

Third Exodus Assembly

# Remembering The Passover In The Feast Of Tabernacles

Understanding the Value of the Sacrificial  
Work Which the Lamb of God  
Accomplished for Us

Pastor Vin Dayal

Sunday, 6<sup>th</sup> October, 2013.

**REMEMBERING THE PASSOVER IN THE  
FEAST OF TABERNACLES  
(UNDERSTANDING THE VALUE OF THE  
SACRIFICIAL WORK WHICH THE LAMB OF  
GOD ACCOMPLISHED FOR US)  
COMMUNION SERVICE  
SUNDAY, 6<sup>TH</sup> OCTOBER, 2013.  
BROTHER VINWORTH DAYAL**

*Amazing grace! How sweet the sound,  
That saved a wretch like me!  
I once was lost, but now I am found,  
Was blind, but now I see.*

Thank You, Lord. Hallelujah. Thank You Jesus. Glory be to God in the highest. We worship You Lamb of God. Thou art worthy to receive all praise, and honour, and glory, and blessing this evening, for Lord God Almighty You became flesh dear God and took our sins upon Yourself. Living You loved us, dying You saved us, buried You carried our sins far away; rising You justified freely forever; and Lord You have descended in this last days to gather us dear God, taking us up in this great mystery of the Seventh Seal, giving us faith to be changed in this hour of the Feast of Tabernacles. How we thank You dear God. Oh we praise Your Mighty Name this evening. We sing of Your grace. We sing of Your mercy. We sing of Your love dear God. Hallelujah. We worship You Lord, knowing the angels Lord they never fell Father. They don't know what redemption is dear God. Lord Jesus when we see that book opened Father and we see our names being revealed, we sing Father. We worship You with all our hearts, all our mind, all our soul, all our strength singing Worthy is the Lamb. Worthy to be Praise for He has redeemed us by His blood out of every nation and kindred and tongue and tribe.

Oh we thank You this evening. How Great Thou art. Blessed be Your Wonderful Name Father. Even as we come and gather around Your table, gather around Your divine presence, gather around Your person and this revealed word that is revealing You more and

more each day making this much more real to us, perfecting what is lacking in our faith. We thank You this evening.

May You get honour and glory. May the blessing of God be poured out in the hearts of Your children Lord throughout this place here, throughout this Region, across the face of the earth dear God where Your children are in attendance. Oh Glory be to God. May it be a day we'll long remember Father. Your Presence would be so close ministering personally, individually; giving us that personal attention; pouring that blessing down to us as Boaz did to Ruth Lord when she was being ministered to, personally by him at the floor, and sealing up in her heart his unfailing words of promise bringing such comfort and peace and assurance.

Oh God You show these things in the scriptures because You desire to make it known to us Lord, what You will do for us in this hour, and we believe it Father.

And Lord as we stand here we thank You, You have given us understanding and we have recognised our day and our message. We know the time. We know the season. God You have kept us in step with Your Great Holy Spirit, the Author and Finisher of our faith, knowing that we are Your workmanship created unto good works in Christ Jesus; vessels of honour sanctified, fit for the masters use prepared unto every good work; chosen vessels to bear Your Name in this hour.

Oh may You have Your Blessed way this evening. May we see You in a way that will cause us to love You more this evening. May we find strength oh God to stand, Lord, faithful to You and all that You require of us. Oh God may we walk closer to You Father. Lord it will take Your doing. These things come by a divine act of grace and we are asking that Your Holy Spirit will do this, because in our soul we feel that crave, that thirst to walk closer, to live more in Your Presence, to be more surrendered to You, to be more sensitive to the leading of Your Holy Spirit. Lord God our soul yearns for this Lord; oh to have more of You Father.

May You give to us dear God that we could see these things made actual in our experience oh God that we can truly bring honour and Glory to Your Name, and truly show dear God as we see, we receive, we understand what You have done for us Lord

when You lay down Your life and took our place. Oh blessed be Your Name.

We thank You, Father. We thank You for all Your people Lord God these whom You have called in this hour; these who have embraced this great grace; your Headstone with shoutings of grace, grace through the message of the hour; this capstone message of redemption and grace that comes to us on a wings of a snow white Dove in this hour of total deliverance, in this hour of perfect cleansing, in this hour of full redemption, full restoration to all that You have given unto us Father. Oh God You said, "We are possessors of heaven and earth." Hallelujah! Possessors of all things because we are a part of You. You so desire to share all that You have with us. Oh God, let the mind of Christ come in because these human minds can't grasp and understand these realities for when the mind of Christ comes in we could see the way You see it Father. We could relate to and live under the effects of it Father, and truly Your Name could be Glorified and be admired in us. Grant it Lord. Blessed be Your Wonderful Name.

Take full and complete control in this service. Order our steps in Your word. Get Honour and Glory; and may this evening be a special evening Lord for each and every one of us. We so thank You Father oh God to know that we have received what we ask for, because we ask these things according to Your will; not according to our will Father. This is what You desire for us. We ask these things Lord because we want what You desire for us, Father.

Lord we have no desire of our own. We have learnt that we can't have confidence Lord in anything that this flesh would pull for, oh God this human mind and its vanity would crave Father; but Lord God what we see Your will so clearly revealed, oh God, we know how to ask Lord. We can ask according to Your already expressed desire and You said when we do it we have the petition that is required from You. Oh may You grant it evening.

Bless all Your children. Bless the Ministers, the Deacons, the Trustees, the Elders. Bless the entire household of faith this evening, every family represented dear God. In the Name of Jesus Christ, we pray and we ask it for Your Glory, amen and amen.

Praise the Lord. I want to greet you this evening in the precious and worthy name of our Lord Jesus Christ. I would like to invite

you attention to the scripture before you have your seat. The book of Genesis I want to begin. I want to speak a little around the communion this evening as we have this communion service that we could grow in our knowledge of what it means to us, why it was instituted, what God expects to receive from these things.

You know it's something we do over and over. We don't get baptised over and over, but we have the communion over and over, because in here lies the fellowship, communion, fellowship with Christ; and the will of God is associated with fellowship. When we can grow in the knowledge of His grace, in the knowledge of His person; when we could come into the harmony. Such great words have been spoken in this hour. This same harmony that existed between the Father and the Son must know exist between the Bridegroom and the Bride. It is impossible for the human mind to comprehend this by human ability and human knowledge. How could the human mind know what kind of harmony existed between God and Himself, God and His Son? It takes something more. It takes something deeper. This is where by God's grace we want to have this because these are not empty words. This is God's achievement to have the pre-eminence and the oversight and the leading. Jesus prayed, "That we be one as He and the Father were one." And He promised in this day *that* we will know as He was in the Father and the Father in Him so He is us and we in Him.

We don't enter into these places just by half hour meditation. This is a place you have to live. This is a place you have to be planted. This is a place you have to grow. This is a place that you grow up in His presence. It's a place where you are very observant of His working in your life; and with a heart absorbing and saturating your soul with the revelation He would give you so you can walk even closer and surrender more that He could have this pre-eminence; that this harmony, until there is no resistance, no retaliation. There is nothing in life that you want to put before Him. You want His will. Not my will, but thy will done.

That is why the world gets stronger and the devil begins to bring greater pressure on you. You are finding no resistance. Through our life we keep falling and making mistakes and coming short because we didn't start off mature. We started off as babies, but the overcoming, overcoming yourself, you come to the place

where you find that you are happy to surrender, because you've come to learn that no matter how you try, if He gives you your will in this life you will be miserable. You will always have to find yourself coming back to Him if you are an elect, because you are going to find the flesh and the things of the world cannot satisfy that soul, that gene of God. Only God could satisfy that gene of God.

But we go along because the eyes and the ears and the senses. We live in a world. This world is designed by one who understands how to capture you through your senses and make you a prisoner and shut you up in this three dimensions, where you walk after the course of this world; but God has given power to quicken you and raise you up far above all principalities and powers to set in heavenly places, where all things could be under your feet. Not by word, reading, but prove to you by you letting Him live through you, that because He overcame you will overcome also; and you will know greater is He that is in you, overcoming through you.

The soul knows no greater joy than this because you are seeing the creator living in you. You are not a human being trying, hoping to improve yourself because you come to church. You will be growing in a relationship with your Creator and you will be seeing your Creator living His life through you; and you will know that's not you. That's Him. I can't do that. That's Him. That's a great thing. That's where Jesus lived. It's not I that do this. It's the Father that dwelleth in me that doeth this. Brother Branham said, "It is not a man you feeding on. It's the unfailing body word you are feeding on." He knew it had come to the place it was not Him. He was just the wrapping. The gift on the inside was God. God so love that He gave. The gift on the inside was God. This is a great place. This communion that we have on that table testifies of this. That's why it is given to us.

The reality of this is... it's not before He went to Calvary. Before He went to Calvary, He revealed to them that spoke of Him; but before He went to Calvary and when He gave that revelation they were still men born by sex in the flesh and couldn't overcome the world. But when the body truly was broken and His blood truly was shed, not in the cup, the sinless body was broken and His precious blood was shed, the Holy Spirit came to make

them like Him. It gave Him, it made a way for Him to come and live in them.

So this is instituted for us not before but after. That's why when we keep this we don't gather around a Christ who is dead to remember the dead. We gather around the living presence of the resurrected Christ who has descended in this day, who has come to bring the full redemption that was paid for in His sacrificial work. This holds that work before us just like the slain Lamb was before them when they were coming out of Egypt. The Red Sea was before them. The smitten rock was before them. The brass serpent was before them. The ark in the midst of Jordan was before them. Their entire journey from where they were born in bondage until they came established in their inheritance with all things under their feet that work was before them. From the little cross in the woodshed when he couldn't pray and he kneeled down to give his life to Christ, until he stood there in the woods and the Holy Spirit said, "This also was in the Atonement." A man could stand and speak things into existence. From a man where he couldn't pray from where he stood there, God was still teaching him what is in the Atonement; a man who was in Egypt, a man who came through the Red Sea and baptised, a man who came through the wilderness, and a man who was placed positionally in his inheritance. This also is in the Atonement. When we come and gather here, this is what we are gather around. Are you catching that?

I want to speak something about communion to bring us more into this fellowship so we know what it is. We grow in the knowledge of what it is. We take it. It is the same thing we're take all the time, but the thing with God you don't do something all the time and not learn more about what you are doing, because every time it is intended; because if you are not learning more of it, it becomes repetitious. It becomes just a vain tradition. It becomes a ritual and a routine. But when they were walking out of Egypt with that slain lamb there, when they were coming through that Red Sea, they were progressing until they stood with all things under their feet. It was not a ritual. You understand? Catch this and we can really enter into something this evening.

Genesis chapter 2 verse 7,

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*

In Genesis 1: 26 to 28 tells you how He had first made the spirit man. Here it shows you how that spirit man comes to the body of flesh. The Bible teaches about the outward man and the inward man. Outward man perishes, but the inward man is renewed day by day. You are not just the outward man. There is an inward man. The outward man is your father and your mother's son and daughter. The inward man is God's son and daughter; God's attribute.

*And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.*

*And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

First He tells us about botany life trees. Then He tells us about two other kinds of trees. These are not botany life. Botany life doesn't bear knowledge of good and evil. This is a different kind of tree. Man is like a tree. Man is a tree. You have a family tree. When John said, "The axe is laid at the root of the tree," he wasn't talking about what he used to chop down in the wilderness, because now he is talking to Pharisees and he watching that whole lineage going all the way back to Cain; because Jesus Himself told them you are of your father, the devil. And he saying I am not chopping off you all. You all are just the branches. But the revelation he had, the word, was just the axe and he was swinging that on the ancestors showing them that every tree that My heavenly Father didn't plant is going to be rooted up, because something was planted in Eve's womb that didn't come from God. You understand?

*...the tree of life also in the midst of the garden,  
and the tree of knowledge of good and evil.*

Verse 16,

*And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat:*

*But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. From the day that thou eatest thou shalt surely die.*

I want you to see. [Brother Vin speaks to the sound engineers.]

*And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat:*

*But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

And drop down to chapter 3. From 1 to 7 tells you how Eve was deceived by the serpent and it tells you after God came down in investigating judgment, and how he cursed the serpent and put a curse upon the woman - in sorrow she will conceive and will multiply her conception; and verse 17,

*And unto Adam he said, [chapter 3 verse 17] because thou hast hearkened unto the voice of thy wife, because thou hast hearkened unto the voice of thy wife,*

Because the wife came with a teaching to him. Adam never had sex. The woman had sex before Adam and she is coming to teach him about bringing forth God's promise to multiply and replenish, because the serpent told her, "No, no. You have this all wrong. The day you eat you shall be as gods," you know, he is talking about the tree that they shouldn't eat from. "Yea had God said; if you eat from the tree you shall die." She said, "We shall die." He said, "No. You shall not surely die," talking about this same tree that was in midst that God came and told them don't eat of this tree.

*And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:*

See God is pointing him back. God is reminding him didn't I tell you? Didn't I point out the tree to you? Didn't I tell you that

death is going to come? But look you went and hearken to the voice of your wife.

*... and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*

See they never had sorrow before. He didn't know what sorrow was, the woman didn't know what sorrow was. The world that they lived in; there was no sorrow. But now sorrow has entered her life and has entered his life.

*Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;  
In the sweat of thy face shalt thou eat bread,*

When He is talking about bread here, He is not talking about what you bake and put in your oven. Bread is food. You see what we does call really bread, is after you pick the wheat, grind it, and make it flour, bake it, mix it up with other butter and different things and then we call it bread. But bread is really the grains of the wheat. The fruit of the tree is bread. You catch that? The fruit of the tree is bread. Bread is food. Don't think "®Kiss" and "®Lynda's Bakery" when we say bread. You understand? This is the problem sometimes you know.

*In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken for dust thou art, and unto dust shalt thou return.*

*And Adam call his wife's name Eve; because she was the mother of all living.*

Again here it shows to us, what living they are talking about? God is still talking to Adam here. God hadn't finished. The court is in session here. From the time God came down, "Adam, where are thou?" They are still there, they hadn't left the Garden yet. The court is still in session. The serpent is already judged. God finished with the woman and God is handing down the sentence to the man. But God is talking while He is handing down the sentence here about she is the mother of all living. Are you getting what the point I am making? It shows we are still in chapter 3. It shows you an act took place. When God is judging the woman in chapter 15, he is

saying, “In sorrow you will conceive,” because remember they made aprons to cover up their private parts. They didn’t physically eat and put something around their mouths; and the same place where they tried to cover up is where God put the sin. The same place the sin was committed is where God put the judgment rather. The punishment fitted the crime. And that teaches you a lesson too about your own self. Because the first time God does something, He does that every time. And when things happen, because your body is fearfully and wonderfully made, and you have to give an account for the deeds done in your body. You understand that? So when God brings judgment on certain part of the body like on Uzziah’s forehead, like on Asa’s foot when he put the prophet’s feet in stocks and he ended up with diseased feet; like Miriam with the leprosy in the face when she spoke; you understand what I am saying? Like Eve here. It teaches you when things are happening in your life, watch.

Your feet speak of your walk. Your inward speaks about your affection and desires. Remember in Azaiah? It rotten out, he fell through the lattice, because he kept walking in the way of Ahab and the counsel of Jezebel’s house. From the very beginning of the Bible here we see the start and you can go down and down and down through the Bible and see how those things are.

And you find Jesus wounded in the hands, wounded in the feet. Why? Because He is taking our judgment. The thorns and the scars on the brow and these things; the pierce in the side. He is taking everything for us.

*And unto Adam [verse 21] also and to his wife  
did the LORD God made coats of skins,*

He got the skins off of the sacrifice that He killed and He made coats to cover them. They tried to dress themselves, but God had to dress them. They tried to cover themselves with the attempt to remedy the situation by human intelligence and human ability and God showed man cannot save himself. Man cannot provide for himself something for his sin. God have to provide something for man’s sin.

You see that’s why you see how it has religion today. Keep this holy day, make this novena, do this penance, do this. And people are doing a lot of things to make their conscience that is guilty and

condemned, feel better. That doesn't do a thing as far as. That is the leopard licking the spots. As far as God is concerned, you are only shining it. Without the shedding of blood there is some remittance of sin? There is no remission. Without the shedding, there is no remission. And it must be blood of an innocent substitute. And one offering once and for all has already been made.

*God made coats of skins, and clothed them.*

*And the LORD God said, Behold, the man is become as one of us, to know good and evil:*

Because sin started in heaven. You know that.

*And now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever:*

See in this tree. Blood caused the fall. Death came by eating from the tree so it could not be going to a physical tree to eat something to remedy the man. They took fig leaves from botany life tree and even tried to cover themselves and they couldn't find no solution there; but God killed a lamb. God killed sacrifice and then took the skins and covered them, showing that one day through the shed blood of an innocent Lamb the covering was going to come back.

*And now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever:*

In this tree man could eat and live. To live forever was going to be in that tree. Now if we are here today we are talking about eternal life, we are talking about the Feast of Tabernacles, we are talking about the change of the body, we are talking about going in the rapture, we are talking about the new heaven and the new earth, it better be that tree. Only in that tree has life. That same tree that man wanted to eat from to stay in the garden that same tree is what we have to eat from to go back in the garden. We have that, we have bread and wine on that table this evening. We have that because we do show the Lord's death till He comes, and He has descended. We have seen His appearing, the first fold of that coming. And under the Trump this mortal will put on immortality and we will be caught up to meet Him in the air. This is happening. We are in the process of this. We just came out of meetings preaching about this.

*So lest he put forth his hand and take also of the tree of life, and eat, and live for ever:*

*Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

*So he drove out the man; and he placed at the east of the garden of Eden Cherubims,*

That is the first time we see them mentioned in the Bible. They are connected with that tree. They are connected to that tree.

*And a flaming sword*

Because that word “placed”, He placed is *Shakan* in the Hebrew; is where you get the word Shekinah, the Shekinah glory, the tent, the tabernacle. It tells us that God’s tabernacle was up there, because when you read the Bible there is only four cherubims that is connected to the throne. It was in heaven. It was in Eden. It was around the tabernacle. Israel used to camp on earth in that same order. The gospels are set in that same order and there are four anointings down through the Church Age that is an order; and this even we are under that last anointing, that eagle anointing, that is preparing us for the rapture. Reading this scripture about going back in a time of the Feast of Tabernacles where we are expecting the change because it is only by the change we go back in. Watch.

*And a flaming sword [that Shekinah glory] which turn every way,*

And the prophet said, “There are only four ways: East, West, North and South,” because that is how they camped.

*To keep the way*

That word keep means to guard”, because they are guards.

*To guard the way of the tree of life.*

That’s why the four cherubim: Matthew, Mark, Luke, and John guard the book of Acts, because the book of Acts is that Shekinah glory coming into the church, the new tabernacle, the tabernacle that followed Christ. Amen.

May the Lord bless the reading of His word. You may have you seat this evening.

So we just want to take our time and go a little bit with this. It’s is so beautiful. I don’t want to try to preach because we are coming

to the table and coming to the table is really a feeling, a relationship, and an atmosphere, because the eating is not to eat physically in the sense of you are looking for that as something to feel somehow what you eat. No. That partaking is really a symbolic partaking.

When you go down in the water, that's a symbol. You reckon yourself dead. If you don't reckon yourself dead, if you don't come to the conviction, reckon means to count, if you don't count yourself dead it's no use you go in the water, because you only bury dead people. You are going for a bath or you are going for something not instructed what you are going for. See. So that's a symbolic act of your death and burial showing your acceptance of Christ's death, burial, and resurrection. That is why when you raise up you raise up to walk in the newness of life.

When we wash each other's feet, that's a symbolic act because nobody comes here with dirty feet [I doubt] and say I am not going and bathe today and wash my feet, because a brother or sister will wash my feet so you just come out here, pull off that foot there to say, "Wash it. Go ahead." And you kind of point out well look it has some spots there, wash that off. You don't do that. It's a symbolic act; a symbolic washing.

