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Third Exodus Assembly

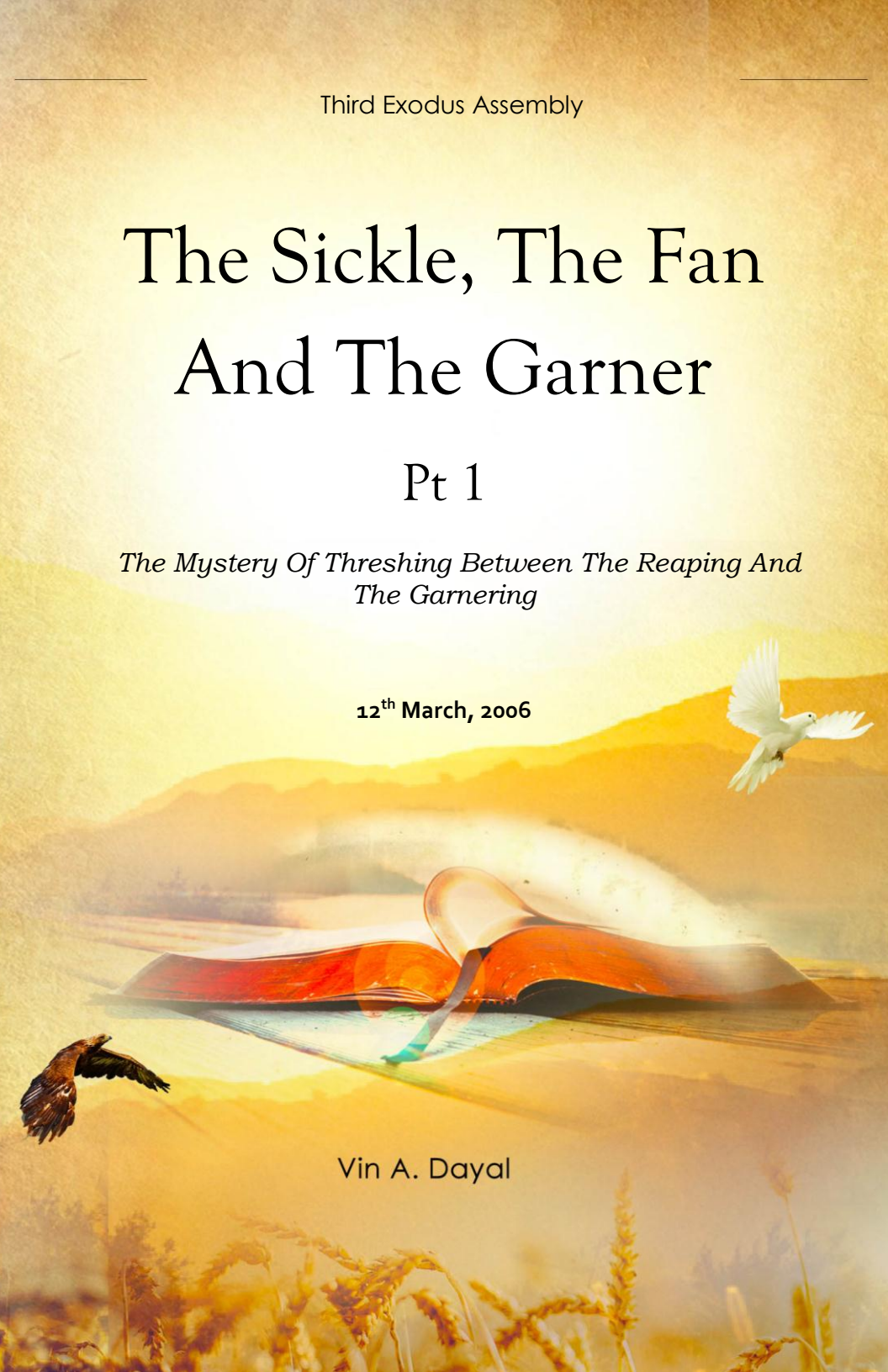
# The Sickle, The Fan And The Garner

Pt 1

*The Mystery Of Threshing Between The Reaping And  
The Garnering*

12<sup>th</sup> March, 2006

Vin A. Dayal

The background is a surreal landscape painting. The sky is a warm, golden yellow, suggesting a sunrise or sunset. In the distance, there are rolling hills or mountains. In the foreground, there is a large, open book with a glowing, fiery orange and red cover. A sickle and a fan are resting on the pages of the book. A white dove is flying in the upper right corner, and a dark eagle is flying in the lower left corner. The overall atmosphere is one of mystery and spiritual significance.



**THE SICKLE, THE FAN AND THE GARNER**

**Pt 1**

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And The Garnering***

12<sup>th</sup> March, 2006

TRINIDAD



## **FOREWORD**

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

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

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

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





**Excerpt.**

*We know that this is the coming harvest time now.*

*...[And] Now, He said, "The Seed of God, the Word of God..." Jesus said, in a certain place, that the Word is a Seed. And every seed will bring forth [after] its kind. And now, if the Christian, the children of God, the children of the Kingdom has become the Seed of God, [catch this] then they must be the Word of God...*

The Seed is the Word of God and the Seed is the children of the Kingdom. So, the children of the Kingdom have to be the Word. They have to be the Word interpreted. There is a planted Word, a Word which is Scripture we teach. But what is the believer? That Word interpreted in the life of the believer; that Word made Spirit and Life in them. Then they become the manifestation of that written Word. Is that right? [Congregation says, "Amen." -Ed.] Good.

[Pages 35-36]

**The Sickle, The Fan And The Garner Pt.1**

12<sup>th</sup> March, 2006





# **THE SICKLE, THE FAN AND THE GARNER**

## **PT. 1**

*The Mystery Of Threshing Between The Reaping And  
The Garnering*

TRINIDAD  
SUNDAY 12<sup>TH</sup> MARCH, 2006

**BRO. VIN A. DAYAL**

[#893 - Songs That Live -Ed.]

*Here I am*

*Take the coal, cleanse my lips,*

*Here I am*

Oh, let's sing it together in one voice: Take me in...

*Take me into the Holy of Holies,*

*Take me in by the Blood of the Lamb;*

*Take me into the Holy of Holies,*

Oh, take the coal...

*Take the coal, cleanse my lips,*

*Here I am.*

Oh, take the coal...

*Take the coal, cleanse my lips,*

*Here I am.*

One more time: Take me in... Let that be the desire of our hearts today, that the veil could fall around us, as we enter in, and shut us in this great, Majestic Presence. You'll come out different; you'll come out whole.

*Take me into the Holy of Holies,*

Take the coal...

*Take the coal, cleanse my lips,*

*Here I am.*

*Take Your coal, cleanse my lips,*

*Here I am.*

Hallelujah. That's our sincere desire. And we can have that because God promised; He gave us an

invitation to come with boldness before the Throne of grace. And that's where the Throne of grace was found – in the Holy of Holies. That's where the great Shekinah Glory dwelt – beneath the wings of the cherubim that was upon that mercy seat.

And that mercy seat was really a lid that covered the Ark. Because in the Ark was the Law that judged man, condemned man, and showed him that he was a guilty sinner before God. And when that blood of the slain lamb sprinkled that mercy seat, making propitiation, it meant that now the man could stand in the merits of that blood. He could stand justified before God, because that was the value that God placed upon the blood of the innocent lamb.

It's not what the man thought of himself, anymore. He had to take his eyes off of himself and think about the blood because he was nothing in God's sight; he was a condemned sinner. He had no value as far as God was concerned. He couldn't bring anything to merit an audience with God. And that blood, "When I see the blood," not, "When I see your goodness and how good you are and what you're trying to do and the effort you're making." He didn't say that. "When I see the blood, I will pass over you." God's eyes were on one thing. He was looking at one thing – the blood.

That's why we have to give up our lives and receive His Life. Because His Life proves we have been obedient, and we have accepted it on the basis which God has given it. You have to accept it on the basis which God has given it. That's why when the man walks down in the pool, he identifies himself with the Lamb. He's going there believing that Blood was shed. He's going to bury himself and bring an end to himself, a separation, that he can rise in the newness of Life – Life that was in that shed Blood coming back upon him. What a great thing.

It is so wonderful this morning: a church can stand in God's Presence under the Blood, our prayers coming

up through the Blood, our faith in the all-sufficient work that was done for us by the only One Who could have done it – God Himself becoming Man to take our judgment, loose us from our sins and give us a new standing in Christ Jesus; taking us out of Adam and bringing us into Christ. Amen. In Adam we were condemned. In Adam we all died, but in Christ we are made righteous; we are justified. Praise His wonderful Name.

And no man could come into Christ with his own life. It is God's Life coming back in you, (after you lay down your life,) that takes you into Christ, by a New Birth. Amen. And that makes us the Church of the Living God. *That* makes us the Church of the Living God. And when we stand here, then we become the instrument by which God fulfils His Word. That's why, who we bless now, is blessed; who we curse, is cursed. Because it's no longer us now, it's God in us. Amen. Union – God and man united. I am the Vine and you are the branches – God working in and through us.

What is the Holy Ghost given for? To continue His work, to finish the plan of Redemption, (is that right?) making us a co-worker; God, the same God coming down. He wasn't satisfied being *with* us. He died to make a way to come *into* us. Because He knew that He with us, we are still a sinner. But He in us, we are redeemed. Amen. Man created by God, man born of a woman, but man redeemed in Christ; old things are passed away and all things become new. That's the story, friends. That's the story this morning.

And that's where we want to live – in the Holy of Holies, cleansed, a royal priesthood; has access to God. The greatest privilege is to draw near into His Presence, coming through the Blood, this bleeding Word; the Blood of the Lamb of God. Amen.

We've come this morning, we have a dedication: little Josiah Robert Fernandez, a little prince in the house of Fernandez; all in the tribe of Issachar. His father is one

of the watchers. In the tribe of Issachar, they had understanding of times and seasons. They made it a thing to study the stars, the Bible concerning the events; what time it is.

I guess it's time to have children. You know that has its season too. Amen. Time for dedication; he knows when to come with the baby. Amen. So, it's good to know all the things in the world that are happening, the modern events, but it's good to know what God requires of you too. Nobody had to tell him; he already took his place and his position.

We love the Fernandez family. They've been with us for quite some time now. We've learnt to love and respect them. Our sister makes the best chocolate cake I believe there is. I've tasted it; I'm talking from experience. Amen. Very hospitable family, fine family; loves the Lord, walking in the Truth; fearing God; raising their children. My greatest desire is that God blesses them and prospers them in every way. And I know He has done that. May He now lead them, how to come in and live in the enjoyment, in the privilege, in the blessing, of all that He has made available to us; put the key to unlock every locked door. Amen.

