

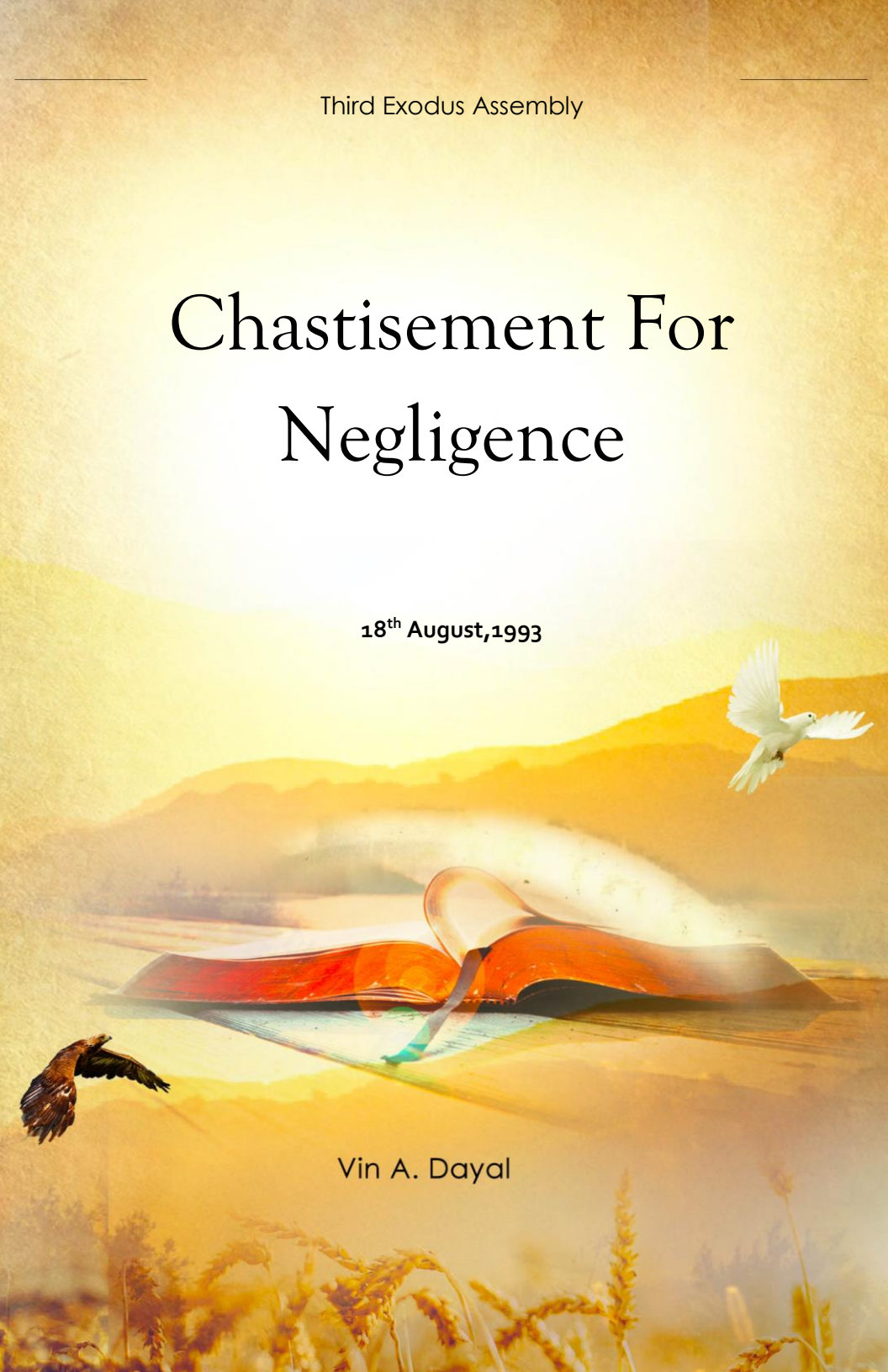
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Third Exodus Assembly

# Chastisement For Negligence

18<sup>th</sup> August, 1993

Vin A. Dayal





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## **CHASTISEMENT FOR NEGLIGENCE**

18<sup>th</sup> August, 1993

TRINIDAD

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Bro. Vin A. Dayal

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## **FOREWORD**

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

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

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

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





***Excerpt:***

And that's exactly what He desires: to be in your life, to be in your home; to be among His believers when they gather together, that when people walk in, in an Assembly like this, they can walk in under the anointing of the Word, under the Presence of God, under people set in order by the Holy Spirit; under people who have been separated from all unbelief, who have been washed by the washing of the Water of the Word, who have come through the Blood into fellowship with God, who is feasting upon the hidden things of God; who is being robed in His righteous, where what they bind on earth is bound in Heaven; what they loose on earth is loosed in Heaven. See? It's what God is thinking about.

And that is why sometimes, if we don't fellowship with God to see what is in His heart for us, we could live so low below our God-given privileges; we could so go after the desires of our own heart and when the rod of chastisement comes, we could be so blind and we'll fail to even see that God is trying to get us back in the way. Our heart becomes so rebellious even to accept His chastisement and confess and humble ourselves so that He might exalt us. [Page 57-58]

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# CHASTISEMENT FOR NEGLIGENCE

TRINIDAD  
WEDNESDAY 18<sup>TH</sup> AUGUST, 1993

**BRO. VIN A. DAYAL**

[#359 - Songs That Live -Ed.]

*Lord, we praise You,*

*Lord, we praise You,*

*Lord, we praise You,*

*Lord, we praise You,*

*Lord, we praise You,*

*Lord, we praise You,*

*Lord, we praise You,*

Amen. Let's bow our heads for a word of prayer.

Our gracious heavenly Father, dear God, as we stand in Your great Presence this evening, realizing Lord, that we are glad to be here and knowing that You have appointed this time that we can come and meet with You. And as we come tonight Lord, we come with anticipations in our hearts knowing, dear God, that something good always happens when You would come among us, something that we can benefit by; something that can lift us up Lord, into a greater faith than what we have known Lord, realizing the nearness of Your great Holy Spirit among Your people in this Hour.

Lord, how I pray that we would just remember that You made a promise Father that You will supply our every need according to Your riches, that would cause hearts to have faith as we approach You, knowing it is written in Your Word that he that cometh unto God must first believe that He is, and that He is a Rewarder of them who diligently seek Him.

So Lord, as we come tonight, we come with deepness of sincerity, as sincere as we know how to come, oh God, confessing our sins, our shortcomings, our mistakes,

our failures, asking Thee, oh God, that Thy precious Blood will blot out all our transgressions and that Your great Holy Spirit Lord, will so anoint us, prepare our hearts for Your great visitation and put our minds in that channel where we can receive from You tonight. Lord, we believe and are persuaded that You know every need that is among us.

Not only that Lord, we believe that You care for each and every one of us and even as You said, cast our cares upon You because You careth for us. Lord, by faith we hold what we have need of in our hearts, expressing our confidence and our faith that You will grant it unto us. Because, dear God, we would not ask anything tonight amiss or anything that will cause us, dear God, to be consumed upon the lust of our flesh but that whatsoever we ask, we ask that it might help us to be better Christians, Lord; to be closer drawn to You.

Speak to us out of Thy Word. May, dear God, You give us that portion that is needful for us. We so desire to please You and to be better Christians; to be true representatives of Christ in this Hour. So, may You have Your Own blessed way. May You lead us and direct us in all that is to be said and done tonight! And may dear God, at the end of the service, may in our hearts we know Lord that You met with us and You did speak to us. May that faith be so inspired to each and everyone Lord, that they can walk out of this place, Lord, knowing perfectly what Your will is for them; how they should walk, how they should serve You, that they could truly walk in victory and they can truly live in the Power of the Holy Spirit. Grant it, Father! We pray and ask these blessings in Jesus' precious Name, amen.

Amen. God bless you. I will like to invite your attention tonight to the Book of 2<sup>nd</sup> Kings, chapter 6. Amen. Amen. Is everyone feeling alright? [Congregation says, "Amen." -Ed.] Amen. Let's just get right into the Word. I was kind of a little surprised tonight; I thought we were having a little praise service or something but I just

trust every heart is just ready to receive the Word. 2<sup>nd</sup> Kings 6, verse 24:

*24 And it came to pass after this...*

And that was just referring back to the event where Elisha had smitten the Syrians blind and then fed them and then sent them back to their country.

*...that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.*

*25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's [leavings] for five pieces of silver.*

*26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.*

*27 And he said, If the LORD do not help thee, [how] shall I help thee? out of the barnfloor, or out of the winepress?*

*28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.*

*29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.*

*30 And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth [beneath] upon his flesh.*

*31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.*

*32 But Elisha sat in his house, and the elders sat with him; and the king sent a*

man from before him: but [before] the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

<sup>33</sup> And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; [why] should I wait for the LORD any longer?

Chapter 7, verse 1:

<sup>1</sup> Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

<sup>2</sup> Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat [of it].

<sup>3</sup> And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

<sup>4</sup> If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

<sup>5</sup> And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the [edge] of the camp of Syria, behold, there was no man there.

*6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.*

*7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.*

*8 And when these lepers came to the [edge] of the camp, they went into one tent, and did eat and drink, and carried [from there] silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried [from there] also, and went and hid it.*

*9 Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.*

*10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.*

*11 And he called the porters; and they told it to the king's house within.*

*12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we [are] hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of*

*the city, we shall catch them alive, and get into the city.*

*<sup>13</sup> And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:;) and let us send and see.*

*<sup>14</sup> They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.*

*<sup>15</sup> And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.*

*<sup>16</sup> And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.*

*<sup>17</sup> And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.*

*<sup>18</sup> And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time at the gate of Samaria:*

*<sup>19</sup> And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might*

*such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.*

*<sup>20</sup> And so it fell out unto him: for the people trode upon him in the gate, and he died.*

Let us pray.

Almighty God, as we have read this portion of Scripture tonight and realizing, dear God, that there is so much inside of It that we would like to look at and be instructed by and be edified and draw inspiration from It, that we might understand how we should walk in this Hour, I pray, dear God, that You will just lift us up now out of the flesh and that we'll all be in the Spirit of God, as John was in the Spirit on the Lord's Day and Lord he saw these great marvelous things.

How Your Prophet said, "We ought to be in the same Spirit if we ought to receive these Divine Truths." Speak them to our hearts tonight. Quicken them by Your Spirit. Make them so simple. Make them real. Make them relevant and applicable to our lives. Make them personalized to us, Father that, dear God, we can apply these Truths with confidence Lord, in our experience and see that we live with a greater power Lord; to see that we walk closer to You in this Hour. Grant it, we pray. For we ask it in Jesus' Name and for Your sake, amen.

God bless you. You may have your seat. Just turn with me to Hebrews chapter 2, verse 1.

*<sup>1</sup> Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*

*<sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;*

*<sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to*

*be spoken by the Lord, and was confirmed unto us by them that heard him;*

*<sup>4</sup> God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

I will like to speak tonight **“CHASTISEMENT FOR NEGLIGENCE”**. “CHASTISEMENT FOR NEGLIGENCE”. And out of Hebrews here, which is this Book, we have been picking up some of this inspiration of chastisement and how people were fainting and becoming weary under their chastisement, knowing that—not knowing, rather, that it was for their own profit. But it was something that God was permitting. And this Message was given to them to correct their attitude and the way that they should relate to the experiences that God had predestinated in their lives.