When we take this bread and this wine, that's a symbolic eating. So these three physical ordinances are something symbolic. Each one is symbolic and each one relates to the work of the Lord Jesus Christ, His purpose, His objective, because this is not given to the world. This is given to His disciples. This is given to those who believe in Him and has received Him and has identified with Him. That's why when you come down in the water you go down to be identified with Him. When you come here, you have to believe His body was broken and His blood was shed. When you do that and then you try to go and live your own life in your own strength, you are taking this unconsciously, because in that dying He wasn't dying for Himself. He was dying for you and me. It was a substitutionary death. He becoming you that you could become Him. He is taking your place because He didn't do anything to die. Death is a penalty for sin and He was without sin; but iniquity, the sin of us, was laid upon Him and this is God's grace God became flesh to take the judgment that was due us, because we had nobody

to stand for us and if we had to take the judgment, we couldn't stand and take that judgment, because death is a separation from God, separation from life.

So when we look there we realise that you know, if it is all symbolic then it means it's a revelation in this. In this one little symbol is very deep revelation; and this revelation, this concept is a governing and influencing factor how you live your life for Christ.

Now each person may, when you talk about living your life, we are not talking about how you comb your hair, how you, the physical. Each person is different. Each person do different things. We are talking about your motives, your objective, your purpose, your convictions, your principles, your life. You are living your life conscious that now you are not your own. You were bought with a price. There is somebody that has rights of ownership over you so that's why you go to Him for leading and direction; not my will Lord, Your will. Should I do this? Should I accept this? Should I not do this? You don't just make plans for yourself and then when your plans crash you get vex with people or you say God doesn't love you because you are trying to do something for God. No, no, no. You want to know, if I am doing this, God is leading me in this. I consult God about this. Acknowledge the Lord in all thy? Ways. And He will direct thy paths; as many as are led by the Spirit of God. See? You can't do God's will if you don't know God' will. Then to know God's will you have to enquire of God. Lord, why you put me on the earth? Why did You call me? How many know you are called, the called, according to your purpose? Your father's purpose? Your mother's purpose? No. God's purpose. You are called according to God's purpose.

So if there is no relationship, if there is no communication with God, you could be coming to church as you go to work or as you go to school. You know how people go to work to further themselves in the work and rise and get promotion, and go on, and do the things in the work? And you know somebody goes to school and tries to excel and then comes out with great passes in the school? And then people come to church and then try to say well I started as the janitor, but today I am the pastor you know? You know and then they. In other words, they have some ambition,

some goal in Christianity. Boy you know it had a time I couldn't read the Bible, but you know I have already read the Bible three times right now you know. I read the Church Age book twice and the Seals, I am on my fourth time reading it you know. No. It is not a thing like this. It's not a thing like this.

You start to acknowledge the Lord in all your ways. Why? Because there is a way that seems right unto a man and the end does be death; and man was not made to lead himself. As many that are led by the Spirit they are son and daughter of God. In other words, why as many as are led becomes the sons and daughters? Where He does pass you, you don't want to go, you know; and only His sons and daughters could submit to their Father and come into obedience to do the things, because He asks many times because you have chosen the harder way which is My way; because you made this momentous decision; because I told Abraham leave your father and your mother and everything and Ruth said, "Where thou goest will I go. Your people shall be my people. Your God shall be my God. Where you die will I die. Where you bury I will bury. entreat me not to leave thee." See. Paul said, "All that was gain to me I count but dung that I may know the excellency of the knowledge of Jesus Christ."

To follow God is not easy. He does tell you go back in the blizzard. He does tell you forget your plans and obey Me; I could make all things work together for good, because I work in the affairs of men. Fret not thyself. Trust in the Lord. Delight yourself in the Lord. Commit you ways unto the Lord. Rest in the Lord. He does teach us what living is, because living without... you in harmony with His purpose is not living. That is self being exalted. That is not living. That's a perversion of what living is. Living has objective, reason, and purpose. Living does start with God does have to come and show you where you was, your preexistence, because you come.

We all come into the world not knowing anything of our past. We come into the world and from the time we land in the world, they start to teach us about a future they planned for us. From the time you come out your mother's womb they have a plan for the child. Godfather has a plan for the child. Uncle has a plan for the child. This one has a plan for the child. And before you really

know what you came for, you have to know what your past was, where you were, who sent you here, who brought you here, because you are not the body. Father and the mother come together in a sex act.

In some place they are praying for a child. Some place it's just...it happened as far as they are concerned. Sometimes it happens and they don't want it and they're vexed and they are fighting among themselves. They find the economy is getting bad and you go and get pregnant again. You understand what I am saying? And they are passing the blame on one another. All of that has nothing to do with life and God. You understand? It has nothing to do with life and God, because earth is a testing ground. That is the purpose on earth.

Earth is not for a man to dig up and build skyscrapers, and build motor car. Earth is not for that. Earth is a stage of your earthly journey, because your life doesn't finish here. You drop this body off and you continue your life is another world, another part of your development. You're not finished develop when you come here. That is why even those beyond the curtain they're there, but they are looking to come back here because they left something here. They can't go from where they are to the marriage supper. You understand?

In this busy world, the world so busy, and to hold thoughts and to stay in an atmosphere with God does get so difficult because the strain on the mind. The house could get too hot. The phone could ring too many times; some of the different interpretations that after a while you say, "I know I have to read the word," so you are trying to read something to tell yourself I am reading the word yes, boy. I am trying to read the word, yes. I hear the word it is important to read the word you know; but you find you're not getting anything with that kind of reading, because it is not that you're illiterate and you can't read; but that is not really reading the word. It is when you are reading that word, there is a teacher, God, teaching you things about yourself. Now if that part is not into operation you are just reading. You read your papers. You read the word. You read the billboard. You read some directory. You know. You read something else. You read your children's school books. You are literate. But God wants to teach us something.

When God says read the word, it is because in the word, Christ is revealed in His own word; and there is a spirit of truth that follows the ministry of the Son of Man that comes to the church to make the difficult and hard things the Son of Man says, to make it clear to us; to lead us and guide us into all truth; to bring it back into remembrance, teach us further on the things, so we could understand what the Son of Man really said in this day. Why the angels came? Why the book is opened? Why God called us to this message? What it is in this message that we need to know? What information does it have concerning us and our preparation, and for where we are going? There is a necessity of it. He didn't tell the whole world read that. He told you, the Bride, you stay in the word because the revealed word is your mate and you can't know it except you stay in it day and night. If you abide in me and My word, you could ask what you will. Because why? Whenever you talk about Him or you read, He draws near. Like the men on the road to Emmaus talking about Him He drew near. So that spirit of wisdom and revelation in the knowledge of Jesus Christ comes. He is following the word. He doesn't give the word and don't follow the word. Watch the first time.

The son of man came; Elijah came and introduced the Son of Man. The son of man opened up a lot of things that nobody knew since before the foundation of the world. Then the son of man went. Then they are still like a fish out of water, but he promised the spirit is going to follow this. While you are with me, you only have the outside teacher; but I'm going to make a way for the inside teacher to come. When the inside teacher comes, things that you forget He will bring it back to your remembrance, because He planned your life specific. He leads you. He guides you. Nothing is going wrong in your life.

Now you may see a lot of things and you may see a lot of people causing things, but it depends on how you relate to it. You understand. Sometimes you are there in a situation you don't know if to turn right or turn left, what to do. Sometimes you could get frustrated with people, but then you have to see, no. God planned my life before I came here. Everything plan before I came here. I am merely acting this thing out. God is holding back understanding for me. That is why I seek Him what does this mean, Lord? What

does this mean? What should I do about this? You don't feel justified just because you make a decision or two three people.

And this is where people have a lot of advisers to people. People like to advice people half the time because they want to be an adviser, but they aren't qualified to be an adviser. When you want to start to direct a next life that you didn't bring forth in the earth, and you aren't responsible for, you have to be careful what you are stepping into you know. When you are trying to take your life and your experience and make it a template for everybody else, you better be careful. Unless you designed for a certain job and He made you up and designed you for people He sent you to, that is a different thing you know. That is why this is a calling and abiding in your calling. That is why people put the word in the wrong channel. Though it is the word they are saying, but the channel wrong. It does bring death too. We are talking about relationship here.

Now a lot of people does not want to take the pains to come to know God. But if God used to talk on telephone, which He does; but not the kind you buy from <sup>®</sup>DIGICEL and <sup>®</sup>B-Mobile. God has His own royal telephone and God has His own internet. You know that?

Remember Satan only has so much bandwidth. The prince of the power of the air he only get a little bandwidth you know. And he got it from God, because it has people who like to know through that kind of channel and they don't try to know, get in God's channel and let God talk to them about things.

Sometimes when they explain things to me technologically wise, that is so complicated for my little bird brain; but yet when I go in the word that is like it is designed to fit this little eagle, bird brain. You understand what I am saying? Why? Because I want to know Him. There is something about wanting to know Him, to learn of Him. He said, "Learn of Him. I am meek and lowly in heart. My yoke is easy and my burden is light." You want to learn of Him; learn to see Him unveiled. He must be personally unveiled to each one of us. Then we'll understand why did He give us this? Why did He give us baptism? Why did He give us communion? Why did He give us feet washing? Now we do it, what He gave it

us this for? Is it just to do it and then hope well I did it? What supposed to follow this?

We don't want to get confirmed to rituals. We want the fellowship in this, because if He gave us this He didn't give the Muslim this. All the denominations don't do this the way the Bible says do this. That means to them, how He gave it is just a ritual. It's not like important. It has more important things to them. But this has to do with your redemption, your relationship, if you are part of His church His purpose and intention, what He is trying to do in His church, which is to bring His church into His own image and likeness, that because I live you live also. The works I do you will do also. And that the Holy Ghost in the church will continue the very same work.

Now He understood the work when He came. He knew He had to die. He knew where He had to die. He knew what time He has to die. He understood the purpose and the meaning of His death and what His death would achieve. You understand that? In other words when Boaz stood up by the gate He just can't say I am taking Ruth so and so and so and here is some money for Naomi's land. He knew he had to get witnesses. He knew they have to bring out the deeds. He has to know the nearer kinsman first has to be presented the option. He has to know I have to purchase and clear all that debt to walk away here that this don't come back and go back into problems. He knew the judges who were holding those deeds have to work out the mortgage and how much tax and how much money needs paying and everything; and how much has to be calculated because they dam up a river, they cut down some trees to do something else on the land. He has to make sure what he is bringing back. He knows that he has to marry this girl to keep the name and he says all of that. He said, "I am going at the gate." He waits. He said, "Ho! Such a one turn aside. He called the judges. He presented the case. Everything was going on because he understood. Even when she told him spread your skirt, he said, "There is a man nearer than me you know; and much as I love you and want to do this for you, I still have to let him take first chance according to the law."

It's so we serve God. That is why in Israel a man has to be able to declare his pedigree. You don't just say I am an Israelite. I am an

Israelite. No you have to know where you are camping, why I am camping here. All of these kept you in remembrance of the blessing on that tribe that come down through the ancestors, the covenant that God made with them; that when you stand, you know the responsibility of the first born. He has to be taught and know.

If Isaac was a little careless with what God said about the covenant or Jacob what was uncertain about the boundary and the inheritance and these things and just said, “Ah, that isn’t important. I have enough for myself here already.” Esau wasn’t looking. When he went to marry, he went straight and marries into Hittite. You understand. When he saw it displeased the father, he goes now and marries into Ishmael. And you can see when you reject the birthright you are blind and you will keep making more and more mistakes in your life. And that is why where you leave God you have to go back and find God. You don’t just come along and... say, no, no. There is a way to serve God. Serving God is not coming to church, you know. Coming to church is church attendance. Serving God is serving God. It’s two different things.

People try to get power and bypass this kind of way. This is the way that empties you out to receive power. This is the way to help you meet God’s requirement so you could have confidence. Power is coming behind. You understand?

Now this is the way people find hard. This is the way they does find rough and hard. No. This is the thing. It shows how. When you have a child mind, look where God. It pleased God to bruise Jesus and put Him to grief. What Jesus did? This is to grind the corn into powder and put it in the oven. We are coming to take this. This is broken bread. This is not bread with pumpkin seed and flaks and all the different things and raisin. No, no, no. You see sometime when you are in a church and you have to deal with children with a child mind, is something else you know. You are trying to lead the church into deeper thoughts and higher objectives, to do what? Discover faith, discover position, meet the requirement, walk with confidence with God.

Sometime I sit down and listen to somebody’s concept of how that comes. It’s a kind of God loves us. It’s grace. Hallelujah! So where is forty-two years of suffering? He cried, begged and

pleaded day and night. What is this? It sure... we understand. You understand? Christianity is not shallowness. The deepest thing it has is Christianity. Christ is not satisfied until He could live inside of us. Know you not you are the temple of God. You were created to be God's dwelling place. Until you realise you are a temple and you heard me preach it to you young people many times. You are a temple. Half the time you have the dress tight, because you want to show the buttocks. You have it tight here low, you want to show the cleavage. You aren't conscious yet you are a temple. You could sing. You could dance. You could do all of that, but until you start to think you are a temple, the habitation for the spirit of God, you haven't started to relate to it yet.

You see, this is why the mind could be on very shallow things and yet you are behaving like you are deep by chronological years you spent in the message and how many books you read, because you think the message is a knowledge of a certain facts: serpent seed, Godhead, water baptism, God sent a prophet, how the woman must dress, you know, the rapture. You think it's a series of truths. No. The message is Jesus Christ, the eternal God. Christ Is The Mystery Of God Revealed. God has a threefold purpose, a threefold secret, an achievement, He is working for and all the lives and acts of believers is expressing this; how he is coming; and we are in the climax age and God has a people like He never had before; a supper race! A supper church in this hour!

And unless people don't come to the depth to that kind of conviction and look that square in the face and say, "That is what I want to live for; this is what;" but you see the thing is if you was not looking for something more than a church you will be satisfied with a church. The Bible has many examples like that. Abraham got Ishmael, whoo! And he got happy boy. Whoo, praise the Lord. You know why? He is thinking know, he's testifying God will give him children and people started on his case. So where is the child? Where is the great nation? So when he got Ishmael now, he is living in a life where he is trying to impress people, because now when he started to say that, God comes and tell him, that is not the son you know. That is a wild man you get there. It's hard to put away that. And you find how people do come into things. Sometimes that is not your husband. That is not your wife. But you

want it because somebody told you, you're going too long and you have no boyfriend; and you're going too long and you have no girlfriend; and you are going too long so you have to get something. And you get your wild man and your wild woman, your Ishmael and your Ishmaella; [Brother Vin laughs] ...and then you're begging God oh that Ishmaella or Ishmael might live. And you know what happened? Your Sarahs, those voices of unbelief, those intellectual voices that like to exalt themselves above the knowledge of God does get around and become adviser and say hear how it is going to happen, just like Eve came to Adam and God said because you hearken to the voice of your wife take this.

I don't want to live in an unreal world. I want to live in a real world. This message is the baptism of the Holy Ghost and fire. This came to burn out every devil, all politics. This come to burn out every corruption in the atmosphere. This doesn't stop burning until you stand back glorified. I am not looking for anything less. I am not looking for a good life. I am not looking for a pat on the back. I am not looking to a nice social life here. I am looking for a promise clearly defined, clearly identified. We are in the climax age. We know what it's going to be and we are convinced God keeps His word.

That is why Elijah could come and shoot the arrows of the Lord's deliverance. He got part deliverance, three years deliverance. You see that is why people come in the prayer line. They come and they shoot three arrows. They go back and live well three years and backslide again; lost the victory. They just want something in part to remove all evidence like I am not going too good; like I am not having the victory; like the enemy running all over my land so I want to kind of shake this off to kind of look good, because other people are having victory and I want a victory too. It doesn't work so. Relationship does take you out of these things. People without relationship with God are who do get caught in this, because they are watching this one. They are watching this. It isn't really revealed down in here yet and when it is revealed down in there and your conviction gets deep you do drive a stake down between you and God and say, "God from this day, Lord I am your prisoner. Lord, help me. But you know my heart right now; and if my conviction isn't deep and I saying this

and I have a half way concept of what deep is, Lord give me the next half I don't have Lord. Drive it down, because I want to walk away here changed. I don't want to come back to this place over and over to fix anything. You have to get to a place.

My thought was **“Remembering The Passover In The Feast Of Tabernacles”**, remembering the Passover, the because we come to keep this Passover tonight; but the Passover is the foundation for the Feast of Tabernacles. That is where the work was done. When He was dying there, that was looking forward to you back in Eden. That is the foundation. And we have to come back to that every time. And here we are in the midst of the Feast of Tabernacles, the Lord has descended from heaven with a Shout, Seven Thunders utter their voices, we receive a revelation to give us faith to be changed that we will be change at the last trump; but though the Lord has descended yet we are still taking this looking back at the Passover because we are coming to the place where all things are under our feet and this oneness is reestablished; no longer twain, One! This must be settled in your hearts.

My little subject is **“Understanding The Value Of The Sacrificial Work Which The Lamb Of God Accomplish For Us.”** When you come to this table and you are taking these elements, this represents a work. It doesn't have a bowl of water here to remind you of your baptism, because your baptism is really a revelation of this. Because you see the body was broken and the blood was shed, and the blood was shed for the remission of your sins, you were baptised for the remission of sins. So we don't lay a bowl of water there. You became His purchased position. He owns you. He sent back the Holy Spirit in your life because the blood was shed to make a way for the Holy Ghost. The Holy Spirit is the life of that blood. Animal life couldn't come back because that is a lower life, but His life, God's own life, the life of God, came back on you. The token came back on you; the life of God to claim you. After you heard the word of truth the gospel of your salvation, you were? Sealed with the Holy Spirit of promise. What? Until the day of your redemption. And your redemption is what? The change of body, the dwelling places, the dwelling places.

So Passover is the foundation for the Feast of Tabernacles. Pentecost is the earnest of the Feast of Tabernacles and the Feast of

Tabernacles and the Feast of Passover come back together that's why at the end of the seventh age the Lamb stepped forth again; a Lamb that had been slain to take the book and they began to worship the Lamb and they begin to sing the redemption song! You understand? Because in the Feast of Trumpet, the first fold, the book is opened. The high priest reappeared on the Day of Atonement. We've seen all of this in this day. And the prophet, 1965, the last thing he had was communion before he went; still having that. King's sword in his hand, the angels came, the Seals opened, the ministry finished, the word delivered, the message given, and here we, in our stage, coming up these steps as a church, as a believing people in this Region that God has called out; a people who identified themselves with the truth, to walk in this light understanding that God in the earth is moving a people. God has His servants in different regions.

You see, when you look at the stars, you only see stars. Astronomers see constellations and signs. When you look at the earth, you do just see a big land mass. Geologists see tectonic plates and continental divide and all kinds of different things. You understand? So, so this is. When God looks in the earth, God knows He has men in different parts of the world. Just like when Israel camped, the church on earth represented God in heaven, God knew that man in the East is the prince. That man in the West is the prince in the West. That man is the man anointed here. When my church moves, they move this way reflecting something in heaven. That is why He said the light came to a predestinated man in a designated area and so the light moved from one place to the next place coming from East to West, and you could follow men and you could follow history and the mystery of the church from Ephesus to Laodicea. It came chronologically, historically, geographically, scripturally; it came in a divine order and even in the last days when the judgment and things come on the West Coast and the crack in the earth, all the way back going back East; and when he comes on "What Is The Attraction On The Mountain" he ties one earthquake with the next earthquake on the other side to bring in the millennium.

So you see when man looks with the eye they don't see anything. But in the earth; and that is the people who God has that

for will know these things. The other people will hear and believe or take it with a pinch of salt or two pinches of salt, because some people have to know you have to follow. You can't just say you're qualify. You can't qualify. You will get old trying to qualify and it won't qualify because the word doesn't come to you. No! That is right. Now God has a way.

Now when God church starts to understand God's way and lines up with God's way God's power moves; but you see when God's church thinks well they could pull down the power and they could pull down the power, he said, "No." He said, "Get the mechanics in order and the dynamics will come down." He said, "Even in the upper room they had to get this man in position, Matthias, to make the twelve then comes the Holy Ghost." You see Bible has an order. God always moves in an order, a scriptural order. And when you know you are moving in God's order, in God's season, in God's time, in God's continuity, you don't have to try to manufacture a faith, or have a boost in your senses. You can't help but see God, where you are standing. You see God everywhere. You are moving under intelligence.

You see for some people **Invisible Union** is a message Brother Branham preached in 1965. To some other people they know that union and that Headship, and the Bride has the mind of Christ and she knows what He wants done with the word, because the intelligence came in. He opened, the secret the rock beneath the rock, and the light shone, that light had never shined upon that we might see Jesus and His program. And when she sees the program she knows what she has to fulfill. That's her assignment. She is anointed and commissioned to carry out that word because Revelation 10:8 to 11 is part of that assignment. That's that reality!

