

Third Exodus Assembly

STRATEGIC ALLIANCE IN THIS GLOBAL WARFARE

Asia Pacific Ministers' Cyber Fellowship

16th May 2020



HOST:

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SPEAKER:

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STRATEGIC ALLIANCE IN THIS GLOBAL WARFARE

**Asia Pacific
MINISTERS' CYBER FELLOWSHIP**

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Excerpt:

I believe nobody can really work effectively if they do not know the program of God for the Age and if they do not know the 'five musts' to do God a true service according to His will. We have a lot of people doing a lot of things, but they are not doing God this service that God requires and what God wants done, and the way God wants it done under the Seventh Seal.

Under the Seventh Seal, the Intelligence is what we get connected to. That Head that appeared, this Seventh Seal, the appearing of the Lord, the Intelligence, it is His ministry really. He is the Prophet of this Hour. He is the Apostle of this Hour. He is the Evangelist of this Hour. It is really Christ working in and through the members of His Body. He is having the pre-eminence, the oversight and the leading, working through men whom He has made prisoners. [Page 26]

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ASIA PACIFIC
MINISTERS' CYBER FELLOWSHIP
**STRATEGIC ALLIANCE IN THIS GLOBAL
WARFARE**

SATURDAY 16TH MAY 2020

1 [**BRO. MALCOLM WANO**] Well, God bless you brethren. It's certainly good to gather together as brothers in Christ and just to be able to have this brothers' ministerial meeting. It was an inspiration you know, that came from the international meetings that Bro. Vin was running and we thought it would be a great opportunity to be able to gather the Ministers together just to have a special time of fellowship for the Ministers.

2 I was sharing with Bro. Vin about a need for a ministerial fellowship and especially the change in the ministry from your local ministering to the local church and then what it would take to minister in the mission fields or on an international level. A lot of the brothers from the Philippines had a real desire to have further fellowship on these things.

3 So, we are all ministering brethren on this forum so it's not a forum that we need to minister to you brethren on. We are just trying to share some, what we would call ministerial principles in this kind of fellowship now.

4 Just excuse us that we have taken a while to get the meeting started. We just had technical issues, and even with the different brethren being able to come online at this time. And I believe we'll still have brethren joining us as we are going through the meeting.

5 Before we start, Bro. Mani, if you are there, I wonder Bro. Mani if you can open our session with a word of prayer?

[Bro. Mani prays -Ed.]

6 Amen. Praise the Lord. Thank you, Bro. Mani. So, brothers, this being a brothers' fellowship, if you are able, it will be nice if you can turn on your cameras so we can just see you, brothers, to be able to have that kind of more intimate fellowship with each other.

7 I just want to start our little session off and share a few things. As one that has worked in the mission field for many years now, close to thirty years now, I'll share my experience on the field and then I'll hand the meeting over to our Bro. Vin. We certainly recognize the ministry of our Bro. Vin as being one that has caught the inspiration for these international meetings, for the *strategic alliance* that we've been able to have.

8 The *strategic alliance* is something that the Lord knitted our hearts together. It was not any coincidence that the Lord allowed us association together with brethren of like precious faith. And this has caused us to grow in faith, to be able to be fed by the true five-fold ministry to grow in the faith on a ministerial level.

9 We were looking at, when we were fellowshipping with the brethren from Vietnam, a few of the ministering brothers online with us, and we had a few of the brothers from the Philippines that would come on and share the Word with them.

10 Now one of the topics that we were discussing was on how we can make better preparation to minister the Word, the I Am, present-tense Word, what adjustments we would need from a service that we would minister in our own home congregation, what

adjustments would need to be made to be able to minister to another culture, to another group of people; what patterns or principles do we have to show us further how to understand and grow in these things; how to find the heart of the people if we don't know the people. You know these are all challenges that we come into when we are extending our borders, when the Lord is opening up more opportunities to be able to minister the Word of God to people that come from other nations.

11 So, I just want to start with what I would call, some basic Bible principles. Some things that have been a benefit to me over these thirty years in the mission field and the work of finding the Seed, establishing them in the faith, building them up into a place where we can bring to them the further part of the Word, and then helping them to actually duplicate that same process.

12 Now, one of the first parts is that ability to see the examples that we have in the Scripture. One of the greatest examples that I'll use at first is the example of how the Lord did the work. Now, because this was the start of the ministry, you see the way that He found His disciples first and you see the way that He was able to call them by name. He knew the names in the Book and He called those disciples by name.

13 Now, one of the principles that I see here is that when the Seals were opened, we saw our names in the Book. If the Lord could call His disciples by name, how can we apply that same principle? This is where, as a local church, we actually trained our church to find those names by prayer. For example, we would pray for a nation. Before we went into Papua New Guinea, we prayed for that nation for three years until the Lord opened up the way. When we went into Vietnam, we had been praying for five years before He opened up the way. A lot of the prayer was firstly to

find the true five-fold ministry in a nation and by God's grace, we were able to do that in a few places.

14 So, the burden for nations for me, came from a burden that was given by revelation. That burden is like how Paul could hear the bleating of the sheep and how he could hear the Macedonian call. I believe by these things a Minister knows the mission field, the place that the Lord wants him to be. Now, if we take the example of the Lord, how He was able to call those disciples by name and then He trained these disciples in the local region. I believe that's where we get our—that's our first training ground. It's the training that the Lord allows us to go through in the local region. We could go to Matthew Chapter 10 and Luke Chapter 10 for these things.

15 Now I'm sharing these things to you as Ministers so that I can cover some ground here because He's training the disciples in everyday life. He's training them by every circumstance that they come into. He's training them, for example, that they would be out on the sea, a storm comes; He's training them by the storm that came. He's training them in the ministry for these things. Now, that training, you can see a training period between one and three years before He sends them out. I'm just quoting from Matthew Chapter 10 and Luke Chapter 10. In Matthew 10 the disciples were trained and sent out.

16 Now, I want you to notice something, that they were actually sent out into the field after training, and they didn't even have the Holy Ghost; but He sent them out to where He would go. Now, this is the thing, in that initial stage I believe He sent them out to prepare the ground. He sent them to the places that He would go, so there is always a Supernatural element in the place to go. It takes waiting on ministry. It's not, "Get the dart, throw it at the international map and see where

the dart hits.” It’s more refined than that. It’s waiting on a ministry.

17 I believe somebody that is younger in the ministry, actually is trained by what we would term ‘a father in the faith’, to help to prepare them for the ministry. That could be a pastor; that could be under the ministry of an apostle. If we just go to the Scripture... I’ve been referring to It. But if we turn to Matthew Chapter 10, this is the Lord training disciples to send to the field.

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

18 So when He sends them out, there is also a Supernatural Channel that He sends them with. The ability to cast out devils, heal all manner of sickness, is the ability to prepare the ground for the Seed because to me, the Lord actually allows you to find favor with the people that He sends you to. You understand and know their heart and He allows you to find their hearts. There’s a trust that builds.

19 When the people see a Supernatural manifestation of healing, it’s like the first pull was healing, the second pull was prophecy and vision. All of these were in preparation for the Third Pull – the ministry of the Word. So all of these things are to attract the attention of the people and also to prepare them for the Word.

20 Many times I believe we sow the Seed too quickly sometimes. Some Seed fell into the stony ground. Some Seeds fell by the wayside. The Lord is teaching His disciples these principles, that we sow the Seed when the ground is prepared. We can’t just sow, and it’s an expression that Bro. Vin uses often: “We can’t

waste our shots. We have to be precise.” We had to have prepared the ground by prayer.

21 You notice once these disciples have gone out, they are under a commission. They know where their mission field is because they were only to go to the lost sheep of Israel. They weren't to go to the Samaritans or the Gentiles. When they went by the way He was sending them, it's also local ministry. When they went and the people received the Word, they were to leave a blessing upon that house. So He was actually teaching the ministry early, if they didn't accept or receive the Word, the next part was to go out into the street and shake off the dust of your feet, so that that city would know when they rejected the Word, judgment would follow.

22 Now, this was the early stage of ministry that He was teaching these principles. All I'm placing here is how to find the field. He even taught them what to minister, if you would read from verse 5. [Matthew 10 -Ed.]

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

23 So the mission field is being revealed. The way you go into the local region is revealed.

7 As ye go, preach, saying, The kingdom of heaven is at hand.

24 The type of ministry is revealed – how to attract the attention. You believe a Channel of inspiration is opened to you. Let this Word not be preached in Word only, but in power and demonstration of the Holy Ghost, because the people are not looking for another philosophy. They want to see the power and

demonstration of the Holy Ghost to be able to enter into what we are trying to bring them into. Then it shows it's a local field because It says in verse 9:

*⁹ Provide neither gold, nor silver, nor brass
in your purses...*

25 He's showing that when you're going into the field you go by faith. You're not going to see if you have a ministry or a calling. You go knowing you are called to the work. You're not guessing whether you're called. You know you're called. Then, when He's speaking about:

*¹⁰ ...neither two coats, neither shoes, nor
yet staves: for the workman is worthy of
his meat.*

26 This is not 25 kgs of luggage. This is a local field and this is where the training is. The training ground is actually in our own backyard. We've got to make the principles of the Word work in our own region. We've got to be able to understand ministerial principles. We've got to be maturing in our own backyard because I think there are too many brothers that want to go into an international arena before they've done their training in the local region and the national region.

27 This is what sometimes brings confusion because a person can have a real burden for the work, have a desire for the work, but haven't yet trained for the work; practical training in your own backyard. And this is what we did by God's grace – we worked our region. The Lord showed us or helped to mature us in the local field. We learned principles as a body of believers because this is not just the Lord preparing one man for the field; this is a body of believers with their gifts working together in preparation to go out in the field.

28 So, like I'm saying here, the first part is regional work. While this regional work is going on, you'd noticed that the Lord recognized specific gifts of ministry in the Body. And these ministerial gifts, He gave extra personal training, and I'm talking about those gifts like Peter, James, John, who actually became apostles in their own right; not just missionaries but apostles. And the extra training, you notice He took them down into Jairus' house, showed them principles of ministry that He didn't necessarily show those principles to the other disciples, because these brothers would have special ministries. For an example, He took those same three: Peter, James, and John up onto the Mount of Transfiguration. This is what I call extra training because of gifts that He knew and identified, so He gave personal training too.

29 Once they had been trained in the regional field and the national field, He then changed the mission field into an international arena.

30 So brothers, I believe He starts us locally, then regionally, then nationally. Our faith is becoming stronger and our ministerial gifts, more refined, and then, He opens up for the international arena. Because by this time in Matthew Chapter 28 verse 19, He said:

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

31 Now, by this time you've found your gifting, your calling, your election, you have waited on your ministry. You've seen what works for you. You may even have come to a place where you understand the measure of your gift because not all ministries have the same measure. It could be the same gift, but different measures of the gift. We understand these things. As Ministers, we understand these principles.

The one with five measures isn't superior to the one that is one measure. It just means that they are given more responsibility. Because the one that is given five measures, the requirement is to allow that to spiritually multiply itself, as we see in the parable of the talents.

