

Third Exodus Assembly

Abiding
Alone Or
Bringing
Forth
Much Fruit

Pastor Vinworth A. Dayal
6th January, 2002

**Abiding Alone Or Bringing
Forth Much Fruit
Sunday, 6th January, 2002.**

Thank God for that. We wanted to take time to do that. Let's just approach our Lord in prayer, for the reading of his word. We have a request here bro. Cederic Seepersad requesting prayer for severe stomach pains, he's unable to come out today but we believe God would touch him. By the time Sis Sharon and they go home, they could find him well.

I want you to believe. We started Old Years Night on that little inspiration and we are certainly desiring to see God lift faith in a higher bracket, and lift us up to an operative faith, where all these things in the word that is promised could be made actual in our experience.

And we know you have to take the kingdom of God by violence. It's not just going to come to easy. They had to fight for every inch of ground that was given to them. Though God gave it, God ordained that they had to fight to possess it. Let's just bow our heads as we look to him, knowing that he's faithful. He's interested this morning, and you have faith in your heart and believe him.

Gracious God once again we bow our hearts in your presence. Dear Lord Jesus, knowing that many have traveled from far, all the way from Cedros, and Lord, Carenage, Valencia and Guayaguayare and different parts of the island dear God to be here. Lord this is the moment for which we came Father. Lord we enjoy coming into your house, and we brought our praise and our adoration, bringing blessings and honor and glory unto your mighty name. And now our hearts are opened, and our minds are attentive, because Lord, we come like Samuel, speak Lord thy servants heareth. What will thou have us to know and what will thou have us to do dear God. We've certainly Lord sought you, and waited before you, and looking for direction and guidance, knowing that you know how to deal with each and everyone of us. Because you are the author and the finisher of our faith, and we are your workmanship, created unto good works in Christ Jesus. Surely dear God you are the one who ordained Lord our life, predestinated us unto the adoption unto that placing, and know how to bring us through the course of our

earthly journey, to take that place. Lord we pray today that your Holy Spirit would enlighten us, and inspire us, and Lord move in our hearts and in our lives. Break forth upon our souls, receive a charge of faith and an outpouring of your Holy Spirit, that Lord God we could stand in that place dear God, that your word Lord has shown to us we must stand Lord, to truly be identified Lord, as the overcomers in this hour.

And so Lord we are pressing Father, pressing and forgetting things that are passed, and reaching forth for those things that are before us. And dear God we pray that you would minister an entrance abundantly into these things to us today. Bless all Father remembering Lord the saints out in Dominica, Guyana and Suriname. Lord, out in St Vincent Grenada and Tobago. Lord even across the seas, throughout this island where your people are gathered dear God. Lord in this late hour, how we desire Father to see your church strive, and knowing they can only strive under the supernatural.

Dear God, may you tear away the veils that veil us from these realities Dear God, that we can truly Lord, break into that realm, where we can live conscious Lord, of the supernatural around us. Where we can walk in victory living in the power of the Spirit. Grant these things we ask in the precious Almighty Name of Jesus Christ. May you meet every need in the hearts of your children today Father, as we stand here believing, confessing, that Lord, your promises are yea and amen.

Bless us individually, bless us collectively, and get glory to your mighty name, the name of the Lord Jesus Christ, in which we ask all these things. Amen

Praise his mighty name. Let's just open up the scriptures. Like to invite your attention over to St John chapter 12. Like to read over there. I have a little message on my heart this morning, and I waited, agonised and standing on my watch asking God, seeing that we have come to a place and we certainly want to break into these things in a greater way that he has shown to us for this time.

It's only God's grace that can do these things. These things are spiritual things. It's outside the hands of man. Yet we have a part that we can play, to come into these things where he can lead us into these things. The same God who broke our chains of bondage in Egypt, is the same God who opens up the way to bring each and

everyone to be placed in the promise. And so we've been following him, and we are just desiring, and he knows the way and we just want to follow. St John 12, I'd like to read this morning verse 20....

And there were certain Greeks...

gives us the nationality of these people, and right away it brings us a little conscious, because we know who the Greeks were. Athens was the seat of learning, and you know mans wisdom in that day. Even Paul went there they had so much different altars, to different gods, and then they had one to the unknown God. And here was the supposedly unknown God in flesh standing there, and they had heard of this God that was doing these great things, and they came up at the feast to worship at the feast.

*The same came therefore to Philip, which was of
Bethsaida of Galilee, and, desired him, saying, Sir,
we would see Jesus.*

They desired him, Sir, we would see Jesus. And I trust you have a desire to see him in your heart today.

*Philip cometh and telleth Andrew: and again
Andrew and Philip tell Jesus.*

My! catch this scene. They come all the way from Greece; they're in Israel. They came to worship in Jerusalem. But they got a hold of Philip, and Philip went with Andrew and they take him to Jesus. And now they are in the presence of this God manifested in flesh, in the presence of the word.

*And Jesus answered them saying, The hour is
come, that the Son of Man should be glorified.*

*Verily, verily, I say unto you, Except a corn of
wheat fall into the ground and die, it abideth alone.*

(Except a corn of wheat fall into the ground and die it abideth alone.) *But, if it die, (if it die) it bringeth forth much fruit.*

Isn't that something? You come to see him this morning, with a desire in your heart, and here if he's speaking these same words to you, what does it mean to you? You're coming to see him; you're coming to see some great mighty work of his. You've come to see some manifestation of his. You want something to help convince you and bring you into a greater faith. You want something to confirm to you that this is the word for the hour. You have a need, and you want him maybe to minister to that need. But look, he says, it was strange that he would speak this to them when they come to

see him. Don't miss that. They came to see him and are in his presence and he says, Praise the Lord, I'm the fella you're seeing, what do you think? Do I look like the Messiah? Ever heard of me before? How did you manage to hear about me? Didn't think you would get an interview so fast to see me?

No, no, they came to see him. The objective, they travelled, the desire was to see him. But when they came, he was just a man standing there. He didn't dress no different to anybody. He didn't look no different to anybody. He didn't look like some extra powerful nothing. He looked so ordinary standing there. And yet, he knew what they wanted, and that was the eternal God who knew they wanted to see him. Because he wants to give them the desire of their hearts, he wants to meet their expectation, but, they had not yet known how to see him. So he's showing them where you will see me. How it is ordained for you to see me, if you have to see me.

It's still the same today friends. Because when he does something the first time, he has to do that every time, if he's the infinite God. Anybody wants to see him this morning, and they come in his presence, he has to tell them the same thing. *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* What does he mean? What is he saying? He goes further,

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me;

(These are not simple words, you want to see me, you want to know me, you have to follow me. And to follow me is not an easy thing.)

and where I am , there shall also my servant be; if any man serve me, him will my father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

This cause, this hour.

Father, glorify thy name, Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people therefore that stood by, and heard it, said that it thundered: others said an angel spoke to him.

Jesus answered and said, This voice came not because of me, but for your sakes.

Now is the judgement of this world: Now shall the prince of this world be cast out.

And I, if I be lifted up from the earth will draw all men unto me.

This he said signifying what death he should die.

May the Lord bless the reading of his word; you may have your seat. I want to take for a little title this morning in the form of a question, and present it to you as a question to you, that it might provoke you to take inventory. And I am taking that out of the words he's speaking here to those who came to see him, when he said except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. And I want to take out of there this text **Abiding Alone or Bringing Forth Much Fruit?**

Abiding Alone or Bringing Forth Much Fruit. He said except it fall into the ground and die, it will abide alone, but if it fall in the ground and die it will bring forth much fruit. What a thing he opened up there to them. Because in this, I am thinking of... it was in my heart after those messages God had inspired from September 11th, all the way to December the 30th, showing to us the hour we are living in and what is happening, and where these things are in the scripture and in the messages, and what it means to us as we recognise these things unfolding. Knowing that the world has changed. The nations are saying it. Leaders are saying it, the church begins to recognise it. The secular world knows it. The news has not changed from that very time. The world has been brought under the influence of it. Surely something is happening.

And that's where we see the value of the Revelation of the Seven Seals, and God foretelling what was under those Seals. God didn't just reveal *things that was*, he didn't just reveal *things that is*, he revealed also the *things that are to be*. And that's why he foretold the Sixth Seal, he foretold the Seventh Seal, he foretold these things. Under the Fourth Seal, he said, "this is the Seal being foretold". In other words, it is going to be this, for here it is written

in the word. Here it is already started. Here it is they cannot beat their type. The Catholic Church, a type of Jezebel, she can't beat her type, she has to manifest that. She will come to her end, to her destruction, the same way Jezebel came. Athaliah: that's their type, they can't beat that type. She will come after the royalty. Pharaoh can't beat his type. Another Pharaoh will raise up Joseph. He will do those things. And the same way Amram and Jochebed couldn't beat their type either. They were the type, and we can't beat our type either. Same way Joseph and Mary having the Christ after that mighty angel descended. We can't beat our type. It's all typed out in the book.

And when it was opened, when it was uncovered, it was pointed out by a prophet. "Sirs, Is This The Sign of The End. Is this the time?" That the church could be posted, knowing what time it is. Uniting time and sign. And it begins to show to us, watch all the uniting. This is the Time Sign. We are at the end. Armies uniting, nations uniting, churches uniting, businesses uniting. Amen! He said, but while all this uniting is taking place, there's another uniting. Hallelujah! Invisible Union. The Bride and the Word uniting together, a super sign. God and man to become one. A great thing a mystery in the earth.

We have watched these things, we have looked at it, and we have examined it. We went back to the scriptures and looked at it. We went back into the message and were reminded of what was spoken, by the mouth of a vindicated prophet. We see we are walking in the present tense, in the fulfilling of the words spoken. We are just like it was in the time when they walked with Jesus, and they saw the word coming up to the public crucifixion. They saw the church and the state being united. They saw the evil works. They saw how Jezebel bewitched the nation with her sorcery. We are right there. Like those seven thousand, sealed away under Elijah's message. When God showed him a preview of the bride, saying 'you aren't the only one Elijah, there are seven thousand like you.' We look and we see these things, and so God didn't leave us without understanding of what hour it is.

And we begin to grasp and know that there is a responsibility when God makes known to you the hour you are living in. Because God has a reason and purpose for doing that to you, because he don't want you to be caught unawares. Didn't he show to us what

happens when people miss the hour of their visitation? He says, “if only you knew the day of your visitation.” “Oh fools and slow of heart,” he shook his own church, “to believe all that the prophets have spoken,” when the church was slumbering and wondering if this was really the vindicated message. And the promise was right at hand to break into. Yet he knew exactly what the need in the church was. He opened the scriptures, he opened their understanding, he breathe on them, and put them under expectations. Is that right? [Congregation says, Amen!]

Even though one wants to go back fishing, even though two were confused, even though they're fighting among themselves, and one says, “I will not believe, except I put my finger in the print”. Even though the women, they felt, “Ah! what could she know? She can't know nothing, she was an old prostitute get saved”. She was the first one saw him, when he rose. He didn't care about what they thought, their ideas of morality and all those things. That didn't mean nothing to God. He knew *who is forgiven much will love much*. He's a sovereign God. He could choose whom he wants. He doesn't go with the popular opinion, and the political religious persuasion. He looks at the word. He does it the way he chooses to do it, so he'll be glorified.

That's why he always had to show them Pharisees and tell them parables. They was looking at him eating and drinking with sinners and saying, “this man is a glutton, a wine bibber that can't be Messiah.” Sit down their and the woman washing his feet, he say, if he only know what kind of woman that was. And every time their mind was carrying them there, he spoke a parable to reveal the real God to them. Showing them they only had a religious information.

But here was God unveiling himself, tearing the veil by revealing the word, and showing them who he was, what kind of person he was. Others tried to wash pots and pans, to get some self-righteousness. That kind of thing makes them persecute the church. That's why he spoke...when Saul was thrown off his horse, he said, “I count all what I know dung, that I might be found in him, not having my own righteousness.” Hallelujah! Because he begin to see, as religious as he was, as holy as he thought he was, he was a wretched sinner, and God had to deal with him in such a rough way, to shake him to a realisation of what he was really called unto,

and what kind of life he really needed. Is that right? [Congregation says, Amen!]

Oh my, Abiding Alone or Bringing Forth Much Fruit. And I'm thinking in this, as I try to find a - I say God, I see so much people in cages. Sometimes you think you're in a zoo almost. In the sense of everything is caged. Everything is shut up in an environment that they wasn't really made for. And that's where you see sad sights. You see a big lion but he in a cage, he could hardly move or hunt. You see a big eagle in a cage, and he can't fly. And you say that's the most beautiful eagle I ever saw. O my, but the wisdom of man has trapped it and put it in a cage. The cunningness of man the subtle cruelty of man. The prophet one time when he saw a scene like that, he say, man if I can pawn my car just to free that bird. He's a heavenly bird, he born to live up in the heights. Look at them big wings. And he watched them big eagle eyes, and he's on his back, and he's bleeding, all his head was battered. Because he'd been trying to fly through them bars, only to hit the bar, and fall back down. He agonised within himself.