We have many things, but we have to know how to access it and make it ours. We have it by promise, we have it in Christ, but when Peter said, "Such as I have, give I," he had already accessed something that he had in Christ that he could give it out now, to those around him. Like I preached yesterday in the wedding: Caleb could have given something because he accessed and took what was his, so he could give to those connected to him.

That's a great thing when we can do that. We all desire to give, because it is more blessed to give than to receive. And we're not just talking about giving of our substance now. Our substance, Paul called that, 'our carnal things'. But the greatest thing we could give is our life. Amen. The greatest thing we could give is our

life. A man who could give his life, nothing is hard to give to God after that. A man who hasn't given his life, everything is hard. He's governed by circumstance and convenience, and he has mind battles, and he deliberates, and he can't be decisive. Why? He's still in himself.

Give your life to God and experience God's Power, experience God's leadership, experience God's Love; experience God's victory. Amen. Would you do that? [Congregation says, "Amen." -Ed.] That's what we've come for. That is what is holding back the church this morning. Amen.

And this boy Josiah, see how they caught that inspiration there. That was the man that was going in. She said, "You, Josiah." When the Word came from the mouth of that prophetic office in that woman, she said, "I don't know about the rest," she said, "but as far as I see in the plan of God, the wrath is coming upon them. But God saw you tear your clothes, God saw you weep, God saw you bow to the Word; God saw you didn't sit and think there and wonder in your mind and, you know, find fault and judge the Word. God saw you let the Word judge you because you recognized, that's the Word of Almighty God and It cannot be altered. That's the Urim and Thummim." Amen.

And Robert, see, he has many sons, but this one he called after himself. When a son is coming to maturity, when a son is coming like the Father, he can bring an offspring now; a real offspring, amen; one that—because now, he's experienced. The others, he learnt to become a parent. Now he's a parent, he has one now. Amen. He got the training from the rest, but now he's matured. Now he could counsel; now he could give direction and leadership. This is God's grace. We thank God for that.

[Psalms 128:1-6 -Ed.] The Bible says:

*<sup>1</sup> Blessed is every one that feareth the LORD; that walketh in his ways.*

*<sup>2</sup> For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.*

You are eating the labor of your hands and you are happy because you are fearing God. You could enjoy your reward that God gave to you, amen, your allotted portion in this life.

*<sup>3</sup> Thy wife shall be as a fruitful vine by the sides of thine house: [and] thy children like olive plants round about thy table.*

Thine house, thy table, thy wife; thy children. Amen. Do you see how God talks to people who fear God? That's a heritage. That's a son in his position, with his inheritance.

*<sup>4</sup> Behold, that thus shall the man be blessed that feareth the LORD.*

That is Psalm 1: the man who is planted by the river; a tree whose leaves will not wither. A man who doesn't walk in the counsel of the ungodly, a man who doesn't sit in the seat of scornful, a man who doesn't walk in the way of sinners, but a man that fears God. Amen.

*<sup>5</sup> The LORD shall bless thee [and I could say it this morning, right now] out of Zion...*

Do you know why? Because when that Seventh Seal opened, in the days between the Gentile Prophet and the Jewish prophets, He is in Zion. Zion became the Final Voice to the Final Age. The Lord roars out of Zion. He's in union with Zion. The Lion is in Zion. Do you know that? [Congregation says, "Amen." -Ed.]

*...and thou shalt see the good of Jerusalem all the days of thy life.*

You are Eternal and you are part of an Eternal City, Heavenly Jerusalem.

*<sup>6</sup> Yea, thou shalt see thy children's children, and peace upon Israel.*

Praise His wonderful Name.

Father, with bowed hearts in Your great Presence, under the Anointing of Your Spirit and the revelation of Your Word, we stand here; standing, dear God, in the very Scripture that we have read, realizing oh God, we are not here for tradition, but we are carrying out the ordinances of God, Lord, written epistles being made manifest and read of all men – the Word becoming flesh and the flesh becoming Word.

You've longed for this day, Father. You've worked patiently for six thousand years, that You will bring it to this place; that one day, all the Word that is written in the Book, will be standing on the outside of the Book, manifested, revealing You, Jesus, showing that You have the pre-eminence in a people.

We are grateful to live in that Hour. We know what it is. It's a time of great darkness, great challenge, evil in the land; demon powers let loose in the earth. Never parents had to raise children in a time like this, dear God. Some of us, we see ourselves so insufficient, unequipped, Lord, but You have confidence because You put us in this Age.

You didn't make a mistake, Father. You didn't put Abraham and You didn't put Isaac and Jacob; You didn't put Moses and they, Lord. Lord, You left back this Age for us because You knew that we have the potential; because You Yourself will be in us, fulfilling all of Your will. And dear God, we thank You for that this morning. May we catch that and may the parents here catch that, Father, Lord, by Divine revelation to recognize, this is the Lord's doing.

And Lord, especially as You have blessed Bro. Robert and his beloved wife, giving them another son, Father, Lord God, one that they called Josiah. How it means so much to us, as You've opened and shown us, that is the Mystery of the Seventh Seal, Lord, being revealed unto us, Lord. When the Book of the lost Truths was back in the hand of the priest, the high priest, oh God, and Lord, when the king heard that Word, it so struck him in an

hour when judgment, the wrath of God was moving in the land, when the people, oh God, Lord, was blinded by their own self-estimation, but a man broke through the hindrance of these things. He broke through the veil of self-estimation because he examined himself in the Light of the revealed Truths that were found, and he saw himself the way You saw him, Father, and Lord, he began to line up with that Word.

We believe that this brother of ours is a man of that caliber. And dear God, here's a little boy that You've given unto him. When he's a mature man, Lord, Father, You've given him the son at this time whom he called Josiah and Robert, his very own name, dear God. And Lord, we thank You Father, for believers that will walk in Your Word. And Lord, the wife in humble submission, standing at the side of her husband like a fruitful vine, bringing forth fruit, dear God, to adorn the home, Father.

Lord, how we pray that You will bless them with the fullness of Your blessings. And dear God, You will watch over them and preserve them unto Your Coming. And that their lives will bring honor and glory to You and Your Light will shine through them. And Lord, the family Lord, will be a great influence and representative of You in this Hour, in this dark land of ours, where You have placed them in their community, to shine forth this Light, Father.

And now, we bring little Josiah Robert before You, praying dear God, that Your great, mighty, Holy Spirit will surround this child and that Your blessing, Lord will be upon him. And Lord Jesus, Your influence, Lord will so take ahold of his tender life, and Lord, You will cause him to grow in favor before You and in stature, dear God, that Lord, people will look at this child, Father, and see the hand of God upon the life of this child. Even from this tender stage, dear God, You'll give him an excellent spirit, like it was told of Daniel, he had an excellent spirit.



And Father, we pray that dear God, You will give him health and strength and You will preserve him from all harm and all danger and all evil, and he will grow under the instruction of his parents, dear God. Father, like Manoah and his wife, knowing and asking the Angel, how to raise the child, to fulfil the purpose for which You have sent him. And he will grow in this understanding Father, Lord God, growing according to Your will and Divine purpose for sending him.

Bless them all together and bless this little boy, as we place him by faith beneath Your precious Blood, Lord God, where we know he's safe and secure under Your watchful care and Your Divine attention. And may he live to Your honor and to Your glory to fulfil all of Your will, Father. In the Name of Jesus Christ, we dedicate him unto You, Lord, little Josiah Robert Fernandez, for a life of service, amen and amen.

Amen. Praise God. Well, I'd like to invite you to have your seats. I have Bro. Karan here from Guyana. And he came over, really desiring to have some closer fellowship because now a big portion of responsibility is upon him. And I think he's been greatly blessed and affected being here in the few days; been testifying to us and testifying to different ones.

We also could see, how God just fixed the time, appointed the time, you know, for him to be here, to witness just a series of things, that as a young Minister would like to see and know and to have the footprints clear before him, so he can grow in grace and in knowledge of the Lord, and he can help the people that are connected to him. And so, we want to give him a little time to just give you a greeting, and maybe give you a little testimony on his heart, of what God has done in his life. Amen. And then we have a little message this morning; we'll see how things go. So, God bless you, as we ask him to come.

[Bro. Karan testifies -Ed.]

Amen. Well, you could tell there is a lot of heat inside of here because he certainly began to explode. [Bro. Vin and congregation laugh -Ed.] So, we thank God for that. And you know, as brothers with a responsibility in this late Hour, with people looking unto you for leadership, looking unto you to find the path to Glory, you certainly want to see Divine influence upon a person's life.

Because you know, no human man can take a people There. Just to go in the first heaven, look how many things science has to do to get man in condition to go into the first heaven and second heaven. Look at the kind of scientists who have to come together. But when a Minister is telling people, he's going to take them into Eternity if they follow him, that's where they're going to end up, then you realize, it certainly is going to require a whole lot.

I pray as the service goes on today, tomorrow, and then the little short time God allowed him to be here will be over, but the things that God had in His Mind in bringing him, will be accomplished, that when he returns home, he could have the Mind of Christ and know what God wants done with the Word; something to help the people there because it's a great, great need.

And remember them; pray for them. Pray that God will help them and really lift the church up where it needs to be. Because they've certainly been through some rough and difficult times and it's certainly going to take the hand of Almighty God, to really do something for them. And if God had this in Mind and this is like an open door, opening to be able to access those things, that certainly what is fragmented, what is dying, as the Scripture says, "Strengthen those things which remain and are ready to die because I've not found thy works perfect" [Revelation 3:2 -Ed.], which means '*fulfilled*'.

Many came out of, but before they came into, so many perished and came short. But there is a promise left us, of entering in and that's why we want to labor to

enter in and really possess and take our position by God's grace. God is faithful.

I trust that we have been enjoying—I've been enjoying the little time of rest, that sometimes when I think of getting ready to come back to preach, I feel like my rest now is being interrupted. [Bro. Vin and congregation laugh -Ed.] And God has been using Bro. Mervyn and the other brothers, who has had their time to minister in the Assembly while I've been sitting. It certainly has been a real encouragement, when you see that, you know, the Word can stay straight, stay zeroed and the Word can be ministered with conviction and in a way where It comes from the heart. And we are certainly desiring to see more and more of the brothers rise up.

As Moses said, "Would to God that all men prophesy."

You know, at one time people were prophesying in the camp and Joshua said, "Moses, I see a couple of brothers there prophesying." He said, "Tell them to stop."

But Moses said, "Would to God, all men prophesy. Now is not a time to put people in a box and lock them up. Now is a time for sons and daughters of God to rise up and take their place."