32 Now, when He changes the field, it means you are ready for the international arena because He starts to open up those doors. We've become more mature in the ministry. We have seen that the principles that you are ministering has worked in your local church, the Lord opened up the doors for you in the national arena, and now He is opening because as Bro. Mani was praying, "The Harvest is ripe and the laborers are few. Pray ye the Lord of the Harvest, that He sends more laborers into the field."

33 Now, any brother that has been in that international arena as long as we have, knows that the work is vast. So, you see the Lord opening up the door to the international arena Himself. Then you see doors beginning to open, we begin to question ourselves whether we are able to go out and fulfill the work. Sometimes you even feel like you've been thrown in at the deep end, but that's all a part of the ministerial growth as well.

34 Now to understand how it feels we must know the Book of Acts intimately. We must know the patterns in the Book of Acts intimately because the Book of Acts is showing us the way that the Harvest field is worked. Now, I am sharing these Things as brothers that do understand these Things. The Harvest field, to know that Book of Acts is to be able to look through the experiences you came through in the local region and the national region, and then be able to—we actually apply the same principles in the international arena.

35 When He commissioned them to go into the international field, they had to wait until they were endowed with Power from on High. This is not guessing whether you are called to the field; this is the man of God being filled with the Holy Ghost. And not only filled, I believe trained by what the Prophet calls an apostolic ministry.

36 Let me bring you a couple of quotes. I am just really warming the subject up before handing this over to Bro. Vin.

37 Now, I believe that even in this Hour, the apostolic gifts should be on display because these are brothers that have actually gone into the field and done the work. That's why I say apostolic gifts should be on display.

38 Bro. Branham said this on a message *Stand Still* [1957-0518 - para. 50 -Ed.] ministered in 1957. He said: *What we need's about three months in a tent setting out here somewhere, with some real apostolic teaching [he said three months], ministers every afternoon. Get back and get in the right swing.*

39 In other words, getting us back to real Bible principles by apostolic teaching. By Bible principles, this is what I was trying to establish in the first stage of looking at the examples of how the Lord did it, how the Lord trained His disciples, how that after He has trained them, He sends them out.

40 Now, remember, He called them by name because of the gift that was in them. What I found is (I said it earlier), that when He sends us out in the field, we have already got a body that's been praying for three years, and they are praying specifically that the one that goes into the field would find the true five-fold ministry. That's the pattern we want to replicate: finding those names in the Book, finding the five-fold

ministry, being able to raise them up in the faith first, establish them in the faith.

41 I am talking about establishing them in the foundational teachings of the Seven Church Ages, the Light of Seven golden candlesticks; building them up because there are different ministries. And when we are talking about *strategic alliance*, there are different ministries that actually work together to fulfill the whole vision. Some brothers are actually gifted in finding the Seed. Some brothers are gifted in establishing brethren in the faith. And other brothers are gifted to be able to take those brethren into a further part of the Word.

42 Now, one of the keys to this is to be able to understand the I AM present-tense Word for the local congregation that you are raising up; where they are in the Word, and then bringing them through those stages into an establishment in the faith, into an establishment in foundational Truths, in the Light of Seven golden candlesticks, and then these ministries that can take them beyond the veil, and help to positionally place those churches in the promises.

43 There are ministries that can actually fulfill all those stages. But yet there is also because of the vastness of the work, there are other brothers that need to be trained to come in on these different levels of understanding in these groups.

44 Now, what we found was in the initial stages, you know a church can handle the work. But I also found in my own experience that a church work builds political boundaries. It is almost like, "That's this church's work," or "What are you doing in my field?" That is immaturity in the ministry. When it is a Body work, there are no political boundaries. Everybody understands this is the Lord's work.

45 This is what I found in different countries. You know, you go into a field, you help to establish that country in the faith. I am talking virgin ground where the Message hasn't gone into. The Lord allows you to find those names in the Book because of the prayers of the saints. You go in there; you build them up in the faith, and when the work is new, you know, you have gone, you find a group here, you find a group there.

46 Just like the Lord found Zacchaeus. Zacchaeus was up that sycamore tree. The Lord was under that tree and He looked up into that tree and He saw Zacchaeus. He said, "Zacchaeus, I have got to come down to your house. I have got to have some fellowship with you. This convention meeting is not going to do it for you." He goes down to his house. This is personal fellowship with a name that is in the Book. And this is how house groups start.

47 He had needs (John Chapter 4) to go by the way of Samaria. Why? A house group was going to start because of a woman whose name was in the Book, a prostitute woman. But He had needs to go that way. He is showing us how to find one person to start a house group. As the house group becomes bigger, that church now has to go through the same thing your church went through.

48 This is why I don't believe that we should actually build another pastor's church. I am seeing how that has become detrimental to a church. How that church has to work together, support the ministry. Birth a church through their struggles, through their own birth pains. I have seen how missionary dollars can buy churches, how missionary dollars can ruin the local ministry because that church relies on the missionary dollar; it has become Jehovah-Jireh. Instead of the church actually birthing what they need for the roof, what they need for the foundation.

49 Then you see the effort of this church raising up. Brethren can help with material, with skills. But first, we want to see that these brethren are moving in the faith; that they are not just changing the face of Buddha for Christ (for an example) that when you come, they take down the face of Buddha, and put up the Hoffman's Head. And when you go, down comes Hoffman's Head and the Cloud pictures, and back up comes the other paraphernalia. That's not a change; that's what the missionary dollars bought. That's not a change on the inside.

50 You see, this is why every church has to be birthed and go through the struggles of birth pains because I have also seen churches raised like that and became so weak, no faith because somebody came out and helped to break their poor little chick out of the shell where it was designed to pip its way out.

51 Praise the Lord. We are not actually going there. We are going to preach the Gospel. Then if the Lord allows when we see that pull of faith, we see them working together as a body of believers, and they need some support, well by God's grace that's a part of it. But the greatest thing we can do for them is preach the Word, teach the Word, teach the principles of the Word. Then while we are doing this, we are actually looking for that true burden for the Word.

52 You know, I will put it like this, as one that has done the work of an apostle in the field, you can identify a pastoral heart. If the Lord can do that, I believe He gives us that ability to define the true pastoral heart. You cannot manufacture a pastor's heart. You are able to see different characteristics of ministry. You are raising up a local church, you are raising up a local ministry duly established in the faith.

53 Now, when the work is young in a country... You know, what I found was that the work got too big and the resources of the local church couldn't handle the amount of work that was out there. This was where we had to start to introduce ministries or gifts that could help in the work.

54 You know there were countries that we were going into that nobody wanted to go into. A person has to be called for that kind of work. For example, we go up into Papua New Guinea. You have to be able to go up there for a minimum of three weeks, live with the people; rugged conditions. You know, for example, we eat sweet potatoes for two weeks. That's all you had to eat. Sweet potatoes for breakfast, sweet potatoes for lunch, sweet potatoes for dinner. You learn to eat those sweet potatoes in so many different ways. Sometimes this is what it takes to help to establish brethren in the faith. You have to be prepared for that kind of work. Not everybody is called for that kind of work.

55 When the work is going into a place where there are so many groups, that's where you are looking for ministries that can be a supplement to the work, that can actually put their shoulder to the plow. This is not church work; this is Body work. This is where the *strategic alliance* comes in. This is where we recognize specific gifts amongst the ministers. And in maturity, those gifts are also synched out, and we'll look at some of those principles as we are coming through here.

56 Let me just finish this quote where Bro. Branham is speaking on *Stand Still*.

57 I want to pick up another quote in the message *What Hearest Thou, Elijah?* 1959. [1959-0609 - para. 24 -Ed.] Bro. Branham said: *They look for the big things, the one who can put up the biggest tent, the one who can*

build the biggest church. And we Pentecostal people have gotten to such a place.

58 You know, I found that 'big' is not necessarily quality. You can buy big but we are looking for those elected Seeds.

59 He said: *And we Pentecostal people have gotten to such a place. And if we go to a service and everybody's not running up-and-down the aisles, and speaking with tongues, and jumping over the seats...*

60 Sorry translators. I was getting ahead of myself.
[Bro. Wano speaks to the translators -Ed.]

61 He said: *... we didn't have any meeting. It would pay us to set still till we hear something from heaven: a still small Voice.*

62 You know I'm talking about principles that we understand; whether we are called to that kind of field or not.

63 Bro. Branham said: *We need apostolic teaching, apostolic power. That apostolic power is not altogether noise; it's the Holy Spirit and the love of God that makes us wanting Christ Jesus.*

64 It's the same Holy Spirit and call on your life and the love of God that causes us to go out into the field. There is no other motive but the love of God and burden by revelation. Bro Branham said, "We need apostolic teaching, apostolic power." We need those things.

65 He said: *People like to colonize ... have form denominations.*

66 Now, this is what happened on mission fields previously; missionaries coming to colonize the indigenous people. Well, brothers, that doesn't work to raise up true fellowships in Christ. Colonize, I have seen the missionary dollar do that as well. Buying

churches doesn't work. What did he say works? Apostolic teaching and apostolic power because they are raised up by power and demonstration of the Holy Ghost. That's how they are raised.

67 Now, like I said, to go into the mission fields, know the Book of Acts, know the patterns in the Book of Acts. The Book of Acts is the acts of the Holy Ghost. The Book of Acts, these brethren knew where to go to preach. You see a man like Peter caught a vision the first time that he was sent into a Gentile home. God had to break down his reservations, had to break himself away from his customary teaching, and he saw the vision of those unclean beasts coming down in a sheet.

68 He said to Peter, "Peter, up, kill, and eat."

69 Peter said, "Not so, Lord. I haven't touched any unclean thing."

70 And again He told him, and again He told him, and then He finally said to him, "What I call clean, don't you call unclean."

71 Watch the way that God Supernaturally directs a man to a field. He gives him further instructions: "You will hear a knock on the door. Two men will come; follow them. Don't doubt." He followed them down to Cornelius' house. Why? That's where the names were in the Book. Peter began to watch the way he prepares for his ministry. Because I don't believe, brethren, the same messages that we preach in our home church are going to fit the circumstance down in Cornelius' house. He goes down there and he begins to testify of our Lord, Jesus Christ. While he is testifying, the Holy Ghost falls amongst them.

72 You know, this is that Supernatural connection. And while the Holy Spirit is falling, He now brings them back, brings the stabilizer back on the ship and

baptizes them in the Name of the Lord Jesus Christ after they had received the Holy Ghost. What happens? Another house group is set up and the work is being established, and gifts of ministry are being identified, and their churches are raising up.

73 You see, you have to be able to see these Things in the Book of Acts. We have to know the patterns of finding the Seed. In your ministry, you must understand your Supernatural Channel. We must know our calling and election, our ministry. We also must know our field. How do we know these things? We wait on our ministry; we pray. You know how Bro. Branham said when you have an important decision to make, he said, "Wait on the Lord. You feel Him directing you in a certain way. He said, "Don't move yet. Wait until He confirms it." That's how you wait on an important decision. Then, when you understand and know your ministry, we can become like James.

74 In James Chapter 1, verse 1, he said:

¹ James, a servant of God and of the Lord Jesus Christ,

75 You know your ministry. You know your mission field.

... to the twelve tribes which are scattered abroad, greeting.