And so many times, you know, we can say, “All things work together for good to them that love God and to them who are called according to God’s purpose,” if things are going favorable for us. But when we fail to understand or when things seem to go against us, we find that many times we fail to really rejoice and give God thanks even for the things that may seem, you know, grievous to us.

But the Bible says here, *“For whom the Lord loveth he chasteneth, and scourgeth.”* And, you know, I was dealing a lot with chastening and I didn’t spend much time on scourging. But it is written in this way in the Bible in Hebrews 12:6. It says, *“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”*

And, you know, the scourge was actually a special type of whip that Jesus was beaten with and He bore many stripes; forty stripes. Because at the end of those leather strands, there were pieces of metal inside, that when they beat you with it, it will burst open your flesh.



And it was the scourge. And you read in different places in the Old Testament that they used it for punishment.

You know, like in the jail here, they have what they call the cat-o-nine tails. And then they had the special birch that they used to beat you with in school. They had the cane that when boys had to be corrected, they had to go into the Principal's office and then they were beaten; they were put into a 'black book'. [A book containing names of people liable to be punished. -Ed.]

Well, I had my name in the 'black book' as early as maybe the first week in school. [Bro. Vin chuckles -Ed.] I didn't even know what was happening. It just seemed like everything conspired against me. But I guess God wanted to make sure He broke that little spirit from very early by God's grace. He knew what He was doing. Today I could look back and thank God for it. At the time I felt I was a victim of a conspiracy. But nevertheless, you know, you have to be scourged.

And after a while, sometimes children are being whipped and they get indifferent when they are being whipped. And, you know, sometimes I remember even my little children, growing them up at a certain stage, David [Bro. Vin's son -Ed.] right there, he's looking at me, he may not even remember it. He had such an attitude about him. You would speak to him and maybe whip him and he would stand up like that [Bro. Vin demonstrates -Ed.] and just like, wouldn't even respond, wouldn't even cry. You want to see a little remorse. You want to see something that looks like repentance, to say well, "Daddy, I'm sorry" or something; nothing at all.

I remember Sunrise [Bro. Vin's daughter -Ed.] too, she had that way. You'd whip her and she stands up right there and she—you wouldn't get a word out of her. You try to say, "Are you sorry, Sunrise? Are you sorry? Would you, you know... Do you repent for it?" or something. She wouldn't say a word. Thank God they grew out of that phase. I was just thinking about it a couple of days

ago, "Hey, but like it is no longer around. It was just maybe a stage they had to go through."

But, you know, to see sometimes when the mind comes under the pressure of the circumstance that you're confronted with, that you develop an attitude that you don't want to communicate. And maybe you might feel victimized or maybe you might feel then that should be passed by. But the parent knows, "I cannot let this pass by." And then sometimes after the first whipping, the child begins to cry and cry. There is something in a father's heart or a mother's heart that love their children, that when they begin to cry and weep, they want to pick them up and give them comfort. They want to dry their tears. They want to kind of rock them and let them know, "Well, daddy is not your enemy. Mummy is not your enemy. We love you." But at the time, how could you tell the child, "We love you but I have to whip you"? It is difficult. It is difficult.

Now as we have been exploring this principle of correction, of chastening, you're going to find out it is something that started in Genesis and ends in Revelation. From the very first sin, they were chastened. See, all down through the Bible, sin does not go unpunished. There is no character that has ever developed without suffering. That's a principle.

So, many times you see people try to display a lot of character and they have not really suffered or learnt through trial and experience. It is not really genuine. Let me tell you, they might be morally upright, they might have good intentions but you wait until they come to a place of temptation. You wait until they really are tried to prove what kind of character is there.

Then you realize, what looked so innocent, all the while had really sinful tendencies down inside of there, that could go to such an extent that you may even wonder, "How could this person who looks so sincere and loyal and honest could go even to that extent and do sinful things like that?" Because you had watched

it in a season when it really wasn't tested to prove the quality of nature that was really there. That's why to really have confidence in something, it has to be tried and proven. It has to stand the test. 'Overcoming' means, *to stand the test*.

You appreciate people, you encourage them, you try to bless them; you try to spur them on in God. And we have a right to do that. You see? But that doesn't mean they have overcome; that doesn't mean that they stood the test; that doesn't mean that they're being tried. The Bible says, "Jesus was tempted in all points and yet without sin." That is a Son that was adopted.

The Prophet said he went around the field there and he saw a scrap heap of Ministers. Some fell like Balaam, some fell like Samson, some fell like Saul; a big scrap heap. He said, "And I tried to guard; I made sure I watched those things in the Bible and see when God anoints men and sends them out, how the devil deceives them and pulls them off the road and these things."

And we all have to be tried! We just can't live hoping we evade trials. If somebody tries to even live like that, they've lost the understanding; they hadn't really seen it. Because the Life of Christ has overcome these things. And when God, by His provided way, makes us become partakers of that same Life, in this He's glorified when that same Life lives in us: "Because I have overcome, you shall overcome also. And in that Day, you will know I in you and you in Me and greater is He that is inside of you than he that in the world." Is that right?

So He's going to prove that His Bride is the same material as Him; that She wasn't made from a different material. And the only way to prove She wasn't made from a different material, She must stand the same kind of test. Is that right? And that's why She is given the same kind of test. And if we are to be given the same kind of test, we must be given the same revelation. Isn't that right?

Jesus had perfect faith because He knew who He was. He knew He was the Word. Is that right? So the Bride is going to have the same faith by the same principle and She is going to overcome by the very same faith that He had because: "The life I live now, I live by the faith of the Son of God." The just shall live by His faith. And this is the victory that overcometh the world, even that faith. Amen.

So, we have something. Something has been given to us. Maybe not everybody has received it but we only received it because of the way that was provided. And it means to say, you have to come in that provided way and receive it. And when you receive it, then God wants you to display it. And God Himself is going to do it. Amen. He's going to live His Own Life through you and that is His great Secret.

And, you know, as we look here in the Scripture and I read that little story there out of 2<sup>nd</sup> Kings and I'll have to maybe keep you long, I don't know. God help me. If He gives me inspiration to say what I want to say quickly, I'll say it quickly and dismiss you. Amen. That's why we had two song services tonight, so maybe we'll have to have two messages coming behind this. Amen.

But watch something! I want you to see in Hebrews here, if you understand the Book of Hebrews, I said it was written because these people were failing to go on all the way into the promise. They had started in the faith. But what happened? They came to the place of persecutions. They came to the place of oppositions. They came to the place where they were being ridiculed and these things. And right there, they began to falter and they caught themselves between two desires. They didn't have the perseverance to go on.

And some wanted to go back to the old way of life. Some wanted to go back to the old way of worship under the Old Testament. So Paul had to prove here that the New Covenant is better than the Old Covenant, amen;

that Jesus is greater than angels, Jesus is greater than Moses, Jesus is greater than Joshua; He is greater than Aaron. Amen. See, He is after the order of Melchisedec. Hallelujah. He brought a better covenant, established upon better promises.

And Paul was saying, he said, "Look, you all, your behavior is like those Hebrews in the wilderness. They provoked God in the day of wrath (amen) and they failed to enter in when God was chastising them and bringing them into an inheritance." He said, "Let us labor. You've come to the knowledge of the Truth; you can't afford to fall away now. We are not of them that draw back." He said, "Don't let this salvation slip from you. Don't neglect so great a salvation." Amen. See?

And he was showing it to them and then he began to give them examples of faith. And he started off from Genesis, with Abel by faith and by faith Enoch and by faith different ones, Abraham, and he brought it down through the Bible. And he ended up in Hebrews 12 saying, "And now, let us look unto Jesus, the Author and the Finisher of this faith." Because all of them, their faith was the revelation of Him. Then he, himself, that faith was embodied in a Person and came and manifested and upon that Rock, the Church was built and the gates of hell could not prevail against it. Amen.

So he was showing them, "Consider Him! You don't have to look back in the Old Testament, you've had your present experience in this Day; you've had a present day testimony. Because the very life I live, I live by that very faith." Amen.

And he was showing them that even Jesus, how the chastisement for our peace was upon Him because he said, "He strived, resisting against sin even unto blood." He said, "And you haven't even reached there yet. So if you keep your eyes on Him, you will persevere; you wouldn't drop back. But because your eyes are not on Him, you are wiggling off the road." Amen.

He said, “Look at Jesus when He was in that dark condition. He said, ‘Father, is it possible, I should let this cup pass?’ He said, ‘Shall I not drink the cup that was prepared for me?’” See? “‘What shall I say, Father save Me from this hour.’ He said, ‘Father, glorify Thy Name.’” Amen. And he showed us how Jesus, Who for the joy that was set before Him, endured His Cross.

Jesus had preached to them and told them, “The Son of Man will be delivered into the hands of ungodly men. When I go to Jerusalem, I’m being delivered up by the determinate counsel of God. Men are going to scourge Me, men are going to spit on Me but I will not get vex and think the Pharisees and they are who are against Me and they’ve conspired with the Sadducees. No! I will know that the Lamb was slain before the foundation of the world. And Joseph had to be thrown into the pit.” Is that right? “He had to be sold into Egypt. He had to go into prison.” Hallelujah! “David had to be rejected. He had to weep over the city.”

So Jesus, in that channel, His faith was anointed that He wasn’t seeing flesh doing Him anything. He said, “If I want, I could call for twelve legions of angels right now to take Me out of this. Amen. He lived in the realm even though opposition was coming against Him and what was like obstacles, it was coming through human beings and circumstances, yet He never put the blame and the responsibility (amen) upon those things. He knew nothing could happen to Him except God allowed it. He knew it was the Scripture being fulfilled. Is that right?

Now, that is where real victory is. That is where this revelation of the Word is; this great faith that we are speaking about; this great faith that we are fellowshiping around. This is the place where God wants to bring us into that realm. And I want you all to really give me your undivided attention tonight because don’t think well, I’m coming to preach hard again. Amen. If you need scouring out, may God scour you

out! Any gospel that is not hard is not a good gospel. Throw it away. Get rid of it. Amen. We used to love 'kaiser ball' [also called 'tomato ball' - hard candy -Ed.] a long time ago. It's hard but it's sweet. Amen. Glory.

Now watch! So when you look and you see then that Jesus lived in that realm and He knew. He never said, "Well, why am I getting all of this for? I'm born of a virgin birth. I didn't do any sin. Who can accuse me of sin? Then I have to go through all of this punishment. That isn't fair."

He never lived there. He lived in the consciousness of who He was. That's why He could pray, "Father, sanctify Me for their sakes." Amen. He knew His life was not being lived for Himself. He knew He was that sacrificial Lamb. He knew that Lamb's nature had to be in Him; had to be displayed. He knew, "Unto this end was I born and for this cause came I into the world." Amen. And so, He lived in that realization.