How many times have you agonized within yourself? You want to rise up to a place. The thing like Paul said, "when I want to do good, it seems like I can't break through." "Oh who shall deliver me from the body of this death?" But one day he said, I thank God, Amen, for the victory; the law of the Spirit of life in Christ Jesus had made me free from the law of sin and death. One day he discovered, my!, one day he discovered something so great. Being a Pharisee shut up in the humanistic realm, he says, we was shut up onto the faith, meaning kept guarded, shut up in a prison with a guard standing there, and you can't come out.

The Bible says in Galatians 3, *we were kept shut up unto the faith*. But then he says, *after faith is come, we are no longer under the schoolmaster*. Because God in the fullness of time, sent forth his son made of a woman. God sent the word made flesh. God sent 'St Luke 17:30' at the end of the Pentecostal age, born from the womb of the church. Amen! Hallelujah! The woman's seed coming with a message to bruise the serpent's head. That Nicolatane system, that deceived the church, the second 'Eve', and shut her up in organisation. Here she's going to come back to be an Apostolic church, a super church in the last days. To go all the way back to Eden.

He sent God. *The word was made flesh, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption, and because you are sons, he has sent forth the spirit of his son into your hearts, whereby we cry Abba Father.* Now we have relationship, now we know we came from him, now the darkness is gone, now we hear his voice saying, Shalom, Peace. Amen! The morning star has come. Now we begin to realise, my, it wasn't in vain, its part of Gods mystery.

Abiding Alone. Look at Paul shut up there in that humanistic realm, trying to establish his own righteousness. But then something happened one day, he begin to come out. And Old Years Night, I was taking that to show you, a man who was Pharisee, a man who was shut up, a man who was born through an organisational womb. Shut up in the Ecclesiastical realm. All he knows is church and tradition, and ritual. But he had heard of a message, he had heard of a coming of Elijah. He had heard of a revealing of the Son of Man. He had heard of a loosing of the Holy Spirit. But he couldn't put these things together. His theology and the way he was taught, was a veil, that veiled him from these things. While Moses is read II Corinthians 3, he says, the veil is on our heart, but where the spirit of the Lord is, there is liberty. There is emancipation. There is deliverance. And so he begin to really catch something, and that man walked out of a dark, Pharisee basement, into the bright shining new day, to live under quickening power, where he says, "I can do all things through Christ that strengtheneth me." This kind of message I'm hearing, he says, brother, "what will separate me from the love of God."

The kind of message I was hearing before, I was shut up in prison, bound in tradition. Go to church, go back home, go through the ritual of a church service. Go through the tradition of a Sunday and Wednesday night service. But he says, this what I've heard, Amen, I understand who I am, I understand what I'm born for. I recognise my day, I'm in the rhythm of the word. I discover a law within my own self. I've come through a change. I'm not Saul no more. I'm Paul. Amen! Transforming power. I fell down a Saul off my horse, but I rise up as Paul. As a wise master builder, having the Counsel of God. Amen! Glory be to God in the highest!

I'm like Zerubbabel, I'm going to lay the foundation to build the temple. I'm building the house of God. I don't have political papers

in my bag no more. I don't have religious papers in my bag no more. Amen! I have a seal of my Apostleship! Amen! I have the name written in my forehead. Because I asked him, "Who art thou JVHU?", and he said, "I am Jesus." Hallelujah! Glory be to ... the angel of God of whose I am, and whom I serve. He knew whom he belonged to. He was his prisoner; he was to declare him to that generation. He was in union with him. He got his light from him, who was the Father of all Lights. He was the one Moses got his light from. He was the one he tried to know and couldn't know through theology. This is the same one the Greeks came to see.

Paul had grown up, and come into a place by revelation. By understanding what that message was for, what the manifestation of the revealing of the Son of Man, what he came for? What had opened, when he opened the scriptures in that hour? He had a guide that guided him into all truth. That he could declare the whole Counsel of God. Amen! He was so inspired his words became the bible. My! God taking a son from there. That same one say, "I die daily, I am crucified with Christ, nevertheless, I live, yet not I, Christ that liveth in me".

Watch this, watch this, this was a Pharisee. This was a churchman. This is a man...it didn't have these scriptures to quote before. These words and expressions of the man's understanding, of the mystery of God in his life, when he spoke of that, that became these scriptures. He wasn't just quoting the Old Testament. I am crucified with Christ, nevertheless, not I. I live by faith of the Son of God. No, no, no, he was talking his experience, conscious of what he had come into. Who was previously before a Pharisee, the life I live now in the flesh. I didn't use to live this before; I lived another life before that. I had a church life in a church womb. But this life, Amen, *when it pleased God, who separated me from my mother's womb, that he might reveal his Son in me. Him I preach to the Gentiles. I am a light to the Gentiles.*

He went back into Isaiah's prophecy, and took it, and put it in his life. Amen! Even though it spoke of Jesus. But he knew that the God who was with them, had now come in them. Condescending. Hallelujah! He had *En Morphe*. He knew that was the objective, that was the purpose of the coming of the Son of Man. Not to look back and say the Son of Man was great, but that he could En Morphe in a many membered body and show his victory, show his

leading, show his pre-eminences, show his power. And here was a man testifying of it. I can do all things, through Christ, who strengtheneth me. And he was trying to tell the church, labour to enter into this rest, where you cease from your own works.

We say, we remaineth in this rest, we don't come out after the Sabbath done. No, no, no, we have an eternal Sabbath. We remaineth in this rest. My! You are walking in the same message. Has the door been unlocked all the way for you to confess these same things? This is the same message that was in Alpha; this is the foundation revelation come back as the capstone revelation. This is the faith of the Fathers that has been restored. This is the evening message. Just like they had the morning message. Hallelujah! And the group that is called out under this message, had to come in and live in this achievement. He was testifying, I am living in this achievement, I recognise an achievement was made on the cross, I recognise after that Mighty Angel came down, Amen, on the Sunday and broke the Easter Seal, there came an opening of the scriptures.

Did the Mighty Angel come down Sunday morning? Did he open the scriptures Sunday evening, in the 'Son Day', when a loosing of the Holy Spirit followed that message. They understood they were walking in this reality. When you look for the real church today, when you look for the real elect, the real bride, you are looking for people who have found that open channel. Where that entrance has been ministered to them, all the way to come into that place. And when they come in here, they think it not robbery, to be equal with God, because there's a holy union. There is a holy union, because they know how God sees them. They understand what that union...what kind of standing that they had come into. Amen! You might look at their state and worry and quarrel, and argue and debate, and question. But God, the bible says in I John, "God sees us as Christ." That's a scripture. Now are we the Sons of God, not we will be, now! Amen! We who were dead in sins and trespasses, had he quickened, and raised up to recognise our position, heavenly places in Christ Jesus.

Then you wonder why are so many abiding alone. Why can't you see the fruit, all this much fruit, that is to follow when that life catches the mystery, to fall in the ground and die. Follow me, follow me close. I'm giving you Paul as a little example there, and I

did that purposely to blend what I was speaking there Old Years Night with here this morning, so you wouldn't lose track of me. To show you, you have to come in and live in the achievement.

I showed you when electric light, when Thomas Edison brought it into the world. Nobody is trying to go back and live in some artificial light of a flambeau or something. Because why, they realise a discovery has been made. Amen! It has been brought, and proven and tested. And many around the world, amen, brother, who don't have it, they're hungering for it, they're protesting, they're placarding. They're doing everything. Why? They say it can't have that achievement, and I'm still here with no running water, no electricity, I'm backward! No telephone, no communication, no lights. Amen! He says something is wrong. I'm struggling with an old stand pipe, I'm waiting for some water truck that's throwing away half the water before it gets there, and is always shutting down. I want to walk to my own tap, and turn the tap, and see the water come. Amen! I want to go and press my switch and drive the darkness out of my house! Amen! Put light in any room I want to put light in! Hallelujah! And I don't want to try to send some smoke signal to communicate with somebody, not when we have satellite signals. When I could talk with anybody around the world, when we have the information super highway that gives me access. Amen!

I recognise a greater age has dawned, and I want to fly up there and come into this realm! I don't want to be like Zedekiah, making two horns and trying to get everybody to shout, and roll and saying we would push them out. I don't want to be like the children of Baal, cutting themselves, and everything else. I want to have the kind of access that Elijah had. He could walk to the altar, divide the sacrifice, and lay it in pieces. Hallelujah! Knowing that he had repaired the altar exactly according to the original altar. He had the right sacrifice. It met the Levitical requirement, he say, "Father, I have done these things in thy word, let the fire fall." Is that right? [Congregation says, "Amen"]

Neither do I just want to sit in a church and preach that and get you happy during the course of the service, and then you go back home and you're faced with problems, and you get all confused again. No Sir! I want to take that word; I want to unlock your cage, and say, "Fly Eagle!" You are a lion, I want to open up your cage,

walk out of here, Amen, rise up out of that gloom! Oh My! I say I want you to know this is your liberty time! Amen! Amen Brother! You walk out, he is opening the prison doors. He is binding the strong man. He is reading you your rights. He is reading you your rights! He's telling you, what is yours!

If you sit down there, and you're afraid to move, if you sit down there and say "it can't be, little old me, I'm nobody, I have to live with this complex, I can't battle with this fear". Let me tell you, the problems that you face, are not imaginary, Amen! You bump into the devil everyday. There's all kind of filthy thoughts in your mind, because that's the battleground. When he begin to bombard you with all them bombs. Amen! And bomb you back to some denominational age, bomb you back to a sinner. Like they say, "we will bomb them back to the stone age." Amen! And they bomb you all the way back, to where you were way back there, eating out of garbage cans, some of you. You don't want that! [Congregation says," No Sir!]

You want to say," Father if there's that reality, if there's that way, reveal it to me, make it plain to me, I want to live there, I refuse to live here, knowing that that is real." You hear me? You understand what I'm saying? [Congregation say, "Amen."]

See, I've been abiding alone. I'm a corn of wheat. I want to show you this friends, I want to drive this down in your heart today. I want to help you discover the real you. The real you that is locked up inside. That corn of wheat has everything inside of him. All he needs is water. Brother, everything he'll ever be, is what he is inside of there. I want to show you the divine mystery in seed life. All seed have to die, Amen, rot, before it can loose the potential that is locked up in the seed. You get that? [Congregation says, "Amen."]

I want to show some seeds in a little while. Show you Jacob. He had an Israel inside of him that he had never known. He had an Israel, who he never contacted. Amen! And the Jacob life dominated him for years. Even though he's getting Spiritual experiences, even though God is talking to him. Yet he can't take that, and apply it, and use it, and come into the full revelation of who Israel was. So he was still scheming, he was still evading, he was still manipulating, he was still scheming, but yet he's the elect. Yet he's chosen. But his knowledge was stagnated of understanding

the mystery of 'Jacob have I loved.' Jacob have I loved. He needed revelation of the elective love of God that "you have not chosen me, I have chosen you, and ordained you to bring forth fruit, and your fruit, shall remain". "My sovereignty, because I said that before they were even born. So I didn't judge you by how good you were going to be, I choose you because I had a purpose". Not of works, but according to the eternal purpose of God. According to the calling of God. Because the mystery of this love was going to bring him into the kind of faith he needed, to live the 'Israel' life.

Let me say this, if you are part of the bride, and are ever going to be part of the bride, you always were part of the bride. Doesn't the bible say "you are chosen in Christ before the foundation of the world?" Even before you were born, Amen, God had all the names written in the Lambs Book of Life. Does the Bible say that? [Congregation says, Amen.] I want to show you, Jacob, a corn of wheat, a germinated corn of wheat. You hear what I am saying? [Congregation says, "Amen."] Israel was the germ of life inside of there. Outside the pulp, and the covering, brother, all of that had to rot, before that life on the inside could begin to come forth. That was the Son of God, that was the real you, Amen, that he had to discover. That was the untapped resources. That was the potential that he had to dig deep into himself, and get a hold of.

I'll tell you why you're still scheming, I'll tell you why you're still evading, I'll tell you why you're still running, I'll tell you why you're still cheating, I'll tell you why you're bound inside of there, though you're called for something greater than that. Amen! Because you're abiding alone! You're abiding alone! The much fruit was Israel. The much fruit was Israel! The *Saul* became *Paul*. *Jacob* became *Israel*. *Abram* became *Abraham*. *Simon* become *Peter*. Is that right? [Congregation says, "Amen."]