76 He knows his field is to the twelve tribes which are scattered. And do you know what? His ministry doesn't conflict with the other apostles. If you look at 1st Peter Chapter 1, verse 1. I'm sorry, 1st Peter Chapter 1, verse 1.

¹ Peter, an apostle of Jesus Christ, [he knows his ministry] to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

77 He knows where his ministry is effective. He is not ashamed to call himself an apostle – one that is sent. And in Romans Chapter 1, verse 1, Paul identifies himself:

¹ Paul, a servant of Jesus Christ, called to be an apostle, [of the Gentiles] separated unto the gospel of God,

78 Also, Romans 11, verse 13:

¹³ For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

79 Sorry, I am just waiting for the translators to catch up again. He said, “*I magnify mine office.*” The offices proved that you watch when these particular ones that identified themselves with the ministry of an apostle, the Lord begins to bring *strategic alliance* with Spirit sons, brothers in the ministry that they raised up in the faith. The same way that the Lord taught the disciples, it’s the same way these spiritual fathers raise up spiritual sons. Peter had his spiritual sons. James, Paul, had spirit sons and he was identifying specific gifts within their lives and utilizing those gifts in the field to carry on the work because the work got too big for Peter, James and John, too big for Paul.

80 Let’s look at Paul’s calling. Because I believe when we come into a maturity in the ministry, I believe we can be effective just the same way that they were. Look at the election of the original apostolic ministry or ministry of apostles. The Lord called those apostles by name: Peter, James, and John, and gave them extra fellowship. I would call it extra training. Now watch how Paul, his ministry was found and placed.

81 Acts Chapter 13, verses 1-3.

¹ Now there were in the church that was at Antioch certain prophets and teachers; as

Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

² As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

82 Now look at what could happen when Ministers in maturity can unite together, identify specific gifts by the Holy Ghost, and send them to the work. That once again is a principle that's lying there in the Book of Acts. Now these ministries Supernaturally can hear the bleating of the sheep. They can receive that vision of a man from Macedonia coming to them. They can be led by the Holy Ghost. They have revelation of where their field is. They have a burden that goes with that revelation. Then the Lord grants them the ability to do the work.

83 How do you know if you are called to a work, it's whether you can do it or not. Now, sometimes it's a support work, and then maybe in maturity that support work can raise up to a place to be able to fulfill that kind of calling and election as their faith grows stronger. These called ones can find their mission field because not everybody is called to the same field. Peter, James and John could identify where their ministries were effective.

84 I want you to notice other characteristics of a calling to the field. These brothers are flexible in their ministries. They can adapt to any circumstance or situation. They have built the Message and the Word up in their hearts. The Holy Spirit can bring the Word to their remembrance whensoever they need It. They can quickly find the I AM in the local arena. Once they have found the I AM, present-tense Word, they

can minister them into the next stage of their fellowship.

85 Brothers, this means that they haven't got five or ten messages that fit every situation. You are not just carrying around ten services, that you are going to use them in rotation. There is a flexibility: you get down into a situation, you are flexible enough that the Lord can give you a Scripture and you can start from that Scripture to minister the Word and hit the mark every time. Now that is a confidence in the ministry that comes by being tried and tested in the field, in the local field, in the regional field, in the national field. You understand your ministry and you trust Him.

86 You know, this is why sometimes, brothers, you have a specific message that you have on your heart, you're ministering that, you are looking at your notes, you haven't even gotten contact with the hearts of the people you're ministering to. Drop the notes! You're flexible enough to drop those notes and find their hearts by fellowship. Just like the Lord found the heart of that woman at the well.

87 Bro. Branham taught us these things about how to make contact with the heart, some fellowship until you have the heart and then you maintain the connection of their heart. If it seems like because you're laying in information and they are not grasping that, you can change tact, but you're maintaining that eye contact; you're maintaining the connection with the heart and you're ministering in this way. Because this is the thing, if you're called to that part of the field, you can find the heart of the people because God has given you access to their hearts. Then the things that you begin to minister, you find there is a response from the heart. That connection is Supernatural; it's not intellectual. The Lord gives you grace to be able to do that.

88 As the ministry of an apostle, for an example, Matthias, they can identify Spirit sons suitable for the work, and train these gifts to help to carry on the work. I believe that there comes that kind of maturity in this *strategic alliance*. We are seeing these patterns actually being fulfilled.

89 Now watch this. As the Spirit sons come into maturity, they always maintain respect and fellowship with the spiritual father. I think this is necessary to maintain harmony in the Body.

90 Now, remember brethren, you know sometimes when you are coming into a maturity of your ministry, it may look like you have become a rebellious teenager or something. I know this by experience because I'm breaking into my ministry. I'm actually not a clone. You understand your channel of inspiration. You understand that the Lord has made you unique and you're comfortable with that. You're not unique because you want to be different. You are comfortable with the way that the Lord has made you. You see how the way He made you, gives you a connection with the people that He gives you to minister to. You find yourself raising up spiritual sons. There's a mutual respect; there's a fellowship that you can always go under the shade of the "old oak tree" for direction, for leadership, for times when you need ministerial fellowship. Maintain that contact. That's what I would advise brethren.

91 You've always got brothers you can trust in the field to bounce ideas off. "Brother, I'm feeling on my heart to move in this direction. What do you think?" Because sometimes as Ministers, we are looking for confirmation of the way that the Lord is leading you, and normally you would find that there's something happening within your heart, it's actually happening within others' hearts as well, because of the direction and the leading of the Holy Spirit.

92 I have seen where Spirit sons have come into maturity and don't maintain fellowship, connection with their spiritual father. Because before we come into an adoption, we must know how we came into an adoption. I must know who were my governors and who were my tutors, sent by the Father. For example, brethren, I know which ministries helped me to come into an establishment of the Faith. I know what ministries helped me to go from an establishment into a further part of the Word. I know which tutors the Lord sent me to help to mature my ministry. Because without governors or tutors, can we come to an Adoption; without governors or tutors sent by the Father?

93 I know for myself personally, I can trace my own walk and prove my adoption by the different stages of the ministry I came through myself personally. What I'm doing is just laying down some principles that worked for me. So, it's not even just coming to a place, brothers, where we have a desire to preach, but it's understanding the ministries that the Lord has given us.

94 I found that when you break that bond of fellowship, it brings confusion. It also can raise up political barriers. It can become now a 'church work'. Church work has political boundaries. Body work has no political boundaries; we are one in the work. I just want to stress that because I've seen so many things, you know. For example, a brother that has gone into a work as a support ministry, and all of a sudden, he feels that this has now become his work. That brings confusion in the field. That can bring separation.

95 You know, you don't just learn and understand the nice, easy things. You understand challenges, challenges to your faith. You understand what it is like to birth a church, and then watch the enemy come in like a flood, watch Lucifer come down and a third of

the angels are influenced away from the original teaching and the original burden. You know, you experience these things too, but then you're equipped to know how to handle it.

96 Now just before I hand back over to Bro. Vin, I want to read one more Scripture. 1st Corinthians Chapter 3, we'll start from verse 4.

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

97 So, what we're talking about when we come into this *strategic alliance* and understanding of ministries and where these ministries sit, where they could be of

a help and an assistance in the work, is that it's a Body work. And everyone understanding his own ministry is a help in the Body in those areas that they are called.

98 Give diligence to make your calling and election sure. For if you do these things, you shall never fall. Understand the type of ministry that the Lord has given you. It's not hard to work in harmony one with another because we've proved this already in the field.

99 I see brethren that are raising up in the Asia-Pacific regions that are coming into a maturity where the Lord is actually opening up the boundaries because the Harvest is ripe and laborers are few. This is a help in spreading the workload. It's actually why we would have a desire to have ministerial fellowship, and especially, you know, brothers of the experience and the caliber of Bro. Vin, that can open up so many different places in the Scripture and in the Message to help our ministries to grow, and for us as Ministers to be able to find our place in this great Body ministry.

100 Now for me these things that are happening, especially in the international arena and in the international field, the unity he's bringing us into means maturity. And so ministerial topics can be ministered where we can all be edified together in love, in this work.

101 Praise the Lord. I didn't intend to cut in this far. It was only an introduction to let Bro. Vin come, but I also wanted to for our brethren in the Asia-Pacific regions, when you have a question about your ministry, look at these basic principles first. Understand these basic principles and then actually all of these other things fall into place.

102 God bless you brothers. Bro. Vin, I'll hand the service over to you.

103 [BRO. VIN] I want to say a pleasant good day to all the precious servants of God that are gathered together on this platform. It is always a joy in my heart to be in your company, to be able to talk about the Lord Jesus and to interact with each other.

104 You know, our association goes back many years and, you know, like Bro. Malcolm, who God planned in my life that our paths would cross in 1988, so that's like thirty-two years ago. And we have had such great fellowship of like precious faith; of kindred minds. We have travelled extensively in the service of the Lord. We have seen so many things across the face of the earth.

105 Even at this very present time when I felt moved in my heart, you know, at this time to do something like what we are doing, the very first person I thought of was him, and I called him up and we talked about it because this is a great Day. And when you are doing something like this, you have to be yoke-fellows; we can't be of different minds. We can be in different positions, we're natured differently, we're cut out differently, we're anointed differently, we're placed differently, but of like precious faith. God designed us for the work that God has called us for.

106 I really, really appreciate the things that the Spirit spoke through him, and I always have this special love for Bro. Malcolm in my heart because he just speaks from his heart. He is a man without guile. It comes out what is in his heart and it comes out with passion. He is a man who sometimes can easily be misunderstood by the inexperienced, by the denominationally-trained person, but I think it is because we recognize our Age; we recognize our time and our season. And the anointing in this Hour is not really like a man anointing, though wisdom will kick in as God has need of it, but the wisdom really in this

Hour is this great Seventh Seal vision – to see Jesus and His program.

107 I believe nobody can really work effectively if they do not know the program of God for the Age and if they do not know the ‘five musts’ to do God a true service according to His will. We have a lot of people doing a lot of things, but they are not doing God this service that God requires and what God wants done, and the way God wants it done under the Seventh Seal.

108 Under the Seventh Seal, the Intelligence is what we get connected to. That Head that appeared, this Seventh Seal, the appearing of the Lord, the Intelligence, it is His ministry really. He is the Prophet of this Hour. He is the Apostle of this Hour. He is the Evangelist of this Hour. It is really Christ working in and through the members of His Body. He is having the pre-eminence, the oversight and the leading, working through men whom He has made prisoners.

109 So every little one as Paul was talking there about Apollos, he said, “Who is Paul? Who is Apollos?” If you notice the Scripture, he said, “I have planted, Apollos has watered, and God gave the increase.” So who is Paul and who is Apollos; it is God Who gives the increase. You see, God is the One Whose work it is, and God is the One Who needed a planter, and God gave the planter Seeds to plant. God gave the other one a ‘watering’ ministry to work in harmony with the planter because it is really God doing the sowing and the watering through the different gifts. Because a gift is really you coming out of the way and God coming in.