And as we see here, Paul now was telling them, he said, "Look, take earnest heed of the things that you have seen and heard, lest at any time you should let them slip." And he's telling them, he said, "Now watch, back in the Old Testament every transgression and every disobedience, received a just recompense of reward." I went through that with you when we were dealing with the rewards and so on and let you know what recompense and what reward is and all these things.

Reward is payment. What you reap is what you had sown. What you work for, you are going to get. "My reward is with Me. I've come to give every man according to his works." [Revelation 22:12 -Ed.] Where his works are good, he's going to get a good blessing. Where his works are evil, he's going to get Divine retribution upon him. "Vengeance is Mine, saith the Lord; I will repay!" [Romans 12:19 -Ed.] Amen. God is expressing His judicial language here.

Now look, 'transgression'. That 'transgression' the Word is talking about, notice the experience how Paul is applying it to them. And all through this Book of Hebrews, you'll find he keeps dealing with this condition from different standpoints. And that 'transgression' means, *going beyond the boundary*; crossing the line; crossing the boundary of the line of God's Word.

You see, God gave them certain precepts to live by. God gave us a Word to live by. As long as we stay within the boundaries of that Word, we are blessed. We have no right to be walking in condemnation. We have no right to be defeated. But the moment you cross the line of that Word, (amen) you can't have confidence. You will be trying to bluff your conscience, especially after you have come to the knowledge of the Truth. Especially if you are doing something...

Like when Naomi and they went out into Moab and the chastisement came and one boy died and then two boys died and then the Father died, do you think they were trying to say, "Well, maybe it was poison they ate" or "the food down here isn't any good" or "the climate doesn't agree with us" and these things? It might have been that too but God was using that to kill them. God was using that to whip them because from the time they left the promised land, they were out of the will of God. They were walking in unbelief and they had left their covenant. They had crossed the line of the boundaries of that land; that they should have stayed the way they were - blessed. Amen. Even though they had famine, He was still Jehovah-Jireh. Hallelujah.

And Paul was telling them, he said, "Look, they violated the principles of God's Word that they were to live by." Every transgression in the Old Testament: when Adam transgressed, God whipped him. When Abraham transgressed, God whipped him. Amen. When Moses transgressed, God whipped him. Is that right? All down through the Bible! When David transgressed, God whipped him. Exactly! Now watch!



... and disobedience...

...every transgression and  
disobedience...

And 'disobedience' means, *hearing amiss; to neglect to hear; to hear casually or carelessly; to be unwilling to hear; to refuse to hear; to pay no regard to.* They took the Word lightly. Because Paul was saying, he said: Look,

<sup>4</sup> *God also bearing them witness, both with signs and wonders, and with divers miracles...*

When Moses came there and stood up among them, he was vindicated with signs and wonders. It wasn't so much to help the people. The signs that God gave Moses... How could the rod help them? How could Moses' hand turning into leprosy help them? That couldn't help them. The signs that God gave Moses was to confirm his commission that he was God's spokesman; that when he spoke, if they refused that Word, they were refusing God.

Did the signs and discernment heal anybody in this Day? Did the signs of the Prophet heal anybody? Where am I preaching, in a Baptist church? By His stripes you are healed! No signs heal anybody. He said, "If Jesus comes in this Day, He still cannot heal you now; He already did it." It only shows that Jesus Christ was present to lift their faith, to believe what was already done. What's the matter with you all? But those signs were to let people know he was God's spokesman. He said, "THUS SAITH THE LORD."

When God sent Elijah, he came with signs: shut the heaven; brought rain out of heaven; brought fire out of heaven. What for? He said, "No dew will fall until I call for it." Not God but "Until I call for it." They were God's spokesmen. God bore them witness that the Word was in their mouth and to refuse that Word, was refusing God.

And when they turned down the word of the prophet, what happened? God raised up Nebuchadnezzar, God raised up the Assyrians; God raised up different ones to come and take them into captivity. Is that right? Took away their wives, took away their children, took them into bondage; burnt up their houses, burnt up their temple, everything; took them into captivity. And God even determined how long they will stay there before they came back.

And they said, "God, Israel seems to be getting so much of licks." [Chastisement -Ed.] Look what happened here! Six million died in the ovens. But what was that for? Chastisement. God raised up Hitler, Mussolini and Stalin and they, (is that right?); hardened their hearts. Chastisement! Is Israel lost? Paul said, "If the fall of Israel brought the salvation of the Gentiles, what will the restoration of Israel bring? [Romans 11:11-12 -Ed.] Amen. He said, "What did the prophet say? Can I ever forget Israel? He said, "You tell me how high the stars are and tell me how deep the ocean is?" Amen.

And so we realize then, God was showing, "It's My son and I have a place for him (amen) and I have an inheritance to bring him to because he was in My thinking before the foundation of the world. His name is in My Lamb's Book of Life." Amen. But look how God was dealing with that son. Look how God was dealing with that son.

Now look. Turn with me to Ezekiel 14. I took some of these things back there when we were under *The Vials* [1984 & 1993 -Ed.] and so on but I need to go back and pick up some of these things because I know many of you won't even remember it and it is necessary to read back some. I just want to get one verse. I cannot afford to waste time on the whole chapter because I just want to get one verse. But from verses 12 to 20, God is speaking about His four judgments that He was going to bring upon Jerusalem. And verse 21 he says:

*21 For thus saith the Lord GOD; How much more when I send my four sore [or severe] judgments upon Jerusalem, the sword, and the famine, and the [evil] beast, and the pestilence, to cut off from it man and beast?*

Now God has four severe judgments and if you take the Fourth Seal, which is this Age, you will see it speaks of those same judgments. And that's why when it comes to Revelation 19, it talks about the great supper of the great God; the fowls of the air and the beasts of the field. You know we went through all those things already. But I want to deal with famine tonight because in our little story that we took, which we want to use for a little background here, it was a famine that was upon the city. And the Bible had said that it came to pass that Benhadad, king of Syria, gathered all his host and he came and he besieged the city of Samaria.

And as we look at it, I want you to see the picture here. I don't know how much you got of it in reading or how much, as we read it, you were able to connect all the different incidents that has been recorded in this portion of Scripture. Because from 2<sup>nd</sup> Kings 6:24, to the end of the seventh chapter, it's really one story and that's why I read the whole thing.

Because notice, it started off there with the famine and so on. And then when the man came whom the king leaned up upon, he said, "What happened, is God going to open the windows of heaven and bring this great blessing?"

And Elijah said, he said... Because he had said it scornfully! You see? He said it in ridicule to the word of the prophet.

He said, "You will see it but you wouldn't even eat of it."

And the story ended and it came to pass exactly that way. The king told that man, he said, "You go by the gate and oversee all the transaction where they're doing the selling." And there was such a rampage and a riot

by that gate. Everybody was trying to buy up everything because everything was so scarce and now food was being sold at that price. They trod over him and he died to fulfil the Word which was spoken by the man of God.

So that whole scene there... But as we break into it, notice something, that famine was one and has always been one of God's four severe judgments. When famine comes upon a man, when famine comes upon a home, when famine comes upon a nation, when famine comes upon the world, God is the One Who brings famine. God sends it.

Do you want me to give you a little Scripture? Let me show you something. Psalms 105. Now, did the Bible say in the last days there will be a famine, God will send a famine too? Not for bread and water but for hearing the Word. But I want you to catch the principle. You see, we quote that. We quote that and say, "Yeah, it's a famine." But God is the One Who sends famine. When God sends famine, He's breaking the staff of life. There are many ways famine can come. Look, verse 16:

*<sup>16</sup> Moreover he called...*

He's talking about God.

*...he called for a famine upon the land: he brake the whole staff of bread.*

*<sup>17</sup> He sent a man before them, even Joseph, who was sold for a servant:*

And it goes on telling the story. But I want you to see, God is the One Who called for the famine upon the land. Pharaoh had a dream that it was going to come but he didn't know what the dream meant. Joseph came and interpreted the dream after he saw it back over in a vision and he could tell Pharaoh, he said, "Famine is coming. And the only way to be saved from this famine, God is going to save the earth. God Who is bringing the famine, is giving the Divine provision how the earth is going to be saved." Alright! So God Who sent this famine...

Let's turn to Leviticus 26, maybe; let's get some background because I don't want anybody staring me in my face if I say something that you haven't read or maybe studied. I always get that here; I don't know why. I guess, you all have become too scholarly. Everybody checks everybody out. Leviticus 26. Turn quickly because it is a lot of Scripture I have to read here. Verse 3:

*<sup>3</sup> If ye walk in my statutes, and keep my commandments, and do them;*

*<sup>4</sup> Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.*

*<sup>5</sup> And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.*

*<sup>6</sup> And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.*

*<sup>7</sup> And ye shall chase your enemies, and they shall fall before you by the sword.*

*<sup>8</sup> And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.*

*<sup>9</sup> For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.*

*<sup>10</sup> And ye shall eat old store, (or the mature grain) and bring forth the old because of the new.*

*<sup>11</sup> And I will set my tabernacle among you: and my soul shall not abhor you.*

Now I hope you're catching how God is speaking. God said, "I will give you rain. Your land will yield its

increase. Your threshing shall reach unto the vintage.” They will have so much that by the time they are threshing here, brother, it is overflowing, the other crop is already coming and they haven’t finished this one yet. The bountifulness of God’s blessing was coming upon them. Verse 12:

*12 And I will walk among you, and will be your God, and ye shall be my people.*

*13 I am the LORD your God, [who] brought you forth out of the land of Egypt, that ye should not be their [slaves]; and I have broken the bands of your yoke, and made you go upright.*

*14 But if ye will not hearken unto me, and will not do all these commandments;*

*15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:*

*16 I also will do this unto you; I will even appoint over you terror...*

As I go down through this, I may not have time to spend a lot of time in it but I want you to see that everything that happens to people, it is God’s Word being fulfilled. People get trapped in a realm where they see people and things causing their problems but I want you to see that it’s God doing this to His people.

*...that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.*

Did that happen to them? Remember in Judges 6, the Midianites and they came and took over everything in the land? Remember how Gideon was trying to hide by the winepress; hide his own? Sure! Why? Why was it happening? Because God had sent a prophet and they didn’t obey the Word of the prophet. Is that right? They still had their groves and their idols and these things. Exactly.

*18 And if ye will not yet for all this hearken unto me, then I will punish you [even] seven times more for your sins.*

*19 And I will break the pride of your power...*

The pride of some people's power is money. The pride of some people's power is land. The pride of some people's power is clothes. The pride of some people's power is a certain position in a job. I'm feeling that half of you don't believe me, what I am saying.

*...and I will make your heaven as iron, and your earth as brass:*

Who stops rain? Look at Somalia; you saw some of those pictures. Look at Ethiopia when they have so much of famine. You see some of those pictures, the images because we have a satellite network today, a communication network, they can beam in the images. They can circulate the magazines that we don't even have to go there to see it, we can see it. CNN can bring it right into your living room to see it. Right? So you look and you see the condition of people; you see what is happening in their land.

Now it affects people when they see the images and realize, "Things like that are really happening in the world." But when some people just go to their office and back to their home and from their home to church and all they pass is along the route where they have to travel, then that is what they see. And if they never see anything beyond that, then that is the world they know. And what they don't see, their heart doesn't grieve and it doesn't affect them because they don't know it. They live in a realm unconscious of it.