You hear how I'm explaining Revelation 10:8 to 11? I am not talking about that scripture and we get two quotes that is the Bride you know? No, no. We passed that age. Adventists trying to explain to you Malachi 4:5 and Ellen G White said Elijah is going to come one day. We say too late brother; come and gone. You understand? That's right. That's right.

In this day we were... a prophet come and preached "Junction Time, Who Do You Say This Is? A Greater Than Solomon is here, The Mighty God Unveiled, Christ Being Revealed In His Own

Word, It Is The Rising Of The Sun". To some people they didn't understand. To others they were made to understand that language. Then the message started to vibrate; and there's a glory start to move in the message when the right pieces start to go in the right place. But it had to be the intelligence of God to put it together, because it comes in pieces of a jigsaw puzzle; twelve hundred pieces in a box. This is what God has done friends; these are the things what God has done.

We say this in a way to say look what you are part of, recognize, understand. Don't look at it. Understand it and take your place in it, because it has no real life outside of that. You get what I am saying? Anybody who is of God has to start to line up with that; have no individual outside of that. You say what do you mean? When it came from the Pentecostal age to a one man move you want to be in God's plan you have to see Malachi 4:5. You have to start to line yourself with that. You have to move with that. When that turned to a many membered body, it comes like you didn't accept what Peter and them testified at Pentecost. You say, "I don't think that come yet." Then you are getting trouble when Paul said he met a light on the road to Damascus. He who had persecuted the church meet a light? God will come to him? You understand what I am saying? But when you miss those testimonies of men who God's presence, power, and word was being identified with, you are missing the reality of God. That is why Apollos and all of them in the message too, but struggling; only have an empty out message. And from the time they met some of Paul's disciples and start to talk to them, and Paul met them and started to open the word to them, down come the Holy Ghost and they cross over from Kadesh-Barnea into the land. Hallelujah! Why? Because when the power of that church rise and it has to pull these brethren here. Then what? Then they become co-workers with them. That happened by experience and that happened by experience in the alpha. Same way. See it is not a play thing. It is not a play thing at all.

That is why Brother Robert, when God had him testify there the other night, he was talking on another step. For him to talk how he talked God had to put him on that step, because let me tell you he really said what was unsaid. That is right. He saw behind all the

different things. God in 2005 opened a Seal and unfolded a mystery concerning a people in a land. And when you find the Genesis of where God started something, everything that is coming out, was in the seed when it started. Somebody will like the branch, like a leaf, like this. I like that leaf. I like this piece of the bark. They aren't talking the thing. They don't understand what is going on and I'm not against them for that. You're not putting anybody down, because when a child you think as a child. But it just shows the thinking is in levels.

You give a girl eighteen years some crayons and a little, colouring book for her birthday. She will steups and throw that thing aside. It shows you misunderstand where she is at and what you are trying to give her, her thinking is not there. Your gift came fifteen years late. You understand? When she is three and four give her that. Now when she is eighteen, you giving her a colouring book. She wants an iPhone. She wants an iPad or a laptop or something. You understand what I am saying?

He said, "When I was a child I think as a child, but when I became a man I put away childish things," because you see your power is in your concept. Luther only had a justification concept. That's why he had to go with horse and buggy. When the concept evolved to a motor car concept, the Methodists moved a little faster. When the Pentecostal concept expanded beyond the Methodist's concept, but when the intelligence of God come down in a prophet God and man were walking together again in this hour. It reproduced Jesus Christ among human beings. Isn't that so? That's what it was. That's what it was.

That is why every blessing lays in the Atonement. You don't watch blessings moving and get taken up with blessings. You think of the Atonement. The blessing is in the Atonement. God is giving out what is in the Atonement. The Atonement accomplished something. The opening of the Seven Seals accomplished something. When you know something was accomplished, then you could expect for God to do certain things. You wouldn't be watching yourself and wondering and maybe I don't feel so today and I am looking for four or five more people to say it then I will get some faith. No, no, no. Real faith finds the word and you tie to

the absolute. Faith doesn't depend on what a few other people are doing. Faith is revelation.

Who Abraham could have depended on when he was leaving Ur of the Chaldeans and coming out by faith? When God told Peter "Walk out of that boat. Step out. It is I, be not afraid;" and eleven held on there afraid to move, who was doing that? This is how God is. But you see when you have church faith and word faith that is a different thing. Church faith is like I don't feel the power so maybe it have no power. See? Word faith is it is impossible for Him to lie. If His word declares it and His Holy Spirit is revealing that to me, why is He revealing that to me? And you say well that is not a revelation. Well then why you don't have a census. It has seven billion people let me see how many people really understand what is going on right now? You know what would come out of that seven billion? Less than one in a million. You are coming down to less than one in a million. And then you'll realise you undervalued it because you alone seeing something. No, no, no. And you alone afraid to act. No. It doesn't come so friends.

And that's why this relates to if you understand this. We come for the table tonight. This is not my table. If this is my table, I have to think this brother likes mauby [a cold beverage made from a special bark – Ed.]. Some of the saints like you know this LLB. Somebody else here likes fresh juice. Somebody else likes something else. Somebody wants some you know ham and cheese. We could put a lot of different things on the table; but this is not my table. I am not the host here. This is His table and He doesn't appoint a time for the table, set the table with the things He has on it and doesn't show up, because what kind of host that would be? That's why we call it the Lord's Supper, the Lord's Table. This is the Lord's communion. He is the host. We are the guests. And if he set that on the table that is the basis for the fellowship, because the table speaks of fellowship and look what is on the table. So if I don't enter into the revelation of what is on the table I won't understand the nature of the fellowship. And if you could see things in your life that you lack, that you have need of: I need faith. I need to overcome certain habits. I need to overcome certain things that I struggled for years. I feel if I get more of the Holy Ghost I would be a better person. There is no way you could see

what is on that table and then still wonder. You will see where everything is provided for in that symbol. You catch what I am saying?

This is Calvary right here. This is Calvary right here. The serpent's head was crushed when you are looking at that. Boaz is paying the price when you are looking at that here. The rock is smitten before the elders of Israel when you are looking at that there. The ark is in the midst of Jordan when you are watching that right there. The brass serpent is lifted up when you look at that right there. If you don't look at that you come and you kind of eat and you go back and you sit down and you have no worship and you have no praise; then you find you get more joy in a restaurant when they pass the menu by you and you could choose what you want and you say, "Well tonight I am looking for something special. Bring some Eva. I want it red, sparkling Eva. I want walnut shrimp. I want this here. I'm having a gastronomical jubilee tonight. This one is paying so I don't have to worry. He said, 'Call for what you want.'" You understand? And you would get happier at a next table. The greatest joy in life as a human being on the face of the earth, while you're still alive, is to be around a table like this, that the Lord says this must be in the church, and this people must gather around this table, and He will fellowship with Him around this table. As a minister I would be delinquent if I don't preach to you the value of this and the understanding of what He has accomplished for us in this Feast, and why we could remember this Feast in a time like this. That's right.

And I want to show you the meaning and the symbol of how we ought to be knitted together and fused together, because He said, "You are one bread. You are one body." We are one bread. That bread is made up with many grains of wheat. The wheat is the children of the kingdom. If you are not a tare, you are wheat: wheat, wheat, wheat, wheat, wheat, wheat, wheat, wheat, wheat. And then He sends down the Holy Spirit. By one drop of oil on that wheat is baptising the body. A drop of oil is baptising the body so all of them become part of one body, one bread. When they go through the fire, all of them go through the fire together. When one wheat feels the fire, all the wheat feels the same fire. Then who made us wheat to begin with? Who make us wheat and not tare to

begin with? If we are a bunch of tares sit down around this table, the table won't mean anything to us. But if we are wheat that bread is made with wheat, grind into power, without leaven so we could have confidence that this sinless, spotless, virtuous Lamb is who died for us. That's why He was risen. He was delivered for our offences and raised for our justification. So that means I could have perfect peace because my sacrifice was accepted. If there is a fault in my sacrifice, the basis for my peace is destroyed, because my peace is not based on how I feel. My peace is based on that fact He is risen. He is risen for our justification therefore being justified we have peace. And that Holy Spirit, that resurrection, makes a way for the Holy Spirit to come. If He didn't raise, no Holy Ghost could come because the sacrifice was not accepted; and that Holy Ghost coming is the God of peace now, coming in inside of you and He can bruise Satan under your feet, because greater is He that is in you than he that is in the world. That is in that table there! That is in that table.

So when I take this little piece of bread, I put it in my mouth, my thoughts must have revelation of the table, who instituted the table, who ordained what would be on the table, what does the table speak of, what is the basis for my fellowship with God, why is it called communion, which means fellowship, which is what was lost in the Garden of Eden, which is if I could have the mystery of God being revealed to me that means God is communicating, because out of communion you get communication. God is communicating His thoughts to me; a channel of communication that comes by inspiration. That same Holy Ghost that came out of that body when it was broken and comes back in the church, the mystical body, that is what quickens you to the word. That is what gives you revelation, because the Holy Ghost is the divine revealer of the word.

How the Holy Ghost could come to you? Why? If you are not identified there and you see no need to be identified there, what are you claiming? You could go back to Eden without living by every word? And if you have the Holy Ghost in you could you deny what the Holy Ghost thought was when the Holy Ghost instituted this? And if we are just taking this as a ritual and don't look among us as the body and see if the results of this fellowshiping with God is

not being expressed now in the members; that we are not joined together; we are not fused; together we don't feel for each other; then it means to say this is a ritual for us? If we are taking this in the church, we must be looking at each other otherwise we'd be taking it very shallow and you are trying to relate to this as an individual, and no... the bread is not made up of one grain of wheat. On that table is a body. The bread is the body. That's why our knowledge is growing

The reason He gave us a new heart is a heart like His you know; and He gave us a new spirit and gave us His Holy Spirit what is He doing? Making us like Him. We become the continuation of the new creation because any man in Christ becomes a new creation. We become a race of which He is the first born. So this is not just something we do in the church. This is a great pillar, a great foundation of our faith our, Christian faith. When we come here on a night like this, we pledge our brotherly kindness, our brotherly love, our unity, our commitment. When we come on a night like this, every division every bad thought about a brother and a sister, and I can't get along, we slay that thing because that is killed right here. By this love all men shall know you are my disciples. That's why they have unleavened bread we are purging out that leaven of malice and false doctrine and private interpretation and scorn and speculation from the body. We purge it out that there could be an unleavened bread. Third Exodus Assembly could become an unleavened bread, because the promise is there is to be a sin free church, a church without spot, a church without wrinkle, where the days of Ananias and Sapphira will come back among the people. That's this kind of church. So if we are looking at Feast of Tabernacles and we aren't looking for all that leaven to go then we are trying to jump. We are pole vaulting over things we have to come through and overcome.

When we look at this, we realise in Gethsemane where He said, "Shall I not drink the cup that is prepared for me? What shall I say? Father, save me from this hour?" We see the kind of conviction of purpose and determination and commitment. Unto this end was I born. For this cause came I into the world to finish what He had to do. When we come at this table, could we stand up and not have similar convictions? When He said, "We are going to

be a body without leaven? You are going to be a sin free church?" And you know it could start with you? When you do that, you stand in defiance against that table and knowing that's the Lord's Table; and what if He cuts off His communion with you? Remember does He cut your light bill? Remember when the prophet went to pray it's a black sheet all the time? Remember when he told the lie too, no prayer being answered? See. To some people God doesn't cut their lights you know. They could lie. They could cheat. They could get vex they could say what they want. As far as they are concerned, I am a son of God! I am a daughter of God! No. You could be a Serpent Seed if you stay. You know why? Because every son and daughter that come to God gets chastisement. If you are without chastisement, you are a bastard. You are an illegitimate child. And he that doesn't have the spirit of Christ is none of His. And if you have the Spirit of Christ you can't behave so because the spirit convicts you. It reproves you on the inside.

So what a privilege that when we have a table and we could come, as often as we come together. This alone keeps us clean. This keeps us clean. This keeps us in remembrance. This keeps the vision getting more real. First it starts off black and white, because you have a little intellectual conception. It is just bread and wine on that table, it is a ritual. Then it starts to get technical colour. Then it starts to High Definition. Then it starts to come on Blu-ray. It gets so vivid before you that everything gets magnified, because now you are standing in that light like Danny Henry. Is Danny Henry the man name? Daniel Currie. Then you are in the light. Every little thing starts to get magnified in your life. You want to please God. You want to please Jesus. You want to love Jesus and Jesus is saying, "Yes, I know you want to love me; but I rather you love My children, because if you can't love those who you are seeing and you aren't seeing me, and you play you are loving me, something is wrong, because I love them. Who you're trying to cut off, I love them. And if I'm in you I will love them. If I'm in you I will love them, because I don't hate them. They are mine."

You see some people say Jesus doesn't talk; but let me tell you if He is inside of you He will tell you these things I am saying here. If He is inside of you, He will tell you these same things. You

might not hear an audible voice, but that still small voice, that spirit that convicts, that spirit gets grieved and fly off; and then you realise you are trying to do things but just in the flesh. It is in the energy of the flesh. It isn't working. It isn't ringing right. It isn't sounding right. But the Holy Ghost has to come back to put it back in tune, put it back in harmony.

This is a talk hey. It's a little talk. See the talk is to get you deeper with God. It's these kinds of talks does make you come to real, true self evaluation. See somebody comes and tells you, you are an eagle, you are an eagle, and you are an eagle! And then you are feeding on worms? Eagles don't feed on worms, man! Get next to yourself. Eagle flies where the meat is; eagle hunts the food. Come like you are seeing a dove eating a dead carcass and he says, "I am a dove you know, but I'm just hungry". Down on the inside I'm dove, you know that is not a dove. You know when a strong wind comes, it will blow every feather out of that. You see a crow right there. Watch what you are eating. Watch what watch what you are feeding on. Watch what fruit is on your tree. The tree is known by the fruit. See don't play psychology with yourself and don't fluff yourself. Be honest with yourself. Be truthful from the inward part. You are not going to find power. You are going to walk into power, because let me give you a quote. All the power is here right now, you need faith to charge it! If the Holy Ghost is here, all the Holy Ghost is here. The evening message didn't loose part of the Holy Ghost. The Evening message loosed the Holy Ghost. If the angel of God is here, the fullness of God is here! He encampeth round about them. You don't have to play... power to come. It doesn't have any power to come. It is we to come up into the power. It is we come up into the power. It is we to lay aside to come up into the power! When the Holy Ghost came at Pentecost, it didn't have more coming, and more coming, and more coming. No, no, no, no. That same spirit which had come was baptising afresh over and over, many. But it wasn't coming. Thirty years and they and Apollos and them didn't know and from the time they understood it opened, they slipped into it and they had it. If they had gotten that five minutes after Pentecost, they would have had it. So don't be a free thinker. Don't let thoughts pass through your mind and you make up your own little private concept. Go to the

Bible. Go to the pattern. Go to the pattern! Go to the order of the scripture. Then you have a resting place for faith. Otherwise you walk in the sinking sands of man's theology. We are talking about a person. The Holy Ghost is a person is; not some wind blowing around the place. You can't have the person's toe here or the person's hand here, but the person is not here? You think is God's hand was unveiled? God Himself was unveiled. Start to believe the word and the reality. Start to line up your thoughts.

You see the thing is, don't just be here in the building. Line up your thoughts, surrender your hearts, pray God enlighten your understanding. Pray according to the scripture. This is the hour when all prayers are being fulfilled. The evening sacrifice; has no more sacrifice to offer up for Gentiles. The evening sacrifice has been offered up. The evening time revealing of the Son of Man has taken place. The Seven Seals have been opened. The Holy Ghost is here, did everything that He did in the Bible and greater than what He did in the Bible in this day.

Then you know what that does? Hear what that does. That Holy Ghost that is here, you realise this Holy Ghost has come among us. Jesus Christ comes in the building, comes among the people, goes with them, brings them in. That's right. Moving them in the channel, opening the word so it could be a lamp to their feet and a light unto their pathway. It could move them step by step in the order of God's prophesied promise for this day which God spoke for this hour and is working to bring to pass. He could have put it in Luther age, but He didn't put it there. He put it here because it is to vindicate this day. It is to vindicate Harvest Time. It is to vindicate the race, the restoration of the Bride tree, so the same kind of fruit, same kind of doctrine, everything that He had would be here again. It is to vindicate something.

God isn't just doing thing. God has a program. God has a plan. God is working with objective. That is what identifies the day identifies the people. God is identified by His own characteristics. The identified Christ of all ages now identified in Bride form in the Bride age in the Bride coming! Bride group! Amen. The spirit and the Bride saying the same thing. That isn't psychology. That's reality. That's a testimony of Jesus, the spirit of prophecy. Prophecy again son of man! Hallelujah! We are not just going

along friends. These things were preached in the '80's; more real tonight than it has ever been, because we are not some little novices now. But yet as a young boy, you hear how the spirit says that quite back there, because it wasn't a man it was the Holy Spirit. Jeremiah said, "His words are shut up in my bones like fire!" That word is the logos. That's the lick of fire. As the brother says, "Lake of fire." No. Lick means tongue of fire. The brother says, "Lord! Let Your lake of fire come." I said, "Oh God, we are in hell, boy." [Brother Vin chuckles.] Lick of fire, tongue of fire; see, like licking, blazing, shoo, shoo, shoo, shoo; lick of fire. So sometimes they never read it, but they heard it and it sounds nice so they say, "Lake of fire." You hear them pray that many times in the church here. I start to laugh. I say, "God, they are calling for hell." [Brother Vin chuckles.] Death and hell is cast into the lake of fire. But the lick of fire is that anointing, that auction, that Holy Spirit that is coming down into your life. Amen. Praise Him.

Turn to me to John 6. I want to move on quickly. I read back in Genesis to show you how death came and how man tried to eat from the tree. Man stretched forth his hand to go and take and eat because he wanted to eat out of season. He wanted to eat in a fallen condition; and the tree was sealed up so he couldn't come to partake from the tree. But God had an appointed time for that partaking.

See Job said, "A man that is born of a woman is few days and full of trouble." David said, "Behold I was shaped in iniquity and in sin did my mother conceive me." And Eve was called the mother of all living. She conceived two children and became the mother of all living. You see. But she had two vines in her womb. She had the serpent's seed and Adam's seed. And then Adam went and partake and ate from the tree too, because what she is telling him is what she got from the tree, because Satan was in that Serpent talking to her blinding her. The God of this age blinded her; blinded her mind. Paul said, "As the serpent beguiled Eve." The woman being in the transgression; the woman was deceived and being in the transgression. And Adam went and took from a deceived woman in the transgression who was beguiled and come with a false doctrine, willfully turn it down. She didn't deceive him. Because the Bible says, "Adam was not deceived." See? He

stepped down. He bypassed the theophany by choice. We bypassed the theophany by birth. That does confuse many people on Who Is This Melchisedec.

Brother Branham said, “Adam like us,” and they get confused. See. He bypassed it by choice. We bypassed it by birth. He knew he was throwing everything into death, but that is exactly was God’s plan. That’s the way God planned it because he was incomplete without her. Because in the zodiac in heaven had already shown Virgo, the woman with the seed; Aries, the Lamb; Libra, the scales, they are being weighed; Aquarius, the water being poured out. It was already shown when God created the heaven long before man fell on the earth. It was God’s prophetic word allotted for a time for a time and season coming to pass. The serpent was necessary to the plan of God. God could have dealt Himself out by not making the serpent. If He made the serpent that he cannot talk and made the serpent as a reptile to begin with, had no fall; even she in that condition. You know why? Because the chimpanzee’s seed cannot mix. And if God didn’t make her a byproduct she couldn’t be tested and tempted and fall. She would have been like Adam, the spoken word, the original creation that couldn’t fall. So God planned.

You see these are the mysteries of God hidden in the book. This is why the seventh angel had to come and when you go into the word; that is why people who can’t see Serpent Seed and think she ate an apple off a tree, or a grape fruit, or a shaddock, or a pear, you could realise how they are just like Cain. They can’t get revelation; like the Holy Ghost is not dealing with those people, because the Holy Ghost has it in the word. Father, I thank You, You hid it from those wise serpents like Cain and them and revealed it to me. That is why Abel catch that mystery and came with a slain lamb and Cain coming with fruits. You understand? Watching Adam and he’s wearing lamb skin and nothing can’t strike. From the time Abel watched that sheep skin he catch something already, because he is a shepherd and he is seeing the life of that sheep. The word of God, how God has it, it’s a love letter. It’s only for those.