110 God is the Head. That is the Angel of God Who said, “Peter, go to Cornelius. Go with these men, doubting nothing. Paul, you will bear witness of Me in Rome. Philip, you go to Samaria. Paul, you’re for the uncircumcision. Peter, you’re for the circumcision. That’s that God he is talking about in 1st Corinthians

3. He is the Head of the Church. He was the One Who directed the gifts. He is the One Who, “And God has set in the Church.” He was the One Who set them in their office. He was the One that anointed them. He was the One that had them in His hand as an instrument, and He is the One Who foreordained them to the place that He put them in that Age. He is the One Who visited them. Like He came to each one: He came to Peter, He came to Paul, and He gave them their ministry. They were anointed and commissioned. So, that’s that God there.

111 So in there, Paul is explaining how to work, you know; how to work. You are not just preachers. You fit in a certain place. You know your ministry, you know your area of service, you know what you are anointed for, you know what your gift is.

112 You see, this is the great need of this Hour. How to work is the great need of this Hour; how to work. So many preachers... Think of it. Since the going away of the Prophet, fifty-four years we are here, from 1966 to 2020, and we have millions of believers, over two million they say in the Message. We have thousands of preachers, but the work that is being done, the results of a man’s ministry, what it is producing – a lot of people are congregating people.

113 That is a good work. Somebody has to hold the sheep, somebody has to keep the church together, somebody has to lay out some principles, service days, service times, who does this, who does that; deacons, who are assisting the ministry, what you do, trustees, and somebody is overseeing things. But organization has that same kind of program as well.

114 So sometimes we don’t let the program control us. It is not the program put over us, man’s program and we’re cut out. You know, like Bro. Branham talked about a cookie cutter: you put the dough after you

knead it and you take the cutter and you just cut it out. So if you're making pies, then all are cut out in the same shape. God's thing is not like that.

115 When you read the Book of Acts, as God's servant was saying, the Book of Acts shows you the characters of the ministry. That is why they didn't have to put all twelve. In other words, in the Book of Acts, we know there were twelve apostles, so we didn't necessarily see what Matthew did in the Book of Acts, we didn't see what Bartholomew did in the Books of Acts; it is not written there. We have to go into the history of the early church and if there are writings there, we can see what they did.

116 So God was not interested in giving us this one, this one, this one, this one, but God presented ministries and how He worked through them and the principles of what was to be done, following the ministry of Elijah and the Son of Man, because the Book of Acts followed the ministry of Elijah and the Son of Man.

117 In this Day, these two ministries were in Bro. Branham. He had the Spirit of Elijah; he had the ministry of Christ. So when we look and see, he was the forerunner who introduced the Messiah. The Messiah came down because the Son of Man was to be revealed in human flesh in this Day, (it didn't need another flesh,) so God could fulfill the same ministry of the Son of Man also in the human flesh of Elijah.

118 Yet the two ministries are distinct, two different works because John came to introduce the forerunner: "As John was sent to forerun the First Coming, your Message will forerun..." But when the Lord descended from Heaven with a Shout, when the Lord appeared, Genesis 18, coming in human flesh, He was veiled in a man like a prophet; Elohim Himself, veiled in a man like a prophet, speaking through him; turning His

back and discerning the heart. You don't see that in John's ministry, you see that in Jesus' ministry; see the same sign – the sign of the Messiah.

119 So, things like that we look at. And I think that when we understand what really happened in this Day and we see it in the Bible, then we'll know what is to happen in this Hour. The key for that is – there is nothing new under the sun. What was, is, and shall be, and what shall be, hath already been.

120 So, we are looking for a change of body – that happened before. People were changed while they were alive, Abraham and Sarah, and we see the shadow there. We see the time and season when it happened. We see the appearing of the Angels, the coming of the Son of Man, the Supreme Judge, that Abraham called Him, “*Shall not the Judge of all the earth do right?*”

121 What season was that? At the end of the Pentecostal Age. We saw the ministry of the Prophet. And when he came, he went back to Genesis 18 and showed to us, the coming of the Angels, the ministry of the Son of Man, the investigation judgment; Sodom is about to be burned. The cries came up and that's why He came down. “I will return according to the time of life” – a second cycle. Everything is there. So when the Scripture was put there and the Prophet identified himself in it, we see time, we see season, we see the unchanging God, we see the unchanging continuity, so we have a picture to work with, how to carry out our ministry.

122 When we see Elijah and the Son of Man at the end of the Old Testament, we see Peter; we see Paul. This was the Bride Tree that was eaten down. This was what the Tree looked like before the... Paul said, “After my departure, grievous wolves are coming in.” By Nicaea Rome, we see a church that was apostolic, the

Roman church, we see the thing went into politics and church and State, and Constantine became a big man in the church. Then you had a hierarchy and you had the church becoming more political, and then they went out into apostasy by being hybrid, because 'Pergamos' means church and the world, '*married*'.

123 So, we see where an apostolic church can end up. The epistles teach us the invasion of error coming into the church. The men's word began to eat like gangrene – antichrist spirits going forth. So that was to make us conscious of what followed Elijah and the Son of Man, after our Prophet-Messenger, who brought the capstone revelation like Paul laid the foundation revelation, after they went off the scene, we see the trouble in the church. He said, "I fought with beasts at Ephesus." [1st Corinthians 15:32 -Ed.] He had to correct the churches: "*O, foolish Galatians, who hath bewitched you.*" [Galatians 3:1 -Ed.] You Colossians, you are full of vain philosophies and these things; new moons and days and you shift the emphasis of the Message." You see?

124 So when you look and you see the things that they had to deal with and how they operated, we don't have to figure out what is going on now. No! It is there. Everything is there. This is what the opening of the Word means; what It has done for us. Very quickly we find our position, we find our location in the Word because that is repeating itself.

125 This is the Age of restoration, the Restoration of the Bride Tree. That is why we had to have a ministry of Elijah and the Son of Man, and Christ in the true Church is the continuation of the Book of Acts. What is that doing? Restoring what was in the beginning. Same Elijah came back. Same Son of Man came back. Same Book of Acts came back. That church, if it was time for the Rapture, they were going to go. They had Rapturing Faith. They had... Nobody dared join themselves, to them.

126 You see, sometimes people, to try to make it different, they say, “No, no, no! We’re going back to the Garden of Eden.” That is where they were. They had Perfect Love and Perfect Faith. They had the Angel of God with them directing them. They did nothing in self. No man could dare join himself. Ananias and Sapphira fell down dead in that kind of church. People were walking in Peter’s shadow and being healed.

127 So, when you look and you see what was there, you say, “Is that so, Bro. Vin?” Sure. Because Jesus was the Second Adam. Is that right? When He died on Calvary, did water, blood and spirit come out of His side? Sure. What was that for? The Second Eve.

128 Then there was a season where the Serpent came. As the Serpent beguiled Eve, so the Serpent came and corrupted their minds from the simplicity and beguiled the Church. And so, the second Eve fell just like the first Eve. Then now, she had twins in the womb because another sower came and sowed another seed. Just like God started off with Wheat, Adam and his bride – that was Wheat that came from the hand of God, God’s very Own Life. But then the Serpent came and began to preach another gospel: “Yea, had God said.” He began to pervert the Word, and that broke the unity between God and His people.

129 So, when we look there and we see this coming back here in that first church, that is what it was. That was Christ, the Second Adam. This One was the Lord. Adam was a son of God. This was God, to bring the Second Eve. This wasn’t the shadow. So they, Christ, the Second Adam and His Bride, there was a time that that perfection that existed between Adam and Eve before the Fall, existed in the Church. Then the Church fell from that when the church began to get beguiled.

130 Now remember, not one of the twelve apostles got deceived, you know, because Paul was that twelfth one. None of them got deceived. Peter wasn't deceived. John wasn't deceived. So when you look at those men, the deception... When we say the early church fell and different things, we are not talking about those twelve.

131 That was why Paul could correct the Galatian church; tell the Corinthian church, "I wouldn't have you ignorant of spiritual gifts"; told the Thessalonian church, "I wouldn't have you ignorant concerning those who are asleep." Because he had already gone into the Third Heaven, seen things not lawful to see, came back and told us that the Rapture is a threefold Mystery, the Seventh Seal: a Shout, a Voice and a Trumpet. Where was he getting that from in the First Age, telling the church in 2nd Thessalonians 2, "Remember when I was with you, I told you about the man of sin who is going to come and be worshipped as God?"

132 The Book of Daniel was a sealed Book, that the Jews didn't understand, otherwise they would have recognized Jesus was the Messiah cut off, but not for Himself; otherwise they would have known, seventy years after Jesus and the sanctuary shall be destroyed with a flood. They would have understood when Jesus was saying, "Jerusalem would be compassed with armies," because Jesus was talking about that prophecy. And He only talked about that prophecy when the Jews rejected Him, Who was the Messiah. Unto Messiah is sixty-nine weeks. Then the first part of Messiah's ministry is the first half of the seventieth week, then Messiah was cut off.

133 When we actually look and see how those things were in that early church, all those apostles understood that, you know. How could Peter say, "And the heavens will receive Jesus until the time of

the restitution of all things”? He knew Jesus could not come back. Elijah must come first, because Jesus taught them, “Elias truly shall come and restore all things.”

134 They knew that was at the end of the Age, because Jesus told them in the parable, Matthew 13, the Sower, Who sowed the Seed, that there was an evil sower going to come and sow. But that evil sower came in when Paul started to identify and said, “False apostles; Satan transformed his angels as ministers of light, but they are preaching another gospel.” And Paul began to identify that the other sower came in.

135 So now, the second Eve had twins in her womb just like the first Eve. The same way Cain killed Abel, the false vine, the Nicolaitanes started to persecute the true Church right there in the First Age. That is why you had a White Horse going forth. That was that spiritual antichrist and that is why you had a challenge to combat that thing.

136 Well, that goes all the way to this Hour. When we come to this Hour, we have lived out a history of fifty-four years as the Bride in the days after Elijah and the Son of Man. That history must be understood. The program of God that was to be fulfilled in that history is the very same. Now, we are in the Age of the Rapture so we will have a people here who will not go in the grave. Many have gone in the grave in the fifty-four years already, but we have a people who will be here alive. For that to take place, this last part of the ministry of the Son of Man, has to be fulfilled.

137 So the thing is, Ministers coming into the Message as I said, we have plenty of preachers, so many preachers, but so little achievement. Firstly, they don't know the program of God. They don't know the 'five musts' to do God a true service. They know *that* as a message Bro. Branham preached, but it is not a

thing that governs and influences their ministry in the way they operate.

138 They know Elisha had a secondhand robe, but he must have a firsthand God. He must come in the same shape like Elijah for the Word to operate through him, if he is to see more. So, they know that as Elijah and Elisha type Christ and the Church, but they do not see—why they are not seeing the results, is because they are not coming in shape to fit the robe. If you give them a few years, you will see the robe altered to fit them. They change the style of the robe too, though Elisha didn't get any trouble to wear that robe. To wear that robe, to see the results that Elijah had, he had to come in the same shape to fit the robe. It is the man who needs altering. The Message is correct, it is perfect; it is we who have the problem.

