place to put your ammunition. Fighting is a strategic thing. Fighting is not as one that beats the air. And sometimes, you know, when you see this, sometimes some people keep things in and they do not let it out and ask for help sometimes; they carry things. Sometimes people have a bad experience with others and then they find that those things make them build a complex. They keep things and they feel that nobody really cares.

And, you know, sometimes we walk in this life and you have to be sensitive. Sometimes we as a church, as a church family, we have to be very sensitive because the Body is fitly joined and compacted together by the measure that every joint supplieth for the effectual working of the Body.

And, you know, when things like this happen—like today, I noticed that people were in social media and they were just.... It's sad when you come and you see this type of thing. You look for maturity. You look for sensitive people. You look for people who are in contact with the Holy Ghost and then you see brute, brawn, insensitiveness. You see people uncaring. You see people their mind, you want to know where that mind is. It hurts you sometimes when you see, here we are so close to the Coming of the Lord and people can be so desensitized.

You think, I wonder if these people would think first to send some condolence to the family, some encouragement, to say some kind words or something. But they feel that they are—maybe the world is waiting upon them for the latest news, like this is their ministry. And as soon as they get something, they send it out there for people and then you kind of realize, but...

There are certain things you handle with certain care. There are certain types of things you are sensitive with. Shame on those persons! Shame! It's a disappointment on those people who were quick to just send out news and did not even call the family or use the same space to send something for the family. It just shows how far back some among us are and where they walk – so unaware.

And then sometimes if you had known people and are close to them or watch them and observe them, you couldn't do things like that. You wouldn't. Because in your own conscience you would say, "That person is one amongst us." Even though you see a weakness, you should say, "I could have given some strength. I could have given some encouragement."

Let me tell you, friends, sometimes you live your life you try to mind your business. This is not about minding your business, you know. Minding your business is for people in the world when it comes like that. In things like these, they are part of you. They are part of the church family. We call them brother, we call them sister; then you mind their business too. You see a load is heavy for them, you say, "Let me help you with that." You see somebody going kind of slow behind, you stand up and say, "Wait, wait. Come along. Try and make it. Let's go together." Thinking on the things of others. The strong bearing the infirmity of the weak, bearing one another's burden and so fulfill the law of Christ.

This is why we take the Lord's Supper. This is why the Lord instituted this in the church that when we come we can come together as a family, as part of the redeemed that Jesus shed His Blood for, that Jesus taught us how to live by laying down His life for us. As I have loved you, so you should love. This is why we stoop to each other to wash each other's feet. This is why we do these things.

But you see technology and habits that people develop, that every day they have to send out their text to people. Do better than that. Go and open your own newspaper and your radio station if you really want to be a channel of communication for the media. But to be a Christian, you want to be salty. You want to shine your light. You want others to see your good works and glorify your Father Who is in Heaven – to be a Christian; to be a written epistle read of all men.

Because remember, people are reading you too. By what you do, people are reading you. And when you walk, remember we have to leave footprints for those coming behind us. Be thou an example unto all the believers in all manner of conduct, conversation, purity, everything; works, everything. And we are made responsible to God for this.

And this is where it comes down to Spirit-filled people and normal people. This in the church, is why you have the foolish virgins and the wise virgins. You have people that are sensitive. The Spirit of Christ makes you this way. The Spirit of Christ comes in to your life and It quickens you and raises you up to see Jesus. And when you see Jesus, you'll know, "How would Jesus react in this situation? What would Jesus do? Because His Life in you still makes Him the same, not a different person. If His Life is in you, It would express Itself through you. If you're a pumpkin and you take away the pumpkin life and put watermelon inside, you will bear watermelons. That's right. We are taught these things.

And this is where when situations come, you want to see what comes out of you. You want to see it's the Holy Spirit. See, there is a real Holy Spirit and there is a word called 'holy spirit'. But there is a real Holy Spirit that lives in people. They know they are tabernacling Deity; this Life is in them. And that Life means that we are called to be an example. We are written epistles read of all men. So, somebody is reading you. And when people behave like that, by their fruits you know the tree. By the fruits you'll know the tree. You'll know what type of tree that is.

And that's why in things like this we need to be sensitive. You hurt people; you hurt this one and you do it sometimes ignorantly. And a Christian in this Hour, in the Hour of the Rapture, is really somebody that is becoming the Word. It is really somebody growing up to the full stature of Jesus Christ. A Christian is not that, "Well, I am not a Muslim and I am not a Hindu, I am not a Buddhist, so I am a Christian." No, it's not that. A Christian is Christ in you. Outside of that, you are not really a Christian. Outside of that, it is in the same category like Jehovah's Witnesses, Seventh Day Adventist, Baptist, Methodist, Pentecostal, Catholic; outside of that, it's the same thing.

But when we walk in the Light of the revealed Word, then we are called to—the strong bears the infirmity of the weak. And sometimes we fail to see that and that's why God didn't put everybody in the church at the same level. God didn't put everybody in the church in the same maturity. So if you say, "I am mature; I am this," then let me say, you can help a weaker one. If you say, "I have Light," you can help one come out of darkness and walk in Light. So, your life has purpose. God put you there where you can shine Light as a blessing, as an encouragement, as an influence, as an inspiration to those around you.

And I mean, this family is a family that has been with us from way back in Barataria down through these years. Bro. Isaac [Bro. Isaac John -Ed.] is the Head Deacon in the church. When we look and see, how could people just be so insensitive, you know? And this is not too nice at all. This is not a good thing. I think you owe these people an apology, whoever you are and whatever you did and you know, you got in that way, this is a time to be big and realize you made a mistake. You were insensitive. You jumped ahead in this. You went in the flesh.

And this is why this social media thing is killing so many people. And when you do these kinds of things on social media, you are just exposing your own self and people now are getting to see the real you when you do things like this, because people who are grown up and mature would expect better than that. You know? Because you can't be trying to console and comfort and encourage and then you are seeing other people say, "You know this girl killed herself!" Who said she killed herself? Were you there? Do you know if she killed herself? You know, this is the thing.

Didn't the Prophet try to shoot himself? Didn't he try to electrocute himself? Doesn't the Word say, "If you look upon a woman to lust, you've committed adultery already"? You don't have to take down her clothes and do the act. It says, "If you hate somebody, you are guilty of murder." Don't you think he killed himself when he did that? Do you think somebody just wants to do themselves harm? No, no, no, no.

You see, this is the kind of low life; low life! Sometimes you look back and see you never even maybe shook somebody's hand, give them encouragement, talk to them, help them go on, and you never did that in your life, but as soon as something happens to the person, you become the bearer of news that you don't even know what you are talking about. Do you know the cause of death? Did

you perform the autopsy? You know, you see these types of things and it's sad and you're sending that all through the whole region and all these types of things.

This, what we preach here, is what we send through the churches – the Word of God. We don't send our garbage and our rubbish though the media into the churches. That is even a disrespect to the ministry that is trying to help the regional churches and you are trying to push garbage inside of there in a way that when it is coming from here where the evangelistic campaign went out from, to raise up these people. It just shows there is no awareness; there is no awareness.

And you, when somebody sends those kinds of things to you, you be corrective, in love too. Say, "This is insensitive. This is not appropriate. This is bringing a blemish upon what we believe and how we stand. This is a bad example. This is not you being salty and shining light." So, when we have these types of things, we don't want to have this. We don't want to have this at all.

If somebody says something about your family, you want to get on a high horse. Yet you think now, you are doing somebody a favor. And then when you are running with things, you do not know. This just shows, this is what you call in the Bible, 'the talebearer'.

How many remember my message I preached right here, *Death And Life Are In The Power Of The Tongue?* [2017-1119 -Ed.] and people who can't bridle their tongue. I preached it right here for you. I stood preaching for four hours that day. This is the sadness. This kills me. It kills the influence we are trying to project. This sends wrong signals. It's a distortion.

Let's stand to our feet. Let's go to prayer.

Beloved Jesus, as we stand in Your Divine Presence this evening, we think of this wonderful family, Lord, that You sent among us many years ago. Our Bro.

Anthony John, our deacon of the highest standards, one who was committed, loyal, dedicated, sacrificial, devoted to the service of the Lord and to God's people, he had a faithful, loyal wife that stood by him. He has children, dear God, that are deeply involved in the work and serve in the capacity with their gift.

We think of Paul who has gone on, following the father and mother. Now Joanna has gone. Young girl growing up here amongst us, come to a full woman but, dear God, battled so many things, Lord. Love could have changed everything.

Sometimes we hear somebody is in hospital and got in a motorcar accident, bones broken, you could hardly keep people out of the hospital room. If somebody is going through different kinds of trials, battles in their mind, complexes, when, dear God, the same kind of attention could be given to these to encourage them, to help them, to support them. Sometimes a little love could untangle knots that seem so difficult to loose when the human spirit in the mind gets so knotted up. A little love and support can loosen these things.

Teach us how to know, Father, to work, to help, to support. Teach us how to take what You have given to us and see where it can be used for the advancement of the Body; not for self-exhibition, not for running about to show how much knowledge we have. So many right around us are in great need but yet we stumble over it; we fail to see it.

And that was the purpose You gave us what You gave us – to strengthen the Body; to make life a little better. Sometimes we are so insensitive; we become a predator going after a prey. Sometimes people get so messed up in their minds and deformed, and live in condemnation because we couldn't see down the road what the wrong approach, the wrong influence, the exploitation, the manipulation. It seems that we've

become so wise and yet become so foolish at the same time.

Help us, dear God, as a people. Help us, dear God, to become more sensitive, to become more filled with Your Spirit, rather than trying to work in the energy of the flesh, human ability, and most times because we don't know what we are dealing with, we bring more damage.

Gracious God, we want to grow up, Father. We want to be a church that You can use in Your service. We want to be a people that can stay in our place, abide in the calling where we are called. We want to understand these things by experience, by revelation, because when it is like that, Lord, we will see the results. We will see change be wrought. We will see deliverance. We will see strength come to the weak. We will see those who are shaking become stabilized. We see those that, Lord, can't seem to know how to go forward, can come to the place where they can be led by the Spirit.

We pray tonight, Lord, that as we examine these things, as we see that Day is coming, running out with such haste and we look around and we look for that maturity, that wisdom, that spiritual discernment, that faith and love; that maturity, Lord, how we want to see this, Father.

Your Prophet said, "Lay in the Presence of the Son; stay under the Word. Let the strength of the Son-light penetrate deep into our souls and bake what we have into reality that we would not be like fresh recruits; we would be trained soldiers. We would be a responsible people. We'd know Your ways, how You work, Lord, that we could come into cooperation; we could come into harmony with You that Your Spirit could work in and through us to the fulfilling of Your will.

This would be such a great thing to see the Body benefiting, because when we would make a review, Lord, and analyze the resources that are amongst us,

spiritual resources, that You deposited in people, Lord, how to cultivate this, how to develop this that it could work for our advancement. Not to have it like resources, Lord, in the earth and we live in poverty because we cannot extract it, we cannot develop it; we cannot bring it out and use it for our advancement. What good is it to have all the knowledge and don't know how to use it? What good it is to claim we have love and people are dying for this love and we can't reach out; we are insensitive to where the needs are?

God, it's time we come out of religion and walk close. It's time we come to a place of self-examination and self-inventory and be honest and make proper self-evaluation that we will not think of ourselves more highly than we ought to think. We would not look at some meaningless things that we do sometimes and try to think of it as some great, big thing that has no effect; wrought no change. It's just in our own eyes. It appears to be something but it is of little benefit. Teach us your ways, oh God.

Help us tonight. Help the family who has been hurt by this because of it being unexpected, unforeseen; it came upon them suddenly. May You encourage them! May You strengthen them! May Your peace fill their heart, dear God! All the family, Lord, even Peter and Ruth and they up in Canada, United States; Bro. Isaac, Bro. Isaiah, Bro. Israel; all the family members. God, may we stand at their side and be a great encouragement to them. Your Prophet says before we enter into that place, that Perfect Love will be here. We believe, dear God, that You didn't say something wrong when You said that. And if we believe that we are so close to the Rapture, then this must be so evident, this must be so visible amongst us.

Bless the few words that You've put upon my heart this evening to speak, that it could bring some clarity and give some understanding in these things with all the rumors, all the ideas and opinions that people

have, Lord, these things could be laid aside and we'd walk in the Light of Your Scripture. May You grant it, oh God.

Undertake for me and lead me in Your Word. Give me the unction and the utterance to speak that which should be spoken and close my mouth from that which should not be spoken. May it be words of comfort and encouragement to the family. I pray and ask it in the Name of Jesus, amen.

I'd like to read out of 1st Samuel 10. I'd like to speak a little bit on, **"GOD'S ETERNAL PURPOSE AND MAN'S FREE WILL"**. I'm speaking this in light of the events that have transpired.

This was when Saul was seeking his father's trained asses and they couldn't find it. He came to Samuel and Samuel had spoken to him about God's will for his life. From verse 5, 1st Samuel 10. As he was about to leave, Samuel began to speak these words to him:

⁵ After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

⁶ And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them,

and shalt be turned into another man.

⁷ And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

...when these signs are come unto thee, that thou do as occasion serve thee...

In other words, know that if a situation comes up and you have maybe need of things, do as occasion serve thee for God is with thee.

⁸ *And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.*

⁹ *And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.*

¹⁰ *And when they came thither to the hill, behold, a company of prophets met him...*
Just like the prophet had told him.

...and the Spirit of God came upon him, and he prophesied among them.

¹¹ *And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?*

¹² *And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?*

Chapter 28. This was the beginning of Saul's experience. He had met Samuel for the first time. Later on, Samuel anointed him to be king; set him in office. And this is at the end of his life. Verse 15:

¹⁵ *Samuel said to Saul, Why hast thou disquieted me, to bring me up?...*

You know the story. I preached on it so many times. He went to the witch of Endor. He was in a desperate situation. He had made mistakes in life.

...And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by

prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines...

Now mind you, Samuel was already dead. When he raised up, he was still a prophet and he was prophesying. He had the Word and he was speaking the Word of the Lord to Saul. And he told him:

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

May the Lord bless the reading of His Word! You may have your seats. Just want to continue to read in 1st Samuel 31.

So, here was Samuel in 1st Samuel 10, prophesying to Saul and he saw everything the prophet said come

to pass the same day. He told him, "When you reach that certain hill, such and such will happen. You will be turned into another man. The Spirit will come upon thee; you will prophesy." It came to pass just as he said. The Scripture said, "God gave him another heart."