This 'first man' is your 'first birth'. Your sexual birth, that comes by sexual desire. This is the thing that traps you, puts the Eagle in the cage. *He* will never fulfil the promises of God. Every time he looks at himself, he says 'I can't fulfil that. I wish it could happen, but I don't know how to make it happen'. The inward man, the law after the inward man, is the Israel inside. Israel was always inside, but there was only one way for him to be let loose. The corn of wheat had to fall in the ground and die. You get that? [Congregation says, "Amen."]

Now I want to get deep in this. I want to help you today, to give you faith. Jesus says, "What shall I say, Father, save me from this hour, for this cause came I unto this hour." There was a 'This Cause', to be manifested in 'This Hour', and there was a time for 'This Hour' to arrive. Didn't the scripture foretell of the coming of the Messiah? Didn't the scripture say what Messiah must do, when he comes, even before Messiah came? When Jesus came, did Jesus know that he was that Messiah? Did he understand that he was that Messiah by the scripture? Did he say search the scriptures, they testify of me? Did he say all the things concerning me have a fulfilment? Did he say the Son of Man is going to be delivered into the hands of sinful men, and they'll crucify him and scourge him, and all these things? But he'll rise the third day. Did he say it? [Congregation says, "Amen."] Did he say they'll destroy this temple, but I'll raise it up? He said it! Why? He understood by the scriptures. Did he take the law and the psalms the prophets, and all those things concerning himself, and prove he was the fulfilment of the scriptures. Did he say 'ought not Christ to have suffered and died, and rise the third day, and enter into his glory?'. Did he say it? [Congregation says, "Amen."]

Did his perfect faith come, by him knowing he was the word? He understood his position in the word. Even though he had great meetings, even though he had a lot of followers, even though he had great influence, did he not know that that hour was going to come to him one day? Even while he was in Isaiah 7:14 - *a virgin shall conceive*. Isaiah 42 - *my servant, my elect upon whom is my spirit*. Isaiah 61 - *the spirit of the Lord is upon me*. Did he not know Isaiah 53 was coming? He knew it! He knew it! Did he understand that he came to bring a new race? Did Jesus understand that? [Congregation says, "Amen."] Did Jesus know he was the beginning of the new creation? [Congregation says, "Amen."] Did he know that the only way a new birth could come to that church, to make it the continuation of the same creation, the new creation, that the blood cell had to be broken. Did he know that? Did he know that that was the only way he could release the life, and bring forth a whole race? Did he know it could not come forth, except he fall on the ground and die? Did he know he was the corn of wheat? Did he understand it was a wheat age? Did he know Adam was the one in the image of God first? The first Adam, he was the first corn of

wheat. Then Jesus knew he was the corn of wheat to the waive sheaf. The seed that came back to seed. Did he know it? [Congregation says, "Amen."]

Was he the feast of the first fruits? Did he know that from Abel to John, the life was not grain. He knew *he* was the grain. He knew there was no more age of carrier life. He knew the grain had come, the Super Sign, one in the image was there and he spoke to the storm and he spoke to the tree. He showed the image, he showed the dominion, he manifested the authority. Did he do it? [Congregation says, "Amen."] Did he prove he was not a type he was the Antetype. He was the 'good things to come'. He was the substance. He say a 'greater than Moses', a 'greater than Jonah', a 'greater than Solomon'. Because he knew he wasn't just another type like them. He knew he was the substance. Are you another type, or do you know you are substance? Have the scriptures been opened to you? Has your thinking been filtered?

Why can't people come in to live and walk in this faith? Why is there a paralysis in the church? Too much intellectual preaching. Too much educated guesses of educated men. Too much well worked out explanations. And when he came to that hour, he understood all my living is vain. My nice miracles is vain. Because the purpose the son came for, the purpose God stretched the humanity of his tent, and pitched his tent, and the word tabernacled among us. The word was made flesh, and dwelt among us. And he begin to walk, Jehovah, changed his mass from Spirit to man and come down. Down from his glory, he took the form of man. He became a kinsman, so he could pay the price and open the prison doors. Did he start to preach and open the prison doors? "The spirit of the Lord is upon me to preach the acceptable year". Then he begin to prophesy, "the Comforter is going to come, the spirit of truth. Because my ministry is to make available the Holy Spirit. I come to die. No man take my life, I lay it down". Is that right? [Congregation says, "Amen."]

Then when that hour came, how could he preach all that, and when that hour comes, back off? He said, "What shall I say, Father save me from this hour?" Isn't this, 'this hour'? Haven't I seen the anointing upon the Sadducees and the Pharisees, taking counsel to kill me? Don't I know the hour? Don't I know they want to have secret trials for me, and bring false witnesses and accuse me? Don't

I know that? Don't I know they're going to say my doctrine... they'll question my doctrine and they'll want to charge me for sedition, saying I'm perverting the people with this strange doctrine? Yet with all their theology and their bible school, brother, this doctrine will mash that thing up. It can't come against this! With all their Greek and Hebrew learning. All their 'Ph' and 'LLD.' Amen! He knew that! He said, "Don't I know they're going to unite with the Roman power?" But I'll speak the word, and I'll loose Ezekiel 9, I will loose Daniel 9, I'll open it up! I'll speak and say, "not one stone," and I'll loose that anointing to come on Titus.

I'm dropping that in for you. Hold that there it's going to come - I'm putting something on the anointing of Jehu inside of there for you. How who is fulfilling the word, could speak the word, and know where it lays in the word, and bring it out and expose it, to anoint them in their season. The same way, that inspiration finds the path to anoint us, and to take it out too. I know he will not fail me. I trust him, I believe him. I'm walking by faith friends. I'm believing in the God that lives inside of me.

I hear him say things, I hear him tie things together! Sometimes you're waiting for an answer, doesn't the bible say in I John 2:20," we have an unction that teaches us all things, we have an anointing." The Son of God has come and give us understanding, I John 5. Isn't that what the Comforter in a man's life suppose to do? Quicken his mind to the word in the season.

How can you come into faith if that word don't come to find you? I crave, I beg, I say, "Oh God, service after service, I'm seeing some of my nice sheep here, this poor little sister. Such a gifted, nice girl, loves God in church, but she's veiled, can't break through. Can't have victory". Great service, you go outside, head down, confused. I say, "Lord that is one of the eagles in the cage." Go there see this brother, oh, he knows his rights, but he can't seem to come out of his chains!

I say, "Lord, I don't just want to preach." I don't just want to, you know, bring things that people could say just say "wow you know the word." I'm not here to win a popularity contest. I say, "Lord, if can find a way to contact that one, to let them see how to overcome, how to stand up on that thing. How to wrestle with that thing and bring it under their feet." I say, "Lord there has to be a way, and surely I'm waiting, I'm agonised waiting." Then God

gave me this. Didn't go to sleep until 6'o clock this morning, trying to sleep, because I'm not here to play church friends. I'm seeing an achievement. I'm seeing a place where we have to come in and walk, I'm seeing a price we have to pay, and I say, "God, give grace and favour to drive this down to convince the people."

Friends let me tell you, he stood there; he knew the hour had come. And here, the Greeks come, and you think he was impressed to see all these overseas, oh, Dr. so and so and his team. They are great; they control the university and some of the big theology schools over in Greece. And they are trying to break down the mystery and analyse, you know, with all their Greek theology, this great Hebrew religion. And now they hear that the fulfilment of the scriptures that was promised in the Hebrew Scriptures is here in the form of the Messiah.

Like the Welch men, the doctors in England went there, looking for the Welch revival. And they say, "Sir, where is the Welch revival, can you tell us?" And this policeman there swinging his baton, "down at the cross the cross where my saviour died." Oh my, he wasn't looking for no bribes, that policeman had something inside there that was brightening up that corner there where he was. Hallelujah! Oh My! He was like the Roman centurion; he had a channel. And he says, "my good men where have you guys come from?" "Well we come from that big Cathedral in London, we hear there's some move of the spirit over here." He says, "What are you looking for?" He say "we're looking for the Welch revival, sir, we hope to meet Dr. so and so, bishop so and so and Cardinal this." He says, "my what a thing, God has lead you into the midst of this revival, the Welch revival, you are looking at it right here my good men."

The man had something more than their theology. He knew he can't point them to a building, he knew he can't point them to some bunch of scholars. He knew he was the fulfilment of what he was talking about. He wasn't trying to be a 'smart alec'. He knew who he was; he knew what he was. He knew what the coming of the Holy Spirit had made him. He knew he was a true witness and a true testimony. Glory!

Now, Jesus knew that hour, he understood that hour. He knew the events that were going to unfold in that hour. He knew the anointing that those spirits were going to anoint those men with,

because it was in type. Joseph's brothers had to kill him. It was in type with Jeremiah and them. It was in type with Zechariah, where they were going to sell him and all these things. It was all in the bible. The priest had to take the lamb and examine it. He knew that! He understood that! He knew the events, he knew how they had to behave. Even though they say we're not doing that, he knew when they were coming against him, they were actually fulfilling scriptures and they didn't even know it. You get that? [Congregation says, "Amen."]

My brothers, my sisters, I want you to see something this morning. Something I trust that God is going to drive in your heart, that you will get the courage. And that's what I'm trying to show you here, he knew the scriptures said that, he knew his whole life up till that point. Though it was good, though it attracted a lot of people, the real achievement was not that. He says, "for this cause came I unto this hour." Except the corn of wheat fall in the ground and die, it abide alone. "I'll walk around with mystery, I'll walk around with this eternal life, I'll go back, and man will still be lost humanity. The world will still be in a lost condition. And the purpose for being born and the shepherds coming, and the constellation and the wise men with the gifts, all that would be in vain". Because the gift was *God in service to die*. The shepherds found the lamb that was born in a manger, because lambs are born in stables. Is that right? He was the house of God - the bread of life that came to the 'House of God's Bread'. Because the bread had to be broken, the lamb had to be slain. Is that right? [Congregation says, "Amen."] He knew the hour.

Life and living in that age for him, wasn't the Christian life, "everything's going nice with me, God is blessing me, God is prospering me". That is church life. That is church life! This life goes deeper than that. This life has suffering, this life has rejection, this life has humiliation, this life has to be broken. If that corn of wheat don't fall into the ground and die, it abides alone. You'll watch your unsaved family, remain unsaved. You'll watch the promises prophesied for the age, remain there in the book, and all you'll do is quote it, and say what book it's in, and you'll try to remember them and put them in a computer. But faith, Jesus was lead by the Spirit to quicken the Messiac promises to anoint the word and bring it out of the bible. Amen!

Like Luther, went into the bible and pulled justification out, Wesley went into the bible, pulled sanctification out and sanctified the people. The Pentecostals went into the bible pulled the mystery of the gifts, pulled it out, and started a revival in Azusa Street. A prophet came and went in the bible, amen, and pulled the mysteries out, and brought a Son of God back in fellowship with God. Eternal life, fellowship, and power over the earth again, with all things under his feet! Sure! My!

And these Greeks come, we want to see him, we want to see him, my. I could see them sticking one another.” I didn’t expect it to be this easy. These disciples are cooperating. The boy went to his other friend and asked him where the master is. Here we are, we’re coming right before this great God. I tell you this trip wasn’t in vain. I tell you this trip was a good investment.” And they stood up there, and they say, “ My, he’s going to put us to sit down and give us all the life story and history. He’ll carry us and give us a tour where he was born, he’ll carry us and show us where he was baptized, and where the voice spoke from heaven. He’ll carry us on the mountain where he was supposed to transfigured. He’ll carry us over here, where he turned the water into wine and did the first miracle. He’ll show us where he preached that great Sermon on the Mount and everybody had been talking about it and the news of it is way in our country.”

He knew they wanted to see him. Catch this. They wanted to see him, in that hour, which had come, which he was born for. Let me tell you, the hour that you are born for is come. You grow up under this message, but the things you start to see since September 11th, the hour is come. Because you see the intent, you see the schemes of the enemy, and if it was not foretold and uncovered and brought out in the bible, it would have passed right through us, and we would not have known what to do. But if you have token to examine it, and you could look in that word and you can see these things, how it’s happening in the scripture, then it alerts you. It gets you sensitive. And now you know there are still things concerning you that have a fulfilment. But now you’ll have to walk more conscious because their behaviour tells you what hour you have come to, and what scripture is going to be fulfilled.