139 You know Elisha had a temper, right? A bad one too. So, when you look and you see these things, we have a lot of things that we are growing into. You know Bro. Branham had a bad temper too, right? You say, "Well, brother, he got the Holy Ghost afterwards."

140 Well, I may tell you something here. On *What Is The Attraction On The Mountain* [1965-0725e -Ed.], in the vision, he hit the man about three cuffs and threw him on the ground. The Holy Spirit had to tell him, "You are a Minister. You will bypass this part of the vision." In other words, "I showed you what you're capable of doing, but I will not let this happen at this stage."

141 So when we look and see, 'how to work' is the key; how to work. And that is what our beloved servant has been speaking there – how to work. He is dealing with the work in the field. He's dealing with finishing up the great commission by and through the members of the Bride, so in going out there, it must be apostolic. He's saying get closely acquainted with the Book of Acts.

142 You see, the Book of Acts, when you look, like any Book in the Bible, it needs revelation. It's not really a historical Book. The Book of Acts is also a prophecy for this Day. Go in *Uniting Time And Sign* [1963-0818 -Ed.], a prophecy went out. For the rejection of the ministry of the Son of Man, the whole denominational system is going to be destroyed; will be under the wrath of God. There was an open window for a calling and sealing because the Son of Man opened the Scriptures.

143 After the Mighty Angel came down in the Eighth Day, when the seventh day ended, and the Son of Man was raised up out of history, at Evening Time He opened the Scriptures, Seven Seals, and He showed the whole plan was speaking of Him: "Search the Scriptures; They testify of Me." He took the Law, the Psalms, the Prophets and all things, showing it was Him. That is what came in this Day. That was why Bro. Branham was saying, "The whole Bible is being fulfilled right now."

144 God bless you Bro. Andre. Our beloved Bro. Andre Nunes from Angola, real man of God there, real servant of God, humble man; wonderful church in Angola there.

145 So watch. When we look and we see these things, you realize now... You see, you must see patterns. We have been given the true view of how to look at the Word. When he said, "Christ, the Mystery of God is revealed," we could take one dimension and see El Elah Elohim became Melchizedek, Melchizedek became Jesus; Jesus came and the Bride part was taken out, a part of the Masterpiece and you know, we could go down through that line.

146 Then we can also see Christ Who has been unveiled, the Mystery of God, the Word of God that has been opened to us in this Day. We look to the Prophet now and see a man, the first one for the Age who had

the scriptural view of Christ for the last days; how Christ is going to appear in that threefold Mystery, and how that will take place in the last days. He knew and identified himself where he was. He knew that first fold is those Seven Thunders – the revelations contained in the Seven Seals.

147 Now, we must be conscious. You see, today what happens... It's a global Age. It's not, Jesus was born in Bethlehem, grew up in Nazareth, preached in Palestine, died outside of Jerusalem and the Holy Spirit came to the Church. All of that happened in little locations, just a few miles in circumference. Today it's global. But we are the same believers still following the same Son of Man. Back there He was in the corporal body; He was coming to do the redemptive work. Here, we are living in the Age, He's doing the claiming work.

148 The church that we have must be the same church restored. So there must be something with us that looks back closely. Otherwise, Bro. Branham could not identify, when he said, "The identified Christ of all Ages," he couldn't identify, look the ministry of Elijah is here, look the ministry of the Son of Man is here, look a ministry like Moses is here, a Greater than Moses, a Greater than Jonah, (see?) a Greater than Solomon. Why? When Jesus came, He was showing that all of them were shadows of Him; it was gathered up in Him. It's the Wheat Age. It's the fullness of the Word that's come into existence.

149 When Bro. Branham was here, he understood, to be the ministry of the Son of Man... That's why he could preach *The Harvest Time*. [1964-1212 -Ed.] If he was not that same image, same Word, same revelation come back, he could not preach *Harvest Time*. Because Luther was the stalk, Wesley was the tassel; Pentecostal was the shuck. To have the Grain, you must have the reincarnated ministry of Jesus Christ in

a human being. First Pull: young Rabbi with healing. Second Pull: discerning the heart. Third Pull: Spoken Word, opening of the Word; preaching to the lost. The same continuity, the same ministry, to prove He's the same yesterday, and today and forever.

150 When we see these things, then who are we? We are the ones who are called out. In this Age, He isn't coming physically like the Prophet; He's coming in the form of the Word. It was the Word that came to you. You got your call through the Word. It is the Message that identified your experience.

151 You might have been in a Pentecostal denomination; it shows you nothing who you are, it doesn't show you what Age you're in, it didn't show you your anointing, it didn't show you the program. You were just in a Bible school, with theology, following a rooster who is as blind as ever, can't get pass the barnyard post, and you were an Eagle with amnesia thinking you were an ugly chicken inside of there. It is the Message that identified you; it is the Message that showed you what you were born for. So that means, that's Christ. That's Christ Who is revealed in His Own Word. Christ, coming in the form of the Word, revealing Himself to you.

152 Remember, they knew Jesus in the flesh. But they followed Him for three and a half years in the flesh and ended up denying Him and going back to their former things because they didn't know Him as the Word. But when He opened the Scriptures, opened their understanding, they knew Him as the Word. Then they went to receive the Holy Ghost, knowing Him as the Word, not knowing Him in the flesh.

153 So when we understand this that takes place, then our thinking is different, our outlook is different, our approach is different because that puts us in the

rhythm of the symphony; it lines us up and we behold the true Church that sin couldn't stand among them. We behold the ministries, the faith sons of the Son of Man who were born from that faith, who knew themselves in the Scripture; who understood.

154 That is why the first time when the Holy Ghost came on Peter, he said, "This is what Joel said." He identified, "We are part of those children and that prophecy has begun to be fulfilled in a measure and here we are manifesting it." He was identifying prophecy in his life. He could identify... When they started to preach, they were preaching Jesus from the Bible, they were preaching John from the Bible, and they were preaching they were in the Age of the Holy Ghost following Jesus and John from the Bible.

155 That is what we are doing. When we miss that, our ministry is out of sync. Once it's out of sync, that harmony and unity can never really connect together to see the same God, what He did in Alpha, do in Omega.

156 [A brother whispers to Bro. Vin -Ed.]

157 Okay. Praise God. You see, it's a surge, you know. So sometimes when you're dealing with translators who are not too accustomed to this kind of vision and this kind of flying... [Bro. Vin laughs -Ed.] But I'll take my time for you all, piece by piece. You all are really interpreting for the other people who are going to hear. But for the Ministers in front of me, they are the elders, they are understanding English and they are understanding me, so it's them who are causing me to just express myself, because I am watching them, you know. So we'll be merciful.

158 I want to tell you... I'm just following the line that God's servant was taking because how to work is the great need of the Hour; how to work. We have everybody who thinks it's about, we have the Message

and we have a gift. That hasn't produced—see how much that produced in fifty-four years. Men who just have the Message and a gift, see what it produced. Men ended up with human spirit, a man-made system, going along, kept the Message bottled and confined to their own little ideas, and they have that kind of church and they are involved in church wars; fighting this church, fighting that church, because every time they feel threatened, they go to war and they go out, you know. You see that type of thing. But what we need to see is people that are working.

159 Many churches, what you see in the Message... Now when I speak, I'm not just critical. Sometimes if you hear me speak, you may think I'm critical. Because I've travelled around the world about five times already and saw all kinds of Message churches, what they call 'the Message', and saw men what they are doing in different countries, how they operate, sometimes with a national spirit, sometimes with a cultural spirit; sometimes in a kind of race spirit, because they grew up in that and it never was taken out through the conversion that they had, so they have this kind of hangover so it is like "My church, my church, my church, my church."

160 'My church' existed under the first Six Seals. Under the Seventh Seal, Invisible Union, Christ is having the preeminence, the oversight and the leading, prisoners of Jesus Christ, Jesus in Bride form in the Bride Age in the Bride coming. That has nothing to do with 'my church'. That means men received a revelation of who Paul was, who Peter was; who they were. It's God that gave the increase. It's God that gave Paul a ministry. It's God that determined how much he will suffer. "Ananias, relax with this man. I will show him how many things that he will suffer for My Name's sake, but he's a chosen vessel to bear My Name."

161 Bro. Branham: “I will show him. He will have forty-two years of suffering that no doctor can take away. It’s six inches long. He will minister, speak, and a fifty-pound tumor will be falling off of people,” and his foot was swollen up this big, and black and blue for months, asking God to heal him and then God said, “The gift is not for you. There is a measure of suffering left for My servants,” Colossians 1:24, “to be fulfilled in the church.”

162 Page 80, I think, in your *Seven Church Ages* [Ephesian Church Age - Cpt.3 -Ed.] book: “There is not a people, who has suffered and been beaten like the Bride of Jesus Christ. The candlestick, the light bearer, is made of hand-beaten gold until they are purged through the fire and beaten until the reflection of the One beating it is being shown, because He knows it is not made of brass that is brittle. Gold is malleable; is capable of being hammered into shape. It will not break with the beating.”

163 So this is the thing. It’s our relationship between our Lord and us making us a Light-bearer in this Hour. Bro. Branham’s opening prayer in the message, *We Have Seen His Star In The East And Come To Worship Him* [1963-1216 -Ed.], he said, “Lord, we are the Light-bearers and in every Age You had a Word allotted and an anointing came down upon those people and that Word was projected forth.” Because this was a pattern in the Age. A Seal opened, a Mystery unfolded, the messenger caught the Mystery, he began to sound a message, (blow a trumpet in Zion; sound an alarm in My holy mountain,) and it caused a religious disturbance.

164 Cain and Abel were in the same womb. Ishmael and Isaac were in the same house. Esau and Jacob were in the womb of the bride that Eliezer called out, fighting in the womb. This was put in the Bible and explained to us by the Messenger. But this is the Age

of brotherly love. Your brother is your enemy, but you don't go to kill him. His role is necessary. When you kill him, people want to know who you are. But when they could see a contrast: what manner of man he is and what manner of man you are. This was what Rebekah was told: "Two manner of men are in your womb." Two manner of men are in the framework of the Message.

165 Esau never got a new name. Don't expect him to preach that; he can't. He wasn't taking care of flocks and things. He was not a shepherd. No. Jacob, every time we saw him, sheep were around him. Esau never wrestled with an Angel. Esau never had any Supernatural dream or heard the Voice of God. He had no covenant that God made with him. Just like God told Abraham, "My covenant will be with Isaac whom Sarah will bear, not Ishmael. Because he's part of the house, because he came through the womb of the bondwoman, his hand will be against his brother continually. He's a wild man." He was a fighter, like Esau too; like Cain.

166 So when they see that species, they understand you, and they know you by characteristics and them by characteristics. What did God tell Israel? On the message, *As I Was With Moses* [1960-0911m - para. 71 -Ed.], he said, "Leave that Esau alone. I gave him this mountain." He said, "Your promise is the land beyond the river; bypass them and go. I gave Moab their portion. I gave them that."

167 You don't feel insecure because their thing looks bigger than yours. You don't go into envy and jealousy and get competitive because they look like they are prospering more than you. They are not coming to be placed positionally in the inheritance; you are. They are not coming to the place where all things are under their feet, but you are. You are in the Ephesians.