Then we see him, Samuel now, coming back from the grave and prophesying again to Saul. Samuel's earthly journey was over but he was still prophesying to Saul, who is still on his earthly journey. It's about to come to an end. He told him:

...to morrow shall thou and thy sons be with me: [and] the LORD [will] also deliver the host Israel into the hand of the Philistines.

He told him the outcome of the battle and the crisis that they were in. 1st Samuel 31, verse 1:

¹ Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

² And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

Now, watch the word of the prophet coming to pass.

² And the Philistines followed hard upon Saul and upon his sons...

He was told, "Tomorrow you and your sons are going to be here with me."

...and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

³ And the battle went sore against Saul, and the archers hit him...

They shot him with 'arrows', more than one archer.

....and he was sore wounded of the archers.

He was hit with a few arrows. He was wounded, losing blood from the wounds, and he knew what the Philistine would do to him if they caught him. He was on the battlefield.

⁴ Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me.

Like what David did to Goliath. He cut his head off, he dragged it in the camp; he threw it like this. [Bro. Vin illustrates –Ed.] So these Philistines, Saul knew in battle what they would do when they captured him because it is to put fear and intimidation on the Israelites. When you take the king, the captain, and you take him down it drives fear, and so...

Sometimes they skin them. They cut them up in pieces like what Shem did to Nimrod and put pieces of his body all over in different cities. And in those days men were ruthless; still today, like what they did to Gaddafi. [Former President of Libya –Ed.] They sodomized him. They did him all kinds of things. They dragged him. They put it on television. The people were rejoicing. They dragged him all through the place. And It said, “And so, Saul knew.”

⁴ [He said] unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

⁵ And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

Two of them committed suicide right there.

⁶ So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

This is what they do when they have wars. After, in the battlefield where all the wounded and dead lay, they go through. If this man has a gold bracelet, they take it. If this man has a nice sword, special armor, they take it. They go and they take anything that they find of value. This is a normal thing in war. If a man has a gold chain, a man has some special something, they take everything; some special watch. They rob the dead. And this is what they were doing.

...when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

This was what he was afraid of. But even though he was already dead, they still cut his head off and they still striped the armor off because they wanted to take back something to show the victory over the Israelites, who claim to serve the Creator and they claim Dagon is god. And so, they defeated Israel just like when they had taken the ark that time and they went with the ark too; same Philistines here.

See, sometimes sin amongst God's people causes trouble and God's people... God looks at His people, like when He said, "All Israel have sinned," but it was

Achan. And God brought judgment among His people. After He had just brought judgment upon Jericho, He was bringing judgment upon His Own people right after. The same God Who was judging them all through the wilderness when He was bringing snakes and He was bringing all types of chastening upon them, this same God in the land was giving them over to the Midianites for forty years; giving them over to this one for thirty years. And so, that is showing, even today, the people who came out in the exodus, came over in the land, among the churches, God judges the people.

You see, this is the shallowness today that people feel, "No, no. No judgment for us." Wherever sin is, there is judgment. God judges sin. And that's why when people sin, you want to have Atonement quickly. Quick repentance will stay the wrath of God. But when things prolong and that space runs out, you are going to find that God is going to do that.

You only have to read the Book of Judges and see that. You only have to read Ephesians and see how they just had the greatest victory, the first battle; the second battle, they are in defeat. God judged them tribe, by tribe, by tribe. And then God didn't say, "Achan sinned," God said, "All Israel have sinned. Israel have sinned" because they were a collective body.

These are things that people have to learn about the church. These are things that people have to understand, that God doesn't just judge us as individuals. We have individual responsibility but we have collective responsibility. That's why the Word says if you see somebody doing something and you say, well that is not your business and you walk away, God holds you responsible for that because He had you to see that. And because you are indifferent and uncaring, you are not thinking about the Body, you're thinking selfishly. And you say, "Well, that isn't my

business; that's them." And then you get—people have this attitude, 'them', and 'them', and 'them'.

We are not called for that because divided we are nothing. Divided we are nothing. And if we have Truth and we have the Holy Spirit, That is for Redemption. What is the Holy Ghost given for? To make us a co-worker with Him. The Token is for the house first.

So watch. You see, sometimes people come up with some concepts because they find a quotation, they find something, like if that is the only thought on that matter. When you put the full Light of the Scripture on things, you realize sometimes how we need to know the Word when it comes to things like these.

So, verse 6:

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead...

This is about five times we hear that Saul was dead.

...they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about...

See? Everywhere they had a thing; maybe they put it on a little cart or something and was driving it around – Saul. They were using that to motivate their people: "You don't have to be afraid of the Israelites.

They came in into our territory, (you see?) and look what Dagon has done for us.”

...and [they] sent [it] into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

¹⁰ And they put his armour in the house of Ashtaroath: and they fastened his body to the wall of Bethshan.

They were carrying the head around to different places and they fastened the body to a certain place.

¹¹ And when the inhabitants of Jabeshgilead heard of that which the Philistines had done to Saul;

¹² All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.

These men couldn't bear to see that the Philistines were desecrating and humiliating the man who was the king and his sons who were the princes, that they went into the enemy's camp by night and took this away. They may say, "Well, the body is dead. We're not risking our lives for any dead body." But watch, watch Israelites. Watch Israelites!

¹³ And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

I want to go over into 2nd Samuel 1. So, here we see Samuel's prophecy being fulfilled and we see what Saul was afraid of, it happened, but it happened when he died. If they had had him alive, well, they might have had him there, stripped him naked, held him there, carried him around from city to city, laughed; everybody throwing stones; everybody doing him all kinds of different things. They got the body dead and the sons were dead but look what they did with it.

It says, "Saul told the armourbearer, 'Draw your sword and thrust me through least these uncircumcised come and thrust me through and abuse me.'" Because this is what they do in war – they abuse, because in this way they motivate their people; arouse them, you know.

2nd Samuel 1:

1 Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? [He said] I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

So, this man came with Saul's crown and Saul's bracelet, and he was telling a story. But the Bible tells us, Saul fell on his sword and the armourbearer fell on his sword. He's saying, "The spear, Saul was trying to kill himself with the spear." He is making up, fabricating something. And he came into the camp and he wanted to give the impression that he helped Saul because he was wounded to death and he kind of helped him and he brought the evidence that he was dead to David. Because you see, when Saul died, David was going to become king, because David was already anointed long before Saul died to be king. And he's an Amalekite and so, he's coming now with this story to David.

But David was anointed and David was a prophet too. Did you know David was a prophet? Acts 2: 'the prophet David' [verses 29-31 -Ed.] Read the Psalms. Most of the Psalms is prophecy concerning Christ.

So he said:

...Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me.

Saul said, "If the uncircumcised get me, they will abuse me." Saul said, "Who are you?" He says, "I'm

an Amalekite.” He’s uncircumcised just like the Philistines. So Saul is saying, “I don’t want the uncircumcised to get me,” but he’s asking an uncircumcised to help him. You see, there are holes in this story. There are holes in this story.

⁸ And he said unto me, Who art thou? And I answered him, I am an Amalekite.

⁹ He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

¹⁰ So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

¹¹ Then David took hold on his clothes, and rent them; and likewise all the men that were with him:

¹² And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

¹³ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

¹⁴ And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD’s anointed?

¹⁵ And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

¹⁶ And David said unto him, Thy blood be upon thy head; for thy mouth hath testified

against thee, saying, I have slain the Lord's anointed.

See, the man fabricated this lie. He was passing through the battlefield, saw Saul, picked up his armor—his crown and his bracelet and he head straight to David with it. He only saw Jonathan close to Saul, but It tells us, “Saul’s sons,” and It names all of them who died, because Samuel didn’t say, “You and your son,” Samuel said, “You and your sons.” And David now, instead of knowing that this man was lying... But David knew Saul was dead because here is the crown and here is the bracelet, so they wept for Saul. But when they had wept for Saul, he came back to him now.

¹⁶ And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

You see, he tried to befriend David and wanted to come in, like the other two men at one time who went into the tent and cut the man’s head off and brought it to David and said, “Look, your enemy’s head.” David said, “What?” [2nd Samuel 4:5-12 -Ed.] Even Abishai, when Abishahi took the sword and said, “Let me kill Saul,” David said, “You all are too hard for me. Put that sword back. Touch not God’s anointed.” [1st Samuel 26:8-11 -Ed.]

You see, this is what I’m talking about. When you are walking in the Word, when you are really walking in the Word, when the Word is Spirit and Life in you, you don’t use the Word to fight battles of the flesh. You respect God, you respect God’s servants; you respect the institutions of God. You don’t take things into your hands for fleshly revenge.

And so, here he’s coming now, and he wants to come in and be received by David – an Amalekite. God had told Joshua, “Put Amalek—blot him out from under Heaven.” [Deuteronomy 25:19 -Ed.] Saul got in trouble

because he didn't blot Amalek from under Heaven. That was one of Saul's problems. [1st Samuel 15:9-23 -Ed.] And here this man came and said he's an Amalekite now and he touched now.

Because Amalek was Esau's grandson. The Amalekites who came from Amalek, they were the ones who, when Israel was coming through the wilderness, were cutting off the weak in the camp. And this was a people that were marked for destruction. And the last one was Agag, the Amalekite, and then Agag's descendant Haman, which God destroyed completely out there, until all of Amalek was put out of existence.

So, watch this. We are coming into something here.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

"You killed the king and you are coming to me, to join me? What do you think I am? You're an opportunist. You see an opportunity to kind of come in now, to win my favor by killing God's king? Because he's running me down and I am sleeping in caves day and night, do you think I hate him? I don't hate him. I could have killed him myself about three times. I even pulled up Abner and they and said, 'Is that how you're guarding God's king?' I even pulled up my own nephew, Abishai: 'Don't touch that man!' And you're coming now to join me? No, you don't join my rank like that. Could you get close to me like that? No. Am I short up of friends? Am I looking for supporters against God's people? No. It's a prophet that called him, anointed him and put him in office. The same prophet came and anointed me too."

Do you understand? You see, we have to know God's ways. That is what God's Word is for. Christ is revealed in His Own Word. David is a mystery of Christ.

16 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified

against thee, saying, I have slain the Lord's anointed.

¹⁷ And David lamented with this lamentation over Saul and over Jonathan his son:

And while David told them, "Fall on this fellow; get rid of him," David went back mourning and lamenting over Saul. And David wrote a song, *How art the mighty fallen*; and David instituted that all of Israel learn to use a bow like Jonathan had.

So watch Saul. So you see, Saul was afraid of being slain by the uncircumcised, and this Amalekite made up this story because he thought maybe it was going to bring him close to David, because David was going to come in to the throne...

Have you ever seen when election time comes and you kind of realize that this party is going to come into power, and you realize that if you kind of make a little investment, it will have dividends? This is normal everyday life. This is normal life. People do this.

On a message *Questions And Answers*, COD 1961, [1961-1015m, para. 672-676, Question - 156c -Ed.] Bro. Branham was here talking. He said: *Now, remember, here's my thoughts; it may be wrong. My thoughts is, that if a Roman Catholic, or whoever he might be, Methodist, Presbyterian, Church of Christ, Lutheran, wherever he is, if he believes on the Lord Jesus Christ and solemnly trusting Him for his salvation, I believe he's saved.*

Now, let me get some of you legalists here who don't know the Word. What does Act 16 say, with the Philippian jailer? "What must I do to be saved?"

He said, "Believe on the Lord Jesus Christ and thou shalt be saved."

Heaven and earth will pass away; that Word can never pass away. He said, "If it were you and me, we would have told him, 'Stop drinking, stop smoking, stop this.'" He said, "He never told him to stop doing

anything. He told him what he must do, not what he must not do.”

Because the question the man asked was, “What must I do to be saved?”

He said, “Well, stop drinking.”

“I didn’t ask you what I must *not* do. I asked you what I *must* do.”

He said, “Half of the time we tell people what they must not do and then we don’t tell them what they must do.” Because the real thing for salvation is, you have to believe on the Lord Jesus Christ, because He is the Saviour if you want to be saved.

So he said: [I believe] *that if [it is] a Roman Catholic, or whoever he might be, Methodist, Presbyterian, Church of Christ, Lutheran, wherever he is, if he believes on the Lord Jesus Christ...*

Note what the Prophet is saying, you know. He said, “Because when I’m in the prayer line, I see God healing Catholics, God healing Pentecostals, God healing Jehovah’s Witnesses; God healing prostitute.”

In the time of Jesus, the same thing. Watch it in the Bible. They were against Him for sitting and eating with publicans and sinners and these things. Even Simon who invited Him said, “You don’t know what kind of woman that woman is,” who was the prostitute washing the feet.

And Jesus exposed him and said, “Since I came in here, she has not ceased washing My feet and all the things that *you* should have been doing to Me. And you brought Me here to humiliate Me with your friends, and now you’re thinking this.” And He told the parable and said, “If a man is owed so many pence and forgives one and forgives the other, who will love more?”

The man said, “Well, the one who was forgiven five hundred.”

He said, “Thou has rightly said.” He said, “She is forgiven much.” [Luke 7:36-47 -Ed.]

Now, this is God's ways. This is God's ways. He was saying, "If they believe on Jesus Christ, not their church." There is a Pentecostal light, a church, because they are going to a church; but if they believe on Jesus Christ. You could be inside the 'Message church' and you are not believing and walking in the Light. Because it is not, "They sin and we don't sin," you know.

Things that we find, and I've had to deal with for the last forty years in the back (and in the front too,) sometimes that is far beyond what goes on in some other churches that is normal. Because in the Message, we meet all kinds of things. Because the devil was in Heaven. The devil was in the Garden of Eden. It was the devil who deceived the first church; he was right in the church. So, don't play holy, that we are a holy church. We are not a holy church. You are only holy and the church is only holy if the Holy Ghost is in somebody; if the Holy Ghost is in us.

But, you see, the Roman Catholic church doesn't do that. They believe that the church saved them. Their ... salvation is in the church. Like this priest was put off the air here sometime ago for saying, "There is no other salvation, only in the church ... the Roman church." Now, that's wrong. Salvation is by Jesus Christ (That's right.), not by the church; but by Christ.

That's why the Philippian jailer, he was saved. He is only called a... He was a prison officer. Let us give him the right title. He was a prison officer and he was about to commit suicide. He was going to kill himself and Paul said, "No, no, no, no! All of us are here."