Do you believe that? Are you determined to take yours? [Congregation says, "Amen." -Ed.] You know we've got a lot of people that sit in church and say, "Yeah, I believe," because it's like a question that demands an answer.

So, you say, "Do you believe that?"

They say, "Yeah!"

"If you believe that, put up your hand."

"Yeah!"

You know, and we are trained to church antics and it's like reflex actions without thought and consideration. But Samson thought what it was going to cost him, if God was going to answer that prayer. And that's why we are certainly seeing the Lord moving. And when you see the Lord moving, you observe, you watch it closely, you try to follow; you stay in the place where

the Holy Spirit is shining light, opening things and you watch more unfold.

And we are certainly happy to know, that we have been having good reports of what is coming out of the islands. And even this morning the saints are there, gathered. And most of the brothers who go out, are home, this weekend.

And I was asking you to pray the other night that God will just give me direction. And it worked out that when I left on Friday night and went home, an email came to me and they were telling me, from Kenya, one of the brothers, (the one that we really deal with and the one who invited me when I preached the last time,) he was telling me, he said, "We talked to the other brother because we've realized this visit can't be like this; we have to have it properly arranged. We have to have different places in the country for this. And we have to even have a Ministers Meeting and get the Ministers together."

And so, he, being a more experienced and one of the senior pastors in Nairobi... You know, the church there, he has even called, 'Third Exodus' because of the influence of the Word, that he took his stand right away. He recognized God; what It had done in his own life, in his own ministry. I remembered he was there, he spent time with us; he slept with us there when we were there the last time. Where we were staying, he came over, trying to soak up everything that he could. And you know, he certainly wants this to really be exposed to the people in different places where they have influence.

And isn't that strange? That's exactly what happened in Brazil. The people, from the time that they were affected, the brothers said, "Would you come back and make a tour? We want to go through eight different cities." And now the brothers there are the same way, because you see in Ministers' hearts, they know the Hour is late.

That's why in the beginning of this year, I said I don't care too much to preach. You know, I've been preaching for thirty years, climbing a pulpit, sometimes it gets very tiresome. But I wanted to get somewhere. I said, I wish I had a little cabin, a little lake somewhere where I could have gone out and just waited and let God talk to me. It's dark days that lies ahead. They are days that's going to come, we'll have to know what to do. They are days that's going to come, we'll have to be in association with the unseen world to get out of here. They are days that we're going to have angelic visitation; these things.

So, when you see that ahead of you, that is out of the church realm. That is out of church excitement of church services. That is, when the chips fall and it's dark and you can't even move around, when there is curfew and state of emergency, when your activities are being monitored and when you're restricted from gathering together and these things, then you have to know where you are standing.

Because these times have been foretold us; as God forewarned us by a Seer, who was in the tower, who saw the end; who saw the dark road – from Pilate's judgment hall to the public crucifixion. When he said on, *What Shall I Do With Jesus Called Christ* [1963-1124m -Ed.], he said, "Christ is rejected. He said, "The Message is rejected. Next comes the public crucifixion. When the Squeeze comes, watch the Third Pull then." The Third Pull... He said, "Notice, I never asked God to do these things. The Third Pull was that Angel saying there, 'Speak to that fish, call for that squirrel, speak for the tumor in your wife; speak to that storm.'" That was the Head and the Body in union; the Head directing the Body.

So, that's why I say, to walk there with God, it's a preparation here. And I believe that what is happening, sometimes we can't seem to grasp what our experiences are, to see the value of it. Not the momentary impact of it, but the place where you get back before God

prayerfully now and say, “Talk to me, Father. Open that to me. How do I use that? Where does that fit?”

Because every time one of those comes, that’s the Tailor with the inch tape and the scissors. He’s cutting you down. This Tailor doesn’t cut the Robe, you know; this Tailor cuts people. He’s cutting them to fit the Robe. And every time that experience comes, He puts the tape on you: “So many days you’re going to go through this. So many hours you’re going to be in this. So many days you are going to have to be in the wilderness here. So many days you’re going to be shut up in the prison here.” See? “So many days you’re going to be on the threshing floor, under the hooves of the ox, to separate the chaff from you.”

So, I want to speak a little bit this morning, maybe for... It’s quarter past twelve. If I will stop when the clock comes right back there to quarter past one, I think it would be fine. [Bro. Vin and congregation laugh –Ed.] But just for... I didn’t plan to even go into this message this way. You know, when you start to study and you have to preach and you can barely pick up the Bible and spend a little time prayerfully, sincerely and (boom!) the Word jumps out before you and starts to unfold. And then you have to now, start to seek grace and direction to know how to break that.

Because when that big Barley Loaf comes, that will mash down everybody’s tent. Everybody will have to run and scamper. You have to find a way now to break that: a little piece here for this little one, a bigger piece for this bigger one here; give this family a portion; let the father break that down for the rest of the family over there, and that type of way.

So, I would like to take a little, brief portion of the Word here. I’d like to call it, **“THE SICKLE, THE FAN AND THE GARNER”**. “THE SICKLE, THE FAN AND THE GARNER”. And I would like to preach on, **“The Mystery Of The Threshing Between The Reaping And The Garnering”** and to kind of bring it in a

personal way that it can help us understand why we are going through what we are going through in this Hour.

My objective would be for that to influence you, to bring your life into acceptance of God's will and co-operation to God's Spirit, that there will be no retaliation in you, no acting up in you, but you can submit to God, to let Him bring to pass in you, because He Who began the work in you, will perform it. You don't know the work, how He's going to do it, but He knows exactly how He's going to do it. And you have to have confidence that God knows, what you need at that time in your life.

If God says, "I have to give you a pint, a rejection here, you have to drink this... This is going to be bitter but you're going to drink this. I'm giving you a little, bitter cup here today."

Jesus had a bitter cup. When He was conscious of the bitterness of that cup in that season... He had a sweet cup at one time. His cup ran over at one time: you know, great revivals, people coming around; big crowds. But then when it came down and He started to be forsaken, He started to be rejected, then He came down and He started to preach things to His church now, where He could say, "Have not I chosen twelve and one of you is a devil?" He never preached that to them before. And then He started to preach on 'an hour that was coming, but now is'. And He said, "Now is My hour come." And He started to talk about a bitter cup.

And His prayer wasn't like, "Father, we need Your direction and Your leadership." His prayer now was in sweat as drops of Blood. His prayer was, He left them there and He went a little further. Why? Because He understood, by revelation in the Word, what was coming. He had preached that that hour was going to come.

He knew His types. He knew that Lamb was going to be slain. And He was that Lamb. He knew that Wheat was going to be grounded into powder and baked in a

heated oven and He knew that was Him. He was the Corn of Wheat; He had preached that. And because He knew what the Wheat had to go through, what the Lamb had to go through to bring life, to bring Redemption, to pay the price... Because He knew the people who were looking to Him for deliverance, could not be delivered if He didn't submit to God and endure those things. Not studying a text; submitting to the will of God, now.

When we grow up and we become men now, the Word that we love and rejoice and we color with different colors, God said, "Those seven colors from your seven markers, that is for your book." But God wants His Seven Colors to come out of your life now. That is when God's going to cut the diamond. Do you understand what I'm saying? This is personal life, where you're maturing in the Word. This is people, that God could say, "Speak." And God has full confidence that though people are sitting there, and your temper wants to rise up and say, "I speak you all out of existence," God knows you have such temperance and sensitiveness to His Spirit, you will suppress your anger; you'll pray to get your heart and mind into God's Spirit, that you could say, "I forgive you."

This is not play, friends. This has nothing to do with your church clothes now, and if the seamstress made it too slack and it isn't showing your body nice, that you were admiring your body for so long, so you want it a little tight in certain places; this is not that now. This is now where, God has a church that God could step into. When Michelangelo built his masterpiece and he struck it, it couldn't speak. When God built His Own, the Prophet said, "He stepped into His Own." When God built His Own, He stepped into His Own. That's why in that Day, you'll know, I in you and you in Me. This is it, friends.

Let's stand to our feet. Let's turn to Matthew 13. Ten of my minutes are gone there; five. Pray for me. Pray for me. Try just to stay on the border of it where I could



really maybe just bring the picture before your eyes that your understanding could be enlightened and the entrance of His Word could really give that illumination that is necessary to see it clearly and to bring you into a fellowship where you could even ripen and become more matured and then even to be separated from yourself.

Matthew 13, verse 24:

*24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:*

*25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.*

*26 [And] when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

He's telling—Jesus had a picture in mind and He's laying out a picture here to them.

*27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?*

*28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?*

*29 And He said, No lest while ye gather up the tares, ye root up also the wheat with them.*

He knows the stage that they are at; they can't tell the difference yet. A man has to know his reapers. Because if a man sows for a crop and the reapers don't have discernment, then the man who plants seed in his field will never get a crop because in handling the wheat, they handle the wheat the wrong way. We have to know how to handle God's people. We have to have discernment to God's people. We have to have such

clear discernment, that we know who is God's own and who is not God's own in this Hour, to do what we're called to do.

*<sup>30</sup> Let both grow together until the harvest...*

So, so far we see sowing the good seed in the field, then we see the blade spring up, then we see fruit appear, and then we see now, He's talking about the harvest. If you're catching the picture, this thing has come through a process. From seed in the ground planted, to a blade sprung up, to fruit appearing, then a harvest. That means, it came to the finished cycle. That means, there's no other stage for it to go. That means, it is acceleration of ripening. That means, it's time for it to be reaped.

God planted you. God had to water you. God had to bring Sonlight upon your life. Sitting in the Presence of the Son, the Light's becoming stronger and stronger upon your life. Your life is taking on a maturity. Your immaturity and your greenness and these things are coming out of your life; being baked into reality. What was in your head, dropped down in your heart. Your attitude, your atmosphere, all these things, began to change to show signs of maturity.

The way you handle things, the way you approach things, the way you deal with things, the way you relate to one another, shows the effects and the results of being in the Sonlight; being watered. Because the Water and the Sonlight doesn't reap it, the Water and the Sonlight doesn't thresh it, the Water and the Sonlight doesn't garner it but the Water and the Sonlight causes it to grow and develop and come to maturity. It cannot be reaped, it cannot be threshed, it cannot be garnered, until it comes to maturity. Are you getting me? Listen to me closely.

*...and in the time of harvest I will say to the reapers, Gather ye together first the*

*tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

Or, “My Garner, or Granary or My Storehouse.” The Seed came from There to begin with. I want you to catch this. The seed came from the granary to begin with. Because after every harvest: bread for the eater and seed for the sower. When you make your harvest, you put some on your table to eat and you keep some to replant so the cycle can continue.