But when this woman had to take her baby and boil it when she and the woman made the truce: "We will eat mine tonight and we will eat yours tomorrow evening." And they had to season him up and they had to put him in the pot to boil him. Because I will show you where

God said He will make them do that for their disobedience.

Let me tell you, hunger makes people do a lot of things. You say, "I will never do that" because some of you haven't come to that place of hunger yet. There were some people in a plane crash up in the Andes; in South America in the Andes Mountains and they survived. They had to eat some of the people there to survive. You talk about hunger! That's not two thousand years ago or four thousand years ago in the Bible, that's right here.

Now when God says He will punish, He will punish. That's why some people don't even have a clue what the Tribulation is going to be like. People have an idea of the famine. When Moses and Elijah shut the heavens for three and a half years, where are you going to get rain from? When they turn the water to blood, what good will their irrigation systems and all the WASA [Water And Sewerage Authority in Trinidad -Ed.] and all these things, what good will it do? All their modern day water works and their technology, what good will it do?

You see, people live anyhow but they don't realize what is in the Word and what is promised in the End Time. They think all these things are history; just little Jewish stories. Verse 20:

*20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.*

*21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues...*

Notice in verse 18, he says:

*18 And if ye will not yet for all this hearken unto me, then I will punish you seven times...*

That word 'punish' there is really 'chastise'. I will chastise you seven times for your sins. Verse 22:



*22 I will also send wild beasts among you,  
which shall rob you of your children...*

Two she-bears ate up forty-two children because they were laughing and ridiculing and mocking an anointed servant of God. Is that right? Was God keeping that Word? That was spoken before that happened, you know.

Today you're seeing drugs, sex, crime, taking up people's children – these beasts, devouring them. Why? Rock back in your mind and say, "Serpent's seed" or, somebody didn't pay heed to God's Word; somebody didn't live responsible; somebody walked after the lust of their own flesh regardless and neglected so great salvation after God sent a vindicated Message like this in the last days, to restore the original faith; God bearing that Prophet with signs and wonders and miracles? Is that right?

How shall *we* escape when the greatest salvation has come in this Day? You say, "Greater than Jesus' Day?" Sure! They only got the Holy Ghost and they died. In this Day, brother, this church is going to be changed. This mortal will put on immortality. People wouldn't even die. They will get the full, complete thing in this Day. Is that right? This is the Age of the Coming! This is the Hour of the Resurrection. This is the Message that brings it.

Understand me how I am saying it! I know how I'm saying it. I'm not saying it to cause controversy, I'm saying it to emphasize a point. It's the same Jesus. I'm not talking about two Jesuses. But He is doing something greater in this Day. He said, "Greater works than these shall you do."

*...and destroy your cattle, and make you  
few in number; and your high ways shall be  
desolate.*

You talk about desolate highways! Brother, every day you pass, you see those beasts behind those wheels: running down people, killing people, driving people off

the road; everything. Sure. You say, “Beast? It’s animals we’re talking about.” Paul says, “*Brute beasts.*” [2<sup>nd</sup> Peter 2:12 & Jude 1:10 –Ed.] Amen.

*23 And if ye will not be reformed by me by these things...*

Now all of that was for, what? To reform them; to discipline them with the amendment in mind.

*...but will walk contrary unto me;*

*24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.*

And this next word ‘punish’ here, is a different word to the first word ‘punish’ in verse 18. It’s a different word here. This word means more, *to scourge; affliction*. Now, you’re going to feel it. Now, you’re really going to be whipped. That is what God is saying. Why? “Because the first whipping,” He said, “it didn’t bring any discipline.” He said, “If you are still going to walk contrary after that, well then I will have to use another method.” Right?

But isn’t that love? God isn’t giving up but He has another measure to resort to because He is interested in bringing that child back! Amen. He will not let His eyes spare pity. He will not let the child’s crying make Him avoid the correction. Even though the child is fainting under it and thinks it is grievous, He knows that he will bring forth peaceable fruit unto righteousness; that he might be purged by it and become more fruitful.

*25 And I will bring a sword upon you...*

From wild beasts to a sword! Watch those four judgments we read of in Ezekiel.

*...that shall avenge the [vengeance] of my covenant: and when ye are gathered together within your cities, I will send the pestilence...*

Widespread disease; an epidemic. [Blank spot on tape –Ed.] ...much more the AIDS that they have out there. See?

*...and ye shall be delivered into the hand of  
[your] enemy.*

*<sup>26</sup> And when I have broken the staff of  
your bread...*

Famine! Do you see the next one? What do we have here? Wild beasts, sword, pestilence and famine.

*...ten women shall bake your bread in one  
oven...*

Do you get that? A little bread to bake. So where ten women would have been baking bread in ten ovens because each woman has her own oven, now ten women are baking their bread in one oven. Everything got scarce.

*...and they shall deliver you your bread  
again by weight...*

Because everything is being rationed now. Everything got scarce.

*...and ye shall eat, and not be satisfied.*

People don't realize that when they have little and when they desire more and when they're not really contented. That's why the Bible said, "*Godliness with contentment is great gain.*" [1<sup>st</sup> Timothy 6:6 -Ed.] Because when you're being contented and you endure in your chastening and you're repenting and it's making you satisfied in what you have... If you keep on coveting and you keep on being dissatisfied, then you're going to look to steal to get. You're going to covet what somebody else has. But you only have scarcity. Why? Because of your disobedience; of your transgression. Look:

*<sup>27</sup> And if ye will not for all this hearken  
unto me, but walk contrary unto me;*

*<sup>28</sup> Then I will walk contrary unto you also  
in [My] fury...*

That's why David said, "Chasten me not in Thy hot displeasure." [Psalms 6:1 & Psalms 38:2 -Ed.] Amen.

*...and I, even I, will chastise you seven times  
for your sins.*

*29 And ye shall eat the flesh of your sons...*

Did we read that? This evening we read that, right? Well, this was written in the time of Moses and we read that in the time of Elisha. Was God remembering His Word? Was God still looking at the attitude of the people whom He brought in the land under that prophet's message? Did God raise up Elijah to call them back to what Moses preached? Did he repair the altar? Did he turn their hearts back to the faith of the fathers? Did the same robe and the same Spirit, come upon Elisha to continue the same message? You see?

Now I'm going all there to try to show you, that famine was chastisement upon them, so we can begin to really break into the picture that we have under consideration in 2<sup>nd</sup> Kings, chapter 6 and 7. But let me go on a little further here still.

*29 And ye shall eat the flesh of your sons, (that's verse 29) and the flesh of your daughters shall ye eat.*

*30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.*

*31 And I will make your cities waste, and bring your sanctuaries unto desolation...*

I was reading just right there in England recently here, they have big, big places being sold (I think it was in *TIME* magazine, I was seeing somewhere there) because it's empty. They have all these big properties and they are empty; nobody's inside of it. So people are buying it for art galleries, people are buying it for music, to have concerts and things because it's empty. The building was for a church and at one time it used to have people inside of it. But when you have Ministers marrying two men together and you have Ministers committing homosexuality and these things, how do

you expect to have people inside of it? God has a curse upon it. Exactly!

*<sup>32</sup> And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.*

*<sup>33</sup> And I will scatter you among the [nations]...*

And that's where Israel was called out from under the Sixth Trumpet right here.

*...and will draw out a sword after you: and your land shall be desolate, and your cities waste.*

*<sup>34</sup> Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye [are] in your enemies' land; even then shall the land rest, and enjoy her sabbaths.*

*<sup>35</sup> As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.*

Do you see how God is even thinking about the land? He said, "The land wants rest, so I will drive some of you away from the land. You worked the land day and night and you didn't give Me what is Mine off the land." Exactly! He said, "You've polluted My table with all kinds of moldy bread and all kinds of different things. And you built your panel houses and you tried to do all these different kinds of things inside of it." Is that right? Sure!

That's why He said, "You will sow seed but you will be sowing your seeds in vain. Your enemies will eat it." These people worked and worked and worked for twenty or thirty years and they have nothing to show for all their labor. They worked themselves to the bone and have nothing to show. Do you know why? They never honored God. Now watch, verse 36:

*<sup>36</sup> And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a*

*shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.*

Men hearts are failing for fear! Their fear is a torment. And that 'spirit of fear' the Word said, we don't have it. We ought not to have it. We ought to have a spirit of love and power and a sound mind; a spirit of adoption. We don't have a spirit of fear and bondage. He said but that spirit of fear will come upon them so strongly, that they will be running, they will be afraid of things that's not even pursuing them. Who? The same people who could walk in the land with confidence that the sword will not pass through the land? One will chase ten thousand?

You will try to have faith and you will never be able to have faith? You will have to live in defeat? You're alive but you're alive in torment. Your life has no victory. Your life is in defeat. Your life is not blessed materially. Your life is not blessed spiritually. You don't even have good health. Amen.

Now watch! These things are... Health is a blessing. Prosperity is a blessing. Security is a blessing. If you have something given to you by God and you can't take it, the devil will take it from you. Or, you will have it and live like you don't have it because you don't believe you have it, or you're not taking what is given unto you. And if you fail to live according to God's Word, then you could try to claim it but you don't have it.

Let's drop down a little bit to verse 40. I read this on Sunday and I want to read it again.

*<sup>40</sup> If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;*

*<sup>41</sup> And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their*

*uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:*

*<sup>42</sup> Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.*

*<sup>43</sup> The land also shall be left [by] them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my [ordinances]...*

We're getting back to, 'If you neglect the Word spoken was steadfast'. It was a vindicated Word because God was bearing the men with signs and wonders that they were His witnesses. But they did not take earnest heed to what they were hearing. Now these people that the famine came upon, remember, (we're going to get it in a little while,) when that famine came upon that city, those same people had that prophet Elijah when he challenged the Baal prophets, when he cut their heads off, when he restored the Word; all of them were there. Because here was Elisha who was under that message, whose heart was turned back, standing right there. Is that right? [Congregation says, "Amen." -Ed.] Good!

Now watch! He could still get a vision from God. He could still speak with inspiration and bring a prophecy and have faith and confidence, when people were eating their children. Is that right? Why? Because he was walking in the Word! He was an associate with the Unseen World. He was a candidate for the Supernatural. Amen. God was with him. In the midst of all of that economic depression and famine and war, he sat in his house with the elders. Amen! And he had the Word of God and he knew even the wickedness the king had plotted against him. He said, "When the man

comes in the door, hold him because right behind him, the king is coming too.” Amen. Look and see.

Do you know what happened? You see so many people say they know this Message, say they’re walking in this Message; they believe this Message. This is the Message of Elijah, (I’m giving you a type,) in the time when Jezebel was ruling the land; in the time when there was an economic depression upon the people, until an ass’s head was being sold for fifty pieces of silver and doves’ dung was being sold for five pieces of silver. Do you know why? Those abominable things became precious, valuable commodities. There was nothing else to eat.