And he begin to preach, in that hour he begin to preach. “The hour is come where the son of man should be glorified”. He said,

“Father, glorify thy name, I have come in Thy Name, I have manifested thy name, I have declared thy name, now Father, glorify thy name.” II Thessalonians 1 tells us when Jesus appeared with his mighty angels in flaming fire to be glorified in the saints, and to be admired in all them that believe. This great name that was restored back to the church. This name that was lost, when they came up with blasphemous names, about a thousand of them. But Seven Thunders uttered their voices, to reveal *you were in the thigh*. Because he had a name on his thigh written, that no man knew, and no man who didn’t come from that thigh, can have a revelation of that name. Because that thigh is the Lambs Book of life, and it’s only them that can be reborn. Hallelujah! Only them are redeemable. The blood was shed for them alone. That’s why the foolish virgins had to go... even they have to go through the tribulation to be purified. Because they weren’t actually under the blood. The blood was only shed for those whose names are in the Lambs Book of Life. Not the name you got by sexual birth, but the name that you got by the *new birth*. Because you were chosen, elected to be born again. Is that right? [Congregation says, “Amen.”] Where a mystery opened up to you and you recognised what part of the word you are, not somebody else’s part. Not Revelation 10: 7’s part or Revelation 11: 3’s part. Not the Gentile prophet’s part, or the Jewish prophet’s part. You are living *between* the Gentile prophet and the Jewish prophet. You have to recognise your part. Is that right? [Congregation says, “Amen.”] God help me. Jesus.

Quickly. Christ pointed in ‘Sirs we See Jesus, 1961.’ Christ pointed into the truth. He said how to see him was to go to the cross, there is where it is, at the cross. Now watch. He says, “Now we find that they were brought into his presence, now here’s a great thing, and a text that’s unusual. Just as soon as these Greeks were pointed to Jesus, Jesus did not point to himself, or he did not make himself known to them, because you cannot know Jesus in that way. Jesus isn’t known in that way. We see here in the scriptures that them Greeks was brought up to Jesus and was in his presence. It look like Jesus would say, “well, this is it, I am the messiah of the Jewish race that’s been predicted by the prophets, by inspiration down through the centuries and I’m here now. And I’m born of Nazareth I’m of Jewish mother, my father is God and I’m here now

to make myself known to you Greeks.” He said, “now that be more like the 1961 version. But look as soon as they were brought into his presence the main thing, get the people into his presence. And as soon as they were in his presence, Jesus said “Except a corn of wheat fall into the ground and die, it abide alone.” What an unusual thing instead of accepting their introduction, the thing he done was pointing them to a place that they could find him. Except a corn of wheat falls in the ground and die, it abide alone, what did he do here? He pointed them to that great truth, how to see him.”

I’ll tell you why and you’ll understand why many people can’t see him today, and they can’t see him in the fulfilment of the word, and they can’t see him in a manifestation of the supernatural, and they can’t see him by his doing the works through them that he promised the church should have now and be walking in. What did he do here, he pointed to that great truth on how to see him. They could not see him in the way of eternal life, he was standing there the way he was; he was a man. They were just seeing a man. But they had come to see God, because they heard that this Jesus was speaking to the storm, was cleansing the lepers, was raising the dead, after they were even rotting in the grave. They said we have to see this thing. Christ pointed them to the truth; he said, “How to see him was to go to the cross, there’s where he’s at, at the cross.”

Now I’m putting in the teaching here, I’m going to drive this down because I want to show you, that real you, who’s going to overcome in this age, who’s born to overcome, who’s predestinated to overcome. The only way that life could be let loose, the only way you can know that real life in the fulfilment of the word, you have to fall in the ground and die. And when you come to that hour you can’t back off, you can’t shirk off. You have to know, I have to die. Catch this. Because the mystery in seed life, even though it’s just that corn of wheat, there’s enough wheat to feed the whole planet, that one grain, One grain would produce maybe a hundred, a hundred would produce ten thousand, ten thousand would produce a hundred million, a hundred million would produce a hundred billion, from that one grain. God don’t have to send a whole race of people with the Holy Ghost. God put the Holy Ghost in one man, Jesus. He was one corn of wheat, but out of him is going to come

millions. The prophet said there are millions on that side, and then there are them all through the ages too.

So think. Out of one, the whole mystical body, all the names in the book. Is that right? [Congregation says, "Amen."] But if he didn't die none could come. But he understood, catch this, he begin to understand, this ain't the real me here. The flesh profiteth nothing. It's the Father that dwelleth in me who doeth the works. And for this Father to really let loose, and to come into others and to bring others into that place, that I could have a super church here, I have to lay this down. It ain't some people trap me and take me and I fight up to get away, and I couldn't get away, and they kill me. No! I am going up to die. My hour is come; I'm going up to die. I'm telling my disciples, I'll die when I go up there this time. So I pulled them aside and begin to tell them the mystery of the church. I begin to open up to them and show to them, I am going to die. But that is making available the Holy Spirit to come, otherwise the comforter cannot come. While I am here you can't have perfect faith. While all this Holy Ghost is in me, you can't have perfect faith. But if I die, then this Holy Ghost can come in you. Then you, the works I do, you can do too. But I, in dying, the way is being made for you to partake of this same life.

That's why the prophet couldn't be here. While all of that was bottled up inside of him as one man, and a one-man scripture, he had to go. That's why he could read up to that seventh verse and stop, and don't go no further than that. But as long as - that's a one man scripture, Revelation 10:7

In the days of the seventh angel, when he

(personal pronoun, singular masculine) one man.

Behold, I send you Elijah, and he

(personal pronoun, singular masculine) one man, one man.

But for those children to come forth, a many membered body to come forth, a super church to come forth, I'll have to go, so that this that is in me, in one man, could divide itself in a many membered body.

From a one-man scripture, from Jesus, to an Alpha bride. From the Son of Man here, to an Omega bride. Think of it. And he knew the only way to do it, was by death. Death is a mystery.

Everybody, the world, would die of famine, if you have that grain of corn, and they put it in there and don't plant it. And even

though it has all the potential to feed the world, yet it cannot do that, or achieve that, outside of it falling in the ground and dying. Jesus was opening a mystery to them about...he said, "if it don't fall in the ground and die, it abide alone."

You will abide alone as a Jacob. Esther tried to preserve herself. She was a corn of wheat, and all the people would have gotten slaughtered, if she wasn't willing to fall in the ground and die. Think of it! Jacob would have never realised that potential of Israel, if he wasn't willing to fall in the ground and die. I want to get a little bit to him in a while for you to see all the schemes of man. Man who lives by human ability, man who walks in the humanistic realm, and what they call success, and what they try to call experience with God, "I saw a vision one time you know, I tell you, I saw a ladder and God and an Angel, I know I am a child of God." "That's why a prophecy came to my mother, before I was born, saying I will rule." Yes, but you're scheming, you're running, you're cheating, yes, but you can't face your enemies. Your dream is correct, your vision is correct, your prophecy is correct, but you're abiding alone. You can't bring forth no fruit until you die. Because the way the life is ordained to come forth, is through death. And the way for more increase, is more death. And Paul say, "for me to die is gain."

My subject is, 'Precious in the sight of the Lord, is the death of his Saints.' We use it for funerals, but I want to use it for your funeral today. God can't smile and see a real church, as long as she is cowering and trying to preserve. He said, "He that keepeth his life will loose it." But he who is willing to loose their life for my name sake, who is willing to understand this mystery

And my little brothers and sisters, I'm preaching this for you, I'm dedicating this for you this morning here. You who are struggling in that life, that is not the life God intended for you to live. The real life, that little voice that comes up ever so often, if God could get some quickening power to him, the outward here that is conscious of whom you are trying to impress and what you want to be, how you want people to see you, and all these things, and try to get up there in the world and so on, and oh my, you admire this and you're trapped in the web of temporal things, that real life, that real you. Because God didn't ordain you just to come to church. God didn't ordain you just to come in the assembly, and sing a little

special, wear a long dress and say, "Praise the Lord, one of these days the power is going to come." No, no, no, no! God, even in that uncircumcised state, God called Abraham, while he was yet uncircumcised. Showing what? Election. *The purpose of God is according to election.* God's choosing. You are his workmanship, God's choosing. But down inside of you lies a potential that God wants to bring to it's fullness. But you resist God because you fear this death. You feel weak in giving up the things that give you a form of strength, but it's a false strength. His strength is made perfect in your weakness. And you will never know that perfect strength until you stop looking at you trying to maintain control. You look at his faithfulness. He will not let you fall. Jude says, "he who is able to keep you from falling." That if this potential in you could be developed, and you could add to your faith, virtue, knowledge and temperance, and all these things, you will not be barren or unfruitful. You will not be blind and can't see afar off. You will never fall!

When that mama eagle take that little eagle out of that nest, who's feeling so cosy on that nest, who feel they're so on a strong foundation, on this big solid rock and this mountain, and say this rock can't move. I tell you: " I'm secured on all this nice pampering, on this nice smooth feathers, and nice sheepskin in this nest. I can't even feel a thorn sticking me, self ". When she tears up that nest, and throws them out of that nest, and they start to fall, she could fly faster than they could fall. Before they could hit that ground, that mother swoops down, and picks them up, and starts to teach them: "I am more interested in you beginning to live in the potential I put in you. I know the DNA you have, because you come from me, and I am flying and I make a little one like myself".

But you're growing up thinking, this is your life on this rock. In this nice little thing, and "I come to church. And all my pleats in my dress, nice and fixed and my hair's clipped down nice, and my Vaseline on my lips ", and some of you with your natural cutex on your toes. And your nice little pocket bible, that you zip and unzip or unclip, with your nice little book marks inside if it. And you say, " Oh I'm a Christian, I sing in the choir, I have some of the nicest bookmarks in my bible." Oh God, have mercy! A hothouse plant is what you are! Amen!

Never stay in that condition, you hothouse plant. God want's you to be rugged, where you can break through them things. God put you in the earth to fulfil promises, to manifest his word, to operate in the supernatural. God called you higher than that!

But as long as you stay in that 'Jacob' life, in that 'Sarai' life: "I'm a princess, I'm Sarai". And when the time comes to fulfil the promise you have no faith. "Well Abraham, I don't think I could do that ". Yet Sarah is down inside of there, and all kind of civilization and science, and education and self, she had to rot away from. But Elohim knew how to bring her to the place to trust him, to the place where she could fall in the ground and die. Because that promise can't come forth, until she discovers the real *she* . And God was talking to the real she all the time. God said, " she shall be mother of kings, she shall be a mother of nations, the promise is with her." But all that time she's trying to work with Hagar, and trying to work with a next channel. Why? Because she's looking at that 'Sarai' self, and that was not the 'self.' She had all them untapped resources down inside of there that needed developing.

She needed to contact that inner 'self', and get down and look at that 'self', and fellowship with that 'self'. And begin to let that *outward man* perish, so that *inward man* can be renewed, day-by-day. As long as she lives in this outward self, brother, she'll try to do good, and she can't do good because evil is present. But when she breaks into that next realm "I can do all things, I can do all things". She begins to fly far above that.

Now watch something friends. Jesus is saying this thing, there's a mystery here. You see people today preserving themselves, selfish, and God is calling them to be sacrificial, and they can't be sacrificial. They can't give up this, and they can't give up that. And they find God's word is making too much demands on their life, and that self-life, that self will. "Well, I like this so, and I like this so, and I don't see why." That reasoning; they have to rot from that. And then they sit down and start to question God now, that outward person starts to question God now "well I don't understand, how come God say that would happen, and I'm sincere." Sure you're sincere, but sincerity don't do it! Obedience and sacrifice. Submission. Sacrificing your self-will. That's why when he came, he said "what shall I say, Father, save me from this hour?" He said "not my will, not my will".

Now watch something, watch the Son, watch the Son. Watch with all the experiences. But watch where he's coming now, the objective here is... he's not losing sight of it, "I know why I've come in the earth, I know why that voice spoke to me on the river. I know why I was born in the stable, I know why the wise men brought those gifts, I know why those confirmations came to me. I know why on the mountain, Moses and Elijah, the ones that type me, because I'm a greater than Moses, I'm like Elijah. I'm going to deliver them in bondage, in the Second Exodus. I'm like Elijah, going to send back the mantle. I'm going to remove the curse and bring the blessing back, the rain back like Elijah. He knew he was that person. And they came and they talked to me about the mystery of their life, and get me ready, because I have to go up there now and die to bring this". Elijah conquered death, Moses died and rose again, and then he was going to conquer death too. He was really going to conquer it in a way they never conquered it.

Three death conquerors, having a conference on Mount Transfiguration. Glory! He passed into a Glorified condition. Yet when he came off that mountain, he knew all of this, is built up for this moment. That I, am going to lay down everything here, because if I don't die, if I don't fall in the ground and die, it abideth alone.

I trust I'm getting that to you, to the place where you can see there's a real you. Your mother and father produced this 'you', but inside of there, is the 'you' from God. The one that is part of the word. Your mother and father could produce a body, your father had a sperm and your mother had an egg, and your mother and father come together in holy wedlock and they produced a little body. Some call it 'John', call it 'Sarah', call it...you know, different things, and they give you a little name. That was just the body, that's a little muscle. But the gene, the *real* 'you', is the soul that comes from God, the inner man. This flesh don't fulfil no word, there is no word for this flesh to fulfil. The one who's going to fulfil the word, the one who is going to manifest Christ, is the 'you' inside. That gene, that attribute of God, who was always part of the word, part of the eternal. And watch, Jesus knew that all that potential had to come forth into his church, and the only way to turn it loose was through dying.