He said: *Now that's wrong.*

Now, like the fundamentalist come to me, was here sometime ago, and he said to me, said, "You kinda lean Calvinistic, don't you?"

He said, "Well, as long as Calvin's in the Bible, I'm with him." I said, "I just go to the Bible, and if Calvin

stays in the Bible, but he gets off the Bible, then I just go along, believe the Bible.”

He said, “Well,” he said, “I want to say something to you. ...I've heard you say that if a man was once saved, that he could never be lost.”

I said, “That’s exactly what the Scripture says. He has Eternal Life, and shall never come into condemnation or judgment, but’s already passed from death to Life.” I said, “That wasn’t me said that. That was Jesus Christ said that.”

He said, “I want to ask you something then.” Said, “Do you believe that Saul was saved?”

I said, “... the king Saul?”

He said, “Yes.”

“Why,” I said, “sure.”

He said, “Now, remember, he was a prophet.”

I said, “Correctly, the Bible said he prophesied with the prophets.” He had a gift of prophecy. He wasn’t a prophet, but he had a gift of prophecy, ’cause he was down there with the prophets when they were prophesying. But we know that Samuel was prophet in that day... but Saul was prophesying with the prophets.

He said, “Then if he was a prophet, then he was saved?”

I said, “Absolutely.”

He said, “Then I want to ask you something.” Said, “I want to ask you something.” Said, “And then you say Saul was saved... [This is the man telling Bro. Branham] ... you say Saul was saved... the Bible said that the Lord departed from him and he become a enemy to God, and he committed suicide, and then say that he was saved?”

I said, “And you’re a fundamentalist?”

In other words, “You read the Bible and then you question what you read in the Bible.” He was drawing a conclusion that Saul became an enemy, Saul backslid, Saul did all this, so Saul can’t be saved. Now

watch, okay? Watch! "You say Saul was saved?" This was the man's question.

...the Bible said that the Lord departed from him and he become a enemy to God, and he committed suicide, and then say that he was saved?"

I said, "And you're a fundamentalist?" I said, "Brother, you're just not reading it right; that's all. You're not reading what the Scripture said."

He said, "Well, Saul could not be saved if he become an enemy of God."

I said, "Saul was saved."

... I said, "He was a prophet; he had to be saved. See? God saved him, and God's not a Indian giver, as we call it. ... Well, if God give you the Holy Ghost knowing that He's going to lose you right down here, why, what a foolish thing it would be for Him to give you the Holy Ghost in the first place."

Now, do you remember the first Scripture I read? Samuel prophesied and told him, "The Spirit will come upon you and you will be another man." The Bible says when he went, it happened, and just like Samuel said, that he shall be turned into another man, It says, "God gave him another heart. And the Spirit of God came upon him and he prophesied among them."

Now, this is where we are going to get to: sometimes even in natural life, people with the Holy Ghost can go insane. That's fact. That's the Message; the Prophet said that. Because that is your spirit realm. That is your spirit realm. That has nothing to do with your soul.

The reason I'm explaining this, is because I want to show you how quickly people run with things and don't know the Word. And I'm saying this to show you, do not be quick to run and talk off your mind because that is not Christian behavior. That's people in gossip, that's people in scandal, that's people in slander; that is people, malicious people who do that. Because a Christian, before they say something they

want to check what the Word says and know what the Word says, before they say something.

So, he and this man were talking, he said, "Saul was saved" – Bro. Branham was telling him. So, the man was saying, "Well, he can't be saved because how could he be saved," he said, "when he became an enemy of God?" You see? That is the man's point.

Well, if God give you the Holy Ghost knowing that He's going...

Bro. Branham says: ... *if God give you the Holy Ghost knowing that He's going to lose you right down [the road]...*

That's why I read 1st Samuel 10. Samuel, the prophet of the Age was telling the man this. He said, "Before you get to that hill and so on, he'll give you a loaf and he'll give you something else." He said, "Everything the man said..." because Samuel saw the man under vision. If Saul said, "I don't believe that," it still couldn't stop the vision.

Like Bro. Branham said, "Lady, I'm watching you under vision. This is a vision. Whether you believe it or not, it is going to happen." This is the sovereignty of God that brought the vision. The sovereignty of God said, "You will do this!"

He's infinite...

...God knows your beginning from your end. So that's right. That's a loose way to run business. God don't run His like... He's infinite; He knowed the end from the beginning and knowed everything that'd ever be here.

Now, we are talking about pre-planned life, okay? We are talking about pre-planned life, you know. This is not, you like pre-planned life for you and you don't like pre-planned life for somebody else. Everybody's life is pre-planned. He's the Potter. And I want to show you, if He chose you back There, there is nothing through here. Under no circumstances, there is nothing through here, is what we are getting at. And if a person does things, you watch and see.

Did Bro. Branham have the Holy Ghost when he tried to commit suicide? How do you know? How do you know? You believe him, right? Because he said that. So he could do it, but nobody else can do it? That kind of person, they have no substance because now you are making the Word of God that 'that could be so', and 'that can't be so', and 'God alone knows'. Now, you have to develop a doctrine to defend that, you know. You have to develop your own doctrine to defend that. This is not a play thing, you know. He had a loaded gun. He took off the gloves and held on to twenty-three hundred volts. Not only that...

Let me ask you this: which is more sinful, to kill yourself or to kill somebody else? Everybody got quiet. Somebody say something. Which God looks at as worse: you killing somebody or you killing yourself? You see how many of you are Roman Catholics inside of here? You came over with all this Roman Catholicism and talking about 'you will be lost...' You can't find that in the Message. You can't find that in the Bible. That's where I'm coming down. That is where I'm coming down. I'm not saying it is right, but that has nothing to do with your eternal destination as a believer.

What am I talking about? "GOD'S ETERNAL PURPOSE AND YOUR FREE WILL". If you make your free will stronger than God's Eternal purpose, from where are you standing up and looking from? Are you looking from here looking back to Eternity, or are you looking from Eternity looking in here? You could stand up here and know that you are an Eternal attribute looking like that? Now listen, okay?

So he's telling—he's explaining to this man... This man was trying to prove to him that Saul could not be saved if he became an enemy of God.

I said, "Saul was saved."

... I said, "He was a prophet... God saved him, and God's not a Indian giver, as we call it. ... Well, if God

give you the Holy Ghost knowing that He's going to lose you right down [the road], why, what a foolish thing it would be for Him to give you the Holy Ghost in the first place."

Now, we are not talking about a little anointing on Saul. The Bible said, "He had a new heart; the man was changed." Remember, this is in the Old Testament, (okay?) we're talking. The same way the Prophet said he had a gift; he wasn't a prophet but he was prophesying with the prophets. He had a gift of prophecy.

Could you have a gift of prophecy in the Old Testament? So, it had nine gifts in the Old Testament too? But you could prophesy and not have a change. Wasn't the man who was living with the woman and had the child in Mishawaka, or whatever the place is named, right? He talked to the man. He was a hypocrite; living in adultery and prophesying perfectly.

But they are saying, this man, this man here was changed. You say, "If he's changed then how is he doing all those things?" An evil spirit was troubling the man, but the evil spirit troubling the man has nothing to do with the man's salvation. We are coming to it, you know. Watch Samuel, you know. He's going where Samuel is, you know. Bro. Branham said, "If he's going where Samuel is and he's lost, then Samuel is lost too because both of them are in the same place." Do you get that? I'm not making up this. I'm reading with a little common sense.

Every flower, every gnat would ever be on the earth, He knowed about it...

He's talking about God's infiniteness. So he said: *...He's infinite; He knowed the end from the beginning and knowed everything that'd ever be...*

So, this is what was happening... In other words, what happened there to Saul wasn't anything new to God! God didn't get excited: "Oh God, Saul, Saul, they are going to kill you! Run, Saul! Hide!" Do you think

God was going through that? Why could Samuel tell him he's going to die tomorrow? Because Samuel was seeing his future and he's not seeing his future yet. Samuel even knew, when, where, how and who: "You and your sons"; and the Bible named them.

This man only called one son – Jonathan. This man says spear; It says *sword*. In the end David killed this man because he realized he's a false witness. David saw the motive and the objective of what he's trying to do and he said, "You didn't get anything in you? Nothing didn't... You're playing so honest to me and you're so loyal, did nothing come up to go and touch an anointed king of Israel and slay him?"

In other words, David was saying, "I came across that a few times with Saul, and I couldn't touch him," he said, "and you could touch him so freely and nothing came up?" He looked at one of those boys: "Take him out. Take him out."

I wonder if it was us, what we would have done? What would we have done with that fellow if he had come? That is good for deacons at the door, the need-to-know people. "Oh yeah, boy, I hear you all have the Word up here and I've come." Do you think he's coming for the Word or he's seeing other things that he's coming for?

... to conserve the time to get these questions, [the Prophet said] I might say this ... that this fellow said, "Well, then what would you say about Saul?"

I said, "Sure Saul was saved." I said, "Remember, Saul backslid; I'll admit that. He backslid and went away from God, because he was greedy. He liked money." He'd brought up all them sacrifices and things, when Samuel through the Word of God told him to destroy everything.

Now remember, in the Old Testament they had one birth, okay? So we say, "David was anointed. David is king!" David committed adultery too. He isn't lost. You say, "Noah, he's a prophet!" He ended up a

drunk. You say, "Moses!" He glorified himself with the Word. But they are all Elect of God. In other words, even on this side of the Cross, it is not your mistakes putting you out. There are some chosen unto glorification and some chosen unto reprobation. How do you make out the difference? Could you tell God how many times to forgive somebody? This is not our place. This is not my place. I don't get involved in that. God could do what He wants.

Do you think I could get any trouble that Bro. Branham wanted to kill six boys in cold blood for 'fatigue'? [Making jokes, ridicule; teasing -Ed.] Which one of you go up and load a gun and go and hide in the bushes to shoot somebody in cold blood for 'fatigue'? But you read it and you give him a clear sheet, and then some poor little brother or sister does less than that, just get in a little temper and blow up a little bit, and you want to put them in a hole. No. You can't judge. Because that kind of thing, now, you exonerate him for that and he's saying, "I would have been a murderer had it not been for the grace of God." He said, "God showed me grace. I was going to kill the policeman for killing my dog, poisoning my dog, and God forgave me."

What do you think God was teaching him? Forgiveness. And he still had some things in him too! When he met the woman in the tavern, and God had to call him aside years after, big evangelistic campaign. Do you think everything leaves in a day? No. If he didn't tell it, who would have known he had it? Narrow-mindedness. When it comes...

God knows how much longitude and latitude to give every person, you know. In the end, salvation is of the Lord. "You have not chosen Me, I have chosen you." [John 15:16 -Ed.] "Herein is the love of God: not that you first loved Me, I first loved you and gave My Son to be the propitiation for your sin." [1st John 4:10 -Ed.] This is what it's based on. This is what it's based on. But

somehow knowledge, mixed-up knowledge that is, gets people in a way that they find a fault or a mistake...

Do you know what it is a person goes through, let us say, who is made up nervous, who is timid and who has—they are always, like, insecure because of the way that they are made up; they are fragile and they always need encouragement? Well, when you find people like that, you have to know how to relate to them, because everybody isn't big and burly. Do you understand? Well, you think that everybody has to be that way, but there are some people who are kind and tender and soft and...

Look at Elijah; he was crying. Elijah was crying, "Lord, take my life." [1st Kings 19:4 -Ed.] Look at Jonah, he wanted God to take his life." [Jonah 4:1-3 -Ed.] What? He said, "When the inspiration leaves them, they become neurotics." He said, "Elijah had just cut off eight hundred prophets' heads here and then was running from one woman, and went far, far in the bush. And then when God came, God found him quite—hidden in a cave, hiding inside of there.

Now, picture it in reality. What you will say? "But you are a really soft man. You're afraid of that woman? You ran from a woman and you are a prophet? What kind of prophet are you?" Without that Spirit on him, he was a normal man. If the Holy Spirit doesn't give you courage and faith and boldness, you can't do it. Look at Peter. Peter was a man who was broken up and cried, cried like a baby for saying, "I don't know this Man." And he was the roughest out of them.

Certain times you see a man, on the outside he might look strong and a certain way; on the other side he's soft in certain things, because God made up people for work. God doesn't make all kinds of people to play you're tough. If you want to play tough and you are all tough and you are all stern, you know, there is nothing soft in you, well, you are not going to

help God's business too good, you know. How will you have compassion? How will you enter into somebody's infirmity? How will you feel for somebody; to bear one another's burdens?

He said: *...Saul backslid; I'll admit that. He backslid and went away from God, because he was greedy. He liked money.*" He'd brought up all them sacrifices and things, when Samuel through the Word of God told him to destroy everything. But he even saved the king, and he saved a lot of stuff, and brought it up... Instead of following the Word of God just exactly like It says, you put your own opinion in it; there's where you backslide."

That's what I think about denominations and things; they backslide, because they don't follow the Word. And you show them the Word, they turn their back from It, say, "Oh, our church teaches this." That's not right; it's what God said.

And Samuel was commissioned to go down there--or Saul was, and destroy everything utterly, "Everything, you destroy it all." Instead of doing that, he saved some for sacrifice, and he spared the king's life, and he done everything. And Samuel walked out to him and told him the Spirit of God had departed from him ... and all like that.

And Samuel died. And about two years later, well then, Saul had got... The Spirit of God departed from him, but he wasn't lost. [The Spirit of God departed from him, but he wasn't lost.] Sure he wasn't; the anointing went off of him.

He had an Anointing when he was in an office, but before he left that office by death, that Anointing had left him. He's in the office but he... Have you ever seen a preacher preaching and he has no Anointing? Have you ever seen that? He stands up there, he's fumbling for the Word and he can't get in the Word, and he's tangling up himself and all kinds of different

things, and you used to see that man preaching a certain way at one time?

Have you ever seen a man who had a zeal for God and was going forth in the things of God, and after a while, you see that man get soft, that man is just not doing anything; that man is just coming along? And you say, "Boy, that man used to have zeal. When that man is in church and you hear that man say "Amen," it would shake the place." When you see that man come in here, that man was waiting around, talking to people and different things, and then you see that man, it's like, he's like a dry leaf. You know, the waves move, they blow him so, it blows him this way, it's like he stands for nothing. He is still a Christian. The man isn't living in sin. He is still a Christian but the fire is gone; the Quickening Spirit is gone. You see?