So, men who scorn... Like when we were in Uganda here this last time and there was a big famine in Zimbabwe. The brothers in Uganda and Zimbabwe, they kind of felt well, Uganda is poor and Zimbabwe is rich and sometimes, they kind of don’t get the help they need. So now, there was this big drought. For many months, rain hadn’t fallen in Zimbabwe and the Government had to kill elephants to feed the people. It was all in *TIME* magazine. They had to kill elephants to feed the people. And the brothers were telling us while we were there, they said, “Look at them now, they have to eat elephants. They would have never eaten elephants.” See? They said, “Now they know some of what we go through here in this country.” Because Idi Amin [Former President of Uganda -Ed.] had plundered that whole country. You see?

But watch! So right here, a man who would pass in the market and scorn an ass’s head, a man who would scorn doves’ dung... They might have only used that for medicine and as something to rub externally, much more something to eat. But when it came down to a place now... Why did the Bible say that? To give you the picture of how intensified the famine became. It didn’t say how many years they besieged the city but It gave you descriptions of the things that were valuable



and the condition that people, morally and socially, had deteriorated into.

The same woman who used to be proud of her little, fat baby and kind of walking about with it, pushing it in her stroller, kind of have it on her shoulder and so on and the little child was playing; she bought a little toy for him and she's kind of proud of her child, didn't know he was going to end up as food. Because the people began to resort to cannibalism. Because it was the poor people who were being hit the hardest.

And the woman, she didn't turn to God, she turned to the king and said, "Oh help, my lord, the king! Help me."

He said, "What is your problem?"

She said, "Last night, my neighbor and I got together. Well, we used to go to the market together. We used to plant together. Our children used to play together and everything. We lived together for years as good neighbors. We decided, 'Well, look girl, our children are small. They don't know better and at least, you know, we have to live because we have other things to take care of still and it's better the children go instead of us.' And we sat down and we talked it over and we agreed it was a good idea. And we made a truce – we'll eat mine first and we will eat hers afterwards."

And when the king heard it... Now that king was Jehoram. Jehoram was the son of Jezebel and Ahab, who was ruling after Ahab had died. Did you hear what Elijah said when he was coming? He said, "The son of that murderer is sending a man for my head." Because Jezebel had killed out all of the prophets and her son was sending for his head.

He said, "The son of that murderer, look at him, coming for my head; out there on the wall with his sackcloth." The man who was the cause of the judgment! It was their idolatry that was in the land that they didn't clean out completely. That's why Jehu was anointed in chapter 9. And that's why Jezebel was

killed in chapter 9 and then they wiped out the whole thing in the land and made sure not one of Ahab's seed remained afterwards; exterminated them.

But look! That prophet in that land, in that Hour, he knew what was happening. And he knew the men in 'office' – the men who were walking out with their big stately robes, who were making their fair speeches, who were always in the newspapers, who were always on the television; whose voice was always over the radio. He knew whose sin was bringing 'what' upon the nation. Exactly.

But do you know something? He wanted to kill that prophet because he put the whole blame upon the prophet. Because up until that time, the prophet hadn't said a word about why there was the famine. It had come to such an acute problem, where people were resorting to cannibalism. The social fabric was gone completely; they became like wild people. See?

The hunger became so intensified that the king, this man whose mother was a pagan and whose father was the worst king of all Israel... Because in his father's time, when Elijah came and said, "No dew or rain will fall until I call for it," God brought a famine for three and half years upon the land as chastisement as well. Is that right? That famine was for chastisement. And then the prophet came and repaired the altar to call the people, who had gone away and worshipped false gods, to come back in repentance. Because it is only separation from sin through confession and repentance, that is going to bring them back into fellowship with God.

And the prophet, who was God's channel of communication, understood the provided way to bring the people who had gone astray in transgression and disobedience and who had neglected the Word of God, the vindicated Word and knew that the just recompense of reward had visited them. And he was God's 'rod' to

chastise Ahab, to chastise Jezebel; to rebuke those false prophets.

God raised him up as His representative there, to bring the Word to them and even Jezebel wanted to kill him for it. And now, her son wanted to kill Elisha for it because Elisha was the one, who under his ministry, Naaman, the Syrian general was healed. And then when they made the raid against Israel and all the soldiers were smitten blind, the king said, "Let us kill them."

He said, "What are you going to kill them for? Feed them and send them back."

And now some of these same men had come back and garrisoned the city. So he felt, "You are the man who's bringing these things upon us. Whose side are you on really? And now the thing is here, you're claiming to be the big spokesman for God, the anointed prophet in the land so say something; do something! You haven't said anything yet. You haven't made one official statement as to why this is happening."

Amen. Oh, it was a situation. But I want you to see, God made this chastisement to purge His people who were disobedient; to discipline them that they might bring forth more fruit; they might be more fruit-bearing. So God was using this upon them now. I'm dealing with the principle, I'm not dealing with the story. I'm dealing with you because the principle is the same. But God...

We were taking the individual on Sunday with David, one individual. Now I'm dealing with Israel, his son, the nation, a group of people, a family, a city. Study it; you will know God. You will know how God acts. You will know how God works. You will know how God thinks about things. You will know how God deals with things. Do you know what happens to people? They say, "I don't feel that's God, you know. Do you think God will do that? Do you think God will think like that?" Because they think God is their mind. They think God is their carnal mind and their selfish desire.

I'm trying to present to you, look God said it here in Leviticus and look God is doing it here. Look God said, "I will chastise you seven times. When that doesn't work, I will make it even further." He said, "I will break the staff of your bread and if you still didn't get disciplined, I will make it more severe, until you start to eat your children."

Now watch. And He is saying here, "But if they confess! If they accept the punishment." Now this is dealing with the attitude of the person being corrected. This is the person's attitude to God in their experience. This is the person who becomes sensitive and begins to recognize that "Truly I see what is happening to my children. Truly I see what is happening in my home; with my clothes. Truly I see the pride of my power. I see what is happening to me on my job. Truly I see what is going on over here. Lord, are You trying to tell me something?" Not walking with your head high and trying to be tough and say, "I will come out of it. I must come out of it. Wait and you will see, God will do so and so." Uh huh!

God is talking about: the only way to come back to God, is separation from sin. And it must be put away correctly. It isn't put away anyhow. Because I look and I see some people and they're struggling, they're suffering; things are hard. Everything, like it's falling apart; getting chaotic. Do you know why? God is trying to tell them why. With these messages, God is trying to tell them why.

Churches are falling apart. Ministers are falling apart. Houses are falling apart; families are bursting up. And every time they darken back the church door, somebody thinks well, "God is bringing them back." They're trying to get back in 'the water' because they know 'the water' is troubled. And they're hoping that if they come to a service, something could happen to them. But they're playing 'lottery' with God. God wants them to accept the punishment. God wants to bring

humility in their heart. God wants submission in their chastisement. God wants confession and repentance before God.

Some of them want to come and say, “When could I see the Minister? When could I see the Minister?” I don’t know where they ever got the concept that the Minister could say, “Sure! You could sit here.” Sitting here is nothing. That’s warming a chair. The Minister can’t put you back in connection with God. You could cry ‘boo hoo, boo hoo’ and impress the Minister that you’re sincere. You could touch his emotion in his spirit and make him feel you really want to go on with God and you hated what you did. “Who’s blind like My servant,” the Bible says. Sure!

But the thing is, it’s when you touch Him, (amen,) when you show that your faith is in that sacrifice; when you show that you are sorry for the reproach you brought upon the Word, the reproach you brought upon His Name; the shame you brought upon His people. Amen. Some people’s repentance doesn’t even consider those things. They want people to forget or behave like they forgot what they did, so that they could feel comfortable because they are selfish!

Now look. Verse 44. Catch this here:

*44 And yet for all that, when they [are] in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.*

*45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the [nations], that I might be their God: I am the LORD.*

All of this, what sounded so severe, sounded like if God was hating them, God said, “I will not let them be utterly destroyed. I will not let them remain in the land of their enemies because I will remember My covenant.

I cannot break My covenant. And they are in a covenant with Me and I will not break My covenant.”

He said, “With all of that chastisement, if I could get them to the place where they can accept and surrender their will to Me that I can become their Leader, I could have the pre-eminence in their lives. When they live, their desire is to live for Me. When they act, their desire is to act for Me. When they are influenced, they want to be influenced by Me. They will be a written epistle read of all men. I could have the pre-eminences, the oversight and the leading in their lives that I will be glorified inside of them. If I could bring their will in submission to My will, that they could say, ‘Not my will but Thy will be done.’ That they will not want to live in self-will anymore because they will know that if you love Me, you will obey My commandments.” Amen. “They will become a prisoner of love, a love slave to Me because that human will is what makes them reason with My Word; is what makes them have their own opinions and not want to lay down their opinions and use their own opinion to battle Me. But if I could get them to lay their head down, lay their thoughts down, lay their own ideas down and know that My interest for them is far better than they can even desire or plan for themselves because that is why I chose them and I made a covenant with them, amen; an unconditional covenant.” Glory. He said, “And I know I can’t break My covenant because I’m the Lord their God.”

I hope you can catch it. Remember in Exodus? God told Abraham, He said, “You will die in a good, old age but they will go down there for four hundred years.” Do you know why? They sold Joseph into slavery so it was coming back upon them. They had to go back into slavery. The sin was going to be visited upon them and their children, to the third and fourth generation. “And in the fourth generation when the thing is wiped out, I’m going to bring them back.”

It was Joseph's brothers who went down in there; their children. Is that right? Did Joseph forgive them? Yes, he did! But they still had to reap for what they had sown and the iniquity was still visited to the third and fourth generation.

Look at Daniel. In the Book of Daniel, when God spoke through—in Jeremiah rather, how Nebuchadnezzar was going to come and chastise them for their rebellion, this rebellious house of Judah, (is that right?) and they were going to be taken into captivity for seventy years. And then He said, "When you seek Me with all of your heart, I will be found of you." Is that right?

And after God knew that the chastisement went for sixty-eight years, God in mercy, opened up a revelation to Daniel out of the Scripture. Read in Jeremiah's writings, that it was only two more years before the thing happened. And he began to repent in sackcloth and ashes. He began to seek God and pray and the Angel Gabriel came to give him skill and understanding. Is that right?

And in that very hour, God had raised up a man called Cyrus, whose face was pointed towards Babylon, that he was determining war against Babylon. And God gave *him* skill and understanding, how to divert the river-bed and come up into the city, a city that looked like an impregnable fortress, and take the city. And when he took the city, he signed the decree to send them back into the land. Amen!

Because God now was bringing them back to keep His covenant because the chastisement had served its purpose; that they could come and rebuild the temple and they could get the worship established back, Light could come back among them, He could visit them with prophets again and they could walk and live in God's Presence.

And every time they failed, God came behind. He was watching over them. He was interesting in them. I

think when we see a God that is interested in us, Who cares for us; when we see a God, Who took a man in this Day, until the man had no will of his own... They were sending loads of money upon the man, he couldn't do it. They wanted to carry the man to all the nerve centers, all the main cities and gather all the churches together and the man walked away from that (amen) to go out in the desert, way out in the desert – Sierra Vista. You should go and see where the place is. Way out in the desert, in a little house to preach to forty people. When Oral Roberts and they had thousands and were packing stadiums, he'd go out there to preach to forty people in a little house with an old, broken-down typewriter [Tape recorder –Ed.], wouldn't even play the tape; you could hardly hear it good. They had to get special equipment to clean it and make it sound a little better. Do you see what I am talking about? Sure.