Now God showed a principle in nature. Didn't he call the children, 'children of the kingdom', when he told the parable of the

wheat and tares? What did he say the wheat was? The wheat was the children of the kingdom. He was the corn of wheat, the children were the corn of wheat too. They were the children of the kingdom and he says, “When this corn of wheat fall in the ground and die, it will bring forth much fruit.” In other words, I will bring forth a whole crop, a whole harvest like me. I am the first one, I am the one going to fall in the ground and die, and when I come forth, I’ll bring forth a whole super race of Jesus’. Little Messiahetes. Amen! “I am the anointed Messiah. I’ll bring forth a race of Messiahetes. I am the Royal faith seed of Abraham. I’ll bring forth a whole Royal Seed, from all nations they will come forth”. This is the church that the world is waiting to see. This is the church that is promised in the bible. This is the church that takes the rapture.

Now watch, but all that was in him that he was to bring forth, was already in him. But it could only be let loose by sacrificial death. Paul says, “I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life which I live now in the flesh, “he knew he went through something, he knew there was a crucifixion in his life. He knew the baptism he went through there, wasn’t just a...he says, “by the operation of the faith,” planted in like image, raised in the newness of life, through the operation of the faith of God”. Receiving what, an inward circumcision. The circumcision of Christ. Watch then, he says, “and the life I live now in the flesh, I live by the faith of the Son of God.

Here he was preaching, and he watched that man and he says, “Sir, I perceive you have faith to be healed, rise to your feet.” He went there and the boy fell through the window, and everybody began screaming, he says, “Relax yourselves,” and everybody got calm. He says, “We are trained better than that.” He steps outside; lays his body over the boy’s body and brings him back in the service. The boy went back and sit down at the window again, wide awake this time. He knew that happened so that God could prove to them, what was among them. God could begin to show them the achievement for the age. To show what, ‘you are the light of the world’ was, to show what, ‘you are the salt of the earth’ was, what, ‘the works glorify the Father in Heaven’ was.

Peter walked in there, looked at him, when Jesus said, “lovest thou me more than these?” He was still trying to reach back.

Revelation; he's called, you have the keys, make the true confession - "thou art the Christ the Son of the living God." Had all the experience, was casting out devils and everything else, but the Lord said, "when you are converted, strengthen your brethren". "Don't rejoice that the demons are subjected, rejoice that your names are written in the Lambs Book of Life. Your names that are written in heaven".

Then the time comes, he still don't know that. Influenced to go back, comes to a place of battle and trial. Comes to a place of confusion when things get dark for you, and you don't understand what's going on in your life and in the message. So you begin to backslide. Yet, he comes for him, and when he saw how quickly he was reaching back for those things, because he didn't fully fall in the ground and die. When he couldn't cast away demons, why couldn't he cast away the demons? He says, "because of your unbelief." And he's showing them; you need something more than that. And he says, "love me more than these?" And he asked him in *agapo* love, and he couldn't answer in *agapo* love, he was answering in *phileo* love. And he says, "Lord thou knowest, I love you." He says, "Loves thou me (in *agapo* love) more than these?" "Lord you know everything." And when he begins to come under that influence, because the corn of wheat had died and was risen, and now it was time for them to rise too. Now he's to bring up the first crop, of what his death was to bring. I'll rise like him that the people took note they had been with Jesus. They did the same things that he did. They saw the same life in them continuing the same works in them. Is that right? [Congregation says, "Amen."]

Then friends, if they came into that achievement, if they lived there, if they were able to rot away, until Peter said, "Lord, thou knowest I love you more than these," and then he went up. And brother, he never had to run again. Because they came into something, that wherever he went, out of his faith now, he could give, impart something to those around him. While he yet speak these words, the Holy Ghost fell upon them, in Cornelius' house. Is that right? [Congregation says, "Amen."]

He wasn't having no dry services, brother. He wasn't just struggling with something now, he had the key, he knew how to overcome. He went down to Samaria and something happened. He went to Cornelius' house and something happened. Is that right?

[Congregation says, "Amen."] He went to Joppa down there, and something happened. Why? They had rotted away from themselves.

Let me jump to a scripture here quick. Just stay with me, quickly. I want to take this one, this one thing, Genesis 32. Quickly strike that and close. Take some of these 'corn of wheat' for you. Because they're all down through the bible, in shadow. Paul was a corn of wheat Moses was a corn of wheat. Look at what Moses was! Trying to do things in the human strength and look at what happened. He had to run for his life in fear. And he realised 'there ain't no deliverer'. It don't happen that way. You don't get schooled into it. You don't get it outside of dying! There wasn't going to be no deliverance from bondage for no seed until he rotted. Is that right? [Congregation says, "Amen."]

Joseph couldn't see no world saved from famine, until he rotted. God let him rot in that jail. He was begging, "tell Pharaoh there's a man down here interprets dreams". "Remember me when you get back before the throne", he told the butler. And God shut him away from the butler man, so he could rot down inside of there, and learn to possess his soul in patience.

A lot of people friends, you want this power, you want this transforming power, you want this overcoming power, you want to see these things operate in your life. You sit down there sometimes intellectually, and you try to reason and tie up two, three quotes together, and imagine different things, and think that's what overcoming life is. You have to die. The mystery - death is our victory, in death there is victory, true sacrifice, means freedom.

Except it fall in the ground and die, it abideth alone. But, it has to be a germitised seed to begin with. If you throw a seed science make, you know science make a grain of corn, how many knows that? [Congregation says, "Amen."] You get corn flakes from it. But when you throw it in the ground, it don't come back up, because science can't put the germ of life in it. But God's germitised seed, when you plant it, when it dies and rots, it brings forth itself in multiplied form. It brings forth all the potential that was in it. The potential in the seed cannot come forth, outside of death to the seed. Why did God design seed life that the only way it could let loose it's potential, and produce the power that is locked up in it, is through death? And why did the first son, the beloved son, the example son, could only fulfil the word of the Father, could

only bring forth life, through death to himself? And why did the first one for the first age say, “ for me to die is gain, I die daily. All that was given to me, I count lost.” Because God taught him ‘my strength is made perfect in your weakness’. He was begging, “oh God take this away, oh God take this away, Lord I can’t go through this.”

A lot of people are praying the wrong prayers. A lot of you are praying the wrong prayers. Half of the time, it is your fear making you pray them prayers; your fear and your insecurity. Because when you see death, and you have to give up this and give up that, you can’t see how you could live and go on in life, and be accepted without them things. Because that is your form of acceptance, and you might have acceptance before man, but no acceptance with God.

When you come to the place, you say I am a child of God. I am a son and daughter of God. Something in my heart tells me, I am chosen. And I know that I have struggled in my life, I have made mistakes, I have failed, but today I am understanding something, Just like Jacob, just like Esther, just like Paul, just like Abraham, I tried to become fruitful and I didn’t know how to become fruitful. And God waited until I was completely dead, and then El Shaddai came. But I couldn’t come into that life to produce the promise and get the new name, until I was completely dead. And God begin to teach me a mystery, and God is teaching you this same mystery.

And my brother, and my sister, let me tell you, you’re going to have that church life, where you have to dress up, comb up, and that is why it leaves you when you go home and change your clothes. Because when the church clothes come off, you become the next person right away, because you took off the life. That was the life, that was the acceptance, that was the church image. So that’s why you’re in an identity crisis, you are two people. Dr. Jekyll, and Mr Hyde, and ‘Mr. Hyde’ is always hiding, and Dr Jekyll, when you see him, you act frightened, you want to know if that’s the same person.

Let me tell you something, down inside of you...Jesus is teaching this here: They wanted to see Jesus, and if you want to see him and is going to see him, the corn of wheat has to fall in the ground and die. Then will you see this resurrected life in you, then will you see this power in you, that Peter and they begin to see and

begin to know it is not them. And begin to delight after the law and begin to have faith in the God in them. And begin to know that that is the Word, quickened, anointed, and inspired within them. And that didn't come from their father and mother, has nothing to do with the first birth, that is Gods' own life. That's the life that fulfils this word.

Otherwise you go down there, you play your little carnal games. You go out there and you run around this boy, and you run around this girl and you play this over here. And then some of you are already old, and going down in age, and then trying to turn the clock back too. Instead of growing old gracefully, you start to get under tension and pressure of how you're looking, because you're not watching yourself in the word. You're taken up with the wrong 'self'. You're focused in the wrong mirror. That's why you only *talk* about God, you and your church friends; some have *church talk*. God don't want church friends, to sit down and talk church talk. God wants an anointed church to finish a ministry, to fulfil a commission. To go out there and shake this world with one more ride, and then take a flight into the skies, so he could burn this world. But a lot of people want to come and make the church a little cosy place, a little place of socialising, a little place for bench warming, but I say if you are one of them eagles in the cage this morning, amen, you burst out of that cage this morning. You get ready to rot away from all that self, and forget how you feel.

Let me tell you, he has ordained you to overcome, and you have to start to trust him. Jesus was going in that grave, hanging on one scripture, the word of God : "I will not suffer my holy to see corruption", and he laid his life down and he walked in there in obedience, "not my will", and brother on Easter morning, that angel burst that tomb, and broke that seal, and raised that one back to life, and brought him back among the people. And he say, "handle I, it's not a spirit, handle I, handle me, it is I myself." Showing what it is, when a man can break through that place.

Let's look at (Jacob). He represents all of us. You know why? He is Jacob - grace, but he bring forth Joseph - perfection. He is Jacob - grace, and because he didn't understand that *grace* meant *power*, *grace* meant Holy Spirit, *grace* meant new birth.

People think 'grace', and when they talk about grace, they say, 'boy his grace boy', and grace just mean forgiveness. No, no, no.

Law is you have an animal sacrifice, and you have to come back every year, for the same sin, over and over and over and over. Because you have nothing to purge your conscience. You have a sacrifice that can't take away sin. But grace, is that you don't have a shadow no more; you have the living reality, made accessible to you. Amen! That you could live and stand in the merits of that sacrifice, and that very life can be in you, and you can do all things, and overcome all things. Amen! That is what grace is!

Grace is : *sin shall have no more dominion over me. I am freed from sin, sin don't rein over me no more. I stand fast in the liberty, with which Christ had made me free. The law of the Spirit of life in Christ Jesus, that spirit of grace, have made me free.* How many desire that this morning? [Congregation says, "Amen."] That's what I want to bring to your hearts this morning.

Quickly. Let's get to this man. He has all our sins. All your sins, all my sins, all the things that you and I have, this guy has it right here. Let's see him and close. We're going to start with this man, at the end of... he's coming at the junction time. He's coming back home. He's journeying back to the land of his fathers; let's get him right there. That's the place we want to get him. He got a call from God, to go back to the land of his fathers. Isn't that what our call has been in this day? The same Angel he saw at Bethel, that pyramid, that ladder, man at the bottom and God at the top, and he say, this is the house of God. Man was running, but God met him, and watch the time when God met him. Quickly.

Genesis 32: 1

And Jacob went on his way, and the angels of God met him.

And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

Now I'll have to just fill in some places here for you while I go along. So listen close, because some of you may not be familiar with this scripture. You know he was at Laban's house. First he was in his house, he was born in his house, from the very womb, he and Esau were fighting in the womb. What was in the womb in the seed form, is now coming to its fullness here. He and Esau are going to meet again. This is going to be the final struggle between him and Esau. The first one was in the womb. His name Jacob - supplanter,

he's holding him by the heels, and they named him when they saw him holding Esau by the heels; a struggle in the womb. Friends let me tell you, in the womb of this age, there's been two churches, a false vine and a true vine. One has rejected the seal of God, and takes the mark of the beast for a morsel of meat. The other one, the birthright was everything to them. They were the elect. Now, in this hour, the ones who rejected the word, is coming to persecute, like Esau was coming with his band. The other one is coming back home. And they have Joseph born, and it was when Joseph was born that God remembered Rachel. Then the Holy Spirit say, go back home now. He got homesick when Joseph was born. My.

And here, they are ordained to meet. They are ordained to meet; that group that is coming to persecute, and this one who is returning back to the land of the fathers. Watch. It's a showdown time. It's a great time, it's an hour of restoration. This one who had seen the vision that gave him access to God, that ladder.

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.

See that? 'My lord Esau', 'thy servant Jacob'. He knows that Esau is coming in wrath. He had fear and he's trying to sweeten him up. He's trying to give him all this respect all of a sudden.

And I have oxen, and assess, flocks, and menservants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

You're going with your wives, and children, and your little possessions, and he's coming with an army. He says, "we going to tell him you're coming, but before we could even get there, they're coming armed to the teeth.