So, before a man goes and begins his garden, he gets seeds because that seed was stored somewhere. And now he’s going to put it in the ground. It goes in the ground, it goes through a process in the field, then it comes to maturity. And then when it comes to maturity, it is getting ready now, by another process, to go into the garner again; back to the place where it started from.

I want you to hold that thought. It’s a complete cycle. Because we’re going to find out just now who the Seed is and what the Seed is. And we’re going to find out, if we came from somewhere and if we are going back there. And we are going to find out, which stage of that cycle we are in. Because each phase is marked by an experience. That’s why I’m calling it, “THE SICKLE, THE FAN AND THE GARNER”.

Verse 34:

*<sup>34</sup> All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:*

*<sup>35</sup> That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.*

See, Jesus now, is bringing down the thoughts, the Mysteries of God, that were locked up in the back-part of God’s Mind. The Mystery of the Kingdom, He’s

opening it here in these series of parables, that He was teaching them there.

How many know Matthew 13 was in the Church Ages? How many know Matthew 24 is the Seals? That's right. And how many know the entire Bible is locked up in the revelation of the Church Ages? Because out of the Ages come the Seals, out of the Seals come the Trumpets, out of the Trumpets come the Vials.

Watch, verse 36:

*36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.*

*37 He answered and said unto them, He that soweth the good seed is the Son of man;*

Do you see what He had in His Mind? The Son of Man. The Son of Man had Seed that He was going to put in the earth. The Son of Man had Seed that He was going to put in the earth and at a particular time, after a process, the Son of Man Himself is going to come back for His Seed and take His Seed with Him, where He belongs. Do you get that? God put a Church when the Son of Man was here on earth in the beginning. That Seed, that Church, has gone through a process. But the Son of Man has come in the End Time to do what? Take this people out of the earth, back to where they came from. But before those people get there, they have to go through certain things.

And that's why I want to bring... If you could understand what you have to go through and where we're at and what you're going through, it will help you to look at your life and examine your life according to God's plan for the Age, so when things are happening, you don't fall apart, you don't misbehave; you don't think God left you alone and you're frustrated because of what you're going through. You stay there and you ask God to teach you, as you move step by step.

Because that wheat, (I want you to follow,) from the time it left His hand into the earth, it ends back up in the storehouse in the end, the same wheat. These parables make us follow the wheat all the way, every stage, everywhere it passes. And that's us. He encrypted His mystery, in the form of the wheat. If He encrypted it in the form of wheat, the whole cycle of our life, then you have to fellowship with that wheat and what it goes through, to understand your experience in your life.

Next thing is what?

*<sup>38</sup> The field is the world...*

He put you here in the earth; planted you here in the earth.

*...the good seed are the children of the kingdom...*

Those are children. His children are growing up under the Rain He sends; under the Light, the Son-Light, the S-O-N-Light He sends, to mature them from stage to stage. Are you getting me?

*...but the tares are the children of the wicked one;*

Another sower sowed some in the same field. The wheat now, are rubbing shoulders with tares, and they can't tell the difference because some are very, very close. But the time is coming, the tares have to produce manifestation to identify itself and the wheat is producing manifestation to identify themselves. And after a long season of trusting and believing and hugging up and fellowshiping with, and tolerating and accepting, what you were hoping might have been wheat, you reach a season, you have to realize, that was never wheat.

And your separation starts from the field. But you don't go in the Garner from the field. The field is a dimension. Catch how far I'm coming. The field is this dimension of time in the earth here; three dimensions we live in. The Storehouse where we're going is another

dimension, the Seventh one, Eternity. Here is time; that's Eternity There.

How many are heading for Eternity? [Congregation says, "Amen." -Ed.] Praise God. Who's going to get you from here to There? The One Who planted you. He wanted you here in the earth to go through certain experiences under His Rain: His Former Rain and His Latter Rain – two showers to bring a mature Grain; under His Light that unfolds the mystery of Himself. Is that right? But that is designed to bring you to maturity; to mature you like Him, because He, Himself is the Corn of Wheat too.

*<sup>39</sup> ...the harvest is the end of the world...*

How many knows we are at the end of the Age? *Sirs, Is This The Sign Of The End?* [1962-1230e -Ed.] The End Time Seal has started. The Prophet preached, *Harvest Time* [1964-1212 -Ed.], *The Seed Is Not Heir With The Shuck* [1965-0218 -Ed.], *The Seed Shall Not Be Heir With The Shuck* [1965-0429b -Ed.], *It's The Rising Of The Sun.* [1965-0418m -Ed.] The first mature one came. Is that right? The end of the world. We're in that time. We're in that time.

*...and the reapers are the angels.*

Messengers. Messengers. In the End Time, He has messengers to the churches. Go to 2<sup>nd</sup> Corinthians 9, He called those Ministers, angels. 'Pastor' is an angel. If he can't separate those things in his church, brother, he is preaching to a bunch of chickens. He can't separate the—he has pigs that he can't get out of the pigsty. Do you get what I'm saying? If he has wheat there, it will rot in that field if he can't reap it and thresh it. Do you get what I'm saying?

Remember, these are the things that the Lord taught. I don't know at what level you have it in your mind, but don't let the opening of the Word paralyze you and put fear in your heart. Just walk. Follow the Word. Follow this and walk deeper in the Word, to a deeper understanding of your life. Because the Wheat are the

children of the Kingdom. I want to keep your eyes following the Wheat.

He had all the Wheat to begin with and He was going to plant just so much Wheat and He's going to reap just so much Wheat. And He knows what it is going to take to bring His Wheat to maturity. And in every Age, He regulated the Sonlight. He made His Truth get greater and greater and greater and greater until it's in the full strength to ripen it. Is that right? And He knows the kind of ministries now, 'sickle' ministry, 'fan' ministry, to get it into condition to go in the Garner. He's not going to carry anything that's not threshed. He has to thresh it because the Seed will not be heir with the shuck. The shuck is the thing that wraps around the seed.

*40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

*41 The Son of man shall send forth his angels, and they shall gather out of his kingdom...*

Do you get that now? They are going to gather out of His Kingdom:

*...all things that offend...*

Joshua went tribe by tribe, by tribe, by tribe – Judah: “Achan, you, out.” Peter and they in the Alpha: “Ananias. Sapphira, you too, you'll go to the same place your husband went.” Things that offend in the Kingdom. They're not just to preach nice messages; it's to take it out of the Kingdom. Moses, with Korah and them, God said, “Step aside.” Is that right? [Congregation says, “Amen.” -Ed.] Watch the Bible, friends. Watch the Bible.

*...and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

*42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

*43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

Let us pray.

Father, we don't want to be long Lord; we want to keep the time frame. But we are in submission to Your will. Let Your intelligence and Your wisdom take over because You can speak things and make it clear in a few words. You can put it in the hearts of Your children and bring illumination that will cause them to understand their place in this Hour and how to walk into Your Divine promises that You have spoken for this time. Take full control Father, and bless us all together, as we look to You now, in the Name of Jesus Christ, amen.

God bless you. You may have your seats. Just let me read a couple more Scriptures here quickly. And I'd like to go over in Mark chapter 4. So, you began to see a little bit of the picture, okay? Mark chapter 4: again, this is on the harvest here. And this is verse 26. But this parable now, Jesus brings it out from the big... You know, this is like a zoom. The first one is like a wide shot: you see the whole, big picture of wheat and tares in the field that are growing up and the reapers and the harvest time and so on.

This one is like a zoom that goes in just to the wheat and how it grows; just to the wheat and how it grows. So, it focuses out the reapers. They are still there, but the focus now is, to look a little closer at the growth and development of the wheat. Or I should say—I don't want to keep saying 'wheat' because you know how some people, if they're not quickened in their mind, they hear 'wheat' and they're thinking about some little grain. But we already know what the Wheat is. That's the children



of the Kingdom. That's the Elect. That's the Bride, the Wheat-Seed Bride. That's the Grain in this Hour.

Verse 26, Mark 4:

*26 And he said, So is the kingdom of God,  
as if a man should cast seed into the ground;*

Same Sower Who sowed the good Seed again; Who planted in the earth.

*27 And should sleep...*

He went to sleep; while men slept. He's still in the same parable.

*...and rise night and day, and the seed  
should spring and grow up, he knoweth not  
how.*

Paul said, "When I was a child, I talked as a child, but when I became a man, I put away childish things." He said, "Grow up into Christ." Ephesians 4: "When we were children, we were tossed to and fro with winds of doctrine, but we grow up into Christ, Who is the Head and we come to the full Stature of Jesus Christ." We come to the formed image of the Word. We come into the Grain because the Grain is the image of the Life. And the Stature of a Perfect Man, is the image of Christ, Who is the Life. But that's something we grow up into, because we are born a baby: "As a newborn babe, you desire the sincere milk of the Word." You see?

So, here He's saying, the wheat, the seed that is cast in the ground:

*[that] seed should spring and grow up, he  
knoweth not how.*

*28 For the earth bringeth forth fruit of  
herself; first the blade, then the ear, after  
that the full corn in the ear.*

Or the full grain in the ear.

*29 But when the fruit is brought forth,  
immediately he putteth in the sickle,  
because the harvest is come.*

In Matthew 13, we didn't hear about the sickle. We didn't know how... He didn't spend much time on how

it grows and the stages of development. All we knew, 'the reapers' but He didn't tell us what the reapers reaped with. But now, He's not on the reaper here, because He told us about the reaper. He's showing us what the reaper reaps with – the sickle. It's sharp steel.

In Revelation 14: "And I saw one like the Son of Man sitting on a Cloud, with a sharp sickle in His hand." The Master's sickle is in His hand to pluck up and destroy all the evil works of man. "*Tell me about those Seven Trumpets,*" he said, the poet said [#618 - Songs That Live -Ed.], looking at the Master, the Lord of the Harvest, coming with the sickle in His hand.

Jesus now, notice, He's talking about people. He's talking about the spiritual growth and the stages and when the Fruit is brought forth, the 'sickle' ministry is let loose. This is One Who knows the Harvest; Who knows sowing and reaping. This is One, Who is talking about His children that He put in the earth, coming to maturity, and then He is going to begin a work of separation because the sickle separates the Wheat from the field. But when the wheat comes from the field, it leaves tares in the field; it leaves all kinds of dry bush and all kinds of weeds and things in the field. But there is shuck connected to it still. Shuck is connected to it still.

Matthew 3, verse 11 and 12. So, if you are Wheat, who has been growing up after being watered, being quickened, that Former and Latter Rain showers bringing you to maturity, ripened in the Presence of the Son, then you know there's a time, you as Wheat, your existence does not stop in the field. Because He says, what? "Gather My Wheat in My barn. Gather My Wheat in My barn." [Matthew 13:30 -Ed.] He is thinking about the Wheat being moved to a Place where it doesn't have shuck There; it doesn't have tares There. Where He's moving that Wheat, that final Place He's moving that Wheat to, it can't have anything that used to be in the

field, that didn't come from There, to go back There. In the Garner, it's only Grain; no shuck, no tares.