But when the time came and God took him on the mountain and put the Sword in his hand, who was there to see? “What *you* say! If *you* say to this mountain. You have the King's Sword.” When he stood out in the Colorado—out in the woods and the Whirlwind came down and said, “I am Jehovah. I created the heavens and the earth. I stilled the storm that night. You speak to the storm.” Amen. Brother, look what we're talking about. Look what we're talking about, how God...

Now watch! Let's get back to our scene quickly. So famine has always been one of God's severe judgments; God breaking the staff of life. It was one of God's methods to discipline and to purge His people. But I want you to see something. Let's look at the condition a little bit because you will never appreciate the famine that God sent, which was the chastisement, the rod of chastisement, that God had that man...

If you read about Benhadad and you go back and read in 1<sup>st</sup> Kings 20, he made a raid against Israel in the first war. Ahab and they won the war but the man escaped. He made a second war, Ahab won the war and



the man escaped again. The man was like a slippery man.

Do you see like Saddam Hussein, how many times they tried to kill him? And the man was making all the big satellite photographs and all their special spies and all their extra smart bombs and everything, he was making them look futile. He frustrated them. They bombed up the place and everything else, they tried all kinds of things to get the man out and the man is standing there.

Now watch something. But you see, God has certain people for certain purposes. And that man Benhadad was a rod in God's hand, that God was going to use to chastise those people. We took it last week Wednesday [1993-0811 -Ed.], when Solomon, God stirred up a king to come against him. Then God stirred up another one, an adversary and they were God's whip to bring chastisement. Amen. So this man Benhadad, God was using him.

Let me just give you a little principle of that. Turn to Isaiah 10. Now it's right there many people get trapped because they see well, "That man just like that doesn't like my head. I went to work in that workplace there and that man doesn't like my head at all. And everything I do, that man isn't pleased." It's God Who put you there to get a little whipping. [Chastisement -Ed.]

Isaiah 10, verses 5 and 6.

*<sup>5</sup> O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.*

*<sup>6</sup> I will send him against an hypocritical nation, and against the people of my wrath will I [command him], to take the spoil, and to take the prey, and to tread them down like the mire of the streets.*

Do you see? God said, "He's the rod of My anger. My indignation is in his hand." In other words, it's not the man. The whip is in God's hand. The rod can't beat you of itself. But God lets that come up there. God lets

a certain man come into power, who has a certain mentality to bring chastisement. He said, "God raised up Communism to bring judgment upon the Vatican." God let the Catholics go in there and rob the people of all their wealth and everything else, so they could have a hate for Rome. God put it in their heart to hate her and burn her flesh with fire and eat her. [Revelation 17:16 – Ed.] Is that what the Bible says? Sure.

Look at Jeremiah 51. So you hear a brother say, "This man did that to me. This person did that to me. I will do for them." The devil has trapped you already. The devil has trapped you already. He holds you in the realm of the flesh, where you aren't seeing God at all. You're seeing people are responsible for doing you things. You're delivered up by the determinate counsel into the hands of ungodly men, is what it is. That's why David could have said, "Leave him alone. God told him to do that to me. Let him spit on me. God told him to do that to me. God is whipping me." [2<sup>nd</sup> Samuel 16:5-11 – Ed.]

Let me tell you friends, it's faith to do that. Faith makes you look beyond your own pain, your own humiliation and your own self-will, that wants to get your own vengeance and faith says, "No, God permitted that to try me." And people who don't have that kind of faith, wants to run and pray for the sick. No wonder the demons come back on them. Because they have a false faith. Real faith will agree with all the Word. That is the real character of real faith there first. That's the kind that casts out devils. That's the kind that God works and performs the Supernatural to – that kind of faith.

Jeremiah 51, verse 20. God was speaking here about Nebuchadnezzar.

*20 Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;*

I don't know if I'm quoting the Scripture right. It is Israel, I think, he is speaking about here. But Israel also was God's instrument of Divine judgment when Joshua went in the land to destroy all of them and God said, "You go and destroy them." And God was chastising and bringing judgment upon those seven nations and Joshua was His destroying angel as well. So that is what I just wanted to show you.

Proverbs 26, take another one, verses 2 and 3.

*<sup>2</sup> As the bird by wandering, as the swallow by flying, so the curse [that is] causeless shall not come.*

*<sup>3</sup> A whip for the horse, a bridle for the ass, and a rod for the fool's back.*

The curse that is causeless shall not come. There is nothing like a causeless curse. If it's coming, it's coming because of transgression and disobedience. There is a purpose why it is coming. That's why he said, "The curse that is causeless." This isn't happening just like that. There is a purpose behind it – why God is bringing it and bringing so much.

So this Benhadad, he was God's rod that He was going to chastise Israel with. And this man he didn't want to—notice he didn't want to storm the city. He didn't want to move in and invade and kill them, like how Joshua went into Jericho, broke down the walls and wiped out the people. He didn't want to do that. But he did like what Titus did to Jerusalem. He surrounded the city that nothing could come in and nothing could go out and eventually, that brought famine. All the food supplies began to diminish inside the city and they couldn't go out to get any food supplies and the caravans couldn't come in and nothing could happen, and he began to starve them out.

And while they were being starved out, notice in that hour, that depression, that famine, that war... It was war. It was like sanctions today, how they cut off everything and they are starving that nation that they

can cripple them and humble them and get them to go the way that they want to dictate to them. So God loosed that enemy upon them.

Remember in Revelation 7 what it says; those four angels, what they are standing to do? Hold those four, what? Winds that they wouldn't blow upon the earth and the land. Alright! And what was that? War, famine, depression – God was letting them loose. And military powers with slaughtering weapons, they surrounded that whole city.

And now that nation that had transgressed God's Word, was beginning now to feel the rod come down upon their back. And God was saying, "You eat sumptuously. You dance and sing and your house is full of laughter. You're entertaining a lot of friends. You eating nice – big Sunday lunch every day almost. You're wearing the best and you are moving around and you got haughty and lifted up. I'm going to break the pride of your power."

In other words, He's going to bring you to a condition now that they that are proud shall be made, what? Abase. [Job 40:11 & Daniel 4:37 –Ed.] And when He humbled them, only then could He exalt them. That is why the way to the throne was through the prison. Joseph had to go through the prison and learn to be a prisoner before he could sit on the throne.

On *Present Stage Of My Ministry*, he said, "Look where I am standing. All man has forsaken me. I came out here as a young man with curly, black shock of wavy hair. Today I stand bald-headed, stoop-shouldered in the pulpit." He says, "Because I took a stand for the Word, (see?) I don't even get about seventy-five letters a day." He said, "Different ones built their big schools. Their ministry came off of mine," he said. "Look where I'm standing. Everybody says I'm washed up. You hardly hear about me anymore." He said, "Everything is gone." [1962-0908, para. 123-125 –Ed.] See? He said, "Could you imagine Paul going around with Luke, a man who

had power to smite a man blind; heal the sick?" [1962-0908, para. 89 -Ed.]

They said, "Now look at you, you have no healing ministry."

You see, we read the Message but we don't catch it. He said, "God let it get forsaken. God brought it right down before He could crown it." Then he took him in the Coronado Forest in the Presence of Angels. Is that right? [Congregation says, "Amen." -Ed.] Before God gave him that authority and that King's Sword, God humbled him; taught him obedience. He was sick for forty-two years. See. He said he was so sick on the platform, everything.

Do you think it was a big, proud something? Uh, uh. [Meaning, no -Ed.] He said, "Joseph thought he was somebody special; a special sort of guy, so God had to take him into the prison. And his feet hurt with fetters of iron until he was trying to use human wisdom to come out of the prison. He was asking the butler to put in a word and looking for human help but God made the butler forget it until the Word of the Lord tried him; until the appointed time of the Father."

We don't neglect the Word, friend. We don't take It lightly. We don't hear It carelessly and casually. And that's what happened to a lot of people. They hear It service after service, after service, after service and they hear that Word. It becomes common to them. "Let me hear something new again," and God keeps giving you more. "Let me hear more," and God keeps gives you more until It's coming out all through your nose and everything else. What are you doing with It? See?

God's looking now and then God comes and says, "Look, you are going to be held responsible. To whom much is given, much is required. They that knoweth and doeth not, shall be beaten with many stripes." And you see homes start to get 'busted up', children start to leave and take off running here. Families begin to be torn apart. What is happening?

I'll tell you what is happening. I have been telling you for the last three services what has been happening. I said, "I could call names of people. I don't want to call it." People run and take off and when it's chastisement. They are trying shortcuts and everything else; schemes. Things that people haven't even confessed, God blocked them here, blocked them here, blocked them here; brought them to failure; brought them back in humiliation.

And many thought it would have finished when they come up here and stand and say, "Saints, well I know you all haven't been seeing me," after they sat at home for about three or four hours, maybe three times a week and constructed it good and rehearsed it good in their minds; came up, fumbled a little bit because of a little tension and deliver it. And they think that is what God meant? No way! God is not interested in that.

That is just something that comes out of a life that has been brought to repentance. But if the life has not been brought to repentance, separated from sin, has humility, became a prisoner, died to self-will, when that comes out, it is empty and void; it is worthless. Because God is not beating somebody to make a confession! God is bringing up a person to try you, to prove you so that you can see what is in your own heart; to humble you that you can come to full surrender, that He might make you omnipotent. Because a man fully surrendered to God is omnipotent!

God is only doing that so He can glorify Himself inside of you. It wouldn't be you that liveth but it would be Christ Who liveth inside of you: Christ walking with your feet, speaking through your lips, seeing through your eyes, thinking with your mind; working with your hands. Amen. "In that Day, you will know I in you and you in Me." That He might dwell...

Because He's the Potter! That's why even the cup says, "But I'm looking alright. I'm better than half of the cups in the land." He sees a little flaw in the handle

and He says, “No, let Me break it over.” He breaks it up and He remolds it because He knows that it is going to glorify Him. The cup is not to glorify itself, it is to glorify the Maker; it is to glorify the Potter; fit and prepared for every good work, amen; a vessel of honor set aside for the Master’s use. Glory!

We are just interested in being decorated, put on a nice shelf and put a big price tag upon us. Uh, uh! [Meaning no –Ed.] He’s watching to see every flaw. When He’s finished, there must not be another one like that. It is fashioned by Him. Only He can make it like that. Amen.

When He makes a lady, she’s a lady. She’ll have sacred motherhood. She’ll have sacred womanhood. The sacred bedding ground would not be defiled. She will walk holy, holy unto the Lord. Amen. Brother, she will have an ornament of great price – a meek and quiet spirit. She wouldn’t be brawny and scandalous and vulgar. No sir! Amen. When He says, “She dresses modestly,” He doesn’t mean the dress is right on the kneecap. No sir! Amen. Real modesty! You aren’t going through any mind battles with that. They know they are to be an example.

When He talks about a man, it’s not a man born of a woman, few days and full of trouble; ‘wishy washy’ [Feeble; weak –Ed.] but a man made in God’s image and God’s likeness, a man that God can give dominion; a son who He has brought to glory (amen!), who He has brought into an inheritance. Amen. He can put him on a throne, He can put all things under his feet, is what God is thinking about. Hallelujah. A real vessel; a real vessel of honor. Oh my! I want to move on and I know the time is up. What to do? Let me see. Alright, just...