Then Jacob was greatly afraid and distressed:

"O God, you told me to go back home, but you didn't tell me this was going to happen to me". See what happen's to people? God

is telling them things, but God ain't telling you everything yet. And then when you start to meet certain things, you look now for a place to retreat. And God is showing you what it's going to take to walk in the will of God. You're going to meet some hostile things against you in that way, to obey the will of God. But you know something, when you know you're obeying God's commandment, God has to take care of you. When he told Peter, "Come out of the boat and walk, it is I, be not afraid," and he stepped out and he started to walk on the water, when he took his eyes off of him, he began to sink and fall. And he said, "Jesus", and he reached his hand and picked him back up. The prophet says he was obligated to do that for him, because the man was only obeying the instructions (Jesus) gave the man. And even though the man was failing in trying to obey, he was obligated, seeing he was the one who told him to come, had to help him back up. And when God tells you to do something friends, it might be tough for you, *'but he guides us with his eyes, and we'll follow till we die, and we'll understand it better, by and by. Trials dark on every hand, and we cannot understand, all the ways that he will lead us to that blessed promise land'*. Amen! *'Through it all, through it all, I've learn to trust in him'*! Amen! Now watch! He is discovering some things here. My!

And he divided the people

Watch the first move here, watch, obstacles, challenges come. Watch the man, who didn't rot, watch the man who is abiding alone. Watch the elect with visions, and dreams, and experiences, and knowledge of God, but watch, how powerless, in the face of circumstance.

And he divided the people that was with him, and the flocks, and the herds, and the camels, into two bands;

And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

'He that preserveth his life, he that tries to save his life, will lose it'. He that tries to save his life, he that looks for an escape route, he that tries to play smart, not realising you're walking in the will of God. What you think, it's going to be, a picnic? No! You're going to meet difficult things along that way.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

I am not worthy of the least of all the mercies, and all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Deliver me I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

Hear him pouring out all his fears. He had no fear to scheme, he had no fear to manipulate, he had no fear to exploit, he had no fear to take on somebody with a battle of the mind, to show how shrewd a tactician he was. How a great manipulator and exploiter he was. Looking good, but then when he faced a circumstance now, and he had nothing to pull on, and it's only God he had to draw upon, he begin to discover fear, he begin to get desperate. He begin to cry out. While they walking along testifying how successful he is, how much of this he has, and how much of that he has, watch the Jacob, that's all of us. That's all of us. That's the part that has to rot away.

Inside of there was a man who wasn't going to be afraid of (Esau), inside of there was a man who wasn't going to divide no group in two bands. Inside of him, was a man, was power, a hidden power inside of him, that could have been let loose by death, that he had not yet discovered. He had never gone far, and deep enough to fellowship, and know that real 'he'. He had tried to live in the humanistic realm, out here. He tried to impress people out here. But the hour had come, and what shall he say, "father save me from this hour?" What was Esther going to say, "save me from this hour?" Mordecai say," for such a time as this, girl, you come to the kingdom." What did Paul say, bonds of affliction on this man in Jerusalem, he better not go up there, he say, "don't weep and break my heart, none of these things move me, I'm not ready to suffer, but die and finish my course with joy, whether in life or in death, that Christ would be magnified in this body, for me to die is gain, for me to live is Christ."

They all broke through. They all begin to discover a hidden power that was inside of them, through election. Have you discovered yours, my brother, my sister. When you talk about you in the bride, what do you mean? The nice outward man that you try to polish up and spray deodorant and perfume on, and fix up real nice, and put in suit and put in nice dress and these things. You mean that person you're talking about? If that person dies, in three days it's full of worms. You know that? [Congregation says, "Amen."] It gets bloated, fowls of the air eat it if it's outside in the grass there, worms start to crawl out of it. Is it that you're talking about? You don't take a bath for two days, you'll find out how sweet you are. That, that's not the person. You have to rot away from there friends, to discover this potential.

Deliver me, I pray thee, from the hands of my brother,

Now this is a churchman you know. This is a praying man, you know. This is a man with experience from God. This is a man who is blessed by God. Laban say, "By experience, I know I'm blessed, because of you."

Lest he will come and smite me, and the mother with the children.

And thou saidest, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

After he said all that nice prayers, after he articulated and specified and went back down through his experiences, where God had met him and God had talked to him, and all these things. And brother, you ever hear them in prayer meeting sometimes, "Father Lord God, the Great Logos that was in heaven, Lord when he was El, Ella, Elohim, and then you come in that theophany, Father, and one day you come in flesh, dear God, and Lord, the Bride was in the back of your mind, Jesus". You ever hear them? And then when the prayer meeting's done, they start their schemes again.

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

Two hundred she goats, and twenty he goats,

What is he doing? He's trying now - he knows this man is a man of the flesh. Esau is a man of the flesh. He tricked the man before, with his pottage, With his pot of lentils. He knows how that man's appetite is. So now he's using schemes, with the knowledge of the person. He's not trusting God, you know. God had his way for him to meet the person. God had Israel to meet that battle. Let me tell you, who you think will - I pray thee tell me who is going to face The World Council of Churches. The person that's walking around here, that's talking all these things? Jacob's going to meet him? It is the undiscovered one inside! The corn of wheat has to fall in the ground, the potential that is on the inside, is what God is going to face the challenge with. She in his image will be like him! She will be in the very image! This is the secret: *the word is in the bride*. It is 'He' in 'her' going to fulfil his word he left for this time. Not 'she', 'he that is in you'.

He should be drawing, and saying, "I remember the access, when you showed me a ladder, you were teaching me access. You was showing me a channel of communication. A way to come in and commune with you. You showed me a ministry of angels. I saw them at Mahanaim, when Laban was coming after me. I saw the divine protection, like Elijah said, there's more with us. I saw God shoo him away, and say, 'leave him alone, otherwise you have me to deal with'. And here, come right after and meet this battle, right after God finished Laban, and I don't know how to deal with this. I can't go back there and plug". Why? Because it was just in the outward realm. But God was trying to contact that hidden power, on the inside. That's why the prophet said you're only hearing the message intellectually, but let it bathe down in your heart. Tender up and get sweet in the spirit, lay in the presence, until that's baked into reality; you become bread on his table. Then you'll have "such as I have give I unto you". Out of your faith will come virtue and knowledge. Watch.

*Thirty milk camels with their colts, forty kine,
and ten bulls, twenty she assess, and ten foals.*

Wow!

*And he delivered them into the hands of his
servant, every drove by themselves;*

Watch that. Every drove by... one section here, a space, a next section here, a space, a next section here, a space, and he's quite behind. Watch. Watch the manipulator. Watch the shrewd tactician. Watch human wisdom, and human strength. Watch the man, who all he developed all them years of knowing this God, is just human intellect. And he's come down to the crisis. He come down to the crisis hour. And the potential is still laying there, untapped resources. Power, that he could put all them camels back, all them she asses, all them things back, and walk out there and meet him face to face, without fear. It was inside of him to do it. But God, is laying the story to show to us, how this grace, is really manifested in this man life.

Because though he's talking about grace, he ain't living by grace yet. He doesn't understand the grace yet. This man hasn't grasped the mystery of God's elective love. That God said, "Jacob have I loved, and Esau have I hated", that "the elder shall serve the younger". This man hasn't learn to understand his position in the plan of God. This man, these scriptures hasn't been anointed to this man yet, what God said concerning him. He hasn't yet started to see himself, the way God sees him. But to this man, God is a friend in the time of crisis. God is the man you try to contact and wake up, and shout down, and bawl down, the day you see the enemy coming to kill you.

But in the place, where you stay in fellowship with God, and you let him walk you back, and deal with you, and you say, "Father, bring that back to remembrance, Lord, you were teaching me something there, you were showing me something there, Lord. Lord make this real to me. Lord I know you are guiding me through that there for two, three years. All them years in Laban's house, surely my life wasn't in vain there, for "the footsteps of the righteous, is ordered of the Lord. What you intended me to learn there. Because I must be able to look back at my experience, and I should be able to draw something. Lord, it's you who told me to go back. Surely you are the Omniscient God, Omnipotent God, you knew I would meet this here, when you were sending me, telling me to go back. You knew I would meet him at this junction here Lord. What do you want me to do here? Let me stand still and see your salvation, Lord". Why couldn't the man go there? You know why? He had not gone into that realm.

My brother, my sister, let me tell you, it's here, this is the part of you, you want to get hold of it. If you could break through there, you don't have to fear nothing again, if you could break through there, you'll have those things under your feet. If you could break through there, you don't struggle and beg and bawl and think you can't make it and want to give up, no, no, no. But death, it seems, is so hard for you in your mind. Satan magnifies it and makes you think, 'now you are weak', because the thing he is trying to get you to establish your strength in, is human strength. Human strength is what you have to die to. 'The flesh profiteth nothing', 'it is not him that willeth, not him that runneth', 'it is not by might nor by power'. That's why Moses said, "Lord, mother, I'm going to learn how to use the spear and the sword and the shield, I'm going to learn to use the bow and ride the Chariot, I'll get them delivered. I'll take my, PHD and I'll get my LLD", God had to beat all that out of him. Paul said, all that was gained to me when I taught I would be real close to God, having his next degree, he says, " all that, I count dung."

And I start to die now, because I start to discover this attribute, the real 'me', whom God foreknew before I was in my mother's womb. This 'me', it is not about me, this is the part, it is not about me, it is about Christ, and this is a part of Christ. This is the Christ for this age: it is Jesus, the identified Christ of all ages. It is he in every age, not by might, not by power. The corn of wheat, death, the divine mystery of seed life. God's intended way is sacrificial death.

I remembered years ago, when I was a boy preacher, started the church on France Street, I preached two messages, 'Death the bride's Victory,' and 'God's Love, the anointing to die.' I'm still preaching that this morning. Something he broke into. Let's finish it quickly. After he got all these presents - catch this, it's sweet.

Verse 17

*And he commanded the foremost saying, when
Esau my brother meeteth thee, and asketh thee
saying, Whose art those? and whither goest thou?
And whose are these before thee?*

Then thou shalt say, They be thy servant,
(watch him again)

thy servant Jacob's; it is a present sent unto my lord Esau:

See scheme? Trying to butter up the man. Mamaguy, playing up on the man's ego, trying to get the man to like him, because he kind of figures, 'if I could get through the man's defences...'. Human wisdom, human wisdom. Too much of you try to fight your battles like that. Too much of you, let the devil manipulate you, and make you misunderstand, that when God put you through things, God leads you into temptation many times, like the dove lead Jesus to be tempted of the devil, in the wilderness. In the lust of the flesh, in the lust of the eyes and the pride of life, so you can discover, what is in you. Temptation has value. That's why he said think it not strange concerning the fiery trials, as though something strange is happening to you. No, no, no, God's mystery lead you through there, to discover yourself, to get a true self evaluation, that you don't estimate yourself and think more highly than you ought to think of yourself. And you begin to learn the deceitfulness of trusting in the ability of the flesh, and you begin to understand, deeper the mystery of the real power is in the seed on the inside, that can only be let loose by death to this self here, that his strength can only be made perfect in your weakness.

Jacob had tried with human wisdom to get something that was predestinated to him. You catch that? He was trying to get the right thing, by the wrong way. God said "you are the chosen one, the blessing, the birthright is yours, the elder will serve you", but the father went through a little lukewarm stage, and so the father was getting away from God's word and wanted to give it to Esau, though he knew what God had said.

And the mother now, catch this, I am bringing a thought here, watch where the battle and the enemy is in the household. Sometimes, good people, spiritual people, who get lukewarm, get their eyes filmed over, a little backslidden, thinking they have to help God bring to pass God's word. Because they're seeing human beings like they're interrupting God's plan, so they have to take things into their hands. Rebekah thought, O my, how could God tell me the blessing is supposed to be this boy's own, and like the father ain't going through with it no more. So I have to get a scheme and 'outscheme' the father here now. You mean to say God would have failed. You mean because Athaliah killed everybody and only Joash

remained, God was going to fail. You mean when they threw Joseph in the pit to kill him and say “let us kill him”, and they’re about to kill him, the same time the Midianites passed and one said, “let us sell him instead”. You mean God’s word would have failed there, and the vision wouldn’t have come to pass. You mean that’s possible?

No friend, the omniscient God knows all things and the omnipotent God has all power to bring to pass exactly what he says. And the only thing God can’t do is fail! And God will test you to the final point, and you see it right there.

And Rebekah, if they had only waited, God could have never let that blessing go to the wrong person and defeat his purpose, what he said. But man, man figures he has to take the things in his hands now, and work it out the way he sees it, “because God needs some help here, because if there was one time God was in trouble, and thank God I was watching, because if I wasn’t watching, I don’t know what would have happened here. It’s a good thing God has me around to help him.” Ah Goodness!