Do you think you could find chaff in the Sixth Dimension? Do you think you can find tares in the Sixth... Did the Prophet see some tares in the Sixth Dimension or did he find the tares down in the Fifth Dimension all painted up: "Huh, huh," [Bro. Vin demonstrates -Ed.] in a place of torment – souls in prison now? They went back where they came from. Down there had a king of the bottomless pit. Oh my!

Matthew 3, verse 11. This is John preaching, identifying himself in the Scripture, and then putting the people under expectation for the Messiah, Who was to come. But John is preaching of Him here, in a certain light.

*11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I...*

Oh, here is Elijah, Revelation 10:7. Here's the forerunner of the Coming.

*...he that cometh after me is mightier than I...*

All the days of his ministry, he knew he was going to introduce that One. He knew this great mighty One was going to come. He knew Revelation 10:1 was the One, Who was going to come on the scene Himself and take over things. Do you get that? He knew: "You think I'm mighty, but this 'mighty' is coming from the Almighty, and I'm getting ready to introduce the Almighty. As mighty as I am, I can only baptize with water. I'm just a forerunner. But that Mighty One, that Almighty One, when He comes, He'll baptize you with the Holy Ghost and Fire." Glory. You need that to come to full, complete Redemption. It's a baptism of Holy Ghost and Fire, that on the Eighth Day, that makes this old, sinful, cursed earth, put on its Eden beauty again. And what it does for the earth, it will do for the man; it will do for the redeemed. Is that right?

*12 Whose fan is in his hand...*

What is John talking about? This is not a fan like some of you have, where you're fanning in the heat. That is not that kind of fan. That fan cools maybe around your face and around your neck and kind of dries up a little perspiration. The fan he's talking about is called a 'winnowing' fan.

Those who know, the old-time people, they used to... When they had to plant their rice and these things, and then they will put it by the side of the road, and then you find that they take all of this, and the vehicles that pass, they'd run over it. I'm seeing Sis. Myrtle Ann shaking her head. She must have seen that in Barrackpore [Local place in Trinidad -Ed.], somewhere down there. And that used to loosen up now, the grain from the husk. That was grain that left the field. That was grain that was reaped from the field but they can't put that in their pot, they can't put that in their kitchen; they can't store up that in that condition. It still has things it must separate from, before it gets to its destination. Hallelujah!

You have things this morning... Amen. You might be separated from the world, but you have things you still have to separate from. Because He separated them from Egypt, then He separated them from themselves, then He brought them over Jordan – a total separation into a new land. He's in the separating business: He separated the multitude, then He separated the seventy, then He separated Judas before He could get them under the baptism of the Holy Ghost and Fire in the upper room, that they could do the same things that He did. He made Abraham separate from Lot and separate from his father and separate from Ishmael (is that right?) before he could see Jehovah-Jireh. Oh my.

This is an Age of union. But to come into union, you have to come through separation, to come into union. The old husband has to die, for you to come into union with Christ. Some people like to make Christ an

adulterer, by trying to bring Him in their life and they haven't died to the old husband yet. Oh my.

It's going to take separation to come into union. That's why, any other union that doesn't have the true separation, becomes false union. And that's why, a life with false union is a powerless life. All that life could produce is church antics. But the life that can reproduce Jesus Christ, you know that has to be a separated life. For Him to have the preeminence and the oversight and the leading, it has to be an empty vessel; totally separated. Do you believe that?

This is only to emphasize the need for separation. How many knows he said: "God's Word calls for a," what? [Congregation replies, "Total separation." -Ed.] Halfway separation? "Total separation from all unbelief." The first unbelief is the unbelief in the world. The second unbelief is the unbelieving lukewarm church. After that, you still have to separate from unbelief inside of you now; inside of you now.

"Lord, why can't we cast out the devil?"

"Because of your unbelief." [Matthew 17:19-20 -Ed.]

That unbelief wasn't in the church, in the rest of the members. He wasn't talking about that kind of unbelief. That wasn't the unbelief of the Sadducees and Pharisees. He said, "Because of your own unbelief, you can't do this." Is that right? So in other words, His eye is on unbelief at every realm.

How many want to live that deep? That's deeper than a church life. That's deeper than church clothes. How many are that hungry for the promise? Some people put their hand here. [Bro. Vin indicates how high some people put up their hands -Ed.] I saw Zion's [Bro. Vin's daughter -Ed.] hand right there and then she started to play with her hair. Stick that hand in the air! Don't let the devil paralyze you. Don't impress me that you've made it or you didn't make it. Show God that you want Him to make you make it. You're trying to impress me. Because if your hand sits and says, "Ah, Bro. Vin knows, all of us in the

church are ready,” do you think Bro. Vin is that naive? Do you think Bro. Vin got this grey hair just like that? Do you think that’s hereditary? [Bro. Vin laughs -Ed.] Oh my.

*12 Whose fan is in his hand, and he will...purge his floor...*

Is that what It says? What does It say there? What does It say there? [Congregation replies, “Thoroughly.” -Ed.] He will *thoroughly* purge that floor.

*...and gather his wheat into the garner...*

We found that the sickle, when the fruit comes forth, immediately the sickle is put forth. But now we’re finding, not the sickle, but the ‘fan’ has to take place before it is garnered. These last two stages here are not in the field. The sickle was used to get it from the field, to bring it to the threshing floor. The fan is being used now for the chaff.

How many know the seed needed the chaff? How many know without that chaff for a season, that seed couldn’t come to maturity? That chaff protects the seed. It hugs up the seed tight. It holds on to the seed, it supports the seed; it helps the seed form and grow. The seed wasn’t so much hugging up the chaff, you know, the chaff was hugging up the seed. The thing that is hugging you up, protecting you, supporting you, it takes real deep conviction, it takes an understanding of who you are and where you’re going; it’s hard to make that kind of separation.

But watch Jesus. He [Peter -Ed.] said, “Lord, I will not let a man touch you.”

He said, “Get thee hence, Satan. You savor things of man, not of God.” [Matthew 16:23 -Ed.]

Brother, that was unbelief talking. And He knew, “Look, that can’t hinder Me; My hour is come.” Do you get what I’m saying?

You have to walk in places with God, when you’re called to serve Him in this revealed Truth. You have to stand. You see, because to go in that Kingdom... Life

is not about here. Life... Here is only a school. Here is only a testing ground. Here is only a preparation for the real World and the real Life and the real Kingdom. Because when you get to Heaven, you're not going to sit on a cloud and play the harp, and you're not going in that Kingdom as a servant. You're going in to rule. You're sitting with Him in the Throne. Do you understand?

That's why I'm saying... I wonder if that Grain knows, he needed that sickle to get from the field? But from the time that sickle came... Let me show you. From the time that sickle came with that sharp Steel and starts to cut, that Grain is getting under expectation. Because that doesn't happen until the Lord of the Harvest appears in the field. The Lord of the Harvest comes and checks the Grain. He, Himself cut the first ripened one and offered it up.

Who separated the Prophet? Who talked to him as a little boy? Who told him about a work he had to do when he got older? Who came in the cave: remembering He was over his crib, remembering He talked to him in the tree, remembering He showed him the vision, remembering He talked to him by the river; Who came back in the cave; Who came back to open the Seven Seals after He gave him the vision: "Go to Arizona when this comes to pass"?

Who was that One behind his life all the time, ordering his steps in His Word and revealing to him the junction? And when he was ratting on the job, He said, "You're ratting on the job." [1965-0711, paras. 82-88 -Ed.] And when he was catering to the people, He said, "You're catering to the people." [1960-0911m, para. 200 -Ed.] Why? He was taking His Grain along. He was the One, Who brought him to the first pull in infancy; brought him to a little greater responsibility to the second pull: "If you'll be more sincere."

Then to the Third Pull. Then He said, "Now okay, I think I'm done speaking now. I have a son." He said,

“Son, I came down there that night to My disciples in the boat, in the storm in Galilee, on the lake.” He said, “I calmed that storm.” He said, “But this storm now, (it’s Bride form time,) you speak this storm out.”

And the Father, was looking to see His son speak, and the son was speaking just like the Father. Do you get what I’m saying? And then the Father said, “Son, come and take a walk with Me.” And he and God began to walk, and when he started to walk, he got a vision – he saw himself back young in a next dimension; in a next dimension.

At one time, he couldn’t preach *Harvest Time*. When he became in the image, he started: *Stature Of A Perfect Man*. [1962-1014m -Ed.] He came: *The Token, Super Sign – Emmanuel*; God and man united together. Do you understand that? *The Son of Man* was being revealed – God in human flesh in a man like a Prophet that Abraham called ‘Elohim’ – Lord. Why? He knew he was... Then he preached, *Masterpiece* [1964-0705 -Ed.] He was in the formed image. *It’s The Rising Of The Sun*. He was the mature son, ripened sheaf. *The Seed Shall Not Be Heir With The Shuck*. He understood, he had grown up into Christ; he wasn’t a child anymore.

God came in the woods and said, “If you say. You could speak and if you say.” God started to teach him and train him in speaking and carrying out the affairs. And then God gave him the dream – he was overshadowed by the Cloud on the mountain. And then God put him at the head of the table, where he’s sitting at the head of the table and he’s white all over – a son that was placed; a son that was matured.

Do you think this Message and these parables that Jesus was telling about the Kingdom, is about just coming to church and hope we end up in the Rapture? Do you realize God...

Now we’re coming back to springtime and we’re coming back to Easter time. The winter is over. The sun came back around. That sun comes back around



and from March all the way to July – April, May, June; that sun is becoming stronger and stronger and stronger. The life that is going to come back out of the ground here now, is going to begin to bear fruit and ripen fruit because that sunlight is going to be getting stronger and stronger, and that plant is depending on the light of that sun.

And that was God’s Church. Churches that came up in Luther out of the Dark Ages, and Wesley and the Pentecostals, did God increase Truth? Did God increase the revelation? He gave Luther one fold. He gave Wesley justification and sanctification. He gave the Pentecostals justification, sanctification and the baptism of the Holy Spirit. And to get a Bride in the Rapture, God came and opened Seven Seals and brought the fullness of the Word into existence again. Is that right? Was that Son-Light? Was that the Light of the S-O-N? That’s right. That’s right.