Now watch something! Now God knows just how to do it. Famine as I said was one of—God has different ways to bring famine. In one place He said, “I will make your heaven brass and I will make your ground iron. No rain or dew will fall; it will become powder.” In a next

place, God brought famine, not by the weather. God said, "If you go and serve other gods, I will withhold your former rain; I will withhold your latter rain." See? In another place He said, "I will send My army – the locust, the caterpillar to eat off your crop too."

God could bring famine in many ways. [Blank spot on tape –Ed.] ...or He will send somebody to come and garrison you and starve you out and bring famine so too. Well in 1<sup>st</sup> Kings 17, in the days of Ahab, He shut the heavens but this time, He was using an army to cut off everything and starve them. It was a famine with tension. You're seeing soldiers everywhere; nobody can move. They were in control of the situation. They were controlling your movements. The whole purpose was to starve them out, to humble them and cripple them. It was God's rod of chastisement.

And watch, as that famine became intensified, the Holy Spirit deals with certain things here, (just let me take this and close,) that He shows us something because you see, this Word is inspired. It was not a man who sat and tried to remember something and wrote it. The Holy Spirit had him to pen certain things. And within the words that is written there, if we can break into It, we can see the reality of the condition.

Because in the famine, it tells you about what the famine did to the king. It tells you what the famine did to the two women. It tells you what the famine did to the lepers. It tell you what the famine did to Elisha. Hunger brings out strange passions and desires in the lives of people. They have a saying, "A hungry man is an angry man." Is that right? Women because of hunger, go into prostitution. These had gone into cannibalism.

The king in hunger, he got so revengeful and so full of hate, he devised a plot to kill the prophet. The four lepers, they got so hungry that they were dying there. They knew to go near to a city, you used to have to come and say, "Unclean, unclean, unclean," before you came.



They would stone them out with big stones. They used to put them in a valley of lepers. But they decided, "We are dying out here. There is famine in the city. I don't mind two big stones today, okay, but if I could go in and get something to eat. Amen. Brother, if we have to die, we'll die here or we'll die there, it makes no difference, it's death.

Right here we see how God made the wrath of man praise Him. Right there we see how God took the foolish, weak things and exalt it. The lepers who couldn't even come in the city, who couldn't even talk to respectable people, had gone right up to the king's place with the message, bringing glad tidings that the famine was over, the place is full of food; victory is in the land. It was the lepers who heralded the news. In an hour, brother, when people were scorning people, God took what people were scorning and make them herald His message of glad tidings. Amen! Glory!

Brother, look at this nation what is happening. You say, "Well, things are getting worse." They are being whipped but nobody is repenting. In all that record, you didn't read one word of prayer. Nobody was praying. Instead of the women pray, they went to the king. They went to the man who had all the idols in the land; whose mother polluted the whole country and killed out all their prophets, they went crying to him.

Look at the wrath of man. And then the man turned around to come to kill the prophet and when he came to kill the prophet, his whole plan was exposed already. When his aide, his close aide, maybe his Minister of Finance or whatever it was, who felt, "What kind of prophecy are you bringing? There is such a bad situation and you're talking about a complete turnaround in the economy? Look at the price of this? You're saying that by tomorrow, in twenty-four hours, a measure of flour is going to be for a shilling [a shekel] inside the gate? You're crazy!"

What kind of faith that prophet had! Hallelujah! Let me tell you, I want you to see in that kind of adversity, look at the prophecy the man was bringing. I'm trying to show you, in the midst of all this darkness, when people who were supposed to be daughters of God, got down so low: without natural affection, trucebreakers, covetous; murderers. Look at that condition. Look at that darkness. Look at the king, the head of the land – full of idolatry. Because of him and his mother and they, the whole land was filled with the plagues and the judgment of God.

But a man who had followed a prophet's message, (amen!) a man who had walked in the footsteps and poured water on the hands of a prophet; a man who received a mantle from a prophet, (amen!) a man who was in shape to fit the robe; a man who was an associate with the Unseen World. Amen! God still have witnesses. Amen. The message was still being heralded in that dark hour. There were people with anointed faith who recognized their position, who knew that they were a channel of communication with God, that the Mind of God, the Intelligence of God, could have been revealed through them in that hour. Amen!

He could have brought a message to give them hope in the midst of all their disaster. Glory. How many will want to believe him? He had a few elders with him. They sat in his house. The king on the wall, it put him on a big emotional display. When he heard those women ate their babies, he tore his clothes. He didn't separate from his idols. He didn't repent for his sins. He didn't realize it was him and his mother's evil works that brought the judgment.

And you see today how these politicians get. He got emotional and he got so worked up, he rent his clothes. But Joel said, "Rend your heart, not your garment." Amen! Baptists mis-locate and bawl "Render" and then they want to come to church dressed in all kinds of filthy clothes. Amen. But the thing is, rend your heart.

Tear your heart instead. God wants truth from the inward part. Amen. But he did not rend his heart, he rend his clothes and he put on a big display.

And the Bible says, "The people looked and they said, 'Behold, it is the king.'" They were astonished: "Look who is in sackcloth." He sat down by the Hall of Justice or something. They said, "Look who is in sackcloth." They said, "These people are making a mockery." They themselves couldn't even have confidence in it.

And while all of them were grumbling and carrying on with all their filth and different things, here in the house of the prophet, brother, no doubt they had prayed because they already had the Word of the Lord. They already had the Word of the Lord. But God wasn't making it public to the whole nation but they had it amongst them right there. Glory, hallelujah. Amen. And he said, "Do you know what happened?" He said, "In twenty-four hours. By this time tomorrow." He said, "You watch..."

Now I want you to see something, some of you who get fear for famine, some of you who get fear for economic depression. Some of you who start to hoard and plan and hide and cut-back and get stingy and mean and open up your heart to devils, covetous devils that paralyze your own faith. And don't think I am preaching a money gospel. I don't need that at all. God forbid! God will take care of me. Amen. Let me tell you the Truth. I am responsible for telling you the Truth. Amen. It's seventeen years I am preaching here and I never asked anybody for those things. God has faithful people who obey God's Word but the Word is still the same anyhow.

Now watch something! And right there in that hour, what was happening, those people stood there and they failed to see, until the Minister of Finance maybe felt that, "What happened to this 'crackpot'? [An eccentric or foolish person -Ed.] What, are you trying to impress the king? By this time tomorrow? Are you going to move

that whole army? And where are you going to get food from? Everything is inside there.”

The king said, “Shall I purge the barnfloor or the winepress?”

The woman was asking for help: “Help, oh king.”

You see, the barnfloor and the winepress were the government’s storehouses that they have there, where they can subsidize people in a time of crisis. Like they went around and they watched the farmers got flooded out and they said, “Okay, a million and so and so, to help you get back on your ‘planting’ feet.” So they gave everybody a little help to start back a new crop and different things to get back—to help the breadbasket of the nation; encourage the farmers and they so they wouldn’t be discouraged and they will see the government is interested. And it looks alright, by God’s grace. It’s nice.

So this woman called and she said, “Help, oh king!”

And he said, “If God doesn’t help, what do you want me to do?” He was arrogant. He said, “If God doesn’t help, what do you want me to do? Purge the barnfloor? We’re empty! You didn’t hear it’s a new budget that came. Prices have gone up. Do you know how much an ass’s head is selling for now? Do you know how much doves’ dung is for now?”

He said, “And this crazy man, who does he think he is, Nostradamus [seer -Ed.] or somebody? You are talking about, ‘By tomorrow, the whole thing will be turned around’? Which army? This starved out army here? This frighten army? All this crime: looting and things going on inside the city here, people can’t even walk safely in the night. All the cry and terror and discouragement in homes where people are eating their children now. You’re talking about a turnaround in the economy! That inflation got so high,” he said, “what new formula, economic formula could you bring to turn around the economy? Who do you think you are?”

Feldstein [Martin Feldstein - an American economist -Ed.] or one of these big people up in the White House?”

But let me tell you, in that hour, they didn't want an economist. There was a man of God with the Word, (amen,) a man who could break into a channel and bring a prophetic vision; a man who was in contact with Jehovah-Jireh. And the man who laughed at It, he said, “And you will see it but wouldn't even eat of it.”

Out of all the men... Maybe he wasn't the man who was supposed to go there. The next man turned up lame; he fainted. He didn't eat for too long; gas pain; locked up home somewhere and the king said, “We have to have a man by the gate. You worked. You are on duty. You were supposed to get released but I'll have to send you back again. Go! I will try to get a replacement in about twenty-four hours. Try to do your best from here. Hold up! We will give you some extra benefits: travelling allowance and different things.”

He felt nice. He went out there. Just then the crowd came rushing in when they heard. People were at work. People were in the countryside. The news was spreading all through the land. They said, “Do you know what happened? Flour, twenty-five cents – a shekel.” Everybody: who was coming with a bull-cart, a donkey cart, everything. From everywhere they were coming, running across the field. He wanted to know what the attraction was. By the time they moved into the city, they trampled him and he died, just exactly how the prophet spoke it.

And in that hour when the great, big, mighty things were there, God took some lepers who didn't even go in the city, that God took the weak things to exalt it. They came with all the riches when they went there. God Supernaturally came down, the Bible said, and made them hear. They heard all these horses and chariots. They didn't know where it came from. Remember how the Midianites got a dream too about the barley loaf? [Judges 7 -Ed.]

Let me tell you, Divine intervention in this Hour, no matter what kind of noose they try to bring upon this Bride, because this Bride has an open channel of communication, because this Bride is linked up with the Head, because the Spirit of Elijah is still in the land, (amen!) because the same Message is still being continued, (amen) and because there are people who are walking in that very Presence, believe that very same Word and is not playing church and when it was time for a paradox; when it was time for a paradox.

If you notice in 2<sup>nd</sup> Kings, chapter 8 verse 1, It says, “And Elijah told the Shunammite woman,” he said, “sister go out in the land of the Philistines; just make a trip. Draw [take out -Ed.] your money out of the bank and make a trip because it’s going to have famine here for seven years. Get out of here.” And she so believed the Word of that prophet because that didn’t change—God only vindicated. The chastisement went on for seven years; read it. But look at the manner of the prophet. He went right to the Elect and was giving them comfort in the Word and they could receive the Word, pull up everything and head out.

When she came back—by the time she came back in the land after the famine, Gehazi was there still telling more prophet stories. He was there telling the king about this woman, how the baby had raised from the dead and different things and how he sneezed seven times. As he looked, that’s the same day the woman got her interview to bring her matter before the king to get her land returned to her. God had it so planned. God knew how to—He rules in the affairs of men. While they were talking, he said, “Hey, but that’s the woman. That’s the same woman right there that I’m telling you about.” And the king was so touched already by the message and the testimony, everything was restored to her.

I have to leave out the rest but I want you to see, every disobedience... These people had heard the Word

through the mouth of that vindicated prophet. Only seven thousand hearts were turned back and they were continuing on in that message, trying to stay as faithful. With all the unbelief around them, with all that was going on in the political realm, in the religious realm; with all the disaster, depression, inflation, famine, war that was lurking around, yet we find that they were in a channel where God could come down among them.