He said, "When the Spirit of the Lord departed from him, the Anointing left him." He still had all the knowledge, he still had all the different things, but there is no Presence there. There is nothing there.

[When] *The Spirit of God departed from him, but he wasn't lost.* [The Spirit of God departed from him, but he wasn't lost.] *Sure, he wasn't; the anointing went off of him. Now, watch, and see if it was now.*

He said: Now, watch, and see if it was now; if he was lost then.

Saul got so far away from God till when he went to the battle... He started to go to battle. And he was worried about going to battle, and he--he asked the Lord for a dream. The Lord wouldn't give him a dream. There was no prophets in the land in that day.

Remember Bro. Branham said that for—how long was it – five years, seven years – black sheet? Nothing; black sheet. He said, "God won't talk to me for seven years. Nothing. I'm not getting anything from God." Remember, I preached that and I showed you Abraham, Ishmael, he was eighty-six years when he had him? At ninety-nine years—nothing was written

for thirteen years in Abraham's life. When he was ninety-nine, about thirteen years after, we see God came. Thirteen silent years, nothing: no visitation, no revelation; not anything. God does that. God does that with His people. That is why once you see you're getting cold, like He said, "Get back to your first love. Repent and get back to where you fell from." [Revelation 2:4-5 -Ed.] Right?

You see, sometimes a person's life just does *like that* and take a dive. They stop reading, they stop praying, they stop testifying; they've lost their interest. They get taken up in themselves, maybe a complex. Look at the Prophet when he was doing that and going in the woods now.

Going in the woods, he said, "I'm done with these people. I'm finished. I am done with them!"

And he's going. And then God had to come and say, "Who will you pray for out there? How will you serve Me? You've decided when you want to close off the ministry and I have an assignment for you to do? You kind of what—you kind of left that for somebody else who's coming behind to do?"

No. No, this is the life. I trust that you're getting something from what I'm saying.

Now, watch, and see if it was now.

Saul got so far away from God till when he went to the battle... He started to go to battle. And he was worried about going to battle, and ... he asked the Lord for a dream. The Lord wouldn't give him a dream. There was no prophets in the land in that day: no prophets. Samuel was a prophet. They had prophesiers, [and] ...so forth, but ... he couldn't get a answer from God no way. He even went down to the Urim Thummim and asked there. And the flash of the lightnings upon the Urim Thummim wouldn't even answer him. And what did he do? He crawled off into a cave where there was a witch, a fortuneteller. ... He disguised himself like a

footman and went down there, and he said, "Would you divine unto me the spirit of Samuel the prophet?"

Do you think a man could get so low down? Do you think a Christian could get so low down; go back and play Lotto [lottery -Ed.] hoping to—because things are hard and he wants some change? Do you think he could get that?

... He said, "I'll protect you from Saul..."

What did he do? He crawled off into a cave; went to a witch.

... He disguised himself like a footman and went down there, and he said, "Would you divine unto me the spirit of Samuel the prophet?"

... He said, "I'll protect you from Saul, but divine unto me the spirit of Samuel."

So the witch went into her enchantments, and first thing you know, when she seen Samuel raise up, the spirit of him coming, materializing in front of them, she said, "I see gods rise from the earth."

That's one of the consolations. Look at old Samuel standing there. He'd been dead two years, but there he stood. ... He was standing there with his prophet robe on. Not only was he still alive, but he was still a prophet. Hallelujah.

She said, "You've deceived me."

... And Saul said, "Samuel, I don't know what to do; I'm going to battle tomorrow, and the Spirit's gone from me." He said, "I can't even get a dream from the Lord. And the Urim Thummim won't speak to me. I'm in a terrible shape."

He said, "Seeing you become an enemy of God," said, "why have you called me out of my rest?" See? Samuel said that. Said, "Why did you call me from my rest, seeing that you become an enemy to God?" And then he went ahead and told him. ... But however, he'd tell him the Word of the Lord. ... Now, remember, he'd been dead two years. ... But he said, "I'll tell the Word." He told him the Word of the Lord. Said, "Tomorrow you're

going to fall in the battle, and Jonathan your son is going to fall with you.” And he said, “By this time tomorrow night you’ll be with me.”

And Bro. Branham said: *If he was lost... [he’s talking about Saul] ...so was Samuel the prophet. That’s fundamentalism; you can see why it’s so-called. ... He said, “You’ll be with me tomorrow night by this time.” ... Then if Saul was lost, so was Samuel, ’cause they was both in the same place.*

Because Samuel said, “You will be *with me here* tomorrow.” He not only knew he was going to fall in the battle, he knew the man’s destination too. When he leaves the terrestrial body, he knew where he was going. He said, “You are coming here with me tomorrow.”

No, no. ... Fundamentalist so-called, like Church of Christ so-called, and Christian so-called, Christianity so-called. Today because you’re an American you’re supposed to be a Christian ... you’re an American. ... that’s so-called Christianity. But a real Christian is a borned again man of the Spirit and borned again women of the Spirit. ... These others are impersonating, but real Christians are called of God.

On the message *Life Story* [1950-0200, Here We Have No Continuing City, para. 68-69 -Ed.], now I’m going to read Bro. Branham’s two attempts of suicide and I thought... He was talking about how: *I was standing there, and I was singing, “On the hill far away...*

And he was climbing up the pole one morning; he took off the pole meter.

He said: *I was standing ... singing, “On the hill far away stood an old rugged cross...” And I happened to look, and as the sun come up [on], me hanging [out] there on the pole, working on these cross-arms [you know, how the telephone pole is] looked out on the side, and there looked like my figure... looked like a cross out there.*

He's talking about the shadow of the pole and he was on it, so it was looking like he's on a cross.

And I thought, "O Christ of God. Yes, it was my sins that nailed You there. I'm sorry for what I've done." Oh, I said, "God, how could You ever put up with a person like me? You'd broke my heart, You ground me down. But what can I do?"

And I got real nervous. I had on a pair of rubber gloves. Many of you linesmen knows... twenty-three hundred. Running right by me run the primary. And I thought, "Looky here, I can lay my hand on that primary. In one minute's time I'll be with Sharon. [Thinking about his little daughter.] ...one minute's time I'll be with Sharon. I jerked my glove off. I said, "God, I've lost my mind or something." I said, "Sherry, honey, I can't stand it [any] longer. Daddy's coming to be home with you."

I said, "Look at them..." Twenty-three hundred running there, break every bone in your body, electric. I said, Our Father Who art in heaven, hallowed be Thy Name." And the first thing you know, I was setting down on the ground, I don't know.

I believe that if that gift hadn't been foreordained, that'd be the end of your Brother Branham right there.

His free will... He was finding out God's eternal purpose was greater than his free will. His free will was to commit suicide because he couldn't handle the pressure. Why? Why can't he handle the pressure? Doesn't he have the Holy Ghost? Why does he want to commit suicide and he has the Holy Ghost? Why was he doing that, and the Angel told him "Your Message will forerun the Second Coming," and the Voice told him as a little boy, "I have a work for you to do when you get older"?

Why was he... Didn't the Holy Ghost say, "I can do all things through Christ that strengtheneth me"? This is the makeup of the man. He said, "People don't know what it is to live in two worlds. He said, "After

one of these visions, I don't know where I am." He said, "People laugh at me and they criticize me," he said, "but I read in the Bible, Daniel said one vision and his head troubled him for twenty-one days," Daniel 10. And God showed him in the Scriptures, "You are made up for this. This is what you are called for."

He said, "People say they want a ministry; they don't know what they are asking for." People are praying, "Lord, let me see a vision. I want to see a vision." If you see one of those, could you handle your head hurting you for twenty-one days? He said, "Look Jesus with one vision there, held His head and said, when the woman used the gift, He said, "I perceive virtue went out of me." [Luke 8:43-46 -Ed.] He said, "What about me who has seen about ten on the platform here already, a sinner saved by grace?"

You see, when we get into spiritual things, and people and makeup... Why could Jonah preach and shake that whole city, Nineveh, until these hardened people, that city he was so afraid to go to... They had people's skins on the walls. They had skulls lining the top of the walls. It was such a wicked city, he didn't want to go there. Read about Nineveh in the Bible.

And when he went there and preached under that Anointing - no signs, no wonders, no miracles. They just saw him come out of that fish's mouth and start to say, "Repent." And when that happened and he saw that, and was waiting for God to judge the people and God wouldn't judge the people, and that Anointing left Jonah, he almost wanted to commit suicide, just like Elijah.

You see, sometimes we live our lives... We live city man's life: you know, we go to work, we go home. We clash swords with Baptist and Jehovah's Witnesses on the job and different things, and we kind of, you know, we don't know if we are anointed or what. In other words, it is just argument and debate.

And then you see what it takes sometimes, when that Spirit really comes upon you, and you know that that's the Spirit; and the Intelligence of God comes down and the utterance, it is a Divine utterance, it is not you reciting from memory what you know. When you're done, you feel that, it's like you're being sapped of your strength.

Here he is in this situation and he now, is faced with this. We just read it off the top. What is it that made this man like that? You say, "He's a soft man. His wife died, a lot of people's wives died. Job lost ten children in one day; his house and property and everything. This man lost his wife and his little daughter and this man bawled down the place. This man can't move." And you see it a certain way. "And he's going to commit suicide."

It had to be something. Is he soft and weak or is it how he is designed; the grief and the pain of others, that he can feel, until he gets almost in a neurotic way? And some of us are callous and hard, we see it like it doesn't bother us and we just move on. And we say, "Trust God, boy. The Lord giveth and the Lord taketh away. Blessed be the Name of the Lord." [Job 1:21 -Ed.] We quote a Scripture and we're gone.

No. Everybody isn't made up the same. Everybody isn't made up the same. You are made up for what type of work you're called for. And the type of work he was called for, to pray for people, where one time he prayed eight days and eight nights there on the platform, until he became a nervous wreck and had to come off the field because he overworked himself. Love and compassion was flowing out and he was neglecting his own self.

Do you know how many people, Ministers, have written to me, a couple of my good friends, they said, "Be careful what you're doing. You're pushing yourself too much." But I don't feel I am pushing myself too much. Look I've come back, I feel good.

The thing is, when I see the condition of my church, I am not satisfied. There are people who see—everybody sees the church through their own eyes. But when I watch in the Word, you have to become Christ to leave here in this Age. You and Jesus have to become one. He has to have the preeminence in you. You have to be a matured son, a manifested son. And then some people are coming along, and you really start to get down inside of these places here, and conviction for the work of God; not convenience, conviction – when you have to drop everything to do it because that is first in your heart and mind, and you choose to live so.

A lot of people, they live, they fix themselves and everything else, and then now, the remains, we want to kind of give God that. That is two different lives, you know. That is two different lives. And then some are coming along in the Message and they are not getting trouble that they are not overcoming certain things. They're not getting trouble that they are still living a certain way. As far as nobody sees it, it's okay.

Well, the real Christian gets trouble with themselves when they see things. If there's nobody there, they will get trouble with themselves. When they see what is going through their mind sometimes, when they see things they're faced with; when they sit back and say, "I could have handled that better than that," they get trouble with that. People who are not living there don't get trouble with those things; they go on, especially when people are calling you 'Reverend' and 'man of God' and all kinds of different things.

You see, it's where your revelation, where you see you're called to live, because they aren't judging you, it's God judging you. And God knows how much He gave you and God knows how much opportunity He gave you, and God knows how many times He did things for you, and then you are still in a certain place – negligent, irresponsible.

That's why we have to take our own... When God told the Prophet, "You be more sincere," who was judging his sincerity? It's the One Who told him, "Be more sincere." And he in that Presence knows what He means. He knows he is sincere, but he knows, "This One, when He told me, 'Be more sincere,' He is seeing I'm not sincere enough, but I am seeing I am sincere." Well, you won't argue with Him. But when a next man tells you that now, you will say, "What happened to you? Do you think I'm not sincere? Are you sincere?" And you make a whole, big argument out of it.

But when you are in God's Presence and God says, "Be more sincere..." Like Isaiah in the temple, when he got in that Presence like that, he said, "*Woe is me! I am undone. I'm a man of unclean lips.*" [Isaiah 6:5 -Ed.] Do you think he had time to say, "But I am a prophet, I am foreordained, I've had about ten visions already; I've had two healings"? Do you think he could carry that before God? God said, "Are you doing that or am I doing that through you?" And he comes back to zero, and he should be glad God did something through him. Do you understand what I'm saying?

But if you are living in a realm with people, you're trying to impress one another that God is using you, or God is with you, and God is with you and these things. And then when you do that now, God says, "But I am not with you how you're talking. I hope you're with Me." God said, "You need to be with Me. You are only talking I am with you, I am with you. You need to be with Me!"

Because you see, that is an impersonal God; that is an impersonal God in their mind. That is a reading God. They are reading about that God in the Word. But that God isn't personalized yet. When that God gets personalized now, you start to realize, one life is insufficient; one life is insufficient.

Up to yesterday I was saying in my mind, I said, "Lord, I am not going anywhere, you know. No grave for me yet. I don't want to go to Heaven right now." No, I'm serious! I am burdened for my people. Do you think I want to leave this church in this condition? I don't want to leave this church in this condition.

So, when I see that, I said, "No, I don't want to go." I agree, Heaven is a nice place. But it's not about when you're going. As far as going, I'll be going. That is where I came from. It comes just like if I go outside and I have to come back home, and I have people I'm helping there, I'll say, "Wait for me; I'll come in time. I need two weeks more with these people out here, then I'll come home."

When I come home, I'm satisfied I've helped those people and I've left them in a better condition than when I met them, so I've come home now. But I'm not going to leave the people there to come home. To do what? Walk around here and say how lovely it is? "Oh, Bro. Branham, I am so glad to be with you." And I have people down there suffering? What did God tell him when he came there? "Go back and press the battle." In other words, "You came and saw, now go back and press the battle! Finish your course." Because it is like that God is. God is not emotional and sentimental. "Finish out your time there before you come Here."

And if God could give me a little extra time, if I see things speed up and everybody is looking lily white and a sin-free church, and everybody knows their position, and everybody is in rank and file, well then I'll say, "I'll be by the Eastern gate waiting for you all." But until then, I want to do what I can do here. Because I came from There! I have a body There. For me to know what I know and do what I do by the grace of God, it is because I have that There. I have no reservation about that.