That why when you want to read it you ask God, “Lord, Jesus, may Your spirit teach me, teach me Your word .You say we should know Your word. You say Your word is life. You say to know You

is life, Lord. You say the spirit of truth is going to come. You say we need the spirit of wisdom and revelation. Lord, open it to me. You said search the scriptures.” You see if you ask for Him, but people don’t ask for that you know. They ask for a job. They ask for a husband. They ask for a wife. They ask for promotion. They ask for God take out people who’s harassing them. They ask for all kinds of things. And the thing that could take them back to glorification ,they aren’t asking for that. The most precious thing to live by the word of God ask God for that, because hear the understanding with this.

Out of that word came the whole universe. The word is not just some words on a paper. The worlds were framed by the word of God. The word of God is a title deed. Without the word of God. You have no identification. You have no revelation of God’s plan and God’s purpose. Only the word of God could teach you that! No other religious book could teach you that! The sealed mystery, the word revealed Jesus Christ. God Himself is the word. It’s a beautiful thing when you desire to know the word. Because when you are desiring the word, it is not like knowledge you’re desiring. You are desiring to know Jesus, this God who is the word, that you could be like Him, because any man claiming to know Christ apart from the word is a barren of life as is a sterile eunuch. Christ Is Revealed In His Own Word. The word is what you judge the spirit by. Only by the word you know if you have the real Holy Spirit. That is why a lot of people claims they have the Holy Spirit and it doesn’t teach them the word when the spirit is the spirit of truth; and thy word is truth. And you shall know the truth because the spirit will teach you the truth and the truth shall make you free; and you stand fast in the liberty and don’t be entangled in the yoke of bondage. That’s that reality. That’s that reality. So watch.

John 6 verse 32. We are coming to the communion. I just want to talk some of this with you to give you an idea of how man went to eat and ate from the wrong tree, brought death into the human race; a false birth; tried to take life the tree of life. It could not be given at that time. God had a plan. God’s plan was unfolding. The fall was necessary to take place first. From the time the fall took place, what did God do? Give the promise of the woman seed. Showing what? Redemption is in God’s mind. Redemption is in

God's mind. But God had an appointed time for the coming of the redeemer. In the fullness of time, God sent His son made of a woman, made under the law that He might redeem them under the law that they might receive the adoption of sons. See. In the fullness of time. But from the time the fall took place the promise was given. So God's thought was redemption. From the time He slew the lamb that gave the promise, a slain lamb, the promise of redemption, the woman's seed was coming. He is going to be what? A kinsman redeemer.

John 6,

*Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven:*

Talking to the Jews, proud Jews; they used to preach in the synagogues no people like us, our God Jehovah rained down angel's food. Our fathers and them ate angel's food. They're not watching the part all of them died you know. So Jesus now kind of balanced up the scripture and killed that pride. He slew that pride. One day He told them, "You are of your father, the devil. You are not any Abraham's seed." See. He said,

*Moses gave you not that bread from heaven:*

Because they thought was Moses. Moses, Moses, Moses, yet Moses said, "The Lord will raise up a prophet like unto me." Now here the God prophet comes now. Here was Jesus now and they could recognise it, but they are looking back at a historical thing where none of them lived in that generation; and here is the living word here on earth saying, "Moses said, but I say" with greater vindication. And hear how these people; they couldn't recognise their day and their message. He said,

*Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven.*

*For the bread of God is he which cometh down from heaven;*

When I am reading this, you think that 1 Thessalonians 4 and Revelation 10, where it doesn't have two Lords here. The Lord Himself has descended from heaven and another mighty angel came down from heaven. The bread is who? He who is come down from heaven. Because that same One who came down from heaven

is the same One standing here. That was revealing the Son of Man in His first coming. This is revealing the Son of Man in His second coming.

*...but my Father giveth you the true bread from heaven.*

*For the bread of God is he which cometh down from heaven, and giveth life unto the world.*

But the world didn't receive it. He said, "The world can't receive spirit. There is no place for in it for them." It is given to them. It was offered to them, but they turned it down. They loved the organization more than the word. They rejected John and they rejected Him to hold on to their Sadducees and their Pharisees; just like they did today, hold on to their denomination but rejected the leadership of eternal life, the vindicated word. Now watch.

*Then said they unto him, Lord, evermore give us this bread.*

You know how He broke bread and multiplied you know. They think He is talking about natural bread.

*Give us this bread.*

*And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger;*

*He that cometh unto me shall never hunger. He that cometh unto me shall never hunger.*

We does read scripture, but it is like a newspaper. If you read that, if you read that, and you are saying in your heart while you are reading it, "But that is Jesus saying that," but it is impossible for Him to lie; but He said, "Heaven and earth will pass away, but His word can't pass away;" and we are supposed to believe all the word. You mean to say if I believe in Him I will never hunger? I will never thirst? I will be filled?

Now mind you there is a hunger and thirst in the body and there is a hunger and thirst in the soul. Not only the body thirsts you know. God made up the body that when it thirsts you know what it is thirsting for. When the body is hungry, He made up the body to know it is hungry. If God didn't put an alarm in the body to tell you, you are hungry like how the man puts a dial on dashboard in the car you need oil; your gas gauge, you need gas, the car would shut down and you'd find yourself in a predicament.

Well if the man knows to make the motor car like. Then God made a person... if they, they would just dehydrate and die; but He made you to thirst, so from the time you get thirsty, you take in some drink. You get hungry; you take in something to eat.

Well in the soul He said, "Blessed are they who hunger and thirst, not after food, after righteousness they shall be filled." David said, "As the hart panteth after the water brook so thirsteth my soul for the living God." Now you could be at church and you are hearing about God and God's power, but then when you hear God you are saying, "Yeah, God was with Moses. Yeah, God was with Abraham. Yeah, God was with Ruth. Yeah, God was with Sarah. And you are seeing, yeah, God was with Brother Branham. So where is God now? You're stopping there? So when you realize now, no. I am thirsting for the living God. If He is not here, then He is historical. But they didn't say He is historical. They say He is I am that I am; not I was, or I will be. I am that I am. So if I'm thirsting for Him tonight, I could have Him. The woman at the well she was following one relationship to the next to the next to the next, get her life so messed up, five different husbands, the one she has right now is not her own husband.

Hear Jesus. He said, "I know what you are thirsting for." She thought He was talking about water so she started to talk about the well and the well. He said, "Woman, I will give you water that you will never thirst again." That is not H<sub>2</sub>O He is talking about you know. The word, the word, the living word! You think is only Jesus said that? Revelation 22:17, and he that is at thirst let him come. The spirit and the Bride say come, because out of the city, out of the throne, there is a river of the water of life, clear as crystal, hallelujah! She too, the final voice, is saying, "He that is at thirst, not for H<sub>2</sub>O, for this living word! Bring the Holy Ghost in your soul! A well of everlasting life! A river in the city flowing! And the water coming from the ankle to the knees, to the thighs, water to swim in clear as crystal! Wherever it goes, it could heal! Hallelujah!

Oh! I forget the convention is over. You don't shout after convention. I now remember that. Maybe you are in the old clothes tonight. That's the normal clothes. I'm being a little sarcastic. I shouldn't do you that. That is not wrong intention. That is to shake

you to get your thoughts in the right place, because this here is too real to be here and you sit down there, and you could reach out and touch God, and take a hold of God here in this service; but you put it off for another day. So maybe you didn't come tonight to really get a hold of God tonight. Maybe you like it Sunday morning more than the evening.

*Then said they unto him, Lord, evermore give us this bread.*

*And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

I am that bread of life! What is He talking about? He is now saying, "I am that bread of life." He is talking about the tree in the garden. You say, "Well I don't think it is that He saying there." What you think He is saying there? What did He born for? Why did He come without sex? What was He going to die for? To take man back to the Garden? To give man life? Is there life promised outside of Christ? Was He the Son? Was He the way, the truth, and the life that no man could back unto the Father? Then what bread He is talking about? The bread man tried to get hold of in the beginning and it wasn't time. He gave them a substitute; take a natural lamb, take some bread with leaven and break it up and so on; take a sheep, take a bullock.

But when Elijah came at the end of the Old Testament Elijah didn't give them any bullock and any sheep. Elijah gave them the real Lamb. Elijah introduced them. Who was that? The word made flesh being revealed in the Son of Man. Hallelujah! He wasn't shadow. He was substance. He wasn't shadow. He was given the water. He is giving the bread. He is giving the healing. He was Jehovah Jireh, Jehovah Rapha, Jehovah T'sidkenu! Go and sin no more. Thy sins are forgiven! You stand justified! He was Jehovah Shalom! He was Jehovah Raha! He that followeth me would not walk in darkness, but have the light of life. He was the good shepherd, the leader guiding the sheep! Amen. Jehovah T'sidkenu, Jehovah Nissi. Hallelujah! He was the greater than Moses, greater than Elijah, standing there! He was the fullness of the Godhead bodily! All that God was, was in Christ! He wasn't the second person of the trinity. No.

I caught something today. Brother Branham said, "I couldn't understand when I saw those people. I could touch them. But they were not flesh I could hold them in every form. I was hugging them. I was grabbing them." He said, "And one of these days I don't know how it is going to be, but the dust of the earth will come to that theophany. It will come up into it." It mesmerised him. He is trying to think, but they are all like real here already. It is a body. I'm seeing their eyes. I'm seeing their eyelashes. I'm seeing their teeth. They are like pearl. I'm seeing their eyes like stars. Everything. How is this going to be?

I start to think of what I does preach. God took dust and made Adam's body, but Jesus that spoken word, that body existed before. You see just like Adam's body existed as dust in the earth that body existed. Whatever realm. Let me say it existed as word if you want to say it; but the point I am making is this Jesus was born Lord and Christ. Unto you are born this day in the city of David the saviour, who is Christ the Lord, and His name shall be called Jesus; and this Jesus is both Lord and Christ; and this Jesus says, "All power in heaven and earth is given unto me."

See people want to divide Him and say no He is a lesser person. I am talking about the message, because when they look at the creation they are seeing the creation right there but the Lamb was slain back there in the thoughts of God; and God's thoughts are real. You were back there real, real. Go in the Church Age Book. His thoughts are real. They are eternal. It's not simply like a man who has a blueprint. A man has a blueprint and he draws it up and he says this part here is cedar wood. This here is tile. This here is red clay block. This here is certain kind of granite stone and he has that. When he builds the house, He still has... you know.

He said, "But God can't fellowship with His thoughts anymore." He said, "At one time God used to fellowship with His thoughts, but God can't fellowship with His thoughts anymore, because God could only fellowship with His thoughts made manifest." And the prophet said, "It's like you were in the loins of your father then you made manifest and you and your father are talking." But God comes to you now and talks to you. Because why? You were in God thoughts. Because when God says, "The body is coming from the feet up to the head," all members that

make up the feet when God speaks them it has no more feet thoughts there you know. When the next age comes, that is where people does say, "All that was in God He poured in Christ and all that was in Christ." He said, "God never said that." All that God was He poured that means Enmorphe, kenos. He changed His form. This same God from Spirit He turned flesh. Same God turned theophany.

Like I was saying the other night that God passed into glorification in the mountain, Mount Transfiguration, to show us while He is alive, in glorification; and then that same God, after He raised from the dead, comes in glorification to show the others who are going to come up too. Let's nail this down a little bit.

*I am that bread of life. [Verse 48] I am that bread of life [49]*

*Your fathers did eat manna in the wilderness, and are dead.*

When He is telling them I am the bread of life, if you have understanding you could follow the conversation. First they said, "Lord give us this bread," thinking natural bread. He said, "I am the bread I am talking." And you could see the reservation. And then He tells them now, I am that bread of life. If you come to Me and believe on Me you will never thirst. You will never hunger. He said, "I am that bread of life; that bread! Not the bread. First He said, "I am the bread that come down from heaven." Then He said," I am that bread." It had a that bread somewhere? Of life? That a man could eat of? It had a tree? Had a tree? Understand. This is not complicated.

I am a tree standing here. Paul was a tree of life. You could never die if you eat from him. Moses was a tree of life. You could never die if you eat from him. You eat from Balaam you are dead. You eat from Korah you are dead. You eat from Hymenaeus and Philetus you are dead. Bro Branham was a tree of life. You can't die eating from him. You eat from Oral Roberts and Benn Hinn and A.A. Allen and all of them you are dead. You eat from the Pope. You are dead! He said, "A corrupt tree can't bring forth good fruit; neither a good tree brings forth corrupt fruit." Who was he talking about? Men, people, teaching. John said, "The axe is laid!" That is the axe of the word; the word is like sharp two edged sword; the

word is like an axe cutting down those big trees that stand up stately and tall with no fruit. Because if it had fruit, it would have been humble. It would have bowed down.

*I am that bread of life.* Why? The bread of life was promised. Was He the woman's seed? The woman shall have a seed! Was He the Lamb of God? Was He the bread, the tree of life? It's that He is talking about? Did He say, "Except the corn of wheat falls to the ground and dies it abides alone?" Was He the corn of wheat? That is the bread. Do not think Coelho's! [Bakery] Think Bible! Does it have another bread besides the tree of life that a man will eat and never die? Is that bread the word of God? When death comes, was it because they got away from the bread, the word? And they took a dogma? They took a private interpretation? A perversion of the word? When Eve died, Paul said, "As the serpent beguiled Eve," because somebody came and did what? Preached another gospel, another Jesus. What is the lie? The truth perverted. What is the truth? The bread. What are we feeding on? The bread. What was the seven loaves of bread representing? Each day for seven days the unleavened bread? The word in every age. The word is the bread! What is the bread made of? The corn of wheat. Who is the corn of wheat? Christ! That manna was a substitute. You say, "Your father ate manna. Your father didn't eat bread." That manna was a substitute, a shadow of good things to come. They had manna from heaven that they ate on the journey. That sustained them for a time and season and then God moved it and they had water from a rock. They had meat and drink. Right? That was representing what? His body and His blood. It's there I'm coming you know. It's there I'm coming. His body and His blood. Except you eat the flesh of the Son of Man and drink His blood you have no life. It's there I am going. I am talking about communion, because this sacrificial work is what God did in shadow when He killed the lamb, put lamb's skin on them and put them out the Garden. Then in Egypt when He killed the lamb again and He gave them unleavened bread to eat with it for their Passover, then when Jesus come with the Passover; this is the same promise they are waiting on since the Garden. When it comes and it takes place, he said, "Now put this in Christian church." Something like from the Jewish side comes over to us in Christianity. What does that do?

That connects us up with the promise in the Garden. That goes all the way back to the Lamb that was slain in the mind of God before the foundation of the world, because when Jesus died on Calvary that was the manifestation of the dying of that Lamb when Elijah, the forerunner of the first coming, came at the end of the Old Testament and introduced the Lamb, the Lamb that taketh away the sins of the world. That was the manifestation of the real Lamb that Abraham had on Genesis on Mount Mariah, that Moses had, that Isaiah saw dumb before He shearers, openeth not His mouth, what God killed in the Garden of Eden. All those lambs down through the Old Testament, it was only shadows of this one. They could only cover sin, but this one was to take away the sin. When that was about now to take place, the Passover in the Feast of the Passover when they were taking supper, He takes it up and says, "This is My body." He made the bread to be broken and the wine to be poured out; and the lamb going to die on the cross just like in exodus they were eating their unleavened bread and the lamb's blood on their door post.

Is that too hard? The first time you hear about lamb slain, is not the garden you know? We know that from Genesis. But when we come to a Revelation it says, "The Lamb was slain before the foundation of the world in the thoughts of God." So when we read Genesis now we understand what was before the foundation of the world started to unfold, but it was unfolding slow in shadow. All of them were seeing natural lamb, but Isaiah changed it to a man. Isaiah said, "And I see one coming." And the Ethiopian Eunuch reading out started now to get battle of whom speaketh the prophet this of himself or another man? He was conscious it was a prophecy, but he did not know if the prophet was talking about himself or one to come. He was not talking about an animal. He was dumb before His shearers. He opened not His mouth. It pleased God to bruise Him. We did esteem Him smitten and afflicted of God. He was numbered with the transgressors. Is that right? Who shall declare His generation? Who is this one?

Then when John now saying, "There is one standing among you." John is not looking for a bullock. He is not looking for a sheep. He is seeing the man come walking. He said, "Behold the Lamb of God that takest away the sin of the world." This is the one

Isaiah talked about. This is one all the burn offering, peace offering meal offering, sin offering, trespass offering was speaking of. Here He is coming. And Paul took it in the book of Hebrews and started to show us who He is, what He did, what He achieved! And institute this in the church! Hallelujah!

So when we come by this table, it's not some little thing we are picking up here. You are walking in your redemption. You are walking in your redemption. You had taken this as a testimony, as a confession of your faith. Amen. He paid the price for your redemption. You receive it. The Holy Ghost has come back upon you. Amen. You have the sign that the blood was shed for you and you are in fellowship around the mystery of Christ. Christ is the mystery in symbol form on this table! Hallelujah!

When your eyes look, they see bread and wine. But when your faith looks you see Calvary. I see a crimson stream. I see Immanuel. I see the bread of life come down. I see the bread broken for me. I see Revelation 10. He is coming down with what? The real bread, the open book, amen; Melchisedec bread and wine to Abraham and he was looking for a city whose builder and maker is God. Amen. Bread and wine that could bring the dust of the earth to the stars of heaven; bring you from terrestrial to celestial.

When you stand by this table, oh my, you say, "Oh God I'm in a terrestrial body, but this is saying just like Abraham had, Melchisedec has come down in this day with the word." What is that word? Seven Thunders. What does that do? Give you what? Faith to be changed. When? In the last threefold feast of the seventh month, the three fold mystery of the Seventh Seal. Amen. What is happening here? We have seen the book opened. We have seen the Thunders revealed! We have seen the high priest reappear! We see the Cloud twenty-seven miles high! We are getting faith to be changed! We have a revival! We see our names in the book! It's time to worship the Lamb! We are worshipping that Lamb! And here on the table we have the elements and we stand here conscious, not looking at the little elements alone, at the revelation that I am speaking and the presence that is here. And you as a redeemed one, called out in the last days that are part of this great thing, this great happening! Hallelujah! That's the reality we are talking about. That's what we're talking about!

He had spread a table before us in the presence of two hundred millions supernatural devils. He has spread. He has anointed our head with oil. Our cup runneth over. Surely goodness and mercy shall follow us all the days of our lives. Amen. We are part in the first resurrection. We are going up. We who are alive and remain, we are going back to Eden. Amen. Why? The Holy Spirit has come down in this hour. God wants to fellowship. God wants us to carry the secret, carry the mystery, proudly displaying the blood on the chest; marching onward Christian soldiers! I am redeemed! I am redeemed! You ask me who I am? I am redeemed. You ask me who I am. I am redeemed. Glory! Glory! He paid the debt He did not owe. I owed a debt I could not pay. I needed a kinsman like Ruth! I went down to the threshing floor between the reaping and the gathering at harvest time in the days after the Chief Reaper! Hallelujah! Oh thank You, Lord. We are seeing it! It's a reality to us! Not make belief! It's a reality.

**Remembering The Passover In The Feast Of Tabernacles;** remembering this Passover. We understand the value of the sacrificial work which the Lamb accomplished for us. This is on the table because the Lamb is saying from now on you will have that table in your midst. And on that table you will be reminded I was wounded for your transgression. I was bruised for your iniquities. The chastisement for your peace was upon Me and by My stripes every sick one of you has been healed. Hallelujah! This table testifies. This is not just a table. On this table when He was making His remarks in remembrance. You could read it if you are in front - in remembrance of me. Look it here. In remembrance of me! Hallelujah! Do this in remembrance of me. If He wants us to remember Him, remember what? Remember what is accomplished, what He accomplished for us when He went on Golgotha's Hill; what meaning and value the work that was done there and how it applies to us; what we are beneficiaries of, how we should live. This is how we remember Him.