168 So, this is where people get confused. The revelation they have, has not brought peace and rest to them. They could go around and try to criticize you and drop off things about you and speak badly about you. This is identification of who you are. This shows they feel threatened. You can show to them that you love them though they hate you.

169 Bro. Branham said, "These men say, 'Oh Bro. Branham, we appreciate you. We love you.'" He said, "I'm watching them under vision; I know they are lying." Look when the showdown came, three hundred Ministers, God didn't tell them: "I'm going to anoint you and you're going to destroy his false teaching on Serpent's seed and Godhead and water baptism. Don't be afraid of him; you all are My servants." God never told them that. But God told him, "Come by the window. They have set a trap for you. I'll show you what each one came to do. And I will be with you when the showdown comes here."

170 They were God's servants too. God was using them too. The Rain was falling on the just and the unjust, but they will have two different destinations. That's right. God used Nebuchadnezzar: "My servant." God used Balaam and gave him a vision: "A Star will come out of Jacob"; connected with the birth of the Messiah. Balaam prophesied about Israel. Read it in Numbers 21 to 25.

171 God does not get trouble to bless them. When we are shallow, we'll think now, God must judge them and vindicate us. God will have more people talking about them than you. That's right. But His sheep will hear your voice. Because when He puts His Word in you, when He brings you into the secrets...

172 "Shall I hide from Lot what I'm about to do?" It didn't say that. "Shall I hide from Abraham? Do I just want to give him more information? No. He will teach

his children. He will raise them up. He will keep them with the Word that when he dies, this revelation will continue on.”

173 We are like Isaac and Jacob and them following Branham; Joseph and them – sons that came out of the faith who were in the loins. That’s right. Abraham was faith. Isaac was love. Jacob was grace. Joseph was perfection. All of these are measures of the revelation. Each stage holds Mysteries. Joseph got a new name – Zaphnath-paaneah. Jacob got a new name – Israel. Abraham came from Abram to Abraham. Isaac got his name before he was born. Nobody had to think up a name. God, in His work, is doing that in His sovereignty.

174 If we keep our eyes on our Master, He will guide us. He’s interested in His work. Didn’t He come to Cornelius? When He was talking to Cornelius about Peter, Peter was unconscious that he was the subject of discussion between the Angel and Cornelius. Cornelius was being told that Peter would come there and Peter didn’t even know he had to go there, but Cornelius knew, “He’s coming here.”

175 The Angel said, “Send men to Joppa; ask for the house of Simon, the tanner.” In that Simon’s house, there was another Simon, the one with the Keys of the Kingdom. God waited until the men were close to the house and then God gave the vision. And when the vision was finished, God said, “Three men are at the door. Go with them, doubting nothing.” The vision that God gave was in relation to the Gentiles coming in. God had His man, God had His time; God had the people He was sending him to.

176 God could make Philip leave a revival, send for other men in the body to bring them because there was a cut-off point for Philip’s work in Samaria. That’s right. They were conscious it was not their Church.

177 You know, if God sends a man into a city to preach and the sick begins to be healed and miracles begin to take place that the man had not previously seen in his own life, and the whole city comes under the influence of the man's preaching; and then a message is transmitted to him, "Send for Peter and John; leave this revival and move on; your next assignment is Gaza," how would we react to receiving a transmission like that after we had such a powerful revival?

178 Do you know what they understood? Philip understood: "I never healed one person there." Philip understood: "I never did one miracle there." Like Bro. Branham said, "Moses never performed not one miracle."

179 The Angel had to tell Bro. Branham, "So do you think it's you who discern the people's heart?"

180 He said, "Oh my God, I was only one standing near."

181 Under the Seventh Seal, the Prophet began to explain, he said, "This trumpet is like a mute. It can't blow itself; it can't play anything for itself. It's an instrument that the master takes up and he will determine what he wants to blow through that trumpet." That trumpet can't say, "No, no, no, I don't like that kind of music. I want a classical." No. He has rights of ownership. He made the trumpet and he already determined what he will do through that trumpet, and he doesn't need the advice from the trumpet what he should play.

182 I think the relationship flaws paralyze a lot of people in seeing the measure of success that they could have in their ministry not coming up, because they're in a world of 'me and mine, my ministry, my work, my this, my that,' and they fail to realize there

was a season for that. But this is the last part of the ministry of *the* Son of Man.

183 That's why this is not being done outside of the Headship. When the Headship appeared, it was because it was time to take the Headship over the Body. In the next fifty-four years or fifty-seven years from the appearing of the Head to this time, the sovereignty of God, elected, called, anointed and placed: "Go to the house of Jesse; anoint one of his sons to be king. Go to Abel-meholah and anoint Elisha, the son of Shaphath, in thy stead."

184 What is it? We are seeing the Headship in operation, same way in the Book of Acts. Because Elijah and Elisha are Christ and the Church. It's the same thing in these last days. We have seen Christ revealed in His Own Word; the identified Christ of all Ages; Christ, the Mystery of God revealed in human flesh, the Son of Man; the Headship coming to the Body. That's right.

185 God determines where each one is going to be placed. The teaching of the Message, that Joshua commission, took them over into the new land, gave them the strategy of warfare for their inheritance and then divided the land and set them positionally.

186 That work was done through the Prophet already by the Spoken Word; by the teaching. Preaching condemns the sinner; teaching positionally places him – what he is in Christ. He showed us what kind of teaching. Perfect faith is recognizing your position, not somebody else's position; teaches you your Age, your promise; teaches you that God's gifts always find their places; teaches you that this ministry is God-called, God-trained man in shape with a secondhand robe and the same Spirit that was in Elijah, to finish this work by and through the members of the Bride.

187 It's laid out. Because of the lack of Divine alignment... And the only way you could have Divine alignment is, you have to be part of the Word for your Age. You are part of the Word by predestination; that's why you have a Seed that could be quickened and raise you up into heavenly places. What are heavenly places? The believer's position in Christ.

188 You have the Book of Ephesians. What is that? The Book of Joshua. What is the Book of Joshua? The second part of Redemption. The first part brings you out of the system under the Prophet, then the opening of Jordan, to bring you into the new land. Then circumcision, change of the diet – the Mature Grain, and brings you under the Headship of the Captain of the Lord's Host Who's going to lead you into your ministry, into the possession of what is promised you. That's right.

189 So when we look and we see how the plan is laid out, that revelation influences how we work; the principles by which we work. Most people, they deal with preaching because there is a preaching gift in them, but they do not know how to cultivate their garden. Adam was to dress and keep the garden; guard it. Paul said, "You are God's garden. You are God's cultivated field. I have planted and Apollos have watered," ministry in operation in the Church – cultivating the Seeds to get the right crop.

190 It's one thing to have the Seeds, (the Spoken Word is the original Seed,) but another thing is how to cultivate the Seeds so you could get a hundred-fold that it could bring forth fruit to perfection, the kind of church it will have there. This is where we're at. But people, they operate: "Bro. Branham says, Bro. Branham says," with their denominational thinking. They didn't know the language of the Prophet. There's a Key to the Door and this particular Door is a Door to where all the hidden Treasures are locked up, all the

redemptive blessings. This Key has certain levers on it. It's designed to turn the lock on the inside and open the Door and give you access to the blessings.

191 Look what we've seen over the years: "Hallelujah! Seven Thunders give faith," and run around the building. Blast those chickens in the Message. Look where they're carrying people's thinking. Behind that was a motive – to make themselves the interpretation. After a few years, look where these things are. Look how it went sideways. Look at the kind of Christians that produced. Look how God dealt with that in the end.

192 The reason people got swept away in things, is because they didn't take things back to the Word. We must go back to the Word for everything. Paul said, "Prove all things." John said, "There are many spirits; try the spirits." How do you try things and prove things? There is only one Measuring Rod – it's that Word. They who don't speak according to the law and the prophets have no light in them. It must be line upon line, precept upon precept. You can't misplace, mislocate and misinterpret the Word. It's a picture. It's a vision. It's a jigsaw puzzle. Every piece of the puzzle has a definite place.

193 People do not apply the principles. To do God a true service it is 'five musts': it must be written in the Word, it must be God's time and season, it must be God's chosen person, that person must be anointed, and it must be vindicated by God.

194 When you understand that God's gifts find their places, you know that's gifts and placing. You're born with a gift. That's the sovereignty of God. But to get... Birth was in Egypt. Placing was in Canaan, and it took the Pillar of Fire, the Guide, to bring them from the place of their birth to their placing. From Moses back down, nobody knew the route. They could only

go as the Pillar of Fire led them: "I have sent Mine Angel to bring you into the place I have prepared for you."

195 God chose where they were going to camp. God chose where they were going to march. God chose how long they were going to stay in one place. God chose when He was going to open Jordan. God chose where they were going to be set in the land. It was not first come, first serve; it was designated. Chosen and predestinated unto the adoption, the placing.

196 You see, before we start to work, these principles must be clear. That's why Jeremiah's commission in the day when the king of Babylon was conquering the world, in the time when the Book that was missing for years, replaced by a church book and a man-made book and these things, the old Violin laying there with dust on It, the Book was restored and the Book was in the hands of the high priest, the intercessor; the mediator. That's right. When that Book came back and opened up, It showed the wrath of God was coming on the land. It revealed to the people that they were under judgment. Then they brought that Book to the king and he wept when he saw It. Ezekiel ate that Book. That's right.

197 That history is repeating in this Hour. Ezekiel saw the four severe judgments in the land. They were in the Eagle Age. Jeremiah was an Eagle. Ezekiel was an Eagle. Zephaniah was an Eagle. Daniel was an Eagle. All of them were contemporaries. Jeremiah prophesied that his own nation would be burned by fire; that *that* Babylonian power would take all the wealth of that nation and bring that nation under captivity. Jeremiah prophesied that the fowls of the air and the beasts of the field would eat that generation. It happened.

198 The same for this generation. They rejected Jeremiah. It's like, "You are a prophet and you are cursing this nation? We had kings like David and Solomon. This is one of the greatest nations. Is this nation going to be burned? What kind of Prophet are you?" That is why they rejected Bro. Branham: "You say you are a Christian; you are an American? This is the greatest nation. We fled for freedom of religion to come here. We had Washington and Lincoln and these things. And are you saying the Babylonian power will take over this nation and burn it?"

199 Zedekiah put Jeremiah in prison for the prophecy; shut down the voice, because the king of Babylon was the one who put him in power. Like the Catholic Church wanted to silence the Prophet's voice. They started with the tax case. The Prophet said, "Somehow I got over that wall Supernaturally." He said, "The tax case was that wall blocking me from going west." Then he said, "They are planning to kill me with my car." He said, "God gave a sister a dream there." He said, "But it can't happen now; my work isn't finished yet." Like Peter and Paul, he knew his death was coming. But the thing is, they knew God holds all things. God rules in the kingdoms of men. Satan could not touch him because Jesus has the keys of hell and death.

200 So when we look and we see our work. In working, it's important to know how to work. This, to me, is the great need of the Hour. That's why I think the Minister was putting that emphasis.