Friends, you think you can help God? The only help we can give to God this morning is submission, and obedience to God’s will. That’s the only help you can give him; is to believe what he says, even though it costs you your life. There was one time they tried to kill Jesus, he said, “ they cannot touch me, my hour is not come yet.” That’s right! My!

And from that time his trouble started, because he run from Esau, when he’s supposed to get the blessing, the birthright, you think he had it? Father bless you - birthright - he started to run for his life, the very next day, with a staff in his hand. He said “ Lord I leave here as one man with a staff in my hand”, when he’s supposed to have the honour in his father’s house. “Now I am blessed. My brother’s supposed to be in submission to me, I’m the blessed one. My father has confirmed it. I’m here in the house to enjoy the blessing”. You mean God blessed you, and brought you to a place of blessing, and you have to go through all that misery. You can’t even enjoy the blessing, manifest the blessing, and fulfil the things in the place where the blessing is designed and intended to be manifested.

He went down there to meet Laban, he meet Laban. He thought he knew schemes. He went to the ‘professor of schemes’. God

started to show him where he was trusting in the flesh. God started to show him where he was taking things into his own hands, and thinking he can work out God's will. God started to show him, the folly of trusting in human ability. But all of that was designed and intended to teach him, that the one whom God had given the blessing and the birthright to, wasn't this outward man. It was the man inside. And that man was really blessed, when God came and say, "I bless thee," when he said, "Bless me, I'm not letting you go until you bless me." Now he was going to get bless, now he was going to get bless. But when he got that blessing, he didn't have to run from it, but when he got the first blessing, he ran from that one. When he got this blessing, he walked right away with nothing, and faced him. Is that right? [Congregation says, "Amen."] In a new name.

You think having an intellectual understanding of the message is something friends? That don't work. You want to live there, and then inside of you, you're vex with yourself, you're moody, your old temper is coming up, you can't control your tongue, you are a busybody, you're going after the flesh, you're under pressure, you're frustrated, you have no joy. That is not a Son of God! That's a son of the flesh! Son of God is like God, walk like God, and talk like God!

He says, when you see Esau and he asks you this, tell him say, verse 18,

thy servant Jacob's; it is a present sent unto my lord Esau; and, behold, also he is behind us.

And so commanded he the second, and the third, and all that droves, saying, On this manner shall ye speak unto Esau, when ye find him.

And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

So he went the present over before him: and himself lodged that night in the company.

You see how smart he is? He says I will send a peace offering, a peace offering, to make reconciliation and slay the enmity, and tear down the middle wall of partition, and bring reconciliation, and

friendship and restored favour. He is sending this to appease the man's wrath. He want to make peace with an offering. But you see how he's using that? You see the man's understanding? He knows that enemy is coming. There's a middle wall of partition, but he wants to get his favour.

And that night, he still didn't take any chances. He went and slept in the company among everybody, cover up there with them. He says, 'maybe if he accepts this, I'll see his face. We will talk face to face again. We will have fellowship again'.

And he rose up that night, and took his two wives, and his two women servants, and his eleven sons and passed over the Ford Jabbok.

And he took them and sent them over the brook, and sent over that he had.

And Jacob was left alone; And there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh;

When God saw this man putting up resistance, this man using every scheme, all the human ability coming up; "My, I'll really have to put this man down. Show this man who is boss here. I have to break this man resistance. I have to weaken, I have to teach this man some human weakness, that my strength could be made perfect inside of this man". So don't complain, nothing is going wrong in your life. It isn't God punishing you, nothing's going wrong, God wants to break that human resistance.

You're coming to church and hearing the word, service, after service, after service, experience with God. You're coming to the altar, you're going back, but he's saying this morning, the real power is on the inside. Trust God, do like Jesus, say, *Father for this cause came I unto this hour*. My hour is come; I understand the hour, because look Esau coming, and Jacob can't face him. The corn of wheat must fall in the ground. Esther, when she saw it, she tried to go back too. Is that right? [Congregation says, "Amen. "] Moses, run for his life, when he saw opposition start to rise up in Egypt. God had to empty them out friends. He has to do the same for you and me. May we catch it today? We've come to the end.

*And he said, Let me go, for the day breaketh.
And he said, I will not let thee go, except thou bless
me.*

And he said unto him, what is thy name?

After he dislocated his joint, he says now what is your name? Brother, he knows he can't play around then. He had to confess. The angel knew his name. God knew his name. He might have tried to play he's something else, but God knew his name. God knows your name this morning. God knows this one, is the Impressionist. God knows this one is the Pretender. God knows this one, is the lover of self. God knows this one, is the Self Presever. God knows this one is the Manipulator. He knows this one is the Excuse maker. God knows them. But you know what God says, "What is your name?" "Let me hear you say it, your own name. Say it in the way it is. Say it with your own mouth. Look at yourself, examine yourself, tell me your name.

Let me see now, if you've come to the place in your crisis, and you really want to discover this hidden power; this overcoming power, this real you, this predestinated word, this eternal life, this mystery of Christ, this that is locked up in you. This potential that could face every Esau and four hundred more like him. It's inside of you. Let me hear you ready to confess that name.

And he says, my name is supplanter, my name is deceiver. And he start to confess, his name what he was.

*And he said, Thy name shall be called no more
Jacob, but Israel: for as a prince hast thou power
with God and man, and hast prevailed.*

Not that he prevailed over God, you know, in that sense, *And thou has power with God and has prevailed.* What was he praying to God for? What was he wrestling with God for? What was his crisis? What was the thing he was seeking? He wanted help in his battle, with his enemy and that couldn't face. And he was trying his own scheme, and he was trying presents, and he to appease him and he was trying human strength to manipulate the person, to get the person to give him a favourable response, so he wouldn't have to face the wrath of the person, because he knew he hadn't what it takes to overcome. He says "I'm afraid, I can't face this man, I'm afraid". And he went so far, he was so deceitful, he was willing to risk his wife and children, when a man's first love was to lay down

his life, but he was a selfish, self-preserver, self centred, egotistic person, even though he was elected. Even though he was elected.

But God had to come and bring him into a place, and make him see his hideous condition, and confess. The 'self' he trusted in, the 'self' he thought had made him successful with Laban. The 'self' he thought that manipulated young Esau. Now Esau is a big chief with an army. Manipulate him again. The 'self' that tried to outsmart (Esau), with his mess of pottage. He realised all the peace offering can't do it. And even at the expense of his own wife and his own children, he was trying to save his own self. You see selfishness? *Love seeketh not its own. Love don't behave itself unseemly. Love thinketh no evil.* But he had not yet come in to know that 'love'. He had not yet begun to live in the Mystery of the election, and God's elective love.

He had not yet come into that place. All of this was just head knowledge, "I'm predestinated". When you say those things, you mean to say nothing in life's journey can stop you from becoming who you are. And everything you meet, the secret to overcoming it, is locked up inside of you, and you have the key to unlock every door, and keep moving forward. But when you see that as quoting a scripture, and trying to make yourself look spiritual, when the trials come you see where you stand. And when you see yourself making excuses for things, you watch the same apostle say, "none of things shall separate me", and you see you're ready to backslide for all these things. And well you say "I can't do that, I give up," you see they say, *I can do all thing through Christ that strengtheth me and greater is he inside of me.* And then you realise they weren't just quoting scriptures. They weren't trying to impress people. They had come into a place where they had rotted, and discovered, and begin to live in the realisation of this real self.

That's where we must come, friends. That was the assurance, he said, "you have prevailed. You were willing to rot and confess your condition, and you know, the strength to deal with that, didn't come from your human mind, it came from me. And so, I change your walk here today, and give you a memorial in your very life that you could look back to, and know the day when you came to the place to see your own human weakness, and there was nothing that you could have trusted in, when you were in your hour of crisis. You

couldn't even walk in the will of God. You couldn't even face the gates, and possess the gates, that stood before you".

And when God came down, like when he came to Abraham, Abraham too was trying to manipulate, he and Sarah; the way to get the promise. She said 'well go with Hagar', he said 'that sound like a good idea'. And they went and got an Ishmael. Trusting in the flesh, because he hadn't yet discovered the 'Abraham' inside. When he discovered the 'Abraham' inside, he could take Isaac and go up to sacrifice him, knowing God will raise him up again, because God told me, *in Isaac shall thy seed shall be blessed*. He had a channel, faith had a grip on God. That was a different man, to the man who's thinking he could have taken things into his own hands, and bring to pass the promise by human means.

That is the problem with many people today, trying to bring to pass the promise by human means. To bring to pass this word, it don't lie in you friends. It don't lie in this outward man. Paul say "we are delivered always unto death, for Jesus sake, that the life of Jesus would be made manifest in this mortal flesh. We are persecuted, but not forsaken, cast down, but not destroyed, perplexed, but not in despair. We are killed all the day long and accounted as sheep for the slaughter". Why? Because there's a mystery in dying, to come into that place, to know if the corn of wheat don't fall in the ground and die, it abideth alone. He that tries to save his life, he that tries to preserve his life, he that tries to think that this victory, this power is locked up in that human life, and his church life, and his social life, and his moral life, has made the biggest mistake. He has failed to see where that real mystery is, the 'he that is in you', and make known his divine will and purpose for us.

He has shown us Jesus and his program. He showed us what he's working to achieve in our life for this age. He's shown us, what word he desires to prove by you and me. To vindicate that we are his victory. God has shown in principle, in nature, how children of the kingdom, the corn of wheat in this wheat age, would truly bring forth much fruit. All that the wheat has to bring forth, is already in the wheat. All that Jacob...he was born with the equipment in him.

Didn't the prophet say, Moses had the equipment in him, but at the burning bush, that equipment began to come forth. Didn't the prophet say he was crying, "Lord take away these visions, I don't

want to see them, it's of the devil, I don't want nothing of the devil, Lord." But in the presence of that Angel, who we know opened the word, he rotted away from that. Where you lead Lord I'll follow, where you send me, I will go. He said, "You will take a message. You will pray for Kings and Potentates, and Monarchs. You'll bear my name, before this generation. I'll give you two signs, like the prophet Moses." He said "but Lord, they wouldn't believe". He said 'I'll give you them signs, they'll have to believe you.' He told Dr Davis and he laughed, he said, "Billy they'll never hear you." He said "it's not what you say; it's what he said". "After he met me, I could have of faced the world with a seventh grade education". He said "I thank God when I found out I was not the son of Charles and Ella Branham.". He begin to come to a discovery, that the one who was going to fulfil the word, the one who was going to have this great ministry, was not the one whom Charles and Ella produced, wasn't the nice clergyman in the Baptist Church, who could preach a nice little message and get the alter call full by playing on the people's emotion and making them cry and come up by the altar. But when he begin to understand that channel of the supernatural, he could take a people out of dark denominationalism, out of the Laodicean age and bring them into the bride age. Bring them and place them under a Joshua commission in the Ephesians, at the end of the age. He had a mystery that would literally turn the heart of the children back to the faith of fathers. God opened up that word, he was willing to die.

He could have been a great man. They wanted to build schools, they wanted to do all kind of different things, "we're going to build a monument for you Bro Branham", and they were thinking in those centres. He said, "right there, I saw the devil talking". Whether it's two back up in the hills, in the wilderness, whether it's forty out there in Sierra Vista in a house. He said I could pack stadiums, but I want to follow, I want to be a prisoner, a love slave. He begin to see what it was going to take friends.

I want you today, my brothers, my sisters, you see what we've started to open here, it's going to take some digging, to dig down in a few of these corns of wheat. To show you how Joseph had to rot. But did he bring forth much fruit? Did he bring forth something that could stand there in Egypt? Robed, had the ring, placed positionally, could save the world, opened up the mystery. Did Paul

rot away from that 'Saul of Tarsus', found his place, in the way that is called heresy. Had one coat, shivering in Nero's prison, he says *bring me the coat, it's getting cold, winter is coming*. Yet he says, *the time of my departure is at hand, but I've fought a good fight and I have finished my course, O death where's your sting, O grave where's your victory*. He could sit there and write the book of Colossians and the book of Ephesians, go back in the back part of God's mind and bring down that mystery. Think of it. Ephesians - the body. Colossians - the head. Opened up these things, sat in that prison, because he had come into that place where he was, as he says, living by the faith of the Son of God, he said *it's not I that live, it's Christ*. He was conscious. He wasn't boasting, that wasn't a boast; that was a revelation of what the elect was.