So that means, if we are here in the church... Sometimes you feel bad to be separated. Could you imagine the Wheat, who is accustomed to seeing so much of activity in the field? He’s hearing shouting over here, because when the Rain falls, the tares bawl [shout -Ed.], “Hallelujah. Glory to God.” He hears the Wheat over here bawl, “Hallelujah. Glory to God.” Do you get what I’m saying? He saw reapers come in the field and they look at the two and they’re confused, and they go back out because it isn’t time to reap yet: “Leave them alone. Let them grow until Harvest.”

Say, “But I went down by a church there. I could have seen one was sincere, you know, but the other one didn’t look so sincere. But that one was shouting more and dancing better; had more strokes.” [Moves -Ed.] Do you get what I’m saying? Say, “But that one’s dress was longer than this one. But the tongue was long as well.” So, he starts to realize now, he can’t tell the difference.

I’m just being myself, you know that. This is just how I express myself. But watch.

Then the time comes, He starts to separate. When He separates the Wheat, that Wheat says, “Boy, that tare and I grew up from small [young -Ed.] together. There was a time when the Spirit fell on the two of us, the Rain came, and both of us were drinking in that shower.” Because the Word says, “And when the wheat sprung up, the tares appeared also.” [Matthew 13:26 -Ed.] The tares appeared also. Say, “We came up together. What I’m talking, they’re talking.” Do you get what I’m saying? Under the influence of Anointing!

Can you sit soberly and think a little deep, and realize that these things have happened, what I’m talking about? What I’m giving a description of, and what Jesus Himself taught, and what the message, *The Anointed Ones* [1965-0725m -Ed.] and all the messages I’ve been quoting to you about, *Harvest Time* and *The Seed Shall Not Be Heir With The Shuck*, I’m not just quoting that randomly. I’m quoting specifically, where inspiration, that that is what these messages mean.

Remember Luther couldn’t preach *Harvest Time*. Wesley couldn’t preach *Harvest Time*. I’ll get there and show you, when *Harvest Time* could be preached. You have to see Naomi back in the homeland. When she’s going in, it’s the beginning of Harvest. When you see the Jews in the homeland, that’s the last generation. It will not pass away until all things be fulfilled.

Oh my. You can’t imagine, I have to pause. Because all these parables that Jesus was telling, He was teaching this and pulling this together, from inspiration in the Old Testament. How many know a scriptural man could only teach on the Scripture? That’s where his real teaching comes from. Because the Scripture that teaches us, It gathers up all walks of life.

The Scripture isn’t just writing, you know, because when the Scripture is teaching you, He shows it in nature here: He shows it in birds here; He shows it in animals over here. He shows it in business over here: He taught about talents, (right?) with the money. Then

He came and He taught about wheat, then He taught about a shepherd with sheep; then He taught them with the Scribes and the Pharisees, how they prayed and different things. He was gathering up everything. Then He was teaching about the wheat and the different stages it comes through, and how you reap it and how you thresh it.

So, when we look, we have a body of Word here, but all these things, He was taking It from the Scriptures in the Old Testament because He came to fulfill Word that was already written. And God's plan is already written in the Bible. And so, the things we are looking for, it's written in the Word already. So, this Word comes to pass in Its season.

Listen to this, on a message, *Seed Of Discrepancy* [1965-0118 - paras.19-21 -Ed.]

He said: *Notice in verse 41, [there, which is Matthew 13] the two also very close, so close in the last days... He could not depend on some certain church to separate them, say, the Methodist or the Baptist, or the Pentecostals, to separate them. He said, "He sends His angels to separate them." [He said:] We know that this is the coming...*

I'll just kind of break it up a little bit and try to save some time.

*... We know that this is the coming harvest time now.*

*...[And] Now, He said, "The Seed of God, the Word of God..." Jesus said, in a certain place, that the Word is a Seed. And every seed will bring forth [after] its kind. And now, if the Christian, the children of God, the children of the Kingdom has become the Seed of God, [catch this] then they must be the Word of God...*

The Seed is the Word of God and the Seed is the children of the Kingdom. So, the children of the Kingdom have to be the Word. They have to be the Word interpreted. There is a planted Word, a Word which is Scripture we teach. But what is the believer? That Word interpreted in the life of the believer; that Word

made Spirit and Life in them. Then they become the manifestation of that written Word. Is that right? [Congregation says, "Amen." -Ed.] Good.

*...then they must be the Word of God, the Word of God manifested in the age that they're living in, for the promised Seed of that age. God gave His Word at the beginning, and each age has had its Seed, its time, [and] its promises.*

In other words, Ephesus, 53 A.D. to 170 A.D. It had its time. It had its promises. It had its Elect. We saw Him come and talked to him. He said, "I'm He Who was dead and is alive. I know your works." [Revelation 2:8-9 -Ed.] And He was telling both groups right there. Both Wheat and tares, He was talking to the two of them. Is that right? Then He ends with, "He that hath an ear to hear what the Spirit is saying to the church." [Revelation 2:29 -Ed.] Then that's only the Elect inside of there. Is that right? Then He has a reward for them who's going to overcome by coming into the fulfilment, into the manifestation of that very Word. That's right.

What Age are we in? We're not in a Pentecostal Age. This is Bride time. This is Bride Age. This is the Age outside of the Church Age. This is the church coming into a blackout. This is in a conjunction here. This is the Eighth Day – the Eternal Church Age. This is an Age where we have come through dispensationally, sowing, watering, ripening and reaping. Because the Harvest is the end of the Age. At the end of the Age the Son of Man shall send the reapers. [Matthew 13:41 -Ed.] Son of Man came when? During the Age? Son of Man is revealed at the end of the Age. For Seven Church Ages, He's Son of God. Son of Man came at the end of the Age. When Son of Man came, the Message will do what? Bring separation.

'Separate' is a judicial word. "*Wilt thou destroy the righteous with the wicked?*" [Genesis 18:23 -Ed.]

"No."

It means, 'to discriminate, to determine; to distinguish'. He knows how to check Wheat or tares. He's coming to separate.

How many know Abraham was already separated? Is that right? But Lot wasn't separated. He had to get down there to separate Lot, then He burnt up those tares. Is that right? Watch the Word. Was Abraham the manifested Word for his Age? Did he come to maturity? Did he get the Mysteries? Did he see Jehovah-Jireh? Did he separate from all: father and nephew and son and everything else? Ripened. And he walked in a place with God.

God moved that Wheat from the Ur of the Chaldees. God moved that Wheat from Egypt. Is that right? God kept that Wheat far from Sodom. The realm where he was, Angels used to come and talk to him. Angels used to be in his home. Mysteries were opened to him. Is that right? The power to come back young; remove old age and these things were opened to him; the City, Whose Builder and Maker is God; Melchizedek Who brought Bread and Wine – where a man can walk with God.

Why do you think Bro. Branham was like that? Do you think that everything he did, it was just because of a prophetic gift and a prophetic ministry? No. It was the life of a man, who had a temper like a buzz saw; who was born in a family of drunkards and fighters. This is a man who tried to kill people in cold blood. But this is a man who met the Cross; who came to the Cross. This is a man who saw the Cross in the woodshed.

This is a man whose life began to change and under the Former Rain, under the Teaching Rain, he started from *The Serpent's Seed* [1958-0928e -Ed.] all the way to the message of the Latter Rain. In 1957, 1959, he started to get Latter Rain showers, where a son now could speak. Is that right? Then when he was totally separated, he alone stepped over into a New Age with God; where no Pentecostal, nobody could follow, and

preached *The Seed Is Not Heir With The Shuck*. Shuck can't come There; hawk can't come There.

Don't you want to walk in that kind of place? This is where we're called to walk. I'm trying to say... He said, "The Wheat is the children of the Kingdom." He didn't say, "The mango tree." He didn't say, "The zaboca [Avocado -Ed.] tree is the children of the Kingdom." He said, "The wheat." Why? The wheat is the plant He designed, that will go through certain stages, before it gets back to its destination, its final destination.

And He Who planned the life of His Church, He ordained their experiences that with each stage of their life, they're reflecting part of His plan. Did Luther reflect part of God's plan? Did Wesley reflect a further part of God's plan? Did the Pentecostals reflect a further part of God's plan? Was each one of them a part of the Wheat Plant? Did the Prophet reflect a part of the Plant? That's right. He became the Grain. He wasn't the stalk or the tassel or the shuck; he became the Grain.

Do you know that is one of the things he taught on the most? Do you know the whole *Church Ages* book is the Wheat and the tares – that is the two vines growing through and to be harvested at the end of the Age? That's right.

So, what I'm saying is, your life has a mystery behind it. And when we reach a certain stage where the fruits start to come forth in your life, you start to come to maturity; where God starts to increase your Sonlight... Do you know when God starts to increase your Sonlight? Do you know when your greenness starts to get baked out and your wetness starts to dry up and you're not running and screaming and bawling, "Oh God, I will die, I'll get lost," and everyday you're running to the altar? Do you know when to break through those places. Do you know when you start to come through, to see yourself in the Word?

In other words, for Him to get mature, He has to give it Light to mature it. That is revelation. That is revealed Truth. If God doesn't open up the Word to you, you can't come to maturity. If God doesn't teach you: sacred womanhood, sacred motherhood, the sacred bedding ground, you could never carry yourself like a daughter of God. That's right.

If God doesn't show you what a son is, and the Spirit of sonship and the beloved Son of the Father, and how He begins to place a son and give him authority and these things; how He raises a son and child-trains him, brother, you'll be rebellious all your life, fussing and fighting, selfish, self-centered, and you could never grow to maturity and you could never see anything in your life. All your talking, quoting left, right and center, and there's no real evidence, no characteristic, no blessings of God, no Presence of God, nothing. It is Light that brings that maturity.

If you're still in the stalk stage after thirty years in the Message, you never got revelation to bring you to tassel. You never got enough revelation to bring you because the stalk is justification, tassel is sanctification, the husk is your Birth, and then the Grain is your Adoption; your maturity. The Third Pull is a promise but it's a promise for mature Wheat. After the forming of the image, then you could speak. God made man in His image and *then* gave him dominion. Image first, dominion after. And to come in the image, it'll take Transforming Power to change it from glory unto glory, to bring it back in the image. It takes Light to bring it from a...

Because when it's two leaves that come up, those leaves don't resemble the seed you planted. Yet that is the life of the Alpha church. Luther was the life of the Alpha church, Wesley was the life of the Alpha church, Pentecost was the life of the Alpha church, but they didn't have the reality of the Alpha church. But there was coming a people. There are a people.

How did we start to talk about Bride part of the Word? Light. Light came to mature us out of 'God sent a Prophet' and garnishing the tomb of the Prophet and preaching the historical part of the Message. Light came to mature our thinking; raised us up on another level and see the Prophet's prophecy and step into the prophecy and say, "That's us. Mama, that's me." Wave and see it wave back and say, "That's me."