201 Bro. Branham said, "Science has taken the natural man further in their five senses than Ministers have taken the church in their souls." He observed the church. He realized there's a slowness in the church. The church was just looking backward and failing to go forward. That's why he preached those messages like *Countdown*, and was showing how those

spiritual scientists were catching the Word for their hour. See?

202 He said: ... *something [is] wrong somewhere in the churches.*

203 ... *the church is far beyond its standard of living.*
[1963-0321 - para. 34-35 Ed.]

204 He said: ... *you've got to find what is God's way of doing it in this Age.* [1965-1128m - para. 90 -Ed.]

205 That is what I'm talking about: the Seventh Seal Key – the Key of faith to operate the Word. Peter knew how to operate the Word. He had the Keys. Paul had the Keys. They knew how to operate the Word. Philip knew how to operate the Word.

206 Jesus taught them about ministry of angels. Jesus taught them about dimensions. Jesus taught them about their names written in Heaven in the Book. Jesus taught them that in the regeneration, the New World, they will be positioned on twelve thrones. They didn't even get the Holy Ghost yet. Jesus was teaching them that they were given to Him before the foundation of the world and He will lose not one of them. Jesus was teaching about prayer and fasting. Jesus taught them about demonology. He had to do it because they were to be the channels through which He would continue His work. That's why He could say, "The works that I do, shall you do also, and because I live, you shall live also."

207 How were they going to do the work He did and how were they going to live like He did? The Holy Ghost. He Himself will come back in the form of the Spirit in them. God above us, God with us; God in us. What God did through a one man, God was coming to do through a many-membered Body. Every one of them understood the Supernatural, made their election and calling sure, knew what gift they had and

the measure that was given to them and they abode in the calling that they were called, and they operated under the leadership, the Headship of the Angel of God, the Holy Spirit.

208 They weren't just... Men saw water baptism, read *The Serpent's Seed* [1958-0928e -Ed.], three or four people came around them, and they started a church and, "I have my church and a ministry." No. We have that in this Day. We have that kind of thing in this Day, all over calling it 'the Message'.

209 There's a measuring rod. There's a plummet. It's 'a taking heed' how we build, what material we're building with, whether we have the plan and can read the plan for the building. It's not what work we like or place we like; it's whether we are gifted to operate in that sphere. Because if it's God's will for you to do it, God furnished what you have need of to get it done.

210 Hear Bro. Branham. I'm trying to stay with how the Minister was going in the field and in the church, and operating in our ministry, and seeing the program of God in this Hour. The Bride has the Mind of Christ and She knows what He wants done with the Word. So we must know what Word is left back for this Hour. We're not trying to fulfill what has been fulfilled, because part of the Message has been fulfilled and part of the Message is to be fulfilled by and through the members of the Bride. Not fulfilled in anything that has a thing marked, Evening Light Tabernacle or Message Tabernacle or It's The Rising Of The Son Tabernacle.

211 You know, today everybody has a name. We all have a name that identifies us as a Message church, but basically, it's a postal address or something. So to differentiate... Because people want to know what to call you all, so we give them a name. But when you go in there among those people, you know...

212 Like mothers today having children, call one Joseph, call one Samuel; call one William. Everybody wants to give their child the best name but nobody in the Bible got their name that way. When God changed a man's name, it was because of a certain experience. When God named somebody before they came, He didn't want the parents giving them some other name. You know, God told Isaiah, "Name the children this name." It was marking certain events with Hosea and Gomer. Watch how those things are in Scripture. Moses – because he was drawn from the water.

213 So when we look and see, if the life behind the name is a different life to what the name implies, it's just a human thing. So sometimes a man would say, "I believe God has me to be this," and when you look at that, you don't see any characteristics. God is identified by His Own characteristics.

214 That's why Adam could have named all the animals. Adam didn't give the animals their names in the sense of giving them their names, you know. It said, "Whatsoever he called them, that was their name thereof." Because to create a horse, God had to say, "Let there be a horse." God had to say, "Let there be an elephant." God created everything by the Spoken Word. The last thing God made was man in His image and likeness. And to show the oneness between God and His son, God brought the animals and Adam looked at the characteristics and It said, "Whatsoever he called them, that was their name."

215 When the people came on the platform, he said, "You are Mary, but you have a home name. They call you Mercy or something." Jesus said, "You are Simon, the son of Jonah." He was not giving them a name; He is telling them what their name was.

216 So when we look and we see, we call our church certain things. Then the people... Now that is a name

on the building, the structure, but the people's lives will show if that name is a correct name. Because the people are really the church. The building is not the church. 'Church' is 'ecclesia'. 'Ecclesia' means, 'the called-out ones'. So, you know, in this Day everything is a super Age, so everybody puts up things a certain way. But watch what the Prophet is saying here.

217 [1965-1128m - para. 88 -Ed.]

218 *If I [brought] you a methodist message, it would take no effect.*

219 We're talking about the Church and its condition here. We are talking about, there is something wrong in the churches, and why the church is not coming forth with apostolic identification to show it's a Branch from the Root coming forth to bear the same Fruit like the first Church. Because if that is Jesus' Church, it will be born by Jesus' Seed. It will have Jesus' Life in it, because He said, "I am the Vine and you are the branches."

220 If that's a grapefruit branch grafted-in to an orange tree, or a lime or a lemon branch grafted-in to an orange tree, it will live off of the life because it's from the citrus family, but it will bring forth a false testimony as to the originality of the tree. That lemon branch will bring forth a lemon, though it's grafted-in to the orange tree.

221 So when you get old Pentecostal, old Methodist, old Baptist grafted-in to the Message, you are seeing all the Methodist denominational ways; Pentecostal ways. They came by joining; they didn't come by birth. They came by association. Nobody joins his family. You have to be born in the family. The seed that births the church must be that original Seed if it is to be that original church.

222 That's why all denominations are rejected. That's why today there are many so-called 'Message' churches. That's why we have one Bible and one thousand different interpretations; one Message and one thousand interpretations. Yet you find the apostles and they, when Peter met Paul, Paul met Philip, they had different measures but they all had the same faith; the same revelation. That's right. They were called differently, anointed differently, placed differently, and they were baptizing the same way, led by the same God; could recognize the operation of the Holy Ghost in each other. And that was normal.

223 Today, when we look at the different kinds of species that we have in the framework of the Message, you have to look a little closer. But nobody likes to be examined, to prove whether they're in the faith or not, or whether the faith is in them.

224 So I'm reading this quotation for you to see the kind of converts we make sometimes. The Pastor was saying just now, we go out in the field, we preach like what we preach for our church, back to the people there, but the shoe doesn't fit sometimes. Because you wear size twelve, you want them to wear size twelve. The conditions they are living in, they may have to get a certain type of shoe that they don't fall down every minute. In the environment where you live, you maybe could wear that shoe, but in a hilly place, they will skate back down that hill every time they try to walk in that shoe.

225 That's why when Jesus went to Nazareth, He didn't try to preach, "The Kingdom of Heaven is like a man who throws a net in the sea." No. He said, "A sower went forth to sow." When He went to Galilee, He said, "The Kingdom of Heaven is like a man who throws his net in the sea." When He went to Bethlehem, He said, "A man had a hundred sheep and

one went astray,” because that was a sheep town. Each one was a different environment.

226 Whether He preached on light and darkness, bread and water, sower and seed, shepherd and sheep, fisherman and fish, it was one message He was preaching – Redemption. Whether Bro. Branham preached on dynamics and mechanics, rain and seed, shepherd and sheep, pastor and congregation, it was one principle. So sometimes terminology makes people think it's a lot of different things. But when you bring the Message in the environment the people live in, they can relate in a very personal way. It is something they're experiencing. It's something relevant to them.

227 Well, that's one of the qualities, as the Minister was saying, and you start to talk to somebody. Jesus started to talk to the woman about 'well' and 'water' and different things. The Prophet said, "I can tell you when the vision broke: He said, 'Go get your husband.'" That was like a whole change.

228 He was talking about, "Give Me a drink."

229 She said, "You are a Samaritan; I'm a Jew."

230 He said, "If you knew who was asking you for a drink, you would have asked Me instead."

231 She went to the digger of the well: "Are you greater than my father Jacob, who dug this well?"

232 He was doing that to contact her spirit; find her. And He took up that conversation because that was where both of them were meeting – around the well. So immediately He broke into, "Where we're meeting, the conditions around us; her purpose for coming out at that well."

233 What was Eliezer's prayer? "Let the damsel come, offer me and my men a drink, and to draw water,"

because they were meeting by the well. And this is a key. That's why Bro. Branham didn't try to bring the Message to us like a denominational person, because his Message was not like Luther's own going to Germans, and Wesley's own going to the English. No, no, no. His Message was going to every nation, kindred, tongue, and tribe, and culture, and color and race, so he was using things about the people in their different countries, their customs, everything, to communicate the Truth. He was doing that consciously; he was doing that purposely.

234 I think when a Minister knows he trained a people that God put to sit under him, and now he's going to a new people, one that he's now coming in contact with, he has to find that channel. Because he has an access and he knows the people—he sees the environment they live in. He sees their way of life. He sees how their society is governed. He sees the background of religion that they have. If they're not religious and they're not really exposed to Christian teaching, he has to bring God in things they're familiar with to make the contact so the Spirit could begin to move to furnish what they have need of.

235 So he said: *If I [brought] you a Methodist message, it would take no effect on you, this is Bride time. If Moses taught the message of Noah, it would take no effect. If Jesus taught Moses' message, it would take no effect.*

236 This is a great thing he's teaching us.

237 *Because the predestinated seed are laying there that will only be watered by that type of water that's give for that seed.*

238 Understand this. There was a Methodist Age that had a Methodist message. There was a Lutheran Age that had a Lutheran message. There was a Pentecostal Age that had a Pentecostal message. So

when you know your time and your season you know what the Church needs. So he was telling the Church who didn't know their Age, was not hearing the message for their Age and that's why the church was in that condition. When he had to bring this message, it took a while before it broke through for the people to catch the message for their Age, because without that, they would not be able to fulfil God's plan for them.

239 Hear how he explains it. He said: *Because the predestinated seed are laying there that will only be watered by that type of water that's give for that seed. See? It won't grow [in] any other condition. It must be the condition that grows it.*

240 This is one of the problems. This Message has Justification. This Message has Sanctification. This Message has the restoration of the gifts, but this Message also has the Mystery to bring us into the formed image of the Word and give us faith to be changed.

241 You have a group of people saying, "Stay with the simple Message." That means, "Stay back here, preach water baptism, God sent a Prophet, denomination is false," some Conduct, Order and Doctrine and they say, "We're preaching the Message." To enforce that, they are actually reading the quotations to say how the Prophet said you should dress, how the Prophet baptized; what the Prophet said about denomination.

242 Congregations sit down there and hear that and they fall subject to that. They do not know who they are, they do not know what part of the Body they are, they do not know what is left to be fulfilled, they do not know the condition the Bride should be in, in this Hour; they know nothing about the things that are happening in the present tense, in their environment. All of this they are unconscious of, but they stay here

because it doesn't take faith to stay there. They are functioning with literacy, just reading, and they enforce: "The Prophet said, say what he said" and they think that that's going to put a church in the Rapture. That is dangerous. That is like we're blinding the church. That is holding the church down like the ten spies did with their tribes.