You need that realisation, before you can operate in this faith. You need the willingness down in your heart to give you the break through to pay that price, otherwise you'll look for another scheme to see how you can get out of this, when God corners you again. And every time God cornered him, he tried to come up with something to evade. His whole life was evasion, but he reached a place, he couldn't run no more. He had to fall in the ground and die. But you know what came forth, an *Israel*. He didn't look so nice on the outside, he didn't look nice like Jacob, you know, smart, and he has the swing, and he has everything, and he's kind of shrewd, and self confident and exuding, you know, with all this knowledge and schemes and these things. Always take control of the situation. Now he looked a little weak, he looked a little weak, but inside of him, there was a power.

Maybe if he had that power in the beginning, he wouldn't have to try to get in his mother's scheme, he wouldn't have to try to deceive his backslidden father. He wouldn't have to try to be running day and night, he would not have gone through all that hardship and suffering, because in the end, he had to come right back to the same place. Because God has no short cuts, there is nothing that you sweep under the carpet, he had to come right back there. All them years, twenty years passed, and he come right back there to meet the same thing he was running from.

You want to wait twenty years; you want to keep back God that long. You could do like Jesus and say "what shall I say father save me from this hour, for this cause came I unto this hour". Father, not

my name, your name, glorify thy name, glorify thy name father. Let it be admired in me. Let this Christ in this earth live in me Lord. Let this Jesus, this salt of the earth, let this lovely one, if I need a crushing like the Rose of Sharon, the Lily of the Valley, a crushing, a squeezing out of 'me', out of my life, through trials.

There was too much of 'Branham' in him, he said, that God had to squeeze it out through trials, if he had to come into a new ministry. God had to put him an ash heap. God brought him to a place of self-crucifixion. There can be no resurrected Christ, no Easter Seal, no resurrection power in you, without death friends. You must die for the 'Christ' in you to resurrect. That life in the corn of wheat, for it to come forth, it has to die. He said "no man take it from me, I lay it down".

He says 'what is your name?', you're ready to face him, you want the assurance you could do it. Well start with confession, what is your name? You know what he began to realise, 'I don't even have to try to impress God, because this is the God who knew me for what I was. I was scheming out there, he protected me. I deceived my father, deceived my brother, running for my life, he came down and showed me visions, revelation, access to God, angels. He even told me, *I'll preserve you, I'll bring you back, I'll continue the Abrahamic covenant in you.* A cheater, a liar, he started to realise, "I am this because God choose me to be this. I can't work my way into this. God knows, I don't have to hide nothing from God, God knows me, God knows me. I don't have to hide nothing from him. He didn't choose me because I'm well behaved. He chose me because in my life he wants to show a mystery of grace. He wants to show me, he could take nothing and make something, he want to show he could take a bunch of rags and make parchment paper, with his very only image inside of it".

How many are willing to give up today? How many really mean that in your heart? How many catch the inspiration I'm trying to bring to you. *Except the corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.* **Abiding Alone, or Bringing Forth Much Fruit.** I want to say, "Lord I want to bring forth much fruit, I don't want to abide alone. I don't want to live this life Lord. I want to die, I want to rot out. I want to see the fruit come forth, because when I read about the bride, the bride is going to have your own life, your own faith, your own virtue,

your own knowledge. She'll have your own signs, your own wonders, your own love, your own patience, she'll be you expressed. I want that fruit Lord, in this is my Father Glorified. I don't want to abide alone, I want to see it expressed". Time to see the seed expressed, time to see the 'God' in you, come out of you. Sampson had to fall in the ground and die. Esther had to fall in the ground and die, you have to fall in the ground and die.

Congregation sings:

*There've are times when giving, And loving brought pain,
And I promised, I would never let it happen again;*

*But I found out, that loving was well worth the risk, and that
even in losing I'll win.*

(Bro Vin speaks, while congregation continues to sing)

Lift your hands and sing it to him. Drive your stake down. Let it be a marking place today, like it was for him. He called that place *Peniel*, may this be your *Peniel* that you see face to face. No more through a glass darkly, but face to face unveiled. Break through that veil of tradition, of self. See God's purpose for your life. See 'for this cause you came into the world' Accept the responsibility; be willing to pay the price. Ask God sincerely; he'll answer. Wrestle today like Jacob, until *Israel* comes forth. No more running. You'll face those things, you'll overcome those things in your life. That lust, that fear, that doubt, that torment; you'll overcome that.

I want to live, the way, he wants me to live

I want to give, until there's just no more to give

I want to love, love till there's just no more love

I could never, ever out love my Lord.

Jesus showed us that only, through dying we live

And he gave, when it seemed, there was no more to give

*Jesus loved, when loving brought heartache and loss and he
forgave*

Don't let that bitterness, that root of bitterness, that malice, bind you where you can't humble your self. Confess, "Lord, I have a bitter spirit, I'm revengeful, take it away Lord".

And he forgave from the old rugged cross

I want to live, the way, he wants me to live

I want to be free from this handicap this paralysis, Take your sharp knife today, cut me free from it Lord. You brought

circumcision to Abraham, you brought a dislocated joint to Jacob, but *Abram* became *Abraham*, and *Jacob* became *Israel*. You drove *Saul* off his horse and he became *Paul*. Amen! Hallelujah!

I want to give, until there's just no more to give

I want to love, love till there's just no more love I could never

Do you see the hour? Do you see the hour? Do you believe the things that he spoke to you these past four months?

I could never, ever out love my Lord.

One more time, I want to live. O God I want it so bad, it's a painful desire and I'm willing to pay the price today, Lord. I want to walk in victory. I don't want to be a coward and run. I don't want to be depending on the energy of the flesh and scheming, Lord. I don't want to try and use my way to manipulate things. I want to rest; I want to cease from my own works. I want to enter into your rest, where it's not I who live, but you that live in me. I want this reality, where I can live after the law of the inward man and be free, from the law of sin and death. O God!

I want to live, the way, he wants me to live

I want to give, until there's just no more to give

I want to love, love till there's just no more love

I could never, ever out love my Lord.

O sisters sing,

There've are times when giving, and loving brought pain,

Are you ready to give up yourself? You give away your possessions many times, you give a little time, you give a little money, and little things, but are you willing to offer yourself a living sacrifice today? Do you see what it's really going to cost friends? We don't want to be just another little church in the message, going along with formalities. We want to know that God keeps his word, and God will meet with those who mean business. And God could work through a people, if you could surrender to his will.

And I promised, I would never let it happen again,

But I found out, that loving was well worth the risk, and that even in losing I win.

I want to live, the way, he wants me to live

I want to live Jesus, I want to live, I want to live, not just survive, not just mortal life, I want to walk in the fulfilling of the word. I want to live in that realm of perfect faith, where I can

master all circumstances, where the word is mighty to the pulling down of strongholds. Where divine love could conquer every enemy. Where I can say, it's not I that live, but Christ who lives in me. Where I can see the token on display.

I want to give, until there's just no more to give

I want to love, love till there's just no more love

I could never, ever out love my Lord.

As we bow our heads and close our eyes. Many of you raised your hands a little while ago, and now, in the soberness of your heart, with unveiled faces in the presence of God, where you speak to your own self and say, I didn't just raise my hand just by impulse, I raised my hand consciously, soberly, as I wave the word I heard in my mind. In my heart I see the principle so clear, I see the word of God. I see types in the Bible. I see the mystery in Botany life; I see that it's nothing but the truth. And I believe with my heart, and I confess with my mouth. And the same way God did it for Jacob, God brought him to a place where he could let loose that hidden power that was always in him, but which couldn't be let loose until he was willing to fall in the ground and die. He would abide alone as **Jacob**, and never see the fruit of **Israel** come forth.

Maybe today, these sayings have helped you to see into God's divine workings behind your life. See how God works in the life of his children. That they might become fruit bearing, that they might bring forth the promises prophesied for their age. That these things may identify and confirm that they are his elect, they are his attribute. And you who have struggled, you realise that God is putting in your hand the key that you won't have to struggle no more. Can you receive these things today, in this realisation? Do you relate to it with this understanding, my brother, my sister? This is how it has been presented. I've laboured to present it to you here today. I agonised this past week, waiting before God, thinking of, "Lord give me a way. How can I convince them Lord? How can I get a hold of them to let them see that *there's a way that seem right*". Man working by carnal means to achieve the things of God. Failing to see God's provided way. God had a provided way for him to overcome his enemy. But he had a way that he was seeing right and trying to work with.

Take God's way today. Submit to God's way. In your heart, in the soberness of your mind in the sincerity of your faith, you talk to

him and let him know, “God I thank you! God I believe you spoke to me Lord, I don’t believe I’m going to be the same person. I’m marking my spot today Father, I’m taking a hold of you today, I feel you come down close to me. It seems like you walked down my street and come in yard and sit in my house Lord. Seems like you bumped into me a few times in the service, to let me know you are here. It’s me you came for today. This is my junction, this is my time”. Jacob realised *I’m not alone here; there’s a man here. He could drive my darkness; he could turn on the light for me. I don’t have to be a Jacob he could separate this darkness from within me. He could break my self-will. He could give me faith to fall in the ground and die.*

Gracious Father, your word has been ministered. The people have sat and listened attentively. Praying O God that that word has fallen into the bedding ground of faith, where this seed can find a place to grow Dear God. Where it could contact that inner man, Father, where it could bring such a divine awakening, a realisation, that they would begin to wake up, and begin to recognise, Father, the folly of trusting in human ability, of trying to work with human strength. But like he told Paul, “my grace is sufficient for you”. When you are weak, I’m strong. And the same things he was asking, Lord, take it away from me, take it away from me, the same thing that was frustrating him O God, and making him live so defeated, he just couldn’t seem to know how to rise up and possess that gate and move on forward. You didn’t change the circumstances, but you changed his way of seeing it. And he began to see your divine will and purpose behind it, began to understand the divine working of the Holy Spirit, the predestinated mystery behind his life.

He could surrender to your will Lord. The very thing that he feared, that made him so insecure, that made him feel so weak, when he felt that he had to give up all that human ability and that human strength. But then he could say, “Lord, I glory in my infirmities”. To think Lord that the power of the revelation of him seeing it the way you showed it to him, it broke the power of frustration from around his life, he moved up into another sphere. He wasn’t splashing the water no more, he wasn’t beating up, he knew how to set them wings in the air currents, he knew how to cut

them corners. He wasn't wearing himself out no more, all things were coming under his feet.

Teach us Lord, each of us, in our own specific area. The things that we wrestle with, the things that battle us in our mind, things O God, that many a time we see so dark all around us, we wonder how we're going to come out of it. But today, Father, may we look past this humanistic realm. May we, with anointed eyes of faith, look into the realm of revelation to see what your word says. To begin to behold those things Lord. To grasp this great mystery of elective love, and your determinate will and counsel concerning us. Even though we are delivered unto death, by the determinate counsel and foreknowledge of God, yet we know, though the outward man perish, the inward man is renewed day by day. We walk not by sight we walk by faith. We don't look to temporal things; we look to the unseen, the eternal. That all this dying is only that the life of Jesus could be made manifest, in our mortal flesh.

O God, may today Father, your divine grace and power move deep down on the inside, that would bring that settled peace. Each of us Dear God confessing, our condition, determine not to run no more, not to rely on the energy of the flesh no more, but to fall in the ground and die, and find that hidden power, that hidden secret, Christ. That word predestinated to the word written for the hour. That gene of eternal life, that has transforming power, locked up within. To be transformed into this specie you ordain it to be. Grant it Lord. Bless each and everyone. May they take a hold of this key, may they work by this law, may they come into this victory, until they become your victory. Grant it we ask, in the Name of Jesus Christ.

All that seek this, all that hunger and thirst for this, these here at the altar, those in their seats, those in the rooms, those on the outside, those who couldn't be here today, and will hear even the tape, Father. Lord that this would be the hour, *what shall we say, Father save us from this hour*. Except the corn of wheat fall in the ground and die. We don't want to try to preserve this self, we are willing to lose this life for your sake, to see your word be confirmed, Father, to see your promises be vindicated. Grant it we ask today. When we leave this place, let your divine presence go with us, bring back the word to our remembrance, teach us further on these things, O, deeper yet we pray, and higher everyday. God

draw us deeper into your word of truth, draw us into that place Father, knowing that in death, there is victory. Let us take up our cross and follow Jesus. Count the cost, take up our cross and follow him into the resurrection. Grant it we ask, In the Name of Jesus Christ, Amen

God bless you, you may have your seat. I wonder if Arlene will come and sing a little song. We're dismissed. We have a baptism, if you want to stay and witness it, precious brother to be baptised in Christian baptism. If there are any others, inside there's robes, there is water, there are ministers and deacons here to talk with you, help you. In death there is victory, true sacrifice means freedom. God gave us this song many years ago under this inspiration, and we could still sing it today. Let us go home with it in on our hearts. Knowing that you are that corn of wheat, that must fall in the ground in this hour, if you have to see these promises friends, coming forth if you have to see deliverance for your household, if you have to see the fulfilling of the Fathers will in your life. God richly bless you.