Most of the time people come they come kind of frightened, if I eat without condemnation I am going to die and the Bible says, "Jesus gave thanks." It says, "Jesus gave thanks." And He took the bread and gave thanks. Giving thanks for what? Because His children who was lost, who was crying out like Job for a Day's

man, a man to hold God in one hand, the righteousness and the guilty and bring reconciliation; slay the enmity, tear down the middle wall of partition, and restore the person to the table as the guest; and the host and the guest can sit at the table and feast upon these articles that represent revelations of redemption, the hidden secrets of redemption. And that has come to us at evening time. Behold I stand at the door and knock. If any man hears my voice, I will do what? Come in and sup with you. Sup on what? He's spread a table. He said, "We have the whole seven course menu, the Seven Seals of redemption promised for this day, the hidden secrets of redemption." What will that do? It will bring us back to the word that we bypassed. It will bring us back into glorification so we can go in the rapture in this hour. That's what its promised to do and that's why in this hour the bread is He, Himself, who descended from heaven and came down; the Lord Himself. And what that Shout did? Gather them. Jesus has a table spread where the saints of God are fed. He invites His chosen people come and dine. What does God dine on? He only dines on Christ. Every sacrifice, it was Christ they were feeding on. The breast, the right shoulder, amen, the peace offering when there is no more enmity. Fellowship restored. Oneness reestablished. No middle wall of partition. No longer twain, but one! Uniting Time and Sign! Invisible Union! The Father, amen, made the feast for his son who was lost and come back. And in that feast there was thanksgiving. There was praise. There was rejoicing. Why? Because something was accomplished. My son, that was dead, is alive. What made us alive? He slew death and sent the Holy Ghost. Man could eat from the tree of life again. In this day he said, "Go and take now." Adam was told you can't take. Cherubims stood there with a flaming sword! No man could come near the tree!

But in this hour the cherubims is rushing you to the tree, rushing you to the tree. Go and take the book and eat and live forever! And prophesy! Prophecy your glorification! Prophecy your change of dwelling place! Prophecy you're going up, traveling faster than the speed of light! Prophecy you already have your robe, your first robe! And your second robe will pick you up and you will come into your third robe, a glorified body and go to the marriage supper! Prophecy that you shall not die! Like Enoch,

like Elijah, you are going up in the first resurrection! Hallelujah! Oh thank You, Lord! Hallelujah! He has prepared a table for us!

Communion reflects relationship. Communion shows harmony. That is why Paul said, “What communion could light have with darkness and Christ with belial?” See? Harmony, unity; it takes that to have communion. Communion is fellowship. That is two fellows with the same nature, have the same appetite. They crave for the same things. They’re feeding together. God and man are feeding together on the same sacrifice.

The priest was made partaker of the sacrifices. They could take from the altar and eat. In the meal offering they were things left for the priest. In the burn offering everything was consumed, because that speaks of Christ Himself completely, giving Himself completely for God. In the peace offering, God gave man the right shoulder and the breast that man could sit at the table and feed on the strength and the power of Christ. They had access to the altar of God and we as a royal priesthood we have access to the table here. We have access to this table. It’s not just some articles. The articles go in the body, but the thoughts of it, the mind keeps digesting it as the Holy Spirit knows the more you come into it the more He unfolds to you. The more real He makes it to you until you are living in all the privileges it has made secure for you. All the blessings it has restored back to you in this hour.

That’s why the prophet wasn’t just a man full with miracles and things. The reason for that was it was a man understanding what had been restored back to us in this hour. It is a man who could take God at His word. It is a man who understood what it meant to have the word in our midst. The title deed means we are heirs of everything. You mean to say God gave you the title deed and you still don’t know what to do with it? And you have need you suffering with many things? You are afraid to even ask? You are afraid to even claim? You are afraid to even put your foot? And every place the sole of your feet tread upon He has given? Oh, come on man! That shouldn’t be. That shouldn’t be at all. Let’s just finish up this quick. After this here I’m coming straight into 1 Corinthians 11.

See that manna was a shadow of better things to come. The manna and water from the rock, all of that were substitutes. That

was symbols. Because when Jesus came and was smitten, the real river of the water was the Holy Spirit coming out. He was the rock that smitten before the elders. And the manna that they were eating, the substitute couldn't even take them to the Promised Land. What did Jesus say? "All your fathers died in the wilderness except two, Joshua and Caleb; but everyone died eating that manna and you're glorying about that manna came down from heaven. You are eating angel food. It didn't even get them to the Promised Land, much more get them back to the Garden of Eden. But brother what came down from heaven this day the bread of God is He. When you turn the picture to the right we see the bread of God is He. It was He coming down? Is that right? It was He coming down with the opened book in His hand.

Did He give it to us and eat? Did He say, "Take it and eat it?" Was it sealed up all that time until this day that no man could go and take the book and eat? Is living forever locked up in the Thunders? Is it locked up in the Thunders? Is this message promised glorification? Or are we to wait on another message? Is this what the opening of the Seven Seals was for? Then we have that bread? We have that bread on our table? We have that wine on our table? The voice of the blood? The Holy Ghost in the people? The church becomes the blood by the baptism of the Holy Ghost! The life that used to be in the blood is now in the purchased of the blood! And the voice of the blood, heavenly Jerusalem, where the voice of the blood speaketh better things?

What did he say about the tumor in the wife? He said, "That was the voice of the blood speaking and spoke the tumor out of existence." The Holy Ghost in the prophet he was feeding on the word and the spirit. Was he in fellowship with God? Did God say, "Come and take a walk with me?" Let us walk and talk together. Is that right? Did God say I calmed the storm in Galilee let me see what you are going and do in Colorado? You are in my own image and likeness! The oneness is here! I prayed for this! I sent down the Seals! Let me see what my son is going to do! Did he speak? Amen.

You see. You see what we are talking about? We are talking about communion. I'm talking about communion and the table. Adam and God used to have communion before a shed blood.

Then that fellowship was broken. Life was turning into death. Youth was turning old age. Light was turning into darkness. Life. Here he was as God, but now he was dead. No man lived a day with God. A day with God is a thousand years. And Adam died and this one died. And this one died. We went through this many times. They all died. But when it comes to the end of the seventh age and Enoch, and Enoch walked with God and was not. Something for us when we come to the seventh step of the pyramid when we go into the King's chamber.

Is that the age we've come? Where we meet the guard on the seventh step? Did we meet a guard, an eagle, on the seventh step? Was there one like John who introduced the King? Did he introduce us to the King? Did John say, "Behold the Lamb of God?" The forerunner of the first coming? As John was sent to forerun the first coming so shall you forerun the second coming? Did he introduce and say, "Who Do You Say This Is? There Is A Man Here That Can Turn On The Light. A Greater Than Solomon Is Here. It's Christ The Mystery Of God Revealed? The Mighty God Unveiled."

Did he introduce us to a greater one than himself that was here? He said, "That next announcement comes from heaven." Is that right? He said, "These seven angels are earthly men, but that next announcement comes from heaven, the one with the Thunders, the one with the Book, the bread of life Himself." He said, "Friends, you are not feeding on me. I wanted to be a trapper. I'm just a man. But you are feeding on the unfailing body word." The seventh angel is not the unfailing body word, but the unfailing body word is veiled in the seventh angel. Hallelujah! He is veiled. He is behind a mask, amen, God in human flesh like Genesis 18. Abraham saw a man, but he had discernment. He called Him Elohim. You see? Look where these things are. Communion.

When he came in this day, God was mindful to say not this grape juice and these crackers, and blast that thing and brought us back to the table, just like Paul put it in order in the church. Zerubbabel rebuilding the house again bringing everything back with meaning, with value, with significance, while we are an apostolic church; the hearts of the children turned back to the faith of the fathers, because why? The real supping is evening time. Not

the Lord's breakfast, not the Lord's lunch; the Lord's Supper at evening time. When He comes down in the last days, I will sup with you when the gospel is in the West. It comes back to this.

Oh it is time for that feast, but look what we are remembering. That's why we could have confidence because from the Passover it came to Pentecost. From Pentecost it came to another threefold feast. First one was the Passover, Unleavened Bread and First Fruits. All those three were like one feast. It's death burial and resurrection. Then you had the Feast of Pentecost and then the last three is like one feast, because trumpet gathers you. The high priest reappear, justify the people; church stands sin free. Is that right? And then we change dwelling places. And that... from the priest taking the book out, Ezra took the book out, until they were in their dwelling places, was from 1963 the book being opened until the body is changed. Who could deny those things? The grace of the Holy Spirit that's come down through these years and meticulously tied that scattered word and put it so clear! Why? So we could have the bread and the wine on our table, because anybody could make these articles and put it there and then don't have the real bread and the real wine. And then that church can't stand before its enemies.

But where that table is spread, amen, in the presence of the enemies, where Melchisedec Himself with the bread and the wine, hallelujah! Because bread and wine are elements of sacrifice. Abraham started look for a city whose builder and maker is God when he met King Theophany giving him bread and wine. When? After he was called out and before the supper, the marriage supper. He went in the evening time evangelistic service flying swiftly, slaughtered the kings and brought his lost, fallen brother back with his possessions. And then Melchisedec appeared before he got home with bread and wine.

God raised the dead September 22nd 1982 in Barataria under that message "The Battle Before The Communion And The Communion After The Battle." That's right. How could I forget those things? Because it marked down through these years. "Melchisedec, bread and wine." "Melchisedec, Branham and the Pyramid City;" "A Pyramid City who's builder and maker is God," Revelation 22, the Bride of Jesus Christ with a river flowing out as

crystal saying he that is athirst let him come and drink; a river that goes through the earth. That's right. It's there. It's there. This is not trying to prove a revelation any more. It's happening. It's happening. It's there. Not today. Many are waking up now in this late hour and seeing and getting convinced and believing. Thomas had to believe one day, but many others were seeing long before Thomas. But thank God He kept us until all began to see; all could partake of the revival. It's not a group revival. It's like the Welch man's revival. It's inside of you. It's inside of you. It's inside of you. It's inside of you. You could imagine when everybody have his own revival inside of him. They revival goes home and comes back. Oh thank You, Lord. Glory! You are on the job and you have the revival and everybody from the job and the school comes back to church and the whole revival gathers and then it scatters again and we come back again. That is God's way. Hallelujah!

This has some important things I want you to catch it. Just give me about ten more minutes. See that rock when He told them your father ate manna and drank; he said, "But you will never thirst." In the first exodus was the fathers, but now I am the second exodus and it is you. You understand? First exodus was Moses with the fathers. They were in an exodus and they couldn't realise what exodus they were in. They were looking back at Moses' exodus and they were trying to get identification from back there. He said, "Watch. Read closer. They're all dead." Because some shadow and type can't carry you back. Substance is what is taking you back. So you better believe you are the greater Ruth. You better believe you are the greater Esther. You better believe you are in communication and you are married to a greater King than Ahasuerus. You better believe that you know somebody greater than Boaz; a greater lion, a wealthier man than him from Judah, because this one is Salmon. This one is Pharez. This one is Boaz. This one is Obed. This one is Jessie. This one is David. This is one Solomon. He is all of them put together to make Him. He is the real lion of Judah. All of those kings were just a little part of the mystery.

So he is saying look the real bread and that is what I'm trying to tell you. The real bread is here. Catch the thought. Luther took the cup. What they call this? Transubstantiation? I know these old Catholics, they know these kinds of things. [Bro Vin chuckles]

When they turn that into the body, literal body of Christ and these things you know. So Luther took it and threw it and said, "This is not the body and blood of Jesus." Threw it on the floor for the just shall live by faith and the thunder. See? Wesley came, Pentecostal came. All of them came and they have a table and they have articles on the table. But they don't have a word like the original fathers had. They are trying to keep communion with the articles, but the word they have is like lamp light, gas lamp light. You know. From kerosene light, to gas lamp, to flambeau light. They don't have the real light. So you could only see by the measure of light you have. When we have communion here on the table and we have the full Seven Seals opened with the Lord Himself descend from heaven, because for Him to call you, you have to hear the Shout. You had to recognize your day and your message. You have to see the prophet messenger of the age. Then you have to step into your prophecy and know that you are the continuation of the word.

Well when we have the table today we have the same elements, but the full consciousness of what the word is. So when somebody is to see Jesus and the only see a justified life, see Jesus and only see a sanctified life, see Jesus and only see a life with a gift of speaking in tongues, we are seeing Jesus glorified and we too are changing from glory unto glory into the same thing; and that fullness is to be manifested in us because of the light we have received.

So we when we are taking this here and especially when we know we are in the Feast of Tabernacles, but we know the connection with Passover and Tabernacles, because if you don't have a Passover, you can't have a Pentecost. And to get Tabernacles you had to have a Passover and Pentecost. You had to know that Holy Ghost; because many people could come here tonight and don't have the Holy Ghost and they just come and just take. But man with the Holy Ghost who has the inside Teacher, the Quickener, Revealer, and the Power that makes the word operates, when he takes this walking by faith with revelation and takes this he can't stand up here and don't remember the day when he went in that water. You get what I'm saying? He can't stand up here because this brings you back to what He did for you! And this is

where you made a vow and a confession to Him to rise up in the newness of life and He brought you to the Holy Spirit and that gave you birth and since then you are growing up into Christ. And now you are starting to see all things coming under your feet. You are living in victory. You are no longer up today and down tomorrow. You know your position in the word. You wave in the mirror, it waved back. You know you have the title deed. The devil can't bluff you out any more!

So this; like when Paul said, "I am the least of the apostles." Then he said, "I'm the least of all saints." Then he said, "I'm chiefest of sinners." He wasn't becoming more sinful. His revelation of God's grace was becoming greater. When he first saw grace and he is chosen and has a ministry, "Praise God, I'm God's apostle." Then when he started to understand what it costs for his deliverance; the cruelty of sin for the word to become flesh and stepped down, what God took because of God's unconditional love; and he was on God's mind when He was taking it because He knew every name in that book, because this redemption the Lamb was slain for the names in the book. They were chosen in Christ before the foundation of the world.

So when he stood there he started to say, "What! The least of all saints." Then he said, "Chiefest of sinners." So that means it doesn't stop. It keeps growing and the grace of God is being magnified, and magnified and magnified; and your love, the love of God is shed abroad and shed abroad in your heart until you are just so sorry it is only one life you have. You wished you had a million. You would have given it all to Christ. And your works that you beat yourself black and blue are in appreciation of the grace that He has shown you; His sovereign grace, unmerited favour that while you were without strength, ungodly, weak in the flesh; then ungodly, a false concept of God, no real concept of God, in that condition, Romans 5 says, "Christ died for you." Not when you get good.

When we see that and stand at the table friends, we know look at the value it has for me today, because I'm understanding this means I could read in the Bible where Adam went out with a natural lamb. I could read a promise of the woman's seed coming. I can see when the woman's seed come as he was about to go the

cross in the Feast of the Passover He said, “This body is to be broken.” He gave thanks. He started to give thanks. In Gethsemane after the supper when they came He said, “What shall I say? Father, save me from this hour? For this cause.” He was the obedient Son. He was the greater Isaac. No retaliation, full submission. No man take My life. I lay it down.

When they started to beat Him, He was dumb before His shearers. He opened not His mouth. He is going there because this is the kinsman at the gate. He is going to pay the price down to the last drop of blood for the last name. When He is done, Satan has no claim on any of them. When we stand here and we see this, if we really see this, we are seeing all of that. When we don’t see all of that, this is just a piece of bread and some wine they put in your mouth and you eat and they ask, “So what you do that for? Well the Lord say communion. He showed something about that scripture in 1 Corinthians you know.” And then you go back in defeat. You are living in self. You are confused. You are afraid to take what is yours. And you say but this is the ark in the midst of Jordan. You come into the new land. You come into the Holy Ghost. You are having fellowship with God. That means the middle wall of partition is gone down. That means you have access before the throne of grace by a new and living way through this blood, because this is the fellowship. You are communing. They call it the Lord’s communion, the communion of the body and the communion. It didn’t say the body is the communion you know. It’s a communion with you and God concerning these articles which is the symbolic form of what Christ did.

So when you come for this here you and God are coming for a fellowship about this and you come back to the table and you are going and take it and God says, “So what does it mean to you?” Lord, I remember I was in the slave market. I remember I had chain around my neck, chain on my hand, chain on my foot, the prison; I am in the inner prisons like I can’t come out there. I thought I was going to spend the rest of my life in distress and in despair.” Sometimes you get suicidal. You are despair, hopeless. I was nearing despair when He came to me there and He showed me that I could be free. Do you know grace? Oh yes, I know grace. I know grace.

You say, “Lord not only that; but at evening time, when you came down the first time in St. John 6 that we are reading, you came down and you went to the cross. But this time you came to claim these bodies for glorification. Because when you opened the title deed the claiming work begins.” One was the purchase work, the mediatorial work, and at evening time You reappeared with the title deed to claim Your purchased possession. And now we are standing in the Feast of Tabernacle claimed for glorification with the Thunders. And we do show the Lord’s death till He comes to lift us off of this earth, that when He appears in that glorified body we’ll have a body like His. But He comes like Melchisedec, Who Is This Melchisedec with this bread and wine, the word and the spirit in the last days, the message; all that it is going to take to bring us back where our earthly parents went out.

Because when He came down there, He gave them a word but they all went in the grave for Seven Church Ages. They all went in the grave. Seven messengers and seven groups of overcomers are in the grave tonight sealed unto the day of their redemption. But we who are alive and remain, we at the Feast here tonight remembering, and with the full realisation Lord keep me in this fellowship. That is why He says, as often as you come together. Lord, keep these thoughts; keep me under this influence; keep me where the world is dead to me. Paul said, “I am crucified with Christ. I’m crucified to the world and the world is crucified to me.” Keep me in that place Lord where there is crucified life, where the power of the cross, where this mystery of the rapture, amen, that has come back to us, your purchased possession, that you’re going to take out of this world in this hour, that we could have this communion, this fellowship; that the prophet sitting down there about the third pull thinking of it and this one comes and says, “That’s scripture is in the Atonement you know. You are taking the communion in your church and you don’t realise this in it you know.” And God started to give him revelation on what was on the table; a man by the blood.

Because remember when you see broken bread and blood, the body was the veil that was rent and the blood was shed; not animal blood; the blood a new creation to make a living way, to do what? Go through the veil into the presence of God again. That day on

Calvary what did He do? Significantly and symbolically He tear the veil from the top to the bottom. The lightning of God came down and ripped it apart. Why? The real veil was rent and the real blood was being shed and sons and daughters didn't need an Aaronic priesthood to offer for them anymore. They could come with boldness and enter in.

So when we stand at the table here tonight that is what the table is friends. The table is all this revelation here in symbol, when Jesus did that for you and it is you coming and you eating. You are not watching it. You come and you are eating it and you are doing what? Giving thanks and worshipping around the table. You aren't frightened. No, no, no. You are living for Him. You purpose to live for Him. All the times you came help you and help you. But then you started to break into a place you are walking with oh what blessed sweet communion. Jesus is a friend of mine. Friendship with Jesus, fellowship divine. To have communion is always friends. What a friend we have in Jesus all our sins and grief to bear. Oh what peace we often forfeit. See. Why? If you are having communion, it means that you and Him are friends. And the basis for that friendship is, when this took place the enmity was slain. So now you are at the table; table speaks of fellowship. You are restored back to a position in His presence. And then He is teaching you in that broken bread every grain of wheat is one of those children. And tonight when we take that bread, each of us takes part of that bread, it goes inside of us that even the symbol we carry it inside of us. We take part of that symbolically. We take that as a testimony that we are living there just like when you went down in that water symbolically.

Just like when you went down in that water symbolically; just like you are going to wash feet after the Lord's Supper tonight symbolically is that I am here to serve the body. I am here to serve and I'm willing to stoop and take the low place and serve, because I recognise these to be members of the body. And then when we see that mystery in the communion, how could we be apart from each other, when we see it can't be a loaf of bread and become one bread if oil; you need the oil and he needs the oil to put the two of you all together? And God is here to give both of you oil. And then God is going to put both of you through the fire to bake that into

reality to become bread on His table that somebody could see that fellowship, see that unity of the one God in the one church and be moved and say, "Oh my, don't they love each other. Aren't they united? What a church! I want to be part of this family. I want to be here. I want to worship in a place like this. I want to stand here. I believe these people are serious. I believe they have principle and conviction. I believe they are standing for something. See? It becomes something real where there is life, because bread is the staff of life. And you know what the prophet said, "You live by dead substance." The wheat had to die and be ground so you could eat it and become it; it gives you life. It's so beautiful friends.