What do you think made me live my life like this for the last forty-five years and gave me this conviction? Do you think that is human energy of the flesh? Does that bring revelation? No. And especially if I feel like I am dying, I have pain: "Oh God! Oh Jesus, take me home. Lord, I can't make it. Oh God, this world is evil. Oh God, Jesus!" I am seeing the world is evil but I'm seeing a lot of my people still trapped in the evil.

Do you think you'd see your children bathing and they are going down in the water and you say, "I need to leave right now, my transport is here. Try and save yourselves. I hope you all can come out of that water there," and I go. Do you know what they will say? "But that man is heartless! That man left his children drowning and went!" And I go home and I'm relaxing and say, "Boy, peace in the valley." It can't be. It can't be. Because I'm still believing God will quicken and awaken the people who are sleeping. I still believe that those who have things that they're holding on to and can't let go, will let go!

He said: *I believe that if that gift hadn't been foreordained, [that would be] the end of your Brother Branham right there.*

Like me, when I jumped off the truck, that is one. When the man came after me with the cutlass, that is two. When I was a little boy and that car turned over, that is three. When the big truck hit me going down by Manahambre Road there, that is four. When we nearly went over the—all of us were in the car that night down there in Siparia, that is five. Do you know how many times I could have died?

If I had died back there in those days, wild days... God stepped in there because of the Gene of God. God was not watching all of that and condemning me because of that. You see, I had to come there to know grace. I had to come there to have something to look back to, that when I am here, I know my life has been preserved for a purpose! And that is what gives the

faith and the courage to step out and go because you realize you were born for that. You could have died there but He preserved that life. He stepped in more than once.

So through that, what I'm saying, in our life, you see somebody going through something, you don't know what they are going through. You do not know what they going through.

This girl, she had been so timid. This was one girl, when she did something wrong, she felt she could have gone before a firing squad; just kill her. This was a girl, it was hard to get rid of guilt and this was a person when she sinned...

You know, some people sin and sin and sin and they just throw it off their conscience because their conscience is seared. Your conscience—when the Bible says, “Your conscience is seared with a hot iron,” [1st Timothy 4:2 -Ed.] your conscience is what pricks you and makes you feel guilty, makes you get repentant for certain things; makes you go into godly sorrow for certain things.

When you see you are doing things that you are supposed to be crying out to God for and you can't cry out to God, know that conscience is damaged. That conscience is not functioning. That conscience—you are yielding to temptation, you are going for more temptation and you aren't getting any trouble. You know that conscience, the devil's already messing up your conscience. You are going to do things afterwards and then come and explain predestination, and you did it willfully. And then you will tell me you're pre-planned too, to do all of that.

So what you do, you eliminate personal responsibility. There has to be individual responsibility. Because that is part of the preplan – that you'll be faced with things and you will stand there with the Word and overcome it. You're pre-planned to overcome it. But when you give in to

everything, you become a Calvinist: “What will be will be. If I’m predestinated, I am going to make it; if I am not predestinated, I won’t make it.” And then you become that – intellectualism.

That is a life without faith. That is a life taking grace and making it a disgrace. But when that Arminianism comes in and knocks that thing, you feel guilty. You say, “I am a sinner. Yes, that’s wrong. Yes, God saw me. I shouldn’t have been doing that. I know better. To him that knoweth and doeth it not is iniquity.” And then you line back up and say, “God, forgive me.” And you get down there. “God, strengthen me. I don’t want to do that again.” You see the love of God and you come back to Calvary.

And you see, look what Jesus has done for you and look, no appreciation, no gratitude in that life. You’re just living a ‘give me, give me’ life, using God like some mascot boy. As soon as you want something: “Lord, I need this. Lord, I need that. Lord, I need that. Lord, I need that,” and He can’t tell you He needs you to do something.

You deprive Him of His rights of ownership over you; that He purchased you. You are not your own, you’re bought with a price. But you are living like you are your own and you have no owner; you are your own owner. No, no, no, no! Yet you’re coming to Him for the blessings. Yet you ask Him and then you get vexed if He doesn’t do it for you right away. You have to see!

But some people, they are made up differently. There are twelve signs, you all know that. There are some emotional people. There are some sturdy people. There are some, granite stone. There are some soft stones, like a beryl, like a topaz – soft. You have fiery stones like sapphires. You have hard stones like diamonds. Every stone is different. We’re all natured differently, cut out differently; positioned differently. See?

And that's why you have to know each other and you can't... Sometimes, you react to a certain person. They misunderstand that bad. They think you hate them. They think you don't like them. They think you're a certain way. And this time it is maybe your insensitiveness, my insensitiveness too. You see?

Because sometimes you get there and you deal with certain things from a standpoint with that group of people. And you know, to whom much is given, much is required, and you know the people can do better than that. But you know that is a spirit of slothfulness trying to defeat the purpose God was trying to achieve, and you are trying to wake up the people and say, "No, do not let the devil come in there and do that." And then somebody takes that in a personal way now and says—because you look in their direction. Sometimes you didn't look in their direction, your stance makes you look like that, and then they say, "He looked right at me and he said that," and says, "he doesn't like me" and all kinds of different things. Do you know much of that I've gotten? "Brother, I feel you don't like me at all." I don't know what I am supposed to do. I don't have to hug you up every time I see you.

But the thing is here, we're in a war, but not all our lives is war. We have times we sit down; we are a family too. There are times we are doing things together. There are times we are trying to strengthen the weaker ones and the younger ones.

Look, all these services we went through: *Women of Faith, Men's Meetings*. What is all of this? This is trying to cultivate certain areas in the Body, that we all can have a vision and an understanding, and when we have this, we want to know one another better. All of these meetings were to get to know one another better and to appreciate and accept that we are all different and we handle things differently, we see things differently, we react to things differently.

And sometimes a person, their roots might not be deep, so when the strong winds blow, they either get rooted up or they go in a little more. Some people when they get hurt, they carry that pain longer than others. Some people when they make a mistake, tomorrow they just dust themselves off and get right back in the fight. Some sit there and say, "I wish I die. I am a dog. I don't know what I am living for," and things like that.

Well, she was one like that. She was one like that. She used to carry this guilt. When you make a mistake, you have to say, "No, no, no, no, no." And then you get to a vulnerable place where Satan now wants to bombard your mind, day and night and you are trying to say, "No, no. Shake yourself of that. Rise up. Fight from here. Watch from here."

Then you say, "But I am trying." And then you figure, well, you are trying but it's like "I am not getting any success, so what you are saying, really isn't helping me. Tell me something else other than that."

And then you say now, "That is what you have to do. Keep doing it until you get it done. Maybe you're not taking the time. I tell you push this and you do it so. [Bro. Vin gesticulates a half-hearted push -Ed.] I say, "Push, push, push like your life depends upon it, otherwise you'll see yourself start to fall apart afterwards."

That is why sometimes, the strong has to bear the infirmities of the weak. We have to know, each one of us has our vulnerable places. Like me, I think, like people are not appreciating what I'm doing. You're killing yourself and people aren't seeing. And then I will go out somewhere else and, brother, I have to run from people. People want the Word!

Where I went there, I went to a funeral; we left a funeral. [Funeral service of Sis. Anestine Primus -Ed.] The body was going down. When the body was going down in the hole in Grenada, Timmy [Bro. Timothy Dayal -Ed.] walks

up to me and he shows me this so, a text: “Bro. Chesa drowned. [Bro. Hama Blessing Chesa –Ed.] They can’t find the body.” So right away I know, this is death. He has to be buried. Next text comes: they are praying for resurrection.

I didn’t want to tell anybody I believe he’s dead and has to be buried, because I could have gotten that news before. I could have gotten that news in the service but I am getting that news when this body is going down. Well, I’ve learnt to watch these things. So, when I see this now I know, no, that is it.

So, I went there. By the time we reached there, well, the body had already decomposed in such a way from being in the water too long. You see? So then, even after the funeral, after the Sunday service, people were so encouraged. All the Ministers, all the different people were talking about it. They went home there. They were testifying of the consolation God gave and the encouragement.

And then the next day, I went to see the family and sit there. And going there, I am saying, “Lord, give me something to tell this lady. Give me something to tell her.” And something just came down and I never even thought of it in all my preaching and I just started to tell her. I said, “Remember, look back in your life when you were a young girl,” because I knew him before he was a Minister. I knew him when he was a Deacon and to be a Deacon, he had to marry and be the husband of one wife, to hold the office of a Deacon.

So, I was telling her, “Well, think of when you came in the church and you saw him and God started to speak to your heart, and that law of attraction started to move, and you started to see that that is your husband. And he now started to see you and he got attracted to you and started to see, that is his wife.” I said, “And then you all started to fellowship and you were getting this closeness. And when you started to get this closeness now, here it is, the time came, you

had to go and see the parents.” I said, “When you went to the parents, the parents said, “Okay.”

I said, “Well that is exactly what the Prophet was.” I said, “Watch the Prophet. He sat there and he realized he liked this girl and this girl liked him – Hope. So, he knew this couldn’t go on too long, he had to go to the parents. So, he went to the father, and when he went to the father, he said, ‘Charlie, you know I can’t give this girl a living like you can give her.’ He said, ‘But I will work these hands to the bone to take care of her the best I could because I love her and she loves me.’ He said the father said, ‘You can have her, Bill.’ He said, ‘Life does not consist of the abundance of things a person possesses as long as you all love one another.’ He said, ‘I know you will take care of her.’”

I said, “And then you got married and then you had children.” I said, “The same way you married Chesa, he became a Deacon by virtue of that marriage and then this came and happened and you all have children.” I said, “Now after you all have children then here it comes now, you bore children for him and now he is gone.”

I said, “Hope bore children for Bro. Branham and then she went.” I said, “But look, while he was grieving and she was leaving the body and he realized now, she was leaving the body, he said, ‘Hope, please don’t leave me! Come back! Come back!’” I said, “She came back and she said, ‘Bill, it’s beyond what you know; what you preach. It’s so beautiful, this Place.’” I said, “But at that time he was not conscious, look how close Heaven is. He was on this side watching her coming back.”

I said, “Then a couple of months passed, he was sitting in the dark in the room on a chair and crying, crying, crying, and then she came in the room and she hugged him and said, ‘Bill, we are okay. Don’t worry about us.’”

She knew where the house was. She knew where the chair was. She knew exactly where he was going to be sitting because from There, she too could look over here and see where he was. She didn't come through the house looking for him, "Where did Bill go? Where did Bill go? I wonder if Bill is in the house." No, no. She came straight. She could look and see him in the house. And she went in the house because she knew where he was living.

I said, "And this is what is happening: you are here in the house now and he is over There." I said, "Well then twenty-three years after, here he was, and he was sitting there. He was already remarried, things were going a certain way, and the Holy Spirit said, 'Would you like to see beyond the curtain of time?' And then he went over and then he saw her There.

I said, "And the story didn't end there either. He said then later on, he came and dreamt it's time for the rewards and they called his name. And as he was going up the Ivory Staircase, he felt the hands slipped in and he was going up the Ivory Staircase. And when he went up There, he said, 'They were connected with me in life and bore children.'"

So I was showing her, I said, "You're sitting here like he's in the house but look at the life continuing on There, where he came back twice." I said, "He knows this house." I said, "He knows where you all are." I said, "Don't think he doesn't be around the house, because the Prophet said, 'Look my pajama jacket there and the wife there.' He said, 'Then that can't be far away because I'm seeing it right there. This place isn't far away.'" I said, "And after that now, he said he saw them now, going into the New World together."

So, I was giving them consolation now. I said, "Watch. On this side you see somebody just like he saw Hope and got attracted. Then he was going and talk to the father. Then from there, he came and got married. Then they had their own little apartment.

Then she came and got sick and died. Then there was a separation; the union was broken. Then she went.” I said, “But she’s coming back.”

She came and hugged him. First she came back and talked to him and tried to calm him. I said, “And then now, she is over There.” When he went, she’s like a guest of honor. And then now, he saw a continuation to that, where it reached the time now, Jesus will come and judge you. You will get your rewards and he was going for the rewards. Then he saw them going into the New World together.” I said, “All of that has to live out still in your life.”

So, when we’re here, what we need is to start to see over There and this is what was told to us. So I said, “When he traveled and went somewhere and came back, you didn’t say, ‘Oh God, I wonder if he will come back. I don’t know.’ You were not going through that. You were normal. You knew he went on a trip and he’ll come back.” I said, “Well, where he has gone, it’s a Land he went to and he’s coming back here. Because even over There they say, ‘We don’t eat and drink here. We’re not coming to stay here. We are coming back here.’”

So, now we have this understanding that we’ve come up there, what is death? What is the big thing about it? This is the school and when the work here is done... And you may look at a person—and the thing that the Prophet said, he said, “Who God chose back there, it has nothing to do with their earthly journey, you know. You were chosen and predestinated unto a place. This is not now going to be decided here on earth while you are living, what you are going to do. No! That is not going to be decided here. This is foreordained.

So you say, “What are you saying?” I say, “She was saved. She grew up under this ministry all these years. I knew her weakness. I knew her problem. I knew her nervous condition, but I knew the love that

she had for God. I knew the way she served God. I knew she made mistakes. You could think what you want but it is I who have to give account for her.

Well, this is not just... My people, who believe in me, will be gathered with me. Now, let me tell you, these things are coming down to this, you know. This is what it's coming to. You're in Third Exodus Assembly, is that the building or is that the ministry? What is it? What is it? The building, the compound or the ministry? What is it? "Stay with the building and the compound, it's ordained of God to take you through." No!

You see, you can't imagine where this has reached. You might be wondering. You might be hoping. You might be guessing. I am not, you know. I am not. All these years around the world, I have come to realize certain things – that I have the Word, sovereignly given to me by God for my people. No, that's right. Now, if that is not Bible, tell me it's not Bible. But that is Bible! That is Bible!

How do you do the works of God? Believe on whom God has sent. You say, "I believe Bro. Branham." He didn't preach to you. Because many of you were in different Bro. Branham churches and didn't even know what Bro. Branham said! Bring twelve hundred tapes and explain to me 'the Unknown Language' and all these things, and 'you see yourself in the Word'. Bring it to me. No.

I'm talking in a way, not with arrogance or not erratic. I'm talking in a way to bring a point – that I know my sheep and my sheep know me, and the mystery of Redemption is in Shepherd and sheep. If I'm preaching to people and I do not know if they believe me or not, then I'm the wrong kind of preacher; I'm some theological person. Because remember, there is preaching and preaching. There are self-made preachers, and preachers who are sent, you know. There are people who desire to preach.