They were in a realm that when they looked around, they weren't seeing it is flesh, it is this man causing that or it's this here or that here. They knew God had that man as a rod and they knew this nation was under chastisement. And they knew that because they came against God's representatives, that God in Divine grace came down here to make the wrath of man praise Him, to exalt the weak and the humble and raise them up and turn around the enemy. When he had finished with them—after they had served their purpose, God just got rid of them.

And the Bible said, while they went running, they were throwing off their coats; who were trying to run with vessels and found it was slowing them down. They said apart from what they got in all the tents, all along the trail of the road, men were still picking up spoils. Overnight, people, brother, their social status rose. All their economic depression was removed from around them. God exalted them. All their sadness and their mourning was turned into dancing and joy, just because they could receive the Word of God.

You see, God brings these things and God allows it to last for just so long. Elijah said, "Three and a half years." God predicted even three and a half years back in this Day because He knows, He doesn't want to kill them by famine, He has other means to kill them by. He'll burn them but He's going to starve them first too. But I want you to see when the famine came, it began to bring out the hunger. It began to bring out what was in the hearts of men.

And this same famine that is here today in the spiritual form, there are people going from place to place trying to hear the Word of God and wouldn't hear it. They would go and hear some denominational theory, some man with some social gospel, some man with some financial objective or something, some man trying to build a name and propagate himself, is what they are going to find.

But the true Word of the Lord, where faith comes by hearing and hearing by the Word, where the will of God is made known to them, where it brings them into harmony with God, where it brings them into fellowship with God, where it prepares them for the Coming of the Lord, making them ready in this Hour; where it is bringing them into a total separation from all unbelief and a complete union with God, where it is perfecting what is lacking in their faith; where it is going to make them know who they are, there is going to be a famine for It.

Do you know why? Because God is going to withhold the rains. They are going to preach an intellectual gospel and people will die there like flies; no moisture; nothing at all. It is just a social theoretical idea in their mind that they are trying to bring over to kind of stimulate people's intellect. There's nothing to convict them. There's nothing to make them wake up to their sin. There's nothing to bring them to a place of humility, where they can really see God fulfil His true purpose in their lives. But that is what it's going to take friends. It is what it is going to take in this Hour.

And that is why when we can look and see... Paul said, "How shall we, if under the Old Testament and it is magnified in the New Testament, if they for every transgression and disobedience received a just recompense of reward." God justly recompensed them. God didn't just punish them out of anger. They got what they deserved. They were paid in wages; full wages: "I will repay." They were going to get exactly



what they worked for. Revelation 22, “Behold, I come quickly and My reward is with Me, to give to every man according to his works.” And to think that...

Look at Noah, he received a just recompense. He receive the faith of God. Look at Moses, he receive the just recompense of reward. He saw Him Who was invisible. He had faith to separate from Egypt. But look at Egypt, they received a just recompense of God’s judgment upon them. God said, “I will judge that nation and I will bring My people out.” Each one was getting their reward for their works. God said, “I will deliver My firstborn; death wouldn’t touch them but I will smite your firstborn.” One is a soul in prison, one is a soul in Heaven.

And friends, I want you to see these things to recognize something – that everything there, there is a reason for it. God even told them, He said, “Your shoes never got old.” God said, “Your clothes never got threadbare.” He said, “Because in My Mind, I was watching your sore feet coming through that desert and I was very careful that your feet didn’t get bruised up; your shoes didn’t even get mashed up. I was thinking even about those little, little things but My real desire for you was, to bring you to be the head of the nations, to be the light to the Gentiles, to bring you into an inheritance; to see you become so spiritual where you can be in union with Me; where everything that you do on earth will reflect Me, that I can dwell among you. I will be in the midst of you.”

And that’s exactly what He desires: to be in your life, to be in your home; to be among His believers when they gather together, that when people walk in, in an Assembly like this, they can walk in under the anointing of the Word, under the Presence of God, under people set in order by the Holy Spirit; under people who have been separated from all unbelief, who have been washed by the washing of the Water of the Word, who have come through the Blood into fellowship with God, who is

feasting upon the hidden things of God; who is being robed in His righteous, where what they bind on earth is bound in Heaven; what they loose on earth is loosed in Heaven. See? It's what God is thinking about.

And that is why sometimes, if we don't fellowship with God to see what is in His heart for us, we could live so low below our God-given privileges; we could so go after the desires of our own heart and when the rod of chastisement comes, we could be so blind and we'll fail to even see that God is trying to get us back in the way. Our heart becomes so rebellious even to accept His chastisement and confess and humble ourselves so that He might exalt us.

Those lepers with such faith, such daring, it brought... They might have been lepers in their flesh but look what was in their heart. Look what was in their heart. The people in the city didn't say, "We'll die in the city. It's best that we go out there in the camp and die because they have food outside." They didn't have that faith. They would have rather stayed and eaten one another's children. But those lepers... Sometimes you see things you scorn: stay away from this one, look down on this one; despise this one but they may have something in their heart that you haven't got with all your fancy clothes and everything else. Exactly right.

The king with his whole big, emotional, religious display, genuflect and everything else on the wall, nearly fell off the wall, (see?) in a bad hypocritical display (see?), yet all in his heart, is hate and anger, blaming it upon the prophet and the prophet already had the Word that was going to save them. See? Exactly.

And those women, it showed you their condition. Motherhood was broken in the nation. Children that they were given a sacred vocation to raise up and train in the way of the Lord, for the glory of the Lord, they themselves ate those very children. And then they still weren't satisfied after that. She was appealing to the

king that the friend broke the truce and hid her baby and was asking the king to help. It's the same kind of woman like in the time of Solomon: "My baby's dead, let her baby die too." What a condition!

And in the midst of that darkness, there were people linked up with Omnipotence, Who could change the situation regardless of how the famine looked and what news they were hearing. Those news sure wasn't making them tremble. They knew where they were standing. They knew what atmosphere they were in. Amen. God always stands behind His Word. Let us stand to our feet.

Our Bro. Kenny, you know, he just sent a little card of thanks here. His mother was buried and God gave us such a wonderful time out there in the funeral and such a wonderful witness for the Lord Jesus Christ. And he certainly wants to give God thanks for the love and the concern and the fellowship that God has given him and how he really felt strengthened to see that the saints really stood by him. And we who were there would know that God really honored his faith for his family and God stood by him when he needed God to stand by him. And I believe that after that meeting there, they will have a greater respect for him and for what he believes. I know it because God really moved in such a way to touch so many hearts.

Let us bow our heads and close our eyes as we would pray before we dismiss. I will like to call Bro. Sanchez to pray. And notice that I'm not making any altar calls and these things because I'm just leaving you to look in the Mirror. As the Word searches out hearts, as the Word causes our minds to travel in places and as the Spirit brings back incidences in our lives back to our remembrance, as God causes us to examine our life and take inventory, I pray that He will find us with sincere hearts, willing to line up with every Word because the Hour is so late, friends.

Every man is responsible. God has been gracious to reveal such a great salvation to us; sent this marvelous Light. May we not neglect It! May we take earnest heed! We shall not escape if we neglect It. We will pay for our negligence. The Prophet said, "If you neglect to turn the corner, you'll be wrecked. If you forget to milk the cow, it will go dry. If you neglect to take care of your teeth, you will have to pull them out." God makes us pay for our negligence many times.

I have so many things to read on that but I want you to see, they listened to the Word very casually, took It very lightly that they never allowed It to take Its rightful place in their lives where It could convict them; that their feet became lame and it turned out of the path and they wiggled away and they crossed the line of God's Word and they went into association with the world.

But the time had come, the rope had an end. God came down with chastisement. In that instance, He used famine. But look at how intensified it became and look at the conditions of their hearts. Look what their hearts had deteriorated into. Look at the depths of darkness that people, who were God's people, had descended into. But all was not lost. God in mercy opened up a channel to show them He was still God and if they were willing to humble themselves and turn around, quickly God just changed their entire situation that had plagued them for so long.

You watch and see, you might be sick, you might be afflicted, your home might have been torn up; Satan might be taking your children but let me say this to you tonight, you repent. You get sincere with God. You cry out to God. You really mean business and you watch and see, when God sees your attitude and you accept His correction, He'll turn around and deliver you. He always does it.

He brought David back to the throne. He healed them when they were sick. When they cried out to Moses, God provided an Atonement that they could look and

live. All God wants to see is that we are willing to really surrender. Not live by our might and by our power, nor walk in our own will but humble ourselves under the mighty hand of God that He can lead us. Amen.

[Bro. Ainsley Sanchez prays -Ed.]

Amen. You may have your seat. Let's just sing, *I hear a Voice calling me from an old, rugged Tree and It whispers "Draw closer to Me. Leave this world far behind; there are new heights to climb..."*

[#267 - Songs That Live -Ed.]

*There is a Voice calling me,  
From an old, rugged Tree,  
And It whispers, "Draw closer to  
Me,*

*Oh, leave this world far behind,  
Leave this world far behind,  
There are new heights to climb,  
...to climb,*

*And a new place in Me you will find."*

Oh, could we lift our hands, "And whatever it takes."

Mean it with deep earnest and sincerity.

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

Oh, that is drawing closer to a greater faith.

*That's what I'll be willing to do,*

Drawing closer to that Divine Love, to move right up into His Presence. Oh, we all desire that tonight!

And whatever it takes,

*And whatever it takes,*

*For my will to break,*

That's what I'll be willing to do.

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

I'll trade sunshine for rain,

*I'll trade sunshine for rain,*

Oh and *comfort for pain,*

Oh, mean it tonight, friends.

*That's what I'll be willing to do;*

In response to the Word God has spoken to you tonight; to be a love slave, a prisoner of Jesus Christ.  
Oh, yes!

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

Oh my!

*Take the dearest thing to me,*

Do you mean that tonight as you sing it from the depths of your heart before the Lord?

*If that's how it must be,  
To draw me closer to Thee;*

We want to live like Elisha lived – so close to God; in such close communion in that dark hour.

*Let the disappointments come,  
Hallelujah!*

Oh, lonely days without the sun,

*...without the sun,*

If in sorrow, Lord, more like You...

*...more like You I'll become.*

Oh, and whatever it takes, tonight!

To draw closer to You, Lord,

*...to You Lord,*

*That's what I'll be willing to do,*

Oh, and whatever it takes,

*...it takes,*

For my will to break,

*For my will to break,*

That's what I'll be willing to do.

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

Oh my! Just to follow Him tonight!

Take my houses, take my lands,

If that is an obstacle, remove it, Lord.

*...take my lands,*

*Take my dreams and my plans,*

There are so many we have!

For I'm placing my whole life in Your hands, tonight  
Jesus.

*...my whole life in your hands;*

Oh, and if You'll call me today...

*...if You'll call me today to a land far away,*

Then I'll go and Your will obey.

*...and Your will obey.*

Oh, and everyone singing now, "And whatever it takes." God bless you. We are dismissed. See you on Friday night, the Lord willing.

*...to draw closer to You Lord,*

*That's what...*

Hallelujah!

*...I'll be willing...*













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