May when we come tonight at the table tonight we come with that kind of understanding we have fellowship with the Lord. He is our friend. We are not coming to mourn. We are coming to give thanks that He died for us. He laid down His life for us. I needed a saviour. You needed a saviour. I couldn't save myself. You couldn't save yourself. No man, no angel; no man wasn't even worthy on earth, under the earth, and in heaven. None was worthy. None could have done this. Only one. And that one said, "I am the bread that is come down. I stopped your parent back in the Garden, because to partake of this life you can't partake of it in that condition; because this means communion and he came into enmity and light and darkness couldn't fellowship so God put up a veil. But on Calvary that veil was taken down. And the cherubim through Seven Church Ages started to run them. In every age, he that has an ear to ear what the spirit is saying, let them hear.

And all the family in heaven is gathered and the last few names on the earth are gathered in the only provided place of worship where the blood is on the door, where the family is gathered to sup together, sitting without leaven subject to every promise of God. Each one has the name; each one born in the family. Each one is one carrying the mark, the covenant sign in them. He died for them. Each one loves Him. Each one loves each other. Church.

I was telling you I want to preach a little bit to see we understand what we are as a church, how we should be. I didn't even know I was going to go quite there today and it just came down and I just started to see something. I say this is just the place. Communion.

Let's stand to our feet. I want to read and finish up in St. John 6 verse 50,

*This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*

We had these symbols before the Seals opened. You get what I'm saying? We had these symbols before the Seal opened. But when the Seals came down, He is those Seals. What are the Seals? Revealing Christ. He is the very one, the Lord, Himself, a person. When the Cloud was turned, there He was; Christ coming down. What? To sup with you and me. Rejected, but we who opened that door of our heart. No knob on the outside. He can't come in. You have to let Him in. He is coming to sup with you and me.

The real bread has come friends. The wine has come. We have the real symbol here, but this word that came showed us from the Lamb slain, where your name was put in the book, showing you the mystery how you were part of that second Adam, how when He laid on the cross you were taken out of His side, how that Bride is built through Seven Church Ages, and here you and Him united together. We are His attributes. We, the wheat of the kingdom that He is gathering in this last days, the children, separating us from the tares; we who became this living bread today, that we could say if any man is athirst let him come; that same voice in the Bride prophesied a second time. Prophecy again! Going forth, the final voice. "The world will hear from God once more as it did on the day of Pentecost," he says. They will hear direct from God as they did at Pentecost! At Pentecost they weren't hearing from the Son of Man, Jesus, the body on the earth there. That was taken up.

You see it doesn't shake your mind when you have revelation. Revelation means you understand He took the man part and sent back the God part. So everybody is watching the church now and kind of put the church down; and if they could see the Hoffman's head. He took the lesser part and sent down the greater part. You have the greater part. God above us, God with us, and God with us; that one God condescending. In that day you'll know I in you and you in Me; this one who has come down. That Pillar of Fire over the prophet's head was God above us; went behind skin was God with us; Super sign, Immanuel, Who Do You Say This Is? Mighty God Unveiled, Greater Than Solomon.

Then God took that veil and hang it up in the hall of memory in a tomb in Jeffersonville, Indiana; but that light, just like Pentecost, moved from a one man to a many membered body so that Alpha and Omega could be the same; because an Alpha followed the ministry of the Son of Man and the Omega is to follow the ministry of the son of man in the last days. The spirit and the Bride, Christ and the true church, is the continuation of the book of Acts. She knows it is He in her fulfilling His own word. What is the Holy Ghost given for? To become coworkers to finish the plan of redemption. The Seventh Seal mystery given to the undenominational Bride, what for? To finish the great commission; finish the plan of redemption, finish the great commission, finish the work. Three times. But in the Bride, in the Bride, in the true church, the final voice.

That's you. If you have this Holy Ghost, if you are really coming to this table tonight by revelation you can't deny that. Because to really have communion, flesh can't communicate with spirit. You have to have the Holy Ghost in you. You have to have revelation of who Jesus is to know how to talk to Him, to know how to commune with Him, to know what pleases him, because fellowship is two people with the same nature. Light can't fellowship with darkness. That is why He put a veil to begin with. So if He takes that veil down that means there a unity. Invisible Union, Uniting Time And Sign, Christ and the Bride uniting together. It's taught all over the message that is why I'm quoting it like; that to show you what? It stayed on the book? Prophet was preaching a theory? This was the revelation in the last day? This was the completion of the message. This was a people was going to raise up. This was the spoken word of God, the thus said the Lord, the creative voice of God speaking into existence; the literal spoken seed word Bride. God speaking it and bringing it into manifestations.

That's why all hell couldn't stop it, because it's been spoken. He said, "The rapture has been spoken; can't stop it." It was written, but in this day he said, "It's spoken!" On The Rapture. I always used to read that and say, "How he is saying that so?" Oh yeah its written. But when a prophet came in the age, the Enoch who built the pyramid in Egypt and introduced the headstone this time and

revealed the mystery in the white rock; the guard who stands on the seventh step to usher the Bride into the King's chamber; when he comes and says, "The rapture is on," who could stop that? He said, "Thus said the Lord California will go down under the oceans." He said, "It's been spoken," like Isaiah and them spoke it and walked off the scene. No matter how long that thing, a million years; it will come to pass because it was spoken.

Today everybody jumping up, all kind of denominational man saying, "California going down, all kinds of different things." Yeah. But when a prophet stood there with the Pillar of Fire walking they all knew that there is one prophet, one real prophet standing in the land saying those things that shook the people and set them on their knees. Today when they hear that they're around and laughing and you know, go and eat in a restaurant and laugh and have a great time and everything else. But when he was saying that there, they was rolling on the floor, crying, when that prophecy went out, because they knew this was not just a man because that Pillar of Fire came and started to discern the hearts, called them on the balcony, revealed things in their midst that nobody did for two thousand years outside of Jesus; none of the messengers operated in that kind of realm.

What a thing that was friends? That was a sign before the change, before Sodom will burn with fire. That's why that was done so. That's why it had to be here to confirm the scripture it was a sign.

*I am the living bread [51] which came down from heaven: if any man eats of this bread, he shall live for ever: and the bread that I will give is my flesh,*

See? He is opening the mystery to them now.

*... and the bread that I would give is my flesh, which I will give for the life of the world.*

Because in that flesh was blood; and in that blood was the life of God. And because when John introduced Him, the Lamb of God, it closed off the Old Testament because John didn't introduce them to a next bullock. John brought them from shadow to substance. He said, "This Lamb that takest away," not cover sin,

but take away the sin of the world. Elijah. The forerunner of the first coming watched Elijah of the second coming.

*The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat?*

See? The language confused them like it confused many today again. The language confuses them.

*... how could this man give us his flesh to eat?*

Because by they locked up in a concept of animal sacrifice, they can't see a man coming to die. They can't see a dying Messiah and they can't; they wrestle with the words because the concept they are taking, the denominational concept, is fighting the true revelation. That is why Steven called them uncircumcised in ears and heart resisting the Holy Ghost.

*Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

This here, comes out of that there. He was the word made flesh dying to release the spirit. But then this institution, this ordinance, is put here to keep us in remembrance. It's to keep in remembrance the work. Because from the time that work leaves your memory, "Boy the doctor said I can't be heal. They give me up to die." You panic, yet you are taking communion and you are washing feet over and over; yet you say you are baptised. But it's just nothing to you. You never grow in the revelation. You live a life where the work is not before you. That's why when he tried to make an excuse to the word and say, "Maybe that is some power before the Atonement," He said, "That is in the Atonement. Every redemptive blessing is in the Atonement!" See? Why? That means when God speaks audible to a prophet and corrects him on that, that means what God instituted in the church is to teach us every redemptive blessings is here; and then he tells you take peace and eat.

You see how you sign a contract and shake hands? You come here and you take piece and eat and you drink and you say. What you are really doing here is the confession of your faith you know. My healing is paid for. My salvation is paid for. I'm on my way glory. I'll be eating with Him in the marriage supper. I'm on my way there. He is already come. The Feast of Tabernacles is

unfolding. We do show the Lord's death till He come. He has appeared and then is coming in the glorified body. We would have a body and be changed in a moment in a twinkling of an eye.

So you take this with revelation. You take this with revelation. He wants me to believe... It's he putting it in the church. I didn't put it in the church. Paul didn't put it in the church. Jesus, God gave the ordinance, brought it down. It came from Old Testament; come over in the New Testament because now we have a greater revelation of what it meant, because they never understood fully what it meant until Jesus opened that.

When you know you take this as the family around the table, the house, you can't have variances against each other, because you are going in direct violations to this. Because He didn't die for us to be separated, He died for us to be united. He didn't die for us to ill-treat each other. He died for us to love each other as He demonstrated to us. What we can do to honour Him is take this as our understanding is being opened and lift up this and keep it in the lofty place. A table, the elements, the fellowship between God and us; He is the host. We are the guests. He puts what He wants to fellowship with on the table. The basis for any fellowship God has with us is Christ's death. The first time you come by the tabernacle the first thing you see is the brass altar, the sacrifice that is killed. First piece of furniture! When they came, "Sirs, we will see Jesus," He pointed them to the cross. Except the corn of wheat falls on the ground and dies it abides alone. The only place you see Him is in the cross. And when you see Him there really you realise all of us was lost and He loved all of us; and He is not leaving us to love each other with our life, because when you are identifying with Him to accept Him, you laid that life down. The life I live in this flesh now I live by the faith of the Son of God. It's not I that live, but it's Christ now that lives in me. And the Christ who lives in me died for these too; and the Christ in you will love them; and the Christ in me will take down all my little, skeptical things and instead of I evade them and stay away from them the Christ in me can give me revelation and love to go to them, and if they are weak and they are making mistake and I feel I want to condemn them like the prophet with the woman in the tavern and God said, "Come, come, come. You need to see the blood again. You don't

understand. You're losing your vision. You are big preacher. You are big evangelist." And God carried him and showed him the bumper. The blood was the bumper. He came back out and went down on his knees and was praying with the lady redeeming a lost sheep back.

God knows what is necessary. In this hour, we have to cross these barriers. And we have the word, and the spirit, and the table provides us with the means. Because through this table, this order; the same way you by faith went down in that water and came back and then I say, "I didn't feel my sins," and you are going through trouble because you don't understand. And somebody says, "No. you repented?" "Yes." "You baptised with the confession of your faith?" "Yes." Well I believe the brother who baptised me maybe he wasn't in the spirit. He doesn't have to be in the spirit. He is an undertaker. He is not involved in anything about your baptism. Your confession of faith and you going under the water is what God is watching. He could be old, young, short, tall, one foot, one hand, cross eye. It has nothing to do with that. He is an undertaker. He is just to help you go under the water easy and come up before witnesses. It didn't have any requirement in Acts 2:38 for which man and how he is. He could be a Baptist to baptise you. That's right. Brother Braham didn't need to get baptised when it had brothers in the message and say okay, "Brother Beeler, Dr. Davis laughed when the angel came and these things so I think I will baptise over. Brother Beeler, will you baptise me over? No. He didn't have that concept. He was baptised because Dr. Davis has nothing to do with it. He said, "I know you baptise in the Father, Son and Holy Ghost, but I want you to baptise me in the name of the Lord Jesus Christ. You may not believe this, but you just do what I say." That was it.

So the man baptizing him now had nothing to do, because his unbelief about the baptism does not affect you at all, because your faith is in the finished work going down. He is an undertaker. A dead man does not know who is burying him! It doesn't matter if it is Belgroves, Allen's, Clark and Battoo [Funeral Homes – Ed.]. It makes no difference. That is just man want to get in the picture.

You find maybe a good layman living a good Christian life, maybe not a minister and you say, "Brother, you believe on the

Lord Jesus Christ?” “Yes, sir. I would like you to perform a baptism for me. I am going down this river here to be baptised. You know Christian tradition is I can’t baptise myself. A dead man doesn’t bury himself. So could you bury me?” “Yeah, sure.” You are baptised. That’s right.

See everybody wants to add in something they didn’t see in the word. Nobody has an authority for anything inside of there. Just like this service - I don’t feel Brother Eddie and Brother Isaac and them who set that table; they broke up that bread. Not me, no; me and them.” It’s not about them. You are not relating to them. It’s unleavened bread and it is the fruit of the vine; and it’s your faith in the mystery. Whether they don’t have any revelation in the mystery it means nothing. They are just setting the table. You specified the menu and the menu is exactly what it is supposed to be.

You see it’s not about man. It’s about God. It’s an ordinance of God. I don’t want that farmer’s lamb. You know, I have to buy a lamb. Whose lamb is that I buying there? The man says, “Check the lamb. Without spot and without blemish? Take the lamb and go.” “No I feel if it is the Rabbi’s lamb it might have more value before God.” Nonsense! God isn’t watching the Rabbi. That’s why He said, “When I see the blood,” not I not when He sees you. “When I see the blood,” not when I see you; “I’ll pass over you when I see the blood.” Man don’t have nothing in this. This is you and God.

Too much of times we get back in the old denominational school and theories and important this and that, and mix up. It devalues the real value and our eyes now come on men and our eyes are not on the ordinance. You are relating to Christ, the Holy Spirit, by virtue of what He ordained as an ordinance for us to keep us in remembrance that we could have the basis for true fellowship, friendship.

Are you in friendly terms with the Lord Jesus tonight? Do you love Him? Do you love your brother and your sister? Then you have a right to be here. If you are on friendly terms; sin breaks fellowship. Confession restores fellowship. 1 John, if you say you are without sin you deceive yourself. But if you confess your sin God is just and faithful to forgive you of your sins. And if you

walk in the light as He in the light the blood of His son cleanseth you from all sin and you have fellowship one with the other. This is the basis of fellowship.

I spoke with you all tonight through a gift, an office in the church just like we have many other gifts and many other offices; but you are coming to the table, we stand here, somebody has to serve it; but you are not even looking to us. We are just like people in the house who have our proper place to do these things. But in your thought, in your heart, you are coming to the Lord in a new consecration, in a new dedication in your life, to enter into a new relationship. If you understand little of what I tried to bring in my broken up way tonight of in the garden, the day you eat you shall surely die, and they did eat; and they tried of the same time to take from the tree and God said, "No," and God blocked them. It would come in the appointed time. When it came, He did identify the bread of life is here. It's come down from heaven.

He was that bread. He was that promised bread. He was the promised light. He was the promised water. He was the promised way. He was the promised truth. He was the promised life. All that was promised through all the prophets was Him. He was the fulfillment of everything. Nobody else plus Him was going to get them back. He and He alone was going to do the work once and for all. Nobody, no prophet, no priest, no king, was going to be a part of that work, because all was lost. He had to. He treaded the wine press alone, alone. No man took His life. He laid it down Himself. He knew every name in the book, because the Father had given them to Him. They were chosen in Him. Said all my sheep will hear My voice. He had a word that everyone that when He prayed, "Father not these alone, but they who will hear through these." That's us. That same word came down through Seven Church Ages and fully restored us back until we have the perfect, vindicated word restored in the last days; a word that is taking us back to Eden. Not half word, not part word. One word broken took us out. All that word was restored back! We have to believe this.

We couldn't understand it all by reading because reading is not to understand it. But by revelation and God's divine order God is going to bring that word back, restore it back and then the spirit of truth; the world will not see me, but you will see me. I'll come to

you. I'll come to you. He came to you. He came to me. He came to you. When I could not come to where He was, He came to me.

I always say, He came to me in Santa Cruz, at the cross. That's why I feel these things are special, because right here we are back to the cross and preaching this mystery to you of what this means.

*... how can this man give us his flesh to eat?*

*Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

What we are eating here is symbolic of His flesh and His blood. Now to take this; the only reason we are taking this is because we already believe and accept and understand that, that was broken for us. We went down in that water. We came back up. His spirit came upon us. We are walking in these things. We have the earnest. This body has already turned heavenly. And that's why we are commanded to do this till He comes. And that's what we are doing. And we know where we are in the coming. That second fold mystery we are in that. We just came out of a convention. It is still up on the wall. And here we are at the table here tonight and I'm preaching **“Remembering The Passover In The Feast Of Tabernacles.”**

If we understand, when you come here you don't come... No. You come with praise. You come with thanks because He, Himself gave thanks. It didn't mention He cried. It didn't mention when He took it you know, He was neurotic. No. It said, “He blessed it. He broke it and He gave thanks.” What was He giving thanks and to whom was He giving thanks? And why thanks? What were the thanks for? He was the Creator that created the vine and created the wheat. And He preached I am the corn of wheat and I am the vine. So would the greater vine and the greater wheat thank God just for the natural? In a feast like that where He said with the desire of desire to eat this with you? No. The thanks was the time appointed had come. The price for the redemption was going to be paid. There wasn't going to be a second paying of that price. It was going to be paid in full and He was going to offer Himself once and for all. There was going to be no second offering any more. By one sacrifice He perfected forever those that are sanctified!

And in every age the Holy Spirit brings that back to our remembrance. And in every age they remembered. They had a memorial. And even there He gave the church down through the age a memorial. Do this as often as you come together. And the apostles every time they would come together they had breaking of bread and fellowship, and praise, and giving of thanks.

That's why when you see this you understand why we shouldn't be telling you lift your hands and worship the Lord; and you go back in your seat and you sit down there and you are watching this one and you are watching this one and you are watching this one. Do you see how that reflects no understanding of this? It's like I come in the line and I take my... what they do in the Catholic Church, you know. The only things maybe you didn't do when you did it was genuflect and cross yourself, because they don't go back and praise anything. They go back and sit down and watch around.

I remember when we the little church, when I go for communion. I was so poor. I had a hole in my shoes and I am conscious when I kneel down everybody in the whole church will see the two holes in the cardboard. So I used to kind of time it and move in the corner by the wall and take up a position like this. I thank God today by God's grace I don't have any hole in my shoe. But if I had hole in my shoe and I had to come and preach here the hole wouldn't have stopped me from preaching, because I understand better today. But I say that to show you are going to take communion, but you are taken up with the hole because is just a tradition. If I understood what that was and the priest and could teach, then you would have walked up here and know He became poor that we could become rich. He laid down His life. He provided everything for us all things in Christ. And we could have faith and expectations when we come.

I trust tonight when you come you come as part of the family of the house. You look around in front of you, behind you, are your brothers and sisters; the family members coming in praise and worship. You go back in your seat and you thank God. You listen to me preach and you put most of your energy giving attention to hearing the word. But then when you go back in your seat it wouldn't have any more preaching during that time. You'll be worshipping God. You will be thanking the Lord. Father, I see this.

Let... write this in my heart. Don't let this leave me Lord. I see where it comes down in the last days. In the last age, out of Seven Church Ages, the last age you say, "I will come in and sup with you," in the age when you descend from heaven with the real bread and the real wine; when the real Melchisedec comes down and a prophet said, "Who Is This Melchisedec?" And where when we see this one King Theophany then we start to realise now are we being gathered and being given faith to be changed; and we will be changed in a moment in a twinkling of an eye; we in the fullness of the redemption here and tonight we can look back with gratitude to see how far He has brought us and we are so close to the changing of the body, but we remember what He did for us.

And if He gave thanks the one who is going to lay His life down knowing that what He was going to do for us, the compassion, the love that He had; that how under the blood of bulls and goats for years they died there, and some with faith looking through that blood, that animal blood, that animal sacrifice, but in their minds, in their faith they are seeing the redeemer coming. They know that is a substitute. The redeemer is coming and by faith Abel and by faith Enoch and by faith Abraham and by faith Isaac and by faith Jacob. And all of them you know it is written by faith. How much more tonight friends, when we in this hour can look with this understanding and realize, no, we too, Jesus died for me, Jesus die for me.

I don't need to wear a badge or a cross around my neck. He didn't tell me to do that. He told me to love each other. He told me keep this feast, remember Him. He wanted us to have in our hearts and minds in our walk like they did from Egypt to Canaan, every step they had that mystery of that word before them that we would have the same thing before us. This is the good news. When we see this, we see the good news in another form. When we see this, we see the Atonement in the year of jubilee in the fiftieth year. We know this speaks of our freedom and redemption. When we see this and we look and remember where we were and where we were taken from, we know it is because He died. It was for me that Jesus died. He took my place that I could take His place. He became me so that I could become Him. As He is so are we in this world. Not in the world to come, in this world right now we are walking with

a perfect standing that when God looks at us He sees us perfect through the blood. And if you have the Holy Ghost in there nobody has to push you and say boy make that right. No. That is a person who doesn't have the Holy Ghost, because the Holy Ghost, from the time you go to say something, from the time it comes out of your mouth wrong something registers, yeah, it came out wrong.