As I said, I gave up the church about three times. I had no desire for a church. But God gave a ministry and God put it there and it is known and recognized, and people have tested it and watched it; not just here, around the world. And they know this isn't some puffed-up person. This is 'in action, with reverence and humility'; humility most of all. They know that.

And then the Truth, who could deny the Truth? The magnitude of the Truth, it is not a thing you find everywhere. Maybe you haven't traveled, so you don't know. You might be wondering. Remember, I am doing that for the last thirty-nine years. I am not wondering. And people who were in all kinds of things have come to find and recognize that this Word has tied the Bible and the Message together and made it one. They have come to recognize that.

So he said: *I believe that if that gift hadn't been foreordained, that'd been the end of your Brother Branham right there. But God had something else to do. He had to grind that heart out and let Him know, let me know that He's the One Who rules and reigns.*

In other words, His eternal purpose is what is important. You hear me say this over and over behind this pulpit. It's not about us, it's about God. It is God Who made a dimension called earth, where man—you could only come in here by a sex birth. Only two people in all creation, since creation to now, came by the spoken Word – that is the first Adam and the Last Adam. Everybody else came by sex.

There is no other way to get in here. There are no terrestrial bodies in the sixth dimension. There are none in the fifth dimension. And the only way to get a terrestrial body is by sex. And all those bodies were in the earth to begin with, and that's why it goes back to the earth, because God formed man, that body, from the dust. God didn't create that body, God formed that body from the dust because God created the earth and the elements were in the earth, so He couldn't say

He created. He created the inner man but He formed the outer man from the dust.

And when we understand what *this* dimension is, this is the school. This is the school where we come to know God in Redemption. This is the school where we come and we are tried and tested and proven. And everybody reading the Bible, except like Pharaoh and them, where there is no record for them but they are just written there. He said, "But in the Lamb's Book, there is a group there that under no circumstances they are there."

Now watch this. There were six people in the Bible who committed suicide: Abimelech, [Judges 9:54 -Ed.] Saul, [1st Samuel 31:4 -Ed.] Saul's armorbearer, and Ahithophel [2nd Samuel 17:23 -Ed.] who hung himself, Zimri [1st Kings 16:18 -Ed.] and Judas [Matthew 27:1-5 -Ed.]. And when you go in the Bible, you see these people committed suicide. As I asked you the question: killing yourself or killing somebody else? After God warned Cain...

Bro. Branham, got what? What did he say he got? He got an Oscar or some special award when he went out there and saved the life [1965-0725e, para. 134 -Ed.] and he preached the first man was killed by his brother, murdered through jealousy, and God didn't kill him. God put a mark on him that nobody will touch him.

I'm showing you another side because you may have a concept of God a certain way. If you don't have a Bible concept of God, I am not responsible for that. I preach a Bible concept of God here. Everything I preach in the Bible, I back it up with the Bible.

God is the One Who gave life. There is suicide. There is fratricide. There is homicide. There is genocide. Fratricide is brother killing brother. Homicide is where people are planning to kill somebody; premeditation and these things. Genocide – people want to exterminate a race; systematic

destruction of a people, like what Haman did; like what Hitler and they did. You see?

I know it's a Catholic thing that says, "If you take your life, you're going to hell." Which side are they watching from? That is a Catholic thing to make money. They gave them a place called 'purgatory' – no matter where you go, they could get you out of there with money. You can buy your way out and come back out. That is not Bible. If you get a Scripture with that, bring it for me.

Suicide is wrong; to take your own life. God gave you life. The Lord giveth and the Lord taketh away; blessed be the Name of the Lord. But God gave us choices in things and not choices in other things. But there were many things you couldn't choose. You couldn't choose to be male or female. You couldn't choose your race. You couldn't choose your country to be born in. You couldn't choose what time and season you wanted to come in. You couldn't choose what language you wanted to be born in—what language you wanted to speak. There were many things you couldn't choose. But the point I'm making is, like I showed you with Saul, Saul was saved. Saul was saved. The Prophet said, "If Saul wasn't saved, then Samuel wasn't saved because the two of them ended up in the same place."

Elijah was fearful, crying out for death. Why was Elijah like that? We wouldn't have known. We see him as a rugged man: shut the heaven, opened the heaven; killed eight hundred prophets. When the Prophet told us now, "Watch the man running; watch him under the juniper tree," he said, "spiritual minds are a degree from insanity." He said, "You do not know what it takes with a spiritual gift and these things."

Look at Jonah. Jonah was so angry with God when God didn't kill those people, he wished—it was better that God killed him then. The man got neurotic. The

Prophet talked about William Cowper and them. Look at Paul.

He said, "Bonds of afflictions await this man. Don't go up in Jerusalem; it is death there for sure."

He said, "Don't weep and break my heart. I am going."

He wanted to die. It's like he had a death wish. There are people's lives marked out for certain things. It's not what you just watch and think and give your little two cents. It's far beyond people's lives that God planned. God knows...

Like I spoke a little bit there on the day of the funeral when I said, "By what death you will glorify God." I said, "God planned your birth and God planned your death." Do you think God didn't plan Saul's death? Did God only plan Saul's birth? It's appointed unto man once to die. How did James get beheaded? John got beheaded, Paul got beheaded, how did they get that? And John, they tried to boil him and kill him in oil and then they couldn't kill him. He was going to die of old age.

No! God planned our everything. And everything that—you've heard me say always: everything you have gone through, is going through and will go through, is already written in the Bible. There is nothing like 'that is not in the Bible'.

That's why I showed you Saul in the Bible, he was a changed man. Then we see this changed man came now, and an evil spirit started to trouble him. The man started to have mental trouble. When David started to play the string music, the man got calm. When there was no string music, the spirit came back and was haunting the man. The man was carrying on, the man was aggressive and moody and temperamental, but that has nothing to do with the man's soul because the man was chosen by God, and the man's eternal destination ended up with the prophet, where the prophet was. Yet he became an

enemy of God; the Spirit left him. He said, "The Anointing left him."

I've seen plenty people, the Anointing has left in this church. At one time they used to really have fire and next thing you see, the fire burn out, and you see they are just around the church. When you see them, they're sleeping on themselves. They have nothing going on and then there's no more zeal and enthusiasm. I didn't say they didn't have anything from God. They had something. But the thing is, you have to know how to keep what you have.

He was pouring water in the rock box. He got a solution – to put the honey inside. [1962-1104m, para. 16-17 -Ed.] Get something in your life and you'll retain it. You can't retain the Word of God; It's leaving you. As soon as you go out of the church, It's gone. Find a way. There are things to remedy things because it's not like God was doing everything for you and you aren't doing anything. God is giving you revelation. God is showing you, for you to act upon what God gave you; to learn how to use what God gave you to your benefit and the benefit of others.

That's why the man with one gift put it there and he got back something. The other man just buried his own. The man who had two got five. The man who had five got ten. Why? They knew how to work with what God gave them. God shows you. God creates opportunities for you.

Like the prophet Elisha told the king, "Shoot the arrow of the Lord's deliverance." He shot three arrows. The prophet got vexed. He said, "Is that what you shot?" The man was thinking small. Sometimes a man drops down in a place and he gets so disillusioned, he doesn't have what it takes anymore, so he kind of just say, "But I'm thankful for small mercies, okay?" and like the fish, wants to drink sparingly. Because his life was a written epistle to show, "Don't be like him. Aim higher than him."

That is why Gehazi in the Bible and Elisha in the Bible are together. Do you want to be like Gehazi or Elisha? No, you see, you watch the Scriptures. Look at Aaron and Moses. Do you want to be like Aaron or do you want to be like Moses? What you look at and behold, you will be changed into.

So, when you have a deep in you calling for something, you have to know... If you have nothing... If you have a deep for something else, or you have a deep for the Word, you have a deep for the promises of God, you have a deep for this, because the measure of the Spirit you get, is something to raise you up for service.

Now, if a ship's crew is going from here to Tobago, we're all on the ship, there is one man on the ship, he might just sleep for the whole trip, but he isn't getting dropped in the Bocas. [A series of straits separating the Gulf of Paria from the Caribbean Sea -Ed.] When he comes off the ship, he has made the same journey with you. Do you understand? He chose that way. Another man stands up on the ship, he is looking at the ship, he is meeting people, he is testifying. By the time the ship reaches there he's already has two souls into service. A person just gets on the ship and he sleeps. Both of them made it.

"You could live your life a certain way," the Prophet said, "and you could get over There poor or you could get over There rich. It's how you live your life here. You are a steward. God gave you time. God gave you opportunity. God gave you money. God gave you health and strength. It's what you use it for. You could use up your health and strength and your money for an earthly thing or you could use it up for a heavenly thing. Do you understand what I'm saying?"

It's how you see it. It's where you're standing looking from. And sometimes, you could stand up there all your life, live half your life there, and then you meet the right person and they change your view,

and then you start now to put it in the right channel and you just wished that you had met that person much earlier in life.

But some people, we make choices in life. We have opportunity but we make choices, and the choices you make are sometimes selfish choices because you are doing it for yourself. You are living life for yourself, not for God. See, the only way to really be successful, it has to be for God, not for yourself. It has to be for God. When you seek first the Kingdom, all you have need of will be added. But that is trusting God and believing He will keep that Word.

But sometimes now, instead of you see faith as an important thing to get, you aren't trying to get faith because you're telling yourself you have faith or you're telling yourself God is with you. And sometimes, people draw these kinds of conclusions, and when the situation comes, you realized they were thinking of impressing this one or that one, not thinking about being honest with God. And so many people get left out and miss a lot of things.

But as I said, our little sister there, I know what she went through down through these years. She, out of the children and them, was one like that. She has a next sister; she is not like that. This girl would worry. She tried so hard to please God. Her life was trying *hard* to please God.

You have to learn to let go and let God. But again, you see, sometimes you don't have the right people around you. Sometimes you have friends but your friends are not spiritual sometimes that they could help you better. That is why one of the things is, you have to know, a lot of people waste a lot of other people's time and a lot of people mess up other people, by being close to them. For whatever reason they want to be close to them, but in the end they're messing them up.

And that's why you have to sit under the Word and let the Word deal with you and awaken your understanding and you'd be able to judge things. If you can't have discernment and know how to judge things and discern the spirits of people, your life could get messed up plenty.

Sometimes people let people come into their lives, that are of no real benefit to them. They are either going through a loneliness, they're feeling sorry for themselves; they're trusting people that they didn't discern and different things. And then by the time problems come, somebody could... If it's a crow, that crow could eat that, stomach that and go his way, it doesn't bother him. You sit there afterwards and you're dying. It's like you dug a pit, your own grave and you fell inside of it. Because you are a dove and you let something happen to you, and you live your life down and dark and things like that for the rest of your life, and you can't smile, and you can't have the victory and you're just...

Don't be like that. Learn to have a little more faith. So, when you see you need faith, ask God to give you more faith. Know faith is the Super Sense. Know when faith comes in, it lifts you above reasoning and emotion and imagination. When faith comes in, your life is a Christ-centered life in the Word, and where you are standing there, you are fortified, you are alert; you are watching things from the right position. You are seeing the thing big. As it keeps getting closer, it is getting bigger in your eyes, not smaller.

And this is where so many people let these things happen and it is sad. And sometimes around the church here we see it. You just can't walk in people's life and break up things. But you are seeing, look, wrong thing there. That shouldn't be. That can't be. But they are hearing the Word but they are dismissing that part of the Word because they want that.

And human life is like that. You have to watch yourself close and see if you will push the Word aside for something you want, or want to twist the Word, or try to find a next way. If that Word blocks you here, you are looking for a next way now, to see if you could move around where maybe there is a next gate you could access to get that thing. You don't want to be like that. When you see that going on, that situation is teaching you something – your life is not surrendered. This situation is teaching you, you have things in you, you have to purge out.

Just trust God. You can't imagine how sweet this life is. Just trust God. Just get contented with your portion in life. Too many people want to live in certain kinds of means. They want this and they want that. God knows what you need at that stage. God knows what you need at this stage. God knows what you need at that stage. Then when God gives you this, God wants to give you this to help you go into His service and do something to help somebody.

And then you take that and you put that on a shelf because you don't really want to do anything for God yet, so this is like of no use; He gave you the wrong thing and you want that thing. But if God gives you that thing here, you'll die. You don't have the shape and the growth. While you work with this, you are getting experience. He is making Himself real to you. More of the Holy Spirit comes into your life. By the time you reach here, you could deal with that.

But you see, people doesn't accept that they aren't ready for certain things because their ego, their human ego: "I'm spiritual; I can do this. I can do this." You can't. You think you can. It's either God is wrong-sided or you're right-sided. But He knows every hair on your head. He knows what you will do...

Like He told Peter, "You will deny Me three times."

He said, "I will never deny You!"

He said, "Okay." He backed off: "Go ahead Mr. Can't Deny."

Before he knew it, when he heard the cock crow, he was a broken man. He was always making that mistake with Jesus. Jesus was always telling him what he was but he wasn't seeing himself like that. So, the only way to know that you're like that, fall flat on your face, then you'll know you are like that, because the conditions coming will bring out what you are. Then nobody would have anything to say about you. You will be right there in the condition, knowing that is you.

And then Jesus was so gracious that He didn't say, "Look at you. I told you that. You are hard." No, no. He said, "Lovest thou Me more than these? Feed My lambs. Lovest thou Me more than these?" He was so guilty he couldn't answer back. Jesus was talking Agape; he was talking in Phileo. No.

And all these things were written for our examples. That is the Alpha. That is the fathers. You see, some people only see the Word one way, you know. "When you see the true church, that will be the book of Acts!" That is how they know Alpha. Watch Alpha here. Watch John: Alpha, temper, call down fire – Alpha. Alpha without the Holy Ghost. Alpha under Sanctification. Alpha that doesn't know their place fully yet and doesn't have the Anointing to operate in their place.

You see, these things you cannot bluff. If you don't have It, you don't have It! It doesn't mean you won't get It. You will get It but God knows when to give It to you. And when He gives It to you, He puts you in service. But until then, if He's cleaning up things, He is seeing things to clean up because God...