You just can't like the story, you have to have your 'Mama, that's me'. Everybody has to have their, 'Mama, that's me'. The Second Cycle is to give everybody their own, 'Mama, that's me'. You don't see, 'Mama, that's me', under the first Six Seals. You see, 'Mama, that's me', under the whole, full Mystery of the Seventh Seal, is where you see, 'Mama, that's me'. I'm 'busted'. [Not feeling the pull of faith -Ed.]

Stand to your feet. Nobody's protesting, so what could I do? Are you tired? Well you... Somebody has to have a pull. Somebody has to have a pull. I have it for me. I have it all here for me. You have to want it. I came with it and I'm going back with it. It's mine; I have it. I want to share it but somebody wants a Pepsi out of the machine. [Referring to the church's vending machine -Ed.] Somebody wants their lunch that is going to go in the draught this evening. Well then you have to break out of that starchy, self-styled way. You're robbing your own self, when you sit there like you don't know what's going on. You have to say, "No brother, preach the Word. We want the Word." You want to say, "This is real to me. I catch what you're saying."

Remember I'm becoming an old man. I'm not going for twenty years down the road for somebody to come and pick up this now, and try to explain it. I'm trying to break it and drop it on your lap. Do you think maybe it's a next twenty years, to break down things?

Do you catch where the Spirit is talking this message? 1946 - Naomi coming back in the homeland at the beginning of Harvest. 1963 - Boaz appeared in



the field to the Chief Reaper. All that time, Naomi is in the background, who came back in the land. Is Naomi in the land? But in the background, waiting for her time; waiting for her time. But Ruth was the one, who was with Boaz in the field. Ruth was the one, who went on the threshing floor. Ruth was the one, who came into marriage. Do you get what I'm saying?

From Boaz coming into the field to the Chief Reaper, in the days after Naomi came back... Naomi coming back in the homeland, that is your Sixth Trumpet. Revelation 10:1 coming to Revelation 10:7, that's Boaz coming to the Chief Reaper in 1963. Boaz taking Ruth for wife and Ruth becoming pregnated and giving birth to the man child, that's now. That's now! Because the Word that we become pregnated with and gave Birth to, is what She's handing over to Naomi, which is Boaz reproduced; which is Boaz reproduced.

This is the unfolding Mystery in the Harvest. When the Reaper was in the field, the Chief Reaper was in the field, Boaz came. When the reaping in the field was done, the Chief Reaper was gone. In the days after the Chief Reaper, Ruth met Boaz at the threshing floor and got the baptism of the Holy Ghost. Because the Chief Reaper couldn't baptize with the Holy Ghost; there's One mightier than him, coming after him.

I'm not going to try to preach to you; you should be more hungry. It is your loss. You can't be social in this Hour. I watched that last week when Mervyn [Weston - Minister -Ed.] was preaching at the end of the service. I said, "Look how people stand up there: 'Yes, hallelujah.'" [Without enthusiasm -Ed.] I said, "Can't people recognize inspiration?" The man was so anointed. The Word was inspired. The Word was coming forth and they said, "Yeah." [Uninterested -Ed.] Everybody had down 'pat' [conveniently -Ed.] in their mind, how they'll behave in church. Everybody developed their own code of behavior for church that God can't disrupt.

I wanted to tell you last week Wednesday night, I said, “To sit down here and listen to a service with the Word going through two different interpreters, is kind of long and hard on the flesh to listen to.” And sometimes it’s like, “Why do we have to go through that?” I said, “But the people there are doing it.” And after they speak in English, some didn’t hear anything yet, and after they speak in French, some didn’t hear anything yet. They were still waiting to hear their own; patiently waiting; holding. And they have to go through that every time, for every sentence, but holding it like that. I said, “Then, put the two people together now, and examine yourself. There is a way we would say, “That was preached here first.”

Friends, ‘preached here first’ doesn’t mean a thing. The Message was preached first in Jeffersonville. And I guarantee you, if you go to Jeffersonville, it’s not like how it is here. It’s not where it’s preached first, friends. That has nothing to do with it. Justification was preached first in the Lutheran church; they don’t believe it today. Sanctification was preached in the Methodist church; they’re not even sanctified today. It’s not where it was preached first. These things are sovereign from God. Get hungry church. Get your starch [stiffness -Ed.] out of you. Start to put your value on the things of God. See what you come to church really for. That’s right.

I said that but I don’t mean it in a mean way. I mean it in a corrective way because the Hour is late. I tell you, if I preach this in Africa and these things, and you’re seeing the Word breaking like this this morning, and I go to say, “I have to close; I am watching that clock...” You see, I’m saying that because I said that. It’s not what I say, it’s what you say. That’s what the woman, the Syrophenician woman said...

He said, “It’s not for you; it doesn’t belong to you.”

She said, “But even the dogs eat the crumbs. Give me the crumb.” [Matthew 15:22-27 and Mark 7:26-28 -Ed.]

You're too programmed. Some of you all are too programmed. You will get left behind with that. You see, after a while, some of you develop a complex here: 'Third Exodus Assembly'. That means nothing. That doesn't even mean, like a pig walks on the road, friends. That's the Truth. God didn't die for Third Exodus Assembly, friends. God died for the names in the Lamb's Book of Life.

You hear me say—when I talk this way, it sounds, you know, like you're putting down the church. Remember, I am the one who preaches in the church here and I know where you ought to be in this Hour. And I fear it gets too common to you. Because you see, this morning, the Word is talking on personal experience. The Word isn't talking about modern events, It's talking about personal experience. It's talking and you're recognizing the things coming to pass in you.

That woman with the issue of blood said, "What? Today is my day. Is He passing by?" Blind Bartimaeus said, "What am I hearing there? Jesus, Thou Son of David is passing by? Is that what I'm hearing there?"

You don't want it bad enough. You don't want it bad enough. Think of what God might have been able to do this morning if somebody had faith; if somebody was hungry enough for the Word (think) in this late Hour, when people are in this condition. Let's sing a hymn. Let the musicians come for me. *There's a Voice calling me, from an old, rugged Tree, and It whispers, "Draw closer to Me."* [#267 - Songs That Live -Ed.]

Remember the time I told you a story, about the Prophet and the woman who came in the prayer line? And she stood before the Prophet like that. [Unconcerned; in unbelief -Ed.] And he's saying, "Lady, your name is such and such. You have so many children. You're sick with such and such. You went to so many doctors, such and such." And she's there, and she's watching him like that. Bro. Branham said, "Oh God, have mercy! Lady,

you're going to miss it." And then he looked across the audience, he said, "Lady, to show you, that you missed it," he said, "you lady, in the back there, stand to your feet." He said, "You had the same sickness here just now." He said, "You see? You did not respond to God."

God doesn't want church people, friends. God doesn't want people to get their prayer card and come in the lines and say, "Well I don't have to rush, I have my card already." He may not even call your card. You'll go home with the card. But yet, the Pillar of Fire on the platform went over there. And do you know what he said? He said, "God bless the colored people over there. Look, they are rejoicing." And he said, "Come on you, white people. What is the matter with you?" Do you think it was colored and white? They had faith. They were hungry for it. And they didn't care; they jumped up and started to scream than to stand up there.

Not to put you in emotion, I'm not on that. But I'm talking about, what do you really want? Time gets so important to you. We have one service on Sunday, not two. The Hour is late. Any day this door could close. The world is going to kill us. Our country is filled with crime. Our radio stations are filled with all kinds of filth and all kinds of social-political gospels and these things. And we have the privilege to walk through here.

And some of you, who comes from near, there are people who journey all the way back to Cedros; who comes from Guayaguayare; who comes from way down into Carenage, who comes from Valencia. [Local places in Trinidad -Ed.] We have people in the congregation, sick, going through hard times, battling; burdened. We have people's families being torn apart; the devil is on the rampage. What do you come to church with on your mind? Are you identified so much with the Word and the Body of believers, that when you come, you think of 'we', the church; we, us, or do you think of 'me', as an individual thing? "I have my walk with God. I have my

life with God.” No. Walk in the place where you need to walk, friends.

Because I tell you—let me tell you: me, I need it. I need more of it. I don’t have all that God promised me. I’m fighting tooth and nail to get all what is mine. I preached in the wedding yesterday. I went to sleep after three in my bed, up with the Word, trying to come to deliver the message. Think of it. It’s what you want. You can lead a horse to water, but you can’t make him drink it. And by the way you drink, you would know if you’re thirsty or if you’re not thirsty. Some of us like the little spoonful of water. I’m an old man; preached my life out already.

Bro. Branham said, “Paul Rader was dying. He said, “Look, I got killed with the Baptists. I should have gone to those red, hot Pentecostals with my message. I got killed among the Baptists.” [1962-0610m, para. 43 -Ed.]

When you start to lose your enthusiasm for the Word, when you start to get so sensitive that other people around, and the Word is talking to you, and you will shut up your cry and squeeze back your tears, let me tell you, you’re quenching the Spirit and don’t even know it. You’re grieving the Spirit out of your life and don’t even know it. Because now, you don’t care if you’re in God’s Presence; you’re more in the presence of the person around you, than in God’s Presence. So, you’re conscious how you behave around them and how they will see you, when you should be conscious, you’re in God’s Presence and respond to God.

I preached on Josiah. When he heard the Word, he rent his clothes; he wept. What did Huldah say? Huldah said, “I see your attitude.” [2<sup>nd</sup> Kings 22:16-20 -Ed.] That just came out of me fresh. That came out of me fresh. That’s the last message I preached on this pulpit. That’s the only message I preached for this year on this pulpit. [2006-0212 -Ed.] And that was where it stopped – your attitude towards that Word.

I don't have a gospel to entertain people. I'm not in the entertainment business. That's for 'Sparrow' [Slinger Francisco - local entertainer -Ed.] and them. I'm on Truth. And I feel the Spirit, with a message like that this morning, such Truth, such glorious Truth, breaking in the Word. It shows that you're in your own spirit; you're not in the Spirit of the 'director'. Because if you're in my spirit, I will know what the response is. I'm preaching too long for that. With preaching, you have to feel the pull of faith on the line. You have to feel the anxiety for that Word.

But I guarantee you, you can't make it with chaff. You cannot make it with chaff on you. Chaff can't go There. God is taking them out of one dimension, the field, into another Dimension, the Storehouse. But it takes a process to get from the field, to the Storehouse. It takes sickle and fan before you could be Garnered, friend. It takes separation. Unless you aren't willing to pay the price to totally separate, you've reached as far as you're going to reach. And if you don't move on from where you've reached and you think you've reached, you become stagnated. And anything that is stagnated, becomes polluted and wiggle tails [larva -Ed.] come into it.