That's why you want to think of each other in the right way. Don't let the devil tell you, "Ah, that is not this one; or that serpent seed carrying some false argument." No, no. Your eyes see through your heart. Instead of you stand afar and watch somebody you heard about their mistakes, you heard what they did; you might have seen, you might have known personally so you write them off. Instead of that ask yourself I have revelation. I might have been in a condition. But have I ever done anything to help that person? As He has loved me so I should love one another. And God has been long suffering with me. God has been patient with me. God has forgiven me many, many times. I don't be like Peter and say, "Well, I forgave them seventy times." It is seventy times seven. Who have the Holy Ghost checks and says, "Well I reach my four hundred and eighty nine times. They have one more chance and that is it." Who checks that? That person doesn't have the Holy Ghost. The Holy Ghost doesn't make you live there. Holy Ghost has you high up here.

I was talking with some of the ministers. After the meeting we were talking and the word got in a certain place, and I started to tell them the story about the Good Samaritan I preached years ago; and to see how the spirit came down and shook. You were there? Because sometimes even on a ministerial level we could have people in our minds. Let me tell you this before God, God kill me dead right now this Bible open as the prophet said on this platform. All what these people do me I don't have the slightest. I don't even live there. I can't remember where they do me anything. That's the honest truth. I don't live there. Not now, quite right back there when they did it. That is why I just went on. I ignore them like that. I does say, you're going down the road driving your car listening your music and a dog runs out the yard barking, barking, barking, and barking. Do you stop your car and pick up two big stones and run down the dog? You just go on with your business.

You don't ever want. You see when you know your thoughts speak louder in heaven than your words on earth the first thing you check is your thoughts. You don't want to harbour evil thoughts about people. Evil thoughts when they find a place to lodge they does start to bring bitterness and bitterness start to defile many; and then they become callus, hard, and unforgiving and you get spiteful and somebody is saying something nice about that person you are kind of quiet and you are grinding because you find how they could talk nice about that person because how you are seeing them. And you are watching maybe the one or two things the person did and what the person is rejoicing for about the person really they did good things too. So they not so wrong for what they doing. But sometimes you are waiting to put in a word because you feel you have to balance up the thing. Yeah! But then you all only know one side! Nobody asked to know the other side. Nobody was interested in that. That shows you are getting trouble with something you can't handle. You see and that is where what comes out of the mouth, remember when I preach Zelophehad and them, they speak right? What comes out of the mouth is what does defile.

When you see this, we think of each other differently, because this is why it is given. This is why it is given. This is not given for you individual. This is given for us collectively. This is the Lord's Table for the Lord's children for the Lord's church.

I'm going to leave it. Had some other things, but I am watching the time. I want to sing a little song. He came to me. He came to me. When I could not come,

... *He came to me.*

Why don't we lift our hands and sing it, "*He came to me.*"

*He came to me; hallelujah; He came to me. Oh thank You, Lord. When I could not come to where He was [oh think about it] He came to me;*

*That's why He died oh thank You, Lord on Calvary,*

*When I could not come to where He was, He came to me.*

Could you sing it sisters, "*He came to me.*" Aren't we thankful? Aren't we grateful this evening? He left the highest of heaven to come down to the lowest of hell. His hand was not short. His ear was not deaf. He heard our cries. I heard the cries of my people. I

see their affliction. I see their oppression and I am come down. Hallelujah! The great Shepherd of the sheep.

.... *He came to me,*

Oh thank You, thank You, thank You, Lord. Hallelujah. Glory be to God in the highest. Thank You, Lord. Hallelujah. We didn't know the way. We didn't know the true sacrifice. We didn't know the approach. We didn't know how to come, but He came to us.

Come on brothers. With grateful hearts like David how he would worship God,

*"He came to me.* Ah, worthy, worthy, worthy, worthy is the Lamb of God.

... *He came to me,*

*When I could not come;* there were barriers there - Cherubim with a flaming sword

.... *to where He was He came to me;* in Adam we all died friends. Think of it. But this one came down from glory trading the scepter for the shepherd's staff.

... *on Calvary,*

*When I could not come to where He was, He came to me.*

Oh now He's lifting us up to where He is that where I am there you will be also. Altogether, all through the Region, let's lift our hands, let's worship Him. Let's sing to this beloved one, this worthy one, this matchless one, this one who loved us, first loved us. Here in is the love of God, not that we loved God but He first loved us and gave His son to be the propitiation to remove all obstacles, every barrier that would hinder our access to Him. We could come in boldness on His merits. Oh He made a new and living way through His blood, amen, through the veil of His flesh. Hallelujah!

We have the articles that speak of these things. We are gathered around His table, His bread this evening. Every enemy was destroyed. He stripped them of all power! When we look at it, we see it testifies.

*When I could not come to where He was, He came to me.*

Oh one more time *He came to me,* amen. Hallelujah. We are coming to Him without any reservation, in full surrender, with faith. He that cometh unto God must first believe that He is and He

is a rewarder of them that diligently seek Him. Come with boldness before His throne of His grace.

*When I could not come to where He was He came to me.*

Oh God we thank You for that tonight. We thank You, Jesus. You could condescend. What condescension! Down from Your glory You came down to us Lord, because You love us; You cared for us. You left the ninety and nine to come after us. Hallelujah! You knew we were crying out for deliverance. You heard our cry. You saw our despair.

*... not come to where He was, He came to me.*

*And Jesus I love You so*

*What You've done for me is not in vain,*

*And I will stake my claim; oh do you feel it?*

*On Your Holy name.*

*Oh, how I love, I love You so.*

Oh sing it again.

And Jesus I love You so. Express that love; don't just sing the words. Express your soul to Him. You understand we are remembering Him tonight in the Feast of Tabernacles. Hallelujah. We are understanding the value of His sacrificial work the love of God accomplished for us. We could stand with confidence as a restored people in fellowship with Him again. No barriers.

*Oh, how I love, I love You so.*

I know a man who's like no other man.

*I know a man, who's like no other man,*

*He died to save this world from sin.* How many will dedicate their lives to serving Him? Amen.

*And I'll dedicate my life to serving Him,*

*He died so I could live.*

*Jesus, I love You so,*

And I want You to know tonight Lord. Tell it to Him what He'd done for me is not in vain. Tell it to Him. Amen.

*What You've done for me is not in vain,*

And I will stake my claim; stake it tonight. Drive it down. Like the daughters of Zelophehad you want that name to live on. You don't want it to die. You are a chosen vessel to bear that name.

Oh, and when I think of how You took my place. How thankful it should make us tonight. What thanksgiving we should have.

*I marvel at the wonders of Your grace,*

*Your sacrifice for me I can't replace,*

*Oh, what a gift, what a gift, You gave to me, Lord. Hallelujah. A gift that no other one can give, but God so love that He gave.*

*I love You so,*

*And I want You to know,*

*What You've done for me is not in vain,*

*And I will stake my claim,*

*On Your Holy name.*

*Oh, how I love, I love You so.*

*Oh, how I love, I love You so*

*Oh, how I love, I love You so.*

Oh come on brothers, oh how I love.

*Oh, how I love, I love You so.*

Oh you sisters oh how I love.

*Oh, how I love, I love You so.*

All together oh, how I love, I love You so

*Oh, how I love, I love You so*

Oh, we mean that from our hearts. Oh, when a boy loves a girl or a girl loves a boy, a man loves his wife, she loves him. They don't play around with those things friends. When he says honey, "I love you," she is not saying that in a pretensive way. She is not saying that because maybe it is correct thing to say. She is just overwhelmed to think of what God has done for them. They have been a gift to each other in their lives. The best thing God could give them after salvation. And they realise that the God who gave salvation is still thinking about giving them something else. How much more the church, the husband the wife is a mystery of Christ and the church. The prophet said, "Christ just love to hear the church say I love You, Jesus. I love You, Lord." That we in our hearts that love will make us worship Him. And when people love each other they have a way they would talk when they are anointed with that love, when they are in each other's presence, when they are in each other's embrace. There is a sincerity, a deepness. They want to pour out from the most innermost heart. That is what it

should be to each and every one when we would be in His presence and this blessed opportunity.

The scripture says in 1 Corinthians 10: 16 and 17,

*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

*For we being many are one bread, and one body: for we are all partakers of that one bread.*

One bread, one body, and partakers of that one bread; this one who is that bread. The cup of blessing it is called. *The cup of blessings which we bless is it not the communion of the blood of Christ?*

You see how He writes this? He is showing us about this Lord's Supper and He is asking rhetorical questions. Is it not the communion of the blood of Christ? And the bread, is it not the communion of the body of Christ? He wants us, we who partake of this, we who are involved in keeping this ordinance that our thoughts and our hearts and minds in the partaking of it that we are conscious it's the communion of the blood of Christ that made a way for fellowship, that put away our sins, that by a new and living way we could through that blood back into His presence; that blood is the Atonement for us sins. It removes the barrier and gives us free access we could come in the merits of that sacrifice. When we are partaking of this bread, what a privilege, because if we eat we will never die. And symbolically we take that because we know in our souls we live. That soul feeds on the word.

The natural body takes the natural symbols, but the soul that is in communion with God, the soul that has a grip on God because faith lays in the soul and faith is the revelation of God. And that's where the fellowship is. This ordinance is a channel through which we maintain and keep our communion with God confessing that we are in friendship to Him; we have fellowship with Him. We have true communion with Him and we are conscious the one who shed His blood desired us to be in His presence, desired for us to talk to Him. He wanted to hear us talk to Him. He wanted us to express our love and appreciation, our gratitude to Him. You think God doesn't need that. God needs those friends. Why would God

come and die if He doesn't need? Why would God tell us pray without ceasing if He doesn't need that? Why would God say ask everything in the name of Jesus Christ if God doesn't need that? God needs that. That is what made God lonely that when He made Adam and show He was alone and when he laid down his life a type of death on the cross to take the Bride out so he and she could fellowship together. He could share all He has with His Bride. That is what this table speaks of.

This is a feast on the body and blood; symbolically eating, partaking; partaking by faith, by revelation. This eating and drinking that we come to eat and drink tonight, this communion with God is partaking of the privileges, the benefits; the promises we are beneficiaries of; the rights, the results from the death sacrificial death of Christ. That's why we come with thanksgiving and worship. That's why they worshipped the Lamb, that slain Lamb. They became so filled with praise and adoration seeing Him stepping forth and taking that book and showing them it was for them. I did this for you. I did this for you John. I did this for you Peter. I did this for you Paul. I did this for you all. I did this for you Brother Branham. I did this for you my brother my sister. He took it for us.

This is why tonight we want to come to this table with a certain attitude.

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

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

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

Because His blood was shed for the remission of sins of many. His body was broken. He bore the stripes and everything for our healing. He knew what our needs were. He knew what work needed to be done on our behalf to restore us back to the privileges, to the fellowship to have the claims and the promises,

the inheritance; and He did it to make sure we lost nothing. Everything that was ours we come back to it in full. And that's why He said remember me when you do this. I give you this.

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

His death was the Passover. His coming is in time of the tabernacles when the high priest reappeared ...second time. The one who went in veil came back out. From the Day of Atonement they went in the changing of dwelling places. He who had said, "I give my life, my flesh, for the life of the word." That was the Passover. Then He who said, "Eat my flesh and drink my blood. You have eternal life. And I'll raise you up at the last day." That is tabernacles, the resurrection. Look how he seeing this in this Feast. Haven't we seen the book opened and reappearing of the Lord in the threefold feast.

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

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

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

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

See people just relate to this as a eating and drinking thing, but it's a fellowship thing. It's an appreciation. It's a remembrance. It's keeping the value of that work ever before you so you don't frustrate the grace of God and live below your God given privileges; but you live a life worthy of the gospel remembering what He has done. He died to make us live victorious. He sent back the Holy Spirit to give us the seal to continue His work in and through us; make us a vessel of honour prepared for a good work.

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

*But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

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

*And if any man hunger, let him eat at home;*

This is not the place for trying to satisfy natural hunger. This supper is not for natural hunger. This supper is for remembrance, to fellowship with Him and what He has done because the table speaks of that fellowship and that fellowship is upon Christ and what He has done for us to bring us back into oneness with Him and how we hold this and strive and walk in this and continue daily steadfastly that we might come into His own image and His own likeness. We beholding the glory are changed from glory unto glory until we are changed into the very image.

How we should have the feeling in our heart to tarry one for another, while you pray for each other and for us the ministry, and we pray for you and you pray for the others, and the others praying for you; and together as a family, together as the children, members of His body that make up this one bread, may God's grace fill our hearts and we keep this feast with greater meaning, greater value. We find a place to enter in to walk a little closer to see how we need to truly love Him and serve Him in the fullness; not just a half way thing; that we can walk out of this place tonight satisfied, filled with His spirit, His presence; His revelation pouring down into our souls; our souls feeding upon the word being nourished up and strengthened and becoming established and grounded; His love being shed abroad in our hearts, knitting us together by love endeavoring to keep the unity of the spirit in the bond of peace; purging all leaven; keeping the Feast of Unleavened Bread in sincerity and truth.

So we want to be tonight in His presence. Let this be the beginning of something new for us, following these meetings, following this feast that we as a church could find a place of a re-consecration, a rededication, to walk with greater purpose and greater conviction; purpose to love each other, purpose to serve, purpose to stand true, willing to work, showing the willingness, laying ourselves on the altar, coming to real deeper depths of self crucifixion, offering ourselves a living sacrifice. Blessed be His wonderful name.

And may God bless you. May you find that praise in your heart and that gratitude and that thanksgiving to the Lord tonight that you are conscious we are in His presence and He is amongst us. We want to grow in our knowledge of these things. We don't want to remain shallow. We want to fellowship with the Lord deep; find it so easy to pour out our hearts to Him, so easy to find the release in our soul to tell Him you love Him and you care for Him; to hear His voice speak back to you. If you desire that, if any man eateth this bread, he would never hunger. If any man drinks of this blood, he would never thirst. Take Him at His word tonight. He doesn't lie. Whatever comes out His mouth must take place. It is the creative voice of God.

Those Jews would go up and keep that feast from year to year and they keep it with such sacredness. They keep it knowing in part, but yet fellowship in such a deep way concerning those things; yet the book is opened to us. We know what is symbol and we know what is substance. What a privilege God has given unto us.

Gracious Father as our hearts are bowed in Your presence, our minds are stayed in You, we are here tarrying for each other, brothers and sisters of the assembly of Christ, knowing all of this is Your order. You planted to this church. You set the offices by Your word; You work and You administrate by Your spirit, diversities of administration, diversities of gifts working through the members of the body fulfilling the word dear God and the reason and purpose You have raise up the church for and the prophecies that You have spoken for this hour. And all these things Lord, we recognize it Father and we realise that this is the Lord's doing because none of us could have come to You. No man could come except You draw them. "All that the Father has given," you said, "Will come." And Lord You in Your own time and season brought us and added to the church such as should be saved. You preserved the lives of many oh God through the unity and the cooperation the fellowship and the sacrifice. We see great things being accomplished even to the fulfilling of the prophecies; even as we had in this meeting recently the kind of sacrifice, the kind of labour, the unity, the cooperation even with other members of believers of other assemblies from different parts of the earth that came Lord to this time; and how

your spirit flowed in such unity, how dear God this place was graced with Your mighty presence even as You are here tonight Father.

Lord Jesus as we come through these things how we desire to review and analyze, conceptualize, digest, and know how to draw inspiration and faith and benefit from the way that You have ordered our steps, looking back and seeing how You brought us and what Your purpose and Your intention were, what You were able to achieve and how the very next steps that are to be made. Lord, from what we have drawn, we can proceed forward under Your divine direction and leadership as we continue steadfastly in this great faith.

Tonight Lord we are gathered around the table that is prepared; a table oh God that is the table of the Lord to have communion with the Lord; and we, the guests, members of Your body, part of the local church family here, members of the body of Christ, Lord we gather around these elements tonight. We know it's symbolic. But the God who ordained the symbols had substance realities that He symbolized by these articles. We don't look to the articles alone, but we see the substance Father and the substance is you. You are that reality. You are that living God who did something on our behalf, by which we should walk in You close, by which You should have the headship over us, by which we could be led. We see even in the time of Joshua they had the Passover. They had circumcision. They ate the old corn Lord and all these things; and then You led them into their possession of their inheritance. They overcame the enemies. They conquered their land.

Oh God we know Father when Israel kept the Passover and they came out rejoicing and the enemy tried to come to make a second claim, Lord, You drowned them in the Red Sea. You showed that no enemy is going to take Your people back into bondage; that You have freed who would receive their freedom and walk in it.

And so dear God, as a people tonight Father, we look back at this redemption by blood and the redemption by power and we see the redemption in completeness and joy. We thank You dear God. Sanctify this bread that represents Your body that is to be broken. Sanctify it for the purpose which it is intended tonight the bread that we would come Lord and partake of, representing Your body,

and this cup Lord that represents Your precious blood, the blood of the grape. You said, "I am the vine." Lord, You were cut down. You were crushed and Your blood poured out; but in pouring out oh God, Lord You laid down Your life with the objective that every name that was written in that book would be redeemed Father. The blood was shed for them and the spirit, the life of that blood, was going to come back and claim the ones that were in Your thoughts; the ones that You shed that blood for, purchasing them just like the natural kinsman, Lord, in the shadow with his silver the redemption price. They might have been thousands of slaves under that slave's master authority bound up in the system oh God; but when that kinsman came and paid You know exactly his kinsmen who had to be released because he was paying that price with them in mind. It wasn't just some blood being shed and You are hoping that some people in the end will come and accept it so it will not be in vain. No, Lord, You knew everyone Father.

And that's why the Holy Ghost came hunting out the seeds and quickening the minds to that work and bringing them oh God to Calvary and giving them that vision oh God when that work was done, because that work was designed Lord to bring real to their hearts and minds that they had value in Your sight; that You did that for them Father.

Lord I remember my time dear God. I remember oh God it was so dark, so dismal oh God; felt like I was falling like Your prophet described when he was falling down in that bottomless pit like had no ending to it. In my mind's eye I thought of it like that not even knowing those things; was like sinking into an endless chasm oh God. That's why Lord I always love that song when You reach down Your hand for me, because You pulled me out of the miry clay. You set my feet on the rock to stay. I saw myself so weak and so undone. So many times I tried not to do things and didn't had the power to do it Lord. But Lord when You brought me to that place and gave me that experience oh God, and You broke the powers of darkness around my life and You set me free, and Lord God You revealed to me that You are the way to bring me back, Lord to come back into my Father's presence, Lord to experience this great redemption, Lord, how I could stand here today with a

grateful heart dear God and knowing that they are many others Father who experienced this is their reality.

And today down through these years under that Gospel here many others have come Father, and many others stand today dear God, as members and are prepared to come to the table in this Region tonight oh God to keep this communion all the way up into Canada, Father. We have people coming in oh God and believing in these last days. Lord how we ask You dear God that Your Holy Spirit Father in this late hour Lord God would bring this revelation so deep to their hearts as they eat, as they drink, as they commune Lord God; and in that communion Lord Father, the Spirit will communicate into their souls Father with the power and impact of divine revelation. You say, "I'll write my laws in your heart and your minds. No man will have to say no the Lord we all know You." Oh may You grant it Lord.

We are coming as living, manifested epistles. God we look to walk in these realities in deeper depths with a greater grip upon You by virtue of the opening of the word and the access to come Lord and to lay claim Father on what You have made available through Your death, burial and resurrection. And Lord God when this book was opened and You pointed out fully all the landmarks and the boundaries and told us, "There remaineth yet very much land yet to be possessed," because You desired us to live in the full benefits, because it's only in this way it could fully show forth Your victory and show forth the reason of Your death, which You say Your church is Your victory. We will show the reason of Your death.

God let us find from this night Lord, a greater knowing Father, like Boaz and Ruth had a knowing before union. Then after the redeemer did that redemptive work on her behalf Lord it was a more intimate union, a more personalised union, because they were no longer twain, they were one, oh God. So let it be Father in a new way You would declare Your name. You would manifest Your name. You would show forth Your glory in a greater way Father, that dear God in these last and closing days we could see the work pick up such momentum. This message will be swept to the coming. The revival fires could burn Lord from church to church, from heart to heart, from believer to believer. Oh may You grant it

Father; that even right here in the church, Lord that we could see a greater love, a greater knitting, a greater oneness. Would You do it Father?