Remember God isn't holding back, you know. God wants that in the church here. God wants to get people in their position. God wants that anointed church. God wants that Fruit on that branch. God

wants that church to display His victory. God wants that. But all the fruits on the tree doesn't ripen at the same time. And then you have to be in the Son-light. And if you aren't getting your life under the Son-light, what ripeness is coming? It's sunlight that ripens fruit. You have to get under the Son-light. When you are running here, running here, involved in this, busy here, busy here, busy here – no Son-light. There is no hidden away life with God. There is no consecration before God.

That little song we sang there, I wanted to sing it before we close, as we will go and sing it now. In myself, I said, "Wait a minute! All of this? For the last couple of months this song is just going inside of me." Sometimes I am unconscious and I hear myself humming. I said, "But this is strange." When I go to a next place or the next location, it's still inside me. I said, "But this is something here. God is telling me something here: This is my time for consecration. I must see a change in me." This is that full, unreserved consecration, that burnt sacrifice.

I started there with the men with Gideon: *Wake Up The Mighty Men*. [2017-0920, Pt. 2 & 2017-0927, Pt. 3 - Arise Thou Mighty Men Of Valour -Ed.] Let the weak say I'm strong. [2017-1004, Pt. 4 - Arise Thou Mighty Men Of Valour -Ed.] And we came and we wanted to get there. And things are happening fast.

You can't imagine the demand for the ministry outside. It's not that I want to go to certain places but people start to recognize, this man has the Word – all over. I am inside the house and they are calling me in a house somewhere. I was going to... I left Zimbabwe. I said, "I'm going in..." I said, "Timmy, let us just get ready to go home, yes boy." When we realized to change the ticket, if we want to leave earlier, we can't. So I said, "Let me go out there and sit, relax, spend out the few days."

I told one of my friends there... He had come down in Durban to see me in December. This boy was trying to get me in his church for so long. When he realized I won't come and he knew I was down in Durban, he and his wife flew down to Durban. When they came, I sat and talked with him. He was testifying, he said, "I'm going back changed; I'm going back a different person."

So, by the time I mentioned to him, I'm planning to stay by the Holiday Inn, if you are around we could have a little fellowship in the day or so, he wrote back, he said, "I'll take care of your accommodations," four of us. We were four. He said, "Where do you want to stay? If you want to stay here, I have a home here," so and so and so. He has two rooms. I already did the maths, two rooms. I brought up Pumzile again. [Bro. Pumzile Mahlala -Ed.] I said, "Pumzile, I am in Johannesburg. Come up." He was traveling through about over twelve hours in a bus. The bus seat is straight like this. For twelve hours, he traveled through the night to arrive there, coming to be with me.

We sat down there in that house (let me tell you,) for three days. I was going to preach in the evening and I was getting up from there, about an hour to get ready to go in the service because we sat there from breakfast. That Spirit was coming down. And then it's like how the Bible said with Jesus, they knew Jesus was in that house? People started to come to that house.

And I am seeing the sister now it's like... Because I told them, "We are not going in a hotel." I said, "I am going with the brother" because I remembered the sister said, "Brother, please, we are looking for you all to visit us one day." They so believe *this* and the honor it is for them for me to step into that house, to stay in that house.

But to do that now, we had to step down. We had to step down there. They have a little servant quarters because they bought these houses that the white South Africans used to have. When they moved to the better areas, these little places remain. So they had a little servant place there. He, his wife were in a room there and maybe they had about three other sisters, who were helping around the house, they maybe slept on the floor.

Inside there David [Bro. David Dayal -Ed.] now, he was supposed to stay with Pumzile because the two of them stayed together in Nairobi. But Nairobi is a suite, so they had two beds. But here, they had one bed and Pumzile is tall. He is from here to here. [Bro. Vin indicates and laughs -Ed.] David had a mattress on the ground in the living room sleeping.

So I said, "Dave, come and sleep with me, boy. Don't you want to come and sleep?"

He said, "No, I am good here. I am good here."

Timmy and Gideon [Bro. Gideon Boisson -Ed.] were on a bed in the next room. But the thing is, I just felt God wanted us to step down to be with these people because they love the ministry, they want the Word and this was like the best thing that could happen to them.

When we went there, let me tell you, you talk about Supernatural God in that place there for three days – the Word! And I'll show you the service maybe in the week sometime, the two services I preached there. The first night, the explosion of the Spirit in the place there with the Word.

And I'm thinking, look how we made this decision to step down and go down a little lower to stay under those conditions, which we didn't have to do. Because they so wanted me to come, if I had said, "No, I will stay in a guesthouse by myself or get a hotel for us," he was ready to do it. But I said, "No. They want this. They want us around. This is a blessing for them. This

is what they really crave.” So I decided, “Okay, I’m giving myself to you all.”

Now remember, I left Grenada. I came home, I preached one service, went to Grenada to do the funeral and got that news. We couldn’t even come home. We had to ring up and call to bring some clothes to the airport. We had to forfeit a ticket to get a flight out of Grenada, another flight other than our original flight, to get a connection because we must be there by Friday. Because the funeral was Saturday. It was taking two days to get there. When we got there, you can’t imagine what that meant. I mean, you have to know African life to know the appreciation and the way that that consoled and encouraged them.

And I told them, I said, “My identification with these brothers is not a shallow thing.” Because there is no Minister who preaches, who went to Zimbabwe more times than me. That is a known fact among them. I went there from 1984; we were all young boys. I was thirty-three years old when I went there for the first time. That is why when I went back in 2011 and carried thirty-nine people, they took care of all thirty-nine: all hotel bills, all food, all transport, because of what the ministry means to them. You know, I spent weeks, a couple of weeks inside of there? And in every place that we went: in Johannesburg, in Cape Town, in Durban, and the people came out to receive that because of what it is to them.

And so, after that, from there I went back to a place where I had never gone back to, since the first service I ever preached in Africa, where there was the Apartheid in those days. Do you see how I went there when they had Apartheid? It was the same way I went when there was Communism in Poland. And in that church, they had about three or four black people because...

I have some stories to tell you, what happened on this trip, you know: some tremendous, tremendous things, but I’ve come with the funeral thing on my

mind – the passing of our sister. I felt that I wanted to straighten that out because this thing just went wild and it really hurt me and embarrassed me, that I have people connected with me, sitting under the ministry, can think and act like that. And it shows how that is a detriment because we're too far up the road. This is not a ten-year-old church to be that kind of loose and indiscreet and inconsiderate and insensitive and that kind of way. We're supposed to be a matured church. Do you know how many people around the world looks at this church?

And when you see things like that, it shows the shallowness; it shows the uncaring. And that's why I want to see that we really mount up. You can't imagine saints, let me tell you, we need to stand and to take our place. We need to have a different attitude. We need to come up higher. You may say, "Well, I'm high already." Come up higher than how high you are; you will only see better. You will see better. And when you come up there, you will see... God wants to work in this church, you know. God wants to work in this church.

That is why sometimes, I will take three or four people and we'll go out there and shake nations. That is what is going on all the time. You see it back for yourselves. It doesn't mean that I have to carry the whole church. Because the thing is, I know the Word I'm carrying. The brothers and they who are going, they know what they're going to do. Directly, they're going to do what they are called to do. And when you put those things together, let me tell you, it's a very powerful thing. It's a very, very powerful thing because we don't miss. We know what we're going there for and the Angel of God goes with us. And that's why we see the results that we see, always.

But the thing is, inside of here, the devil needs to feel our faith. You see, the devil wants to do what he's doing because when he passes through, he finds that

he has free roam. You have to see people that when we come, we stand here, they call people to pray, and they pray and the Spirit comes down and we're gathered for service, we're gathered consciously that this is our ground that God gave us. We came through here in high bushes. We built this place with purpose and objective. God showed us for the forty years what He has achieved and why we came here. [40 Years Ministry services 2015 -Ed.] This church is known on every continent; this church.

This didn't happen by chance. Do you think people just came here by chance? It's because there is a Light here that has attracted people. There is a Food here. There is a song and a praise here. It shouldn't just be in the ones who sing it. It should be in every mouth. These are things you testify about. Let me tell you, there are more people outside who testify about *this*, than people inside of here, you know. I'm telling you! I'm not saying that to discredit anything. That is fact. That is fact. Do you know why? They are not ashamed. They have no complex.

Bro. Branham said, "When the Queen of the South came, how did she get that news down there? It was because people were testifying." There was a reality. The world wants *this*.

Let me tell you, people fly in... I have some brothers there, some young men, if I was in Durban, they are from Zimbabwe and they would be down in Durban. Then we went to Johannesburg. Brother, I'm in the service and they're sitting right in the front seat there. Then I went to another place, they're right there. I said, "But how are they doing that?" To do that, that's about ten or twelve hours of driving on the road to reach there for a service. And then coming in to get a hotel to stay. But to them, *this* is of value; it's of value.

I am encouraged tonight to come and see there are people in the church. I was coming wondering if there would be people in the church, because this has

become a norm. I was talking to Bro. Isaac yesterday, I said, "Boy, if someone could get these people to come out to church on time." I said, "I'm the one who talks about it in the pulpit; I talk about it over and over and over but I can't seem to move them." I said, "If somebody else could get these people out to church on time and show that 'I was glad when they said unto me, let us go into the house of the Lord.'" I am talking about coming in with a spring in your step. I'm talking about coming in with your praise. I'm talking about somebody cares to know: "If we can get the Spirit moving; if we can start to create this atmosphere." Like when we had the *Men's Meeting*, if we can come in like that.

We need people to assert their place and take their place. There are too many tired people in this church; tired people; getting old. You see this brother, like he's getting old, sisters like they're getting old. Let me tell you, I don't feel like that. In my thoughts, I don't feel like that, and I feel that I should be one of the most tired persons.

But you see, what I have is not a 'painted fire' and what I have is not a little bit of theology. No, no, no, no! I want to be in season and out of season. I want to be always ready. And I feel that if that is the Spirit on the head, that is the Spirit that should be on the body. I feel so. I feel the joy of the Lord is our strength. I mean, we're not just on knowledge, we have a joy that we're saved!

God has blessed—we're a blessed people. There was a time we didn't have shoes. There was a time we had one pair of shoes, two pants; the sisters had two dresses. There was a time nobody had a motorcar, it was bus tickets down the line; bus tickets and hiking. We've produced some of the best hikers there are. Now, everybody's driving. You would think that everybody would be in church early. I don't know if we kind of already know the Message, we know we're right

and so we just kind of... I don't think that is the Message we're called for. I think this world is falling apart.

Let me tell you, one of these days the water will come up; the water will come up. When the water comes up, you better be amphibious if you want to continue after the water because this is a little island. But God, out of this little island, seventy miles by forty miles, how is it a church like this is known around the world? How is it there are people longing to come here? How is it there are people trying to get what's here, everywhere in the big continents? And that is no joke. But somehow, to get that over; to sit here and conceptualize that that is a fact.

We made a stop there right in New York with our little brother. Brother, Sis. Ingrid Sebastian, Sis. Marilyn from Grenada, Bro. Baldath's [Sankar -Ed.] sister; all of them. This brother, who is Spanish-Mexican, Bro. Miguel Perez, he with his family, he contacted all of them to tell them when we were coming in and how long we were going to be there.

We were coming off of a sixteen-hour flight, sixteen hours. We landed there. I came off and I could hardly walk. My legs were stiff sitting in that plane, trying to come in on that plane; the plane was packed. When we arrived there, all those saints were there waiting. You haven't brushed your teeth. You've slept on the plane. You're trying to come but you got up stiff, you could hardly walk. You came out there and they were there waiting and it was a whole big thing going on. And these sisters and they were so happy. Everybody there showed up and, you know, you can't imagine.

And I went through something there. I said, "Look at him. He, is like a strategic alliance for us, but he took that responsibility to tell different ones who are in the New York area, that we were going to be there and they found their way there to the house. And his

father now was cooking and setting up a little dinner; the mother, the aunt, all of them were there.

And then the ones that belong to us, these sisters who are out there, they showed up there because this was an opportunity. They're only seeing you through streaming, so they got a chance to come over by the house so that they could touch you, they could hold you, you can have a word of prayer with them and different things; they could testify to you what God is doing.

And they were so enthused to tell us all the good things that God is doing for them, and the kind of pressure that some of them were under and they were starting to see changes in their homes, living in one little apartment; husband is an unbeliever and different things and they started to just hold on to that Word. Sometimes we talk on the telephone, sometimes we talked on Zoom [Web messenger service -Ed.], we give a little word of advice and they hold on to that for dear life! And they are not even sitting in this congregation here and they start to see changes. They're out there and they're testifying, and they came with their two little children. It's like things you read in the Bible

Do you know what it is to live in Brooklyn, up in a little apartment and it's cold, (right now it is cold,) and long for a time like this? But they have to sit and watch it on a mobile phone or something or sit with an iPad and take in that service up there, with unbelieving family and things; they can't make too much of noise. And then they hear that you are there and they come down.

When you get in that environment, it's like you wish this feeling... But you see, they don't get it, so when they get a little drop of it, it's like that will carry them for a long time; they cherish that. It's like when we came into the Message and had that first love. And this is the thing that we're missing. This is the thing that we're missing.

I came back from the trip here, I told Bro. Isaac I wasn't coming in any service until Sunday. But when I saw the social media thing, I said, "No, let me go in the pulpit. Let me go in the pulpit and stop this thing right away." But I have some nice, nice things to tell you, which I would tell you later on and show you too.

The work is being done so quickly. You can't imagine, sitting with Ministers who came in that house there. I have this friend from the Congo who came. He wanted to see me, he wanted to be in my presence. When he came, he started to tell me, he said, "Years ago I read that *Trumpets* book." [The Revelation Of The Seven Trumpets - 1988 -Ed.] He said, "When I read it, I said that can't be a man because a man can't preach that; explain that." He has a church. These things are falling in people's hand, and when they know you're in the city, they're coming there. They want to come and sit at your feet – the value of what it is to them.

When we went into the service, there was this old man, he has about three thousand people in his church. He tried to get a hold of me. In 2016, the man sent a stone thing – his picture and my picture. He sent some messages he preached. I never listened to anything and I just put it on my shelf. When we were coming into Durban, December gone here, he was trying to get me into the church. He said, "I heard you were passing through" so and so and so. "I want you to come and have services with us." I said, "Not me. I'm not getting involved in this."

We bypassed Johannesburg and we went straight to Durban. When we went for the funeral now, I landed in Zimbabwe airport and this brother walked out to me and said, "Did you see the Pastor?"