Be hungry for God. People don't think about coming to church early anymore. People don't think of coming to the altar before church starts, to go and pray. People don't even think that they could kneel down by their chair and pray. People reside that their prayer at home is sufficient; they're already in the Spirit. Yet people want revival, yet people want the Power of God; yet people learn the quotes back and forth.

Give me a number for this song, somebody. Okay, I've got it, 267.

*For my will...*

That's it. For my will to break,  
That's what I'll be willing to do.

*...I'll be willing to do.*

Oh, there's a Voice calling me.

*There's a Voice calling me,  
From an old, rugged Tree,  
...rugged Tree,  
And It whispers, "Draw closer to Me,  
Oh, leave this world far behind,  
There are new heights to climb,  
And a new place in Me you will find."*

It's going to cost you, friends. Whatever it takes. Samson; Eagle Nazarites – the Grain had to go through those things.

*That's what I'll be willing to do,  
...I'll be willing to do,  
And whatever it takes,  
And whatever it takes,  
For my will...  
That's what I'll be willing to do.  
I'll trade sunshine for rain,  
I'll trade sunshine for rain,  
And Comfort for pain,  
Comfort for pain,  
That's what I'll be willing to do;  
Oh, and whatever it takes,  
And whatever it takes,  
For my will to break,  
That's what I'll be willing to do.*

*Take the dearest thing to me,  
Take the dearest thing to me,  
If that's how it must be,  
If that's how it must be,  
To draw me closer...  
...me closer to Thee;  
Oh, let the disappointments come,  
Let the disappointments come,  
Lonely days without the sun,  
If in sorrow, more like You I'll become.*

The threshing brings that, friend. The threshing brings that. Oh, let's lift our hands in surrender.

And whatever it takes,  
To draw closer to You, Lord.

A willingness, friends. Not unwillingness, a willingness. Not resistance; to cooperate with Him, to yield and submit to Him because you know He wants pre-eminence.

*And whatever it takes,  
For my will to break,  
That's what I'll be willing to do.*

Let's just bow our hearts around the building. Something very unusual happened to us yesterday, preaching the wedding right here. And at the end of the service, in closing after the prayer, I was in anticipation for the bride to take her veil off and put it on the bridegroom's shoulder and I didn't see it happen and I was trying to figure out, "What was this?"

But you see, some of us friends, we don't want to hand over to Him, everything that He will have full, complete pre-eminence over us; that we'll transfer all our rights unreservedly to the Lord Jesus Christ, that His Word might live in us. Some of us, it becomes difficult for us to tell the difference between the Word living in us and us trying to live a good life for the church or for the Message.

But may God help us to see the difference. May the Holy Spirit give grace, to come down and make it clear. That you will know friends, that it's Christ walking in your feet and speaking through your lips, thinking with your mind, working with your hands, believing with your heart; that you are written epistles read of all men. Every move you make, reflects God; that you could say, "The life that I live now in the flesh, it's not I that live but Christ that lives in me." Because that's the place really. That's what Jesus died for. Anything less than death, undervalues what Jesus died for.

You ask Him, in your own heart, that He will have His full way in your life. You purpose in your heart, you will let Him have His full way in your life. Not your plans



and His plans. Not your ways and His ways. Not just waiting for crises to come in your life and your life is falling apart, then you want to get desperate about God, not that friends. The Prophet said, "It's the Love of God that makes you desperate." When you see God's Love for you, when you see what God has come down in this Day to do for you, what that ought to do for us.

Our gracious Father, standing here at the sacred desk today, speaking this little message, oh God, to help produce in the hearts and lives of your children, a consciousness, Lord, that can help them to cooperate in a closer way with You; to come into greater harmony. As he said, "The same harmony between the Father and the Son, must now exist between the Bridegroom and the Bride."

And realizing, dear God, it's submitting to the Headship of Your Word where You can get into the control tower of our hearts and lives; where we can overcome self-will and the will of man, to become prisoners to the revealed will of God, where Your Word can be projected through us and we can see the beauty of Christ being reflected out of every redeemed life. Because this is what You foresaw. This is why You paid the price. This is what You determined to achieve.

And dear God, how I pray Father, that You would raise Your people up Lord, to truly be convinced of this Hour, Father; to truly realize what an opportunity and a privilege it is to sit in Your Presence and fellowship around Your Word like this, knowing the days are going to come Lord, when this is going to be taken away from us. Your Prophet said, Lord, "We can't wait for the doors to open and we'll hate when we have to leave each other." And he identified these things, as a sign of the true behavior that will exist and identify the people, who is coming into a Raptured condition.

May we look closer in our lives for the true identification, Father. May we not get tired of searching ourselves and give us the attitude like the woman with

the candle and the broom. She searched and searched until she found. She did not just give a casual search to show she's just going along. She knew Lord, that the husband couldn't come and she was without those virtues.

How we need, oh God, it seems to be reawakened to the lateness of the Hour. It seems Lord, that so many are becoming desensitized, paralyzed in their mind, weary and tired and worn out because they have not entered into the Refuge where they don't have to be running from the enemy, but where, in their right abiding Place, they can control the enemy and the enemy cannot touch them; a Place where they have Food and Drink and where the High Priest never dies.

May Your Holy Spirit, Father, be gracious today to us. Forgive us for our slothfulness and our failures. Forgive us for our insensitiveness, Father. Forgive us for our halfway attitude, dear God. We don't want to be like the man saying, "I have not got a man to put me in the pool," Lord, just sitting there and hoping somebody does it for us.

But Lord, we want to be like a house on fire on a windy day, Lord, those men who would tear down that roof, to get their friend in the Presence of the Word because they knew that the Power of the Lord was present to heal and to deliver. Knowing, oh God, that even as we are gathered here today, we have those who are sick; afflicted. And oh God, when the church can be in one mind and one accord; when the church can be in such a Divine atmosphere, where the Holy Spirit, Lord can bring the Word to our hearts.

So many times our spiritual pride, Father, makes us feel that when the Word cuts and shakes, we shouldn't be cut and we shouldn't be shaken. It is the reapers, Lord, who after reaping, changes the instrument to thresh the grain and then they garner it. The grain can't thresh itself. The grain can't reap itself. It can't even ripen itself.

But how we need, Lord, the reaper and the thresher, same way we need the Water, same way we need the Sonlight because all of this, You put to complete the process that will take us from this dimension of the field, in this dimension of time where we exist, Lord, to the Storehouse, to that Dimension of the Garner, where we are going, where only Grains of Wheat are there, Father; only those that were in Your thoughts, Lord, only those who have made the total separation; no chaff, no tare; not anything, Lord. You, the great Corn of Wheat and all the Wheat, because You said, "Except the Corn of Wheat fall to the ground and die, but if it falls to the ground and die, it will bring much more like itself." Your Church is to come forth like You, Father.

This is Your plan, Father. Help us to cooperate with Your plan. Help us to get in the rhythm of the symphony of Your plan. Help us, oh God, to get a grip on it that we could draw the strength it is designed to give to us that we can rise up into the place where we don't have to struggle, where things are under our feet; where Lord, You could have sons and daughters that is accessible to You, without resistance, Lord; those Lord, that You only have to nudge them. Your wish is a command. Oh God, those dear God, who are anointed with the King's desire in the Harvest Time. They're taken up more with the King's desire than their own desire. They're willing to fight through fifteen miles to get that clean, fresh drink. Help us to see clearly, Lord.

Ruth labored; she gleaned in the field. Boaz told her not to glean in any other field, "But stay close to my maidens. Don't depart from this field." Everything she took, she brought it and submitted it to Naomi.

Help our eyes to be so anointed, that when we look in the Word, we'll see our life; we'll see what we ought to reflect. Not what we have in our minds, Lord, but we'll live a life that will match the Scriptures spoken for the Hour. That makes us believers. That identifies us to be the Truth.

Break us out of the humanistic realm, where we're bound and paralyzed with our self-made plans that we can enter into the places that You desire to bring us into, that all of Your Word would be fulfilled; not just part of It, Lord. For surely we have experienced part of it, but Lord, there's so much more yet to be fulfilled. We cannot look back at what we were yesterday; it's what we are today in Your Presence.

May Your grace abound today, Father, into every heart and life. And may when we would come back, we would come back more sensitive to Your Spirit, Lord. We'll come back, Lord, with a holy man's taste, with our thinking filtered, coming through the waters of separation, that we can truly enter into the Holy of Holies. May You grant it, Lord. Give to Your children, Father, that which is so greatly needed to move them up to that spot, Lord, where they can be certain of You and they can see their lives reflecting Your Word. May You grant it, Father.

Remember the sick. Remember the afflicted, Lord. Remember the weak and the weary. Remember those, dear God, who are struggling to get ahold of the Word. Remember those, dear God, who've been baptized Lord, and Lord are trying to line up, but in the time of testing, oh God, may through Your great grace, You move those with virtue around them, that out of their faith, they could give virtue and strengthen, that we can see the Body being knitted together, Lord. We don't want to be a bunch of people under a roof. We want to be a unified Body, Father. We want to be a Body where the members are placed positionally. We want to be a Body, oh God, that the very Life is moving through every member and every member, oh God, is in union to You, our great Head. Grant it, Lord.

Dismiss us from this place today, but not from Your Presence. May Your Holy Spirit, dear God, continue to minister to us and keep us in remembrance, Lord, of the things that You've spoken, even long after the

service is over. And may our fellowship continue with You, dear God, that Lord we could find that place, Lord, where our lives will not just be for us but it'll be so salty, it will create a thirst in those that we come into contact with. It'll be a bright Light, (and how this nation needs it with the great darkness that has engulfed it, Lord,) that someone out there, Lord, could see something real that will draw them, oh God, to the fountain. May You grant it, Father, in the Name of Jesus Christ.

Let Your Presence continue among us. May You continue to minister and deal with each and every one of us, Father. Consecrate us to Your service, Lord. Lift us up and sensitize us, Lord. May You grant it. In the Name of Jesus Christ, we ask it, amen.

As Bro. Ricardo [Song Leader -Ed.] comes. Those of you who need to go back to your seat, those who want to stay and pray, those who want to re-consecrate your life, those who just want to seek God for more strength to keep pressing the battle, God bless you.

Don't feel too bad, but feel bad. In other words, nobody's angry with you. But the Spirit I think, you didn't respond right to the Holy Spirit. I feel that you could have received so much more. Be sensitive. Learn of Him, friends. This building is wood and brick; we built this. This is not the one God is building. The one that God is building, are the people inside of here. Be built up into Him. That is what is so greatly needed in this Hour. God bless you.







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