God we cry in our hearts tonight around this table as Your family members, we come oh God, as Your servant Lord, Lord Jesus knowing what Your word has promised, knowing the time and season You have pointed out these things to us. I pray You grant it Lord. You will see such an increase in every life, in every home, in every family. The ones that find themselves weak, the ones that are fainting, the ones that are falling at the side, the ones Lord God that are afraid and are intimidated, the one that has fear and is paralyzed oh God and halting between two opinions wondering if you are going to answer, if you are going to bless them, if you are going to do it and Lord they have this torment in the mind, we pray God that they would have such increase. Oh God all this would be eradicated Father. We'll all walk closer to You Lord. We'll walk Lord in a deeper fellowship oh God. May You grant it Father.

Lord we ask it as a church, as a body of believers in this Region all the way up into Canada, all that is associated, all that is identified with us. We ask it oh God. So let it be Father, for the glory of God, in the name of Jesus Christ tonight.

Bless each one, each family, each house, that would come to the table tonight. May Your blessing come down; a blessing of the Holy Ghost come down to their souls dear God. Grant it we ask for the glory of God in the name of Jesus Christ. Amen.

Take away all leaven Father, all malice; remove it completely. Where every heart would believe and confess may You move it away from them Father and may You send the honey in Father to take up the place oh God, that Lord God will keep us close together. Grant it Jesus. Grant it Lord. Grant it Lord.

*[Communion is served.]*

Oh thank You Lord. Why don't you just praise Him all around the building, all around the Region. Amen. Glory be to God. Oh worthy Lamb of God we praise You tonight with grateful hearts, with joyful lips oh God. We express thanksgiving oh God; all our gratitude for what You have done Father. We are so unworthy and undeserving of this love and this kindness, but oh God You look

beyond our faults and You saw our needs dear God, and tonight Lord, we come in humility, Lord full of thanksgiving, full of adoration, full of praise dear God. You are Worthy Lamb of God. We are so thankful for this great redemption. We are thankful Lord that You are the bread of life that has come down from heaven oh God that we could feed upon You this hour. You are the vine. You've pour out this great wine of stimulation of revelation in our souls dear God that brings this revival in our hearts. Oh we thank You and praise You. Blessed be Your Wonderful Name. How we rejoice tonight. How we thank You Lord. How we bless Your Wonderful Name, Your Wonderful Name that the family in heaven is named after, the Lord Jesus Christ. Blessed be the Name of the Lord. We thank You Father. We praise You dear God. We adore You. Thank You, thank You, thank You, Lord; thank You Jesus. Thank You, Lord. Thank You, Lord. Hallelujah. Thank You. Lord.

Oh how grateful we are tonight being in His Presence remembering this great Passover in the time of the Feast of Tabernacles. Now that the book is opened we could look at these things and understand its full accomplishment, see the completeness of the work, the redemption, that which He'd done on our behalf how it met every requirement of God. How we could stand with such blessed assurance, with confidence. It's giving us such a perfect standing our Saviour is risen, is a live, is among the redeemed. Hallelujah! When you feel His Presence we know the resurrected one, that's Him; and He rose for our justification. And if He is in our midst then we stand before God without sin, without condemnation. There is no condemnation. Who can accuse us of sin? Amen. It is God who justifieth. Hallelujah! This great work that He put before us, that He set our eyes upon, that He came and revealed, and came down and revealed in its fullness in this day. Glory be to God in the Highest. In the day of the redemption the Kinsman Redeemer Himself is here amongst us. The book of redemption is opened, is given back to us. The very fact that He gave it back to us is a further expression, amen, that He has accomplished this. Amen. There is nothing to hinder us from receiving it and going back into what is ours. The mere fact that we could take that book friends; and we have that book tonight. It is not in the hands of the Baptists or the Methodists or the

Pentecostals. We in the Bride have that book. Hallelujah! This is the secret. The word is in the Bride; the revealed word. He came with an opened book. The Seals was off of it. Hallelujah! And He pointed out our name inside of there. Glory be to God. Amen.

He is telling us this is their redemption. You are redeemed My children. You are redeemed. Amen. Walk into it. The new body is your promise. Walk into it. Amen. The Seven Thunders are giving you faith to be changed. Amen. Hallelujah! Glory be to God. When those testing times come, He lets that devil come to show you he cannot bluff you. The revelation has uncovered the enemy's scheme. That's the reason he is howling. He is not saying the devil is a big, you know, devil like he can do something. He says, "No. That's the reason he is howling. His scheme is uncovered. He had this world covered for almost two thousand years, but before he could make this great big move and blot out the church, down comes the Angel with the book, exposed the enemy, gave us the book, gave us authority over the devil; sent down the vision you could bind that devil in a knot. In My Name you shall cast out devils!" Hallelujah! The only way for that to overcome you, you have to disbelieve what God is saying. But the Bride believes. They overcame by the blood of the Lamb and the word of their testimony. That's the wine of the stimulation of revelation when they see their names in the book by the Blood of the Lamb and the word of their testimony. Hallelujah! Glory be to God.

You know you are redeemed. Do you know you are redeemed? Amen. You know you are one of them. It was shed for you. Glory be to God in the Highest. How the fathers understood this. They taught it. Amen. They established it in the church. The church walked in it. They did great exploits. They say, "By what authority, by what name You do these things?" He said, "In the name of Jesus Christ. He, who you have crucified, God has raised Him up." Amen. And it is by faith in His name has made this man whole. Amen. God wrote a book of Acts through them, because they understood. Paul shook that viper. No matter what form the devil comes in, amen; hallelujah! Glory be to God in the Highest.

What a great thing friends. He has done this for us. That's why He has a people on the earth. When the earth is filled with blasphemous names, how Excellent is His Name among the Bride?

When the world is worshipping the god of this evil age, there is a people who is in the only provided place, is worshipping the Lamb. What a great thing it is friends. He knew He was going to have His harvest. Hurt not the oil and the wine. He was going to have this group. He was going to have this worship. He was going to stand in the midst of the redeemed. Amen. Oh my.

He looked at every one of you. He looked at your face. He said, "Son, I knew you before the world began. Amen. I died for you. You are one of mine. Glory!" He knows everyone He purchased. He knows the stock of Abraham He's walking out, He says, "This is mine. This is mine. That's mine. That's mine. He is gathering His jewels. This is mine. This is mine. This is mine. This is mine. That's what happened. That is why the inkhorn writer was moving through the church sealing the Father's name in their forehead. They were coming out with that revelation. They know there is a connection from the foreheads to the loins. They know they come from that loins. They know they have that name. Hallelujah!

He goes so far to show them under no circumstances they could have been lost. Under no circumstances they could have been lost. All the Father had given me will come and I lose none of them. I will lose none of them. He is so satisfied. He is so certain. It's only for us now to say yes, Lord; yes. The devil tries to tell you that little thing. That too is simple. That can't be it. No. He dwells in simplicity. He reveals Himself in humility. You see the devil can't battle the word you know, because the word is the word. The word is God. He can't come and tell us that's wrong in the Bible. That doesn't mean that. No, no. God has vindicated the word in this day. God has come down and through the mouth of the prophet who has opened the mysteries of the Bible; God has vindicated that word in a way that it was not vindicated in any other age. And if in all the other ages they could believe it without the kind of vindication; in those days they didn't have cameras to take out the Cloud in the sky. They didn't these things. Nobody had a picture of the Cloud on Mount Transfiguration walking around and saying, "Look Jesus," and took out Jesus in a glorified condition. Peter said, "I had my iPhone with me, so right there when He passed into

glorification I caught the picture and here it is.” They didn’t have that.

But in this day He waited until the camera was lined-up real good and He materialized Himself. Hallelujah! He posed for the picture, oh my, to prove it is Him; not just because He is a light. He said, “He does the same things. He reveals the same things, proving He is the same yesterday, and today and forever.” If He didn’t do those things or he come and say something different. But that light only said what was in the Bible and brought it to light and gave the sense to it in this hour. The word of prophecy has been made more sure.

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

*Jesus knowing*

Jesus knowing; the Bride today knowing.

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

He is the Bridegroom. She is the Bride. She is part of Him. If the Bridegroom is the word, the Bride is part of the word.

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

I always love this, how the Bible is. John, through the eyes of the eagle, carried us straight into the supper room and we see Jesus. He said, “*He took the towel. He girded Himself.*”

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

This is a stage by stage commentary. You are not on the outside. You are inside the room right there

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

He had said, “Thou art the Christ.” He knew who He was. He can’t believe this one who on the mountain we saw transfigured. We saw Moses and Elijah appeared; this One? Stooping down here by me to wash my feet? If was you, He would have done it for you

right there. This is who He is. This is what He does. Peter said, “*Thou shalt never wash my feet.*”

*Jesus answered and said unto him, what I do thou knowest not now: but thou shalt know hereafter*

You see sometime He does things for you, but He doesn't tell you right away what it means. He said, “You will know about this afterwards. Just let me do what I am doing.” See?

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

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

See they know Him you know. From the time He gets a little stern with them there He says. He said, “*If I wash thee thou hast no part in Me.*” He lined up right away. He said, “Well feet, hands and head; the whole thing; the whole works.” See?

*Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit:*

See symbolic again.

*He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean,*

You see something is done like when He said, “Throw up the rock.” That is a symbol. That brought the Pillar of a Fire down in the form of a whirlwind, made three blasts, spoke three words and started judgment in the earth. That little act. When he did that, that is applied to you. You are clean every whit! That obedience, coming in submission to the ordinance; carrying it out the way it is given with faith in the one who gave it. You are not doing it as unto man, You are relating again and these two are put together. The communion and the feet washing are linked together, because this represents you partake of His body and His blood. You become Him. You eat His flesh and you drink His blood. You become Him. Now you, Him in Bride form now, He is going and He's going to wash His brother's feet. Today you have the sisters who are in Bride form too washing. The Holy Ghost in them is washing.

When the Holy Ghost in them is washing they are conscious this is an ordinance and they are doing this with faith, I am keeping

my brother clean. I am keeping the body from defilement. When I see him, I can't criticise him because right here I am carrying out an act losing him from all defilement; because I am doing this by virtue of I've partaken of His body and partaken of His blood; and I am doing this in His name. What is the Holy Ghost? To continue the work through Him.

You hold your brother and sister. I appreciate you. You are my brother, my sister. We have been redeemed. We are going to heaven together. We are going to be around the table with Jesus again, millions of miles long. Think of it friends. You wonder how that could be. We don't need television and internet there. It is already there. Here it comes because they discovered it, but it is already there. The same way you could sit down in one place and see. If is the Lord Jesus is speaking with you, no matter what part of the world you are. Here you need a device and it has mobile streaming, like people streaming around the world right here. Some are in a church. Some are on their cell phone streaming. Some on their iPad streaming, because we have mobile streaming too. When I was away for the couple of days recently here I am out there Brother Neil he has the service right there. I am holding the phone and we are watching Brother Melville preaching Sunday morning. You see? So don't matter where you are at. You are in a car going somewhere and you have internet you could stream. And you are seeing.

Well is the same way when we get there and there are no barriers. There are no barriers. The redeemed now has access not yet known to the world. He is one person, but He is close to everybody and everybody is sitting in that presence and everybody is right in His presence. You believe it, because when is fifteen hundred miles square and at sixty it is degrees and that mountain pushed up and He's at the top from fifteen miles around square, each one seeing Him there; the light of the city, the Lamb, the headstone in His place.

You wonder how this is going to be now because you are in the living civilisation and you are in this body. When you get to the glorified, you are going to see through dimensions. See? Like the prophet in the theophany could look back here. So don't worry

about these things. The civilisation is far higher than what we know here.

So when you go tonight, you wash that foot for your brother and sister, you are conscious what you are doing. You are given a part in a ministry keeping an ordinance and by virtue of what you are doing you are keeping the body clean from defilement. That means the power of God can operate through us. When we come together and two shall agree as upon touching anything, what we bind in our midst here, what we cast out is cast out. But if we have unbelief and you can't use this one and you don't trust that one and you don't like this one and you can't wash this one's foot and you are going through this kind of thing, well God in His own mercy and grace will have find the two if He can find them; but God wants to do it in the whole assembly, that the smallest child, the smallest brother and sister, a young boy could pass there with some faith and have and put his hand upon you and say, "God bless my sister; bless granny Lord."

Remember the quote the little, three year old praying in the prayer line and then the prophet said look how the angel answered the prayer, see! Out of a sincere heart. This is the kind of thing. You see the thoughts in the mind do block these things up, but we are blowing these things up now and we are coming closer. And now we are going to wash those feet tonight and we come a little closer, you know. To take the elements when they hand you; if anybody is handing you a piece you might get trouble they hand you a big piece or a little piece or you don't like the piece you get. But when they put it before you, you just take which piece you want. See?

But now we are coming a little closer. The contact is closer. You now stoop down and you take that person's feet. It takes more love here now you know. That is why this wasn't put before the communion. You take the body and the blood so you know what you take. If you take it by revelation, you don't care if that foot has a bubo on it. You don't care if that foot looks like it wasn't washed for two weeks. You wouldn't meet such foot, but I am just saying it has no barrier to paralyze your faith because you take by revelation the bread and the wine; and you understand what the feast means.

Think what some of us were and Jesus came down, Holy Jesus, and died, take your sin, take my sin, the sin of the world friends; serpent seed's sin. Everybody's sin He took you know. The iniquity of us all was upon Him. He died to save the world, but when the gospel took Him to the different parts of the world people turned it down. But it was extended to them. It was given to them, but they refused it. They say, "I have an ox to prove. I have this to do. I have that to do." They made light of it. And that is where we fail. We make light of it. Make much of it. Make it weighty. Say, "God, me? A privilege? To do the Bride a service? The blood washed? I'm working in a job. I didn't know that is the devil's kingdom I am building up. They give me names, you know, employee of the month. They put my name in magazines, all kinds of different things and I am doing that for serpent seed. Lord, one of Your redeemed here around the table tonight; the family? When you look there who could tell. What if when you start to wash those feet you see two nail prints, and then it just disappear again? You say well that can be. When Saul was persecuting them what He said, "Why does thou persecute Me?" He and His body are one. It is His body. The members are His members. That isn't somebody's foot. That is members of His body. If He sticks out the nail scared, glorified foot and says wash it, He didn't do anything. The Holy Ghost now, is come down to us, for us to continue His work. He is the headship. He is just directing things; dispatching you; dispatching you; dispatching you; anointing you and commissioning you for your assignment.

So when you take that that has value. That is of great, great, great, great, value.

*So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done to you?*

*Ye call me Master and Lord: and ye say well; for so I am.*

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

*For I have given you an example, that ye should do as I have done to you.*

*Verily, verily, I say unto you, the servant is not greater than his lord; neither there he that is sent greater than he that sent him.*

You see when you do that for a brother or a sister even though you don't fully understand what it is about, because you are doing it to the Lord's body, and that member of the Lord's body is not too fully illuminated about those things, the Lord counts that a great blessing to you that you did a service to His body you know, because you not are doing it for the person. You are doing it as unto the Lord. Whatsoever you do in word and in deed do it all in the? Name of Jesus Christ; in word and deed.

*Verily, verily, I say unto you, the servant is not greater than his lord; neither there he that is sent greater than he that sent him.*

*If ye know these things, happy are ye if ye do them.*

You could know them you know, but the happiness is when you do them

*If ye know these things, happy are ye if ye do them.*

One is knowing them. One is doing them. If you do them, happy are you if you do these things. There is a joy of the Lord. There is a moving of the spirit in there, because He values the mystical body more than His own body. You understand that? He gave His life for us because He values us more than His life. The prophet said, "If I had the blood of Jesus, the literal blood, I would walk with it careful, but I have greater than that. I have the purchased of that blood. How much more I should consider the purchase." The greater thing about God is, when He requires you to do something He gives you what it takes to do it. He doesn't command you to do it and you can't do it. He gives you what it does take to do it, especially when it is something to glorify Him. All Moses lacked it had in the Pillar of Fire. When God could do this through you, happy are you; happy are you.

Father, teach us thy way oh Lord. Let us walk in thy path. Let us bring honour and glory to Your name. Let Your life shine bright through us dear God. Let this great love that the enemy has tried to rob us and keep us in disunity and keep us paralyzed, and put all

kinds of things in our minds that we can't accept each other and we have confidence in each other. Lord when we would think we would want people to have confidence in us. We would want somebody to believe that we are a Christian, especially if we know we are trying in our hearts to be. Then Lord what a sad thing it would be if we would look at somebody and just speculate in our mind with no evidence, without anything, not even knowing how hard they are trying, and then come to the conclusion that they are not genuine or that they are not sincere. Only the devil could make us think that way Father, because dear God You want us to believe in each other and trust in each other and have confidence in each other; and that is what lacks Father. And because this lacks in the measure and the quality that it should have been here, Lord, for a long time now it is why we see so many things happen among us. We fail to realise what our prayer for each other could be. For if we are not close to each other how could we intercede for each other? How could we enter in each other's infirmity? How could we plead each other cause? How could we love each other as You love us?

Lord we just pray tonight we will break these barriers. You will tear down this middle wall of partition. You will drive these crazy perverted, deformed thoughts from our minds and bring in the thoughts of God, the mind of Christ. We could see each other through the blood Father. We think of the prophet with the woman there calling down fire and brimstone. We think of James and John when they go through a little persecution they call down fire and brimstone. He said, "You do not know what spirit you have." The Son of Man didn't come to destroy. He came to save.

Oh God, here we are brothers and sisters. You've drew us together. You put us together as a church. We all love this work. We have seen it from time and time again the love, the sacrifice people are willing to make for this work. We see how many sit down here and use their substance to send others on the field to travel to different countries when they could have used the money to travel for themselves. They deprived themselves and denied themselves, people they don't even have a fellowship and relationship with just because it is asked on their behalf.

Oh God and then we go there and people receive us as ambassador of Christ; takes us and treat us and put such honour

upon us, yet they don't know us personally. But because we come from this church, this assembly with this name, oh God they receive us from coming from You, because they believe Your presence is here among this people. If we would think on these things, we would realise oh God how much You have done for us that we can utilize when the enemy would come we could bring these things out and blow into pieces. Tell him he has no place among us; cannot put us at variance against each other and make us think differently about each other.

God this is the value, this is the power of this ordinance that You put that we can keep each other clean, because we believe in our prayers. We believe in our love. We believe in our fellowship. We don't want to be sitting in the seat of the scornful. We want to be at the feet stooping low as you did give an example.

Oh gracious God, tonight, move by Your spirit even in this ordinance Father. Let the love be shed abroad. Let the person be ministered too; either one Father, feel that they were ministered too as a child of God, as a son of God, as a daughter of God. They would look each other in the face with love and consideration especially when they see saints coming day in and day out, rainy days, sunny days, standing here at their post of duty supporting this work in such a way dear God, that has caused it to be displayed in such a standard that people around the world long to come to this place. Why? Because the look through those monitors Lord, on those screens and they see into this assembly. They see brothers and sisters. They see representatives of God. Then we live with each other Father journeying together down through these years together.

Lord Jesus, purge us Father of everything that is not of You. Take away every evil thing from among us that tries to hinder us and become a hindrance to us. Pour Your honey down into our souls oh God. Make us to be genuine. Take away our pretensiveness. May we have that breakthrough Father, where we can truly love and that love could be something that would afflict and affect each other Lord. It would become so contagious it would move from one to the other Father until we are truly in one mind and one accord. May You grant it tonight.

Bless Your children. When we would leave this place, take us safely to our homes; keep us in Your presence under Your divine influence at the appointed time. We love and we appreciate You. We thank You for being here tonight in the precious name of the Lord Jesus Christ. Amen.

Before we go to wash each other's feet why don't we turn around and greet each other. You could certainly shake their hand; amen; and greet them and hug their neck. Amen. Because when you go to wash you are only washing one person's feet. Amen. God be praised. Amen.

Our next service is Wednesday; try and be here. Let's keep on keeping on to be in the service of God. The ushers, when the time comes, will direct you. Amen. Just move around a little bit, amen. Don't just make a right and left; kind of free up yourself a little bit; breakthrough a little bit by the grace of God.