I said, "Who is the Pastor?"

He said, "Him."

Which is the same man, again. Now, this man was writing me and I'm not writing him back, okay? This man sent this for me and I didn't write him at all. I

don't want too many people in my life. You see, I had to tell a few people, I said, "I'm not what you think, you know." I said, "You all see me bigger than I am. I am a very quiet, private, reserved person." I said, "But what captivates people's mind, they see me preach—travelling to different parts of the world and preaching, and when they see the preacher and they hear the Word, they figure that this is another big personality or something." So I said, "You all have this thing wrong."

So when I met the man now, in the airport there, I went to shake his hand, but I knew the man now... you don't have a church with about three thousand people and then I'm some little fellow, on a little island, in Trinidad and you're thinking now that I'm slighting you. Well, I may think that I don't want to get involved, but he was maybe thinking too and saying, "So who does he think he is? Does he think he is somebody?" Well, I do not know what he was thinking. Maybe he wasn't thinking that.

So, when I saw him now, I said, "Well, I can't evade him anymore because both of us are standing up right here." [Bro. Vin and congregation laugh. -Ed.] So, I walked up to him, shook his hand and I said, "God bless you, my brother." And this is me: I have no guile. Do you see how Jesus said to Nathanael, "Here is a man without guile"? I want to be like that, so I do that. I must have no guile!

I said, "You wrote me twice and I didn't answer." I went like that; I wasn't going this way. I said, "You wrote me twice and I didn't answer." I said, "There's a reason for that. We would talk later."

He said, "I hope now that we would be able to sign up things this time."

So, he wants to get me to come to his church. That was Friday. Saturday, we're in the funeral; the funeral went long. We had to go and drive miles to get to the cemetery. By the time we came back, it was dark. Then the Sunday morning service I had to preach.

They invited all of the visiting Ministers from all of the different churches in the city; different ones engaged to come and preach.

So, he said, "I'm going home on Sunday; we have to meet."

I said, "Okay."

Sunday, when I came back from preaching, called the room; we couldn't get him. On Sunday night, I went out to eat something. As soon as I came back, I told David, I said, "Try and get a hold of this man. Go and knock on the door or something." Because this man would think that I'm evading him all the time and the next thing he feels that. I was praying about it and I was going through this pressure. I said, "Lord, I don't want this man to think that I'm evading him, you know" because I'm not like that. I'm not that kind of person. I would sit down and talk to anybody. But the thing is, I don't want to get involved, and the thing is, they're seeing me as this big person.

So, he came downstairs. When he came downstairs now... The man was resting. When he heard that I was downstairs, he came down. The man came down in his suit and tie and things – an old man, about seventy-five years old, about three thousand people in his church. So, he came downstairs. I said, "You see this same thing! You were resting but you went and put on this suit to come downstairs." I said, "You're seeing me as something I'm not." I said, "Look at me, I'm normal." So, I sat down and I went straight to him.

We sat there in the restaurant, in the hotel restaurant, we sat there and I went straight to him. I said, "I know you wrote me and I didn't reply." I said, "Because I'm the kind of person, you know, God gives people friends." I said, "And sometimes some people, they look at you and they see you in a certain light." I said, "I'm not like that." I said, "I'm very simple. I came off of the street. I have no education. I'm just a normal person." I said, "Yes, maybe I have a gift in my

life; maybe I know some of the Word or something.” I said, “Let me explain to you what this is.”

I said, “It’s like you’re walking on the beach and there’s a piece of driftwood there that was washed up onto the shore. This is a old, dry thing in the dirt, under a coconut tree or something. Nobody is paying any attention to this.” I said, “A man was passing; he’s a sculptor. He looked down and saw this. He bent down and picked this up and said, ‘Hey, I could make a reading lamp with this.’ He goes home, he makes a reading lamp and then now, he says, ‘I’m going to use this to sit and read my Bible.’” I said, “Well, I’m like that piece of driftwood and God, the Creator, saw a piece of trash. But because He could make things out of nothing and He wants to show His creativity, He took this piece of trash, this piece of driftwood, to make something.”

So, I kind of talked with him like that. And I said, “I’m not political. I’m humble. I like quietness. I like to be by myself and that kind of way. I have a few friends that God gave me” and you know. Well, I was honest. I just opened my heart and the man was feeling my sincerity. He saw my humility. And I was telling him the truth because that is how I am.

So, then I said, “Well, every Minister has a life story on ‘how the Angel came and commissioned me.’” I said, “Let me hear yours. I’m ready to listen tonight. You wanted to see me; maybe you have some reason why you wanted to see me,” and so on.

So, he started. He talked about a few things and he started to get interrupted; another brother came in; this, this, that. God gave me the opportunity to talk a few things again and that was it. So I left. I saw the impression it left on him.

He said, “Both of us are one, you know. Both of us are one.”

I said, “Okay.” [Bro. Vin laughs -Ed.] What could I tell you?

I was there in the meeting. He doesn't go out to listen to people preach, from what I understand. He came out that night. He was listening, you know. So, sitting and talking in a restaurant and being on a pulpit are two different things, you know, especially when the Anointing is there for preaching. So, it was really something. And he's still there; some nice people.

A lot of people came around and they all wanted to get you engaged, because the thing is, people are sitting and they're watching, they're seeing, because you see, it is an understanding in the Scriptures. And that understanding in the Scripture is a very, very rare kind of understanding.

But I'm more burdened for here; I'm more burdened for here. I don't like up and down. I don't like the place full on Sunday and in the week, it's scanty. I feel that, no, we should be conscious. The world is looking; the world is being moved. When you see services outside, you should know. Like, you saw some services in Bukavu, in the Congo; you saw those services in Nairobi, in Kenya. You have to know the background of some of these places.

One hundred and twenty Ministers were there in Bukavu. Seventy-five Ministers were there in Nairobi, in the *Ministers' Meetings*. The influence and the impact on those Ministers. I think I testified that to you, about when they had one of the fellows who was the Chief Immigration Officer there, him and another one, they stood up there for forty years. He was telling the whole seventy-five Ministers there, he said, "You all are hearing this Word." He said, "You all have to shake yourselves and rise up and get in the Word and come out of the wilderness. God has sent the Truth among you all." This is a man who was... These are two men who were of the original four or five men in the country there, in the meetings.

The things that—you see, it is not... And that's why sometimes, you can't go into some of these things to tell it. And because, you know, with me, I don't like to—I have to feel in the mood to tell it, because I want it to come over right. I don't want it to come over like: "Bro. Vin, what is he thinking?" No, no, no. That does nothing for me.

What I've passed through these years already and saw, if I wanted to be big, I could have been big. But I understand, small is better than big. I understand, small is more powerful than big because it was I who preached *Influence: Confession, Cleansing And Commission*. It was I who preached 'in action with reverence and humility'. It was I who took that and made that big, and highlighted that and then walked in that.

And I want to be true. You see, in my heart I like to be true to what I believe, because what I say here is not like an impression. And I expect you to watch me and see if I'm saying that and walking. And anybody who knows me over the years, I walk in front. I am not afraid to walk in front or I'm watching to see who is making a move. No! I'm not even looking back. I see it, I start to walk in it because that is me! And I think that God has honored that. I think God has honored that. And God has not only honored that, God has magnified that.

You go back to 1982, in Guyana, *Ephesians Series*, when the Cloud came down, go back and listen to the tape, *This Day Will I Begin Magnify You In The Sight Of The People*. [1982-1227e -Ed.] That is Bible. You came over in the Ephesians, you took your church out of the wilderness and you brought your church and you started to teach a message of placing and the people started to understand their position.

You tell me a place where you hear the Word more refined on placing, position, the mystery of your name, your calling, inside life, all these things. You can't find

it; not on Planet Earth. You'll have to go on a next Planet to find that. Those Things, those Truths, have been refined from way back as a boy preacher in Baratara, preaching about *Inside Life* and *The Real Gift Of God* [September, 1981 -Ed.] and all those kinds of different things; seeing those things quite back there, much more *Seven Trumpets* and all those things back there preached in Baratara; not here, back in Baratara – *Seven Trumpets*. 1979, *Why The Trumpets Were Preached Supernaturally*, and all these things. When I showed Bro. Bob Browne that and gave Bro. Coleman the other one, and said, “Take a look at this. Have you all ever looked at this?”

Bro. Browne said, “No.” Later on he said, “If only the teacher could have heard some of these things.” About *The Mystery of Esther, Between Nehemiah And Job* [1987-1128 -Ed.], let me tell you, these things have to be Divine. Where do think that came from?

You should hear the message there—we will hear it in the week, *Ruth, A Mystery Between Judges And Samuel*. [2018-0208, Pt. 1 & 2018-0209, Pt. 2 -Ed.] I went back to this. So many things were opened and re-inspired, that all day today I was sitting, going back into *The Time Of Transition – Eagle Between Lamb And Lion* [2002-1009 -Ed.], preaching out of the Old Testament, in Ruth and Samuel, and going back into that, 2000.

I said but wait, this was eighteen years ago that you preached those messages there. I mean, it boggles the mind, but this... And when I looked at it, I said, “But look how refined that Word is there, much more now, how It has advanced.”

We are at the point where something has to give. It is us to move up into it. It is not a Word to get it done; the Word is there. It is us who have to come up into the Word. But to come up into the Word, things have to drop off and that is the place where people don't want to drop off things. A lot of people get where they are—they have their evaluation of themselves.

Sometimes you have to accept somebody's evaluation of you, too. Because sometimes when you keep looking at your own self, it is good to have a good friend who will tell you, "You could do better than that, you know. That is not so. You are being slothful with that."

And let me be a good friend telling you that! Let me be a good friend telling you that! I'm telling you the Truth. I am not putting down my people. I'm here to lift up my people. And I believe my people are some of the greatest people there are. I believe that. That is what I was saying earlier.

But the thing is, it's like we get—something happened to us, some of us, where we have to make it. You had it in your hands and it got away; you're not getting a hold of it again. And this time, to make sure when you get a hold of it, if you get a hold of it the right way, it doesn't get away from you.

Let the musicians come for me. I want us to sing this song again: God's Call To A New Consecration.

You see that is me: I like to follow what I see the Spirit is leading me into. Put the number on the screen for me, please. I can't remember what the number was. Let the sisters come back out and help me again.

I want to lead this song congregationally but I just know it when I hear them singing it as a special. Arlene isn't here, tonight? Is Arlene here? [Sis. Arlene James -Ed.] Arlene, come a bit. I want to hear you sing this song, you know. You wrote this song years ago; you never really... It's like I can't remember hearing you singing it and I know that if you wrote it, you sang it. But when Ruth started to sing it, I got that—the Lord blessed Ruth in a way to sing this song, and she sang it out there a few times on the trip, you know. [Congregation gives God a hand of praise. -Ed.]

Because I was telling David too... David sang it outside there and the people really loved it in South

Africa, when he was singing it. And you know there's a part that says, "*Like the lost son, I drifted in a world of sin,*" so I said, "David, you all have to sing this song here." I said, "But I want to hear Arlene sing this song." I said, "You have to sing the verse, where it says, "*Like a lost son, I drifted in a world of sin.*" I can't have the sisters singing, "*Like a lost son, I drifted in a world of sin,*" and they didn't drift in any world of sin; he drifted in a world of sin that God had to pull him out, you know. And then, either one of them would sing a verse that they liked too, that they feel.

He's not around tonight. I don't think he is around here tonight. But I wanted to do that since he sang it there because I told him... It is I who really told him, "When they're not around, you'll have to sing the song, you know. I'm going to preach this morning in this church. I want this song sang." And God really blessed him that he sang it, and it was a real blessing to the people. [Congregation gives God a hand of praise. -Ed.]

He had a little experience. We went way, way into the... We drove for about 800km into a place called the Kruger National Park and then we went into another place with wild animals. And there was this man who was the game warden, his wife...

So, we walked into the house, all four of us: Timmy, Gideon, David and myself. So, she shook my hand: "God bless you, brother. God bless you, Timmy. God bless you, Gideon." When she reached David, she started to express about the song, about how she loved the song so much and these things, and his singing.

So, he was shocked. He said, "Look where this place is." So far in a jungle almost, where all the wild animals are, and this brother's wife, an elderly lady, there in their seventies, and he wanted to know how is it that quite in there they're listening to Third Exodus and know the singing. So, it is really, really something by God's grace.

You know, sometimes we have this in the church, we have this song, we sing, and sometimes there is a kind of... I don't know why we're like that. It's like: "Okay, that is the one who sings the song, so it is that one's song now or that is this one's song now." Let me tell you, it is all of our songs. Nobody owns anything here, no message and no song. God drops it down; God use people to do it.

You see like me, I'm calling this here, when I get to know it well, I won't need them. [Congregation laughs. -Ed.] I need them tonight as a little back up, as a support, because I don't really know it that well, and they know it. But the thing is, what I mean is that, hey, there are times you have to sing for yourself. You don't want other people to sing for you; the Lord wants you to sing to Him. Do you understand? So, in this way I mean this.

I used to sing plenty long ago, but when the preaching started, a little of the singing bypassed me. Sometimes I find myself listening to songs when I need a healing. I'll put my headphones in my ears; 3 o'clock in the morning, I'll get up, I'm dancing, worshipping and having a great time, and before you know it, I'm healed. I'm healed. I'm well, rejuvenated. I've discovered some of this – God heals by music.

So, tonight, may this soothe your heart, may you worship in it, get the stiffness out of you, laugh a little bit, get some joy in your life. Some people are too stiff; they look too sad, they look too worried, they look too burdened and too tense. The house of God is a place: "I was glad when they said unto me, let us go into the house of the Lord." So, this is where we want to go by God's grace. So, let's just worship the Lord with this song and then we'll have prayer and dismiss.

Now, don't sing like you're going to sing a special, right? It's the congregation singing; everybody is singing. And you don't sing the three verses and then

stop. We'll worship until we feel the Spirit moving and giving us something to go home with by God's grace.

[Bro. Vin and congregation sing New Consecration, #1155 - Songs That Live. -Ed.]

Hallelujah, hallelujah! Hallelujah. Glory be to God. Thank You, Jesus.

[Bro. Collin Wellington prays -Ed.]

Amen. Amen. Oh, turn around and greet your brothers and sisters before you leave. Tell them God bless them. Thank You, Jesus. It's God's call to a new consecration. Amen.



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