243 They had come under the prophet's message as far as sanctification. They were in Moses' meetings. They left the system to follow Moses. They were baptized under Moses in the Red Sea. They had healing when the Brass Serpent was lifted. That's right. They had a lot of these things. They experienced the miracles of the water and the manna. But when the time came for the inheritance, they said, "We can't take that land, at least not now," and they futurized that part of the message. They said, "That's dangerous for our children."

244 In other words, they had come to a place, they were satisfied with their tribe who was under them because they were the prince of that tribe. They were satisfied that, "We know who the prophet of the hour is. We have experiences from the miracles of the prophet's ministry in our lives." They all died in the wilderness and never possessed anything. They only had one part of redemption – out of Egypt. They never came in to be placed positionally. They were not an overcomer. But that is how they understood the message.

245 There is more of that than the real thing in the framework of the Message, that that's all you have to do. Then you criticize people who are trying to go into deep things; people who are trying to do...

246 Well, that is what the problem was. Those men did not stay looking on that White Rock. When he opened that Rock to reveal Jesus and His program,

when He went to connect with the Angels to come back with those Thunders, which was to literally turn the hearts of the children back to the faith of the fathers, to show the Church how to prepare for great Translation Faith, they had already gone.

247 They had known Serpent's seed, water baptism, no Eternal Hell, woman can't preach, why am I against organized religion, why we are not a denomination, the Church Ages; Daniel's Seventy Weeks. They had plenty of Truth that no denomination had. They were powerful out there. When the season came where they had to know who they are, what part of the Word, what God was doing from 1966 to where we are in 2020, none of them could say. The route they took, they are coming to a dead-end in the Message – praising God for what He did in the past, praising Him for what He's going to do in the future, and unconscious of what He's doing now. This is dangerous, very dangerous.

248 That's why we want to be able Ministers of the New Testament. We want to be linked to the Headship, the Intelligence that has come down. We want Him to have the preeminence, the oversight and the leading, because that's the same One Who led Peter, Who led Paul, Who led Philip, Who used Stephen mightily (that's right); Who raised up Epaphras, Timothy, Titus, all of these people that were born in the season when God sent out Peter, Paul, James; different ones. The Church was one Body, one faith, untied to one Head, one Lord, one baptism. The Body was fitly joined and compacted together. Love, unity, cooperation; not clans and cliques.

249 A Minister with true revelation could fellowship with people who have 'Return Ministry'. In other words, he could sit and talk with any one of them without making it a fight; an argument or a debate. Bro. Branham sat and talked with all of them:

Mattsson-Boze, Jack Moore, Gordon Lindsay, all of them; sat and talked with them, laughed, fellowship with them and he knew they could only go so far, and he knew they were misunderstanding him and critical of him and figured he was out of his position. They were thinking he should just preach healing and these things and pray for people, not try to teach doctrine; leave that for them. If he had more theological training and education, he would have been more equipped to deal with doctrine – that was their estimation of him. It never came to a place where he disliked them, hated them, couldn't fellowship with them.

250 His last series before he died, he said “Billy, we want to do it like in the old days. Let Bro. Young Brown, take the cards and give them out. Bro. Jack and myself here, some of the older Ministers, like we used to do in the old days, and have one of the old-fashioned prayer lines.” The Prophet had about two or three more messages to preach. He was thinking back of the friendship and the old days and they were gathered in a convention and he was going to pray for the sick, and he called them around him like they used to be.

251 He was taking down his tent and folding it up and getting ready to depart. He didn't leave with bitterness. No. He knew it was over. He showed them he had loved them, he could fellowship with them; he could work with them. It was them who couldn't work with him. It was them who were ashamed of him. It was them who were ashamed to be identified with him. But to identify with the Pope and them, it was easier for them; to be seen as men of God by people in the White House. They could get around the politicians, yet the politicians didn't want to get around him.

252 So we are walking in our father's shoes. We face some of the same things, but because we saw how our

father walked, and that same Spirit is upon the Bride, it's easy. We don't try to force the half-inch lacing in the one-eight eyelet hole. We don't get into debate with the Pentecostal babies in the Message. We want fellowship. We want agreement. We are here to support. If they get hungry, well, then you could bring out the Food. But if they aren't hungry, they're satisfied, you realize their capacity is full. You're only going to get them sick by trying to force some of these things. They are not of full age so they can't digest that kind of Food. You just have to expose the breast and let them nurse a little bit.

253 To sons of God, if a man says he's going in the field, if he's going to do evangelism, fine. He is doing the work of an evangelist because he doesn't have an available evangelist like Philip to send and then he could go in after and bring them to the Holy Ghost. So sometimes you have to go and do the work of an evangelist, then now when they come through that stage, you have to set down there and begin to teach them and get them established. But when he has trained men that he could call upon and hand over, it's a great thing.

254 That's why we need cooperation. We need unity. We need fellowship. This forum that we have, we can come together on this and share and encourage and edify. There are a lot of things happening right now. As the Prophet said, "The Word of God is being fulfilled with such rapidity, only the born-again Christians could keep up with it."

255 Brothers, I have taken a lot of your time. But you know when we sit and begin to talk about the Lord and the passion that we have for His work and His Word, and the meetings we are having, and I am just trying to play a little host and give the preference to the Ministers who have a good grasp. We don't want each one just to replicate the same thing. Sometimes

we want to bring one who could even talk in a pastoral way; some who might have a different way to help and strengthen and encourage.

256 You see, when you have a diversity of audience: people in India, people in Africa, people in South America, different countries, different cultures, different people in Europe, people in the first world nations, people in the third world nations, people who don't have access to news and different things like people who are in the more technologically advanced Age; people who are not too well acquainted with some of these channels, you know, that's why the services have been such a great blessing so far. Everyone is different in their personality, in their make-up, in their expression, in their background, and yet it's a blessing.

257 The motive behind this was to show Satan and to convince the believers, we do not have to sit down and figure, "Look what the churches are, we can't gather together, we can't do this, we are hindered by this," and then have a lot of excuses. Because the church is not the building. We are the Church. We are the Bride. We can meet. We can fellowship. We can motivate. We can encourage. We have a platform; we can all gather. Look how many people, thousands and thousands are being gathered. Look how many languages.

258 In our lifetime, we have not seen anything like this: a global pandemic, a global recession. In our lifetime, we have not had any one meeting where the service is being translated into ten to twelve languages going at one time into the ends of the earth, different time zones, different languages; everything. From 1946 to this time, we have not seen anything like that, showing, under a global pandemic, global recession, so far apart, people in the uttermost parts of the earth that nobodies like us that God brought off the streets

with a love and a passion for Christ, for His Word, for His people, and putting that kind of effort, sleeping a couple of hours a night for this work in this time to endure to the end. The race is not for the swift, neither the battle for the strong, but those who could endure to the end. And in this time of perseverance, to be able to call upon *strategic alliance*.

259 If we're in the submarine fleet, and then you have the navy on top of the water, that is another fleet. Then you have the air force in the air. Then you have the tanks and the spies, the intelligence network for reconnaissance and these things. Then we have the different types of units, the ones who set up the theatre for the wars, the command center. If we bring in the air force, the marines, the submarines and them under the water, and we're connecting everybody in this global warfare, it shows we have come to understand something about this war.

260 The Prophet said, "A Bride coming from all nations," and we know it's a uniting of the Bride. Martha united with the Word, then she came and testified to Mary; Mary came and united with the Word. Now Martha and Mary were united together with Jesus. Then the sleeping saints, Lazarus, when he came up now, resurrected saints united with the living ones. This was one family. It was one uniting going from depth to depth.

261 On *Uniting Time And Sign*, Bro. Branham said, "Unite with the Word, you unite with one another with the same Word, then we unite with the resurrected, then we unite with Jesus for all eternity." So from the time we saw that Head appeared, the sign of the uniting time, the Head came into the Body, the unity of the one God in the one Church, the Ephesians at the end of the Age, this is something that is going to unite the Bride worldwide – the Message.

262 We are not responsible for the uniting. This is a Divine work. It is God doing this work. But we, as members of the Body who have gifts and ministries, we have the ability to recognize your hands, your fingers, your eyes, your nose. We are not uniting with the Baptist nose, or the Jehovah's Witnesses foot. You know your feet. You know your eyes. You know your nose. You know your ears. If all your body parts were laid out amongst many other kinds of eyes and many other kinds of feet and fingers, you could go and take up yours.

263 It's Life connected with Life. It's members of the Body magnetized to the Great Magnet. It's being drawn, an alignment lining up the Bride and we are recognizing each other: "That's my brother; that's my sister." Same God, same faith, same Holy Spirit that deals with you, deals with them. Even though they say it differently to you, you know they're seeing the same thing; that's just personality and make-up. You know they're hearing from the same Source.

264 That is how it is with me and many of you brothers. I don't have to think twice. The Devil could say all kinds of things about you tomorrow, it doesn't do a thing to me, because we know each other by revelation, not after the flesh. That's why God blesses what we do. That's why what we do, there is sacrifice behind it, not ambition. That sacrifice is the love for the Body of Christ, because it's not whether we are in the front or in the back. That's right. In this you have confidence that God raised up men. Your path crossed with them and you came to know them by revelation. And you're content. You're content with your place. You're content with your measure. You're content with what God has made you. And that's what we are.

265 May God bless us and continue to strengthen us. We have a lot of fine men here. Bro. Samuel [Pastor

Samuel Roldão -Ed.] who preached such a powerful, powerful message yesterday. It inspired us so much. Bro. Malcolm [Wano -Ed.], Bro. Ever. [Montalvan -Ed.] I mean, we have been blessed, tremendously blessed. Bro. Asheesh. [Lal -Ed.]

266 The people, you know, are just enjoying it and it makes you happy. It doesn't make you sad. It's not like, "Well, I preached that already." No, no, no. We need to hear it over and over. Sometimes when it goes through a next vessel, it comes out in a different way with different connections; touch different people.

267 Brothers, in humility and simplicity, I have the utmost respect; love. I'm willing to support in any way because I believe in the cause. Because man did not bring us together. God, by revelation, showed us each other. That's why with my brothers that I have in the faith, my love is unconditional; my support is unconditional. You know I enjoy every time I have the privilege to sit and talk.

268 I know it's late for some of you. I mean, tomorrow again we all have our services and by the time we come back on Wednesday and Friday, we have the international meetings. And so many people are writing in; so many people are just sharing. They could see the videos of the meetings and these things.

269 You all know we are doing this work, what you say, at risk. But the thing is, this is not the Hour to suppress the Message. This is not the Hour to be defensive. This is the Hour to go to the next level and believe that God is more than able, because there are more with us than with them. We have a course to finish. And like Paul said, "Don't weep and break our hearts. Let us finish our course with joy." We have to finish this course.

270 We are a part of this great cloud of witnesses. Each little cloud makes up the Cloud, you know. On

Uniting Time And Sign Bro. Branham said, “A little cloud here, a little cloud here, a little cloud here, a little cloud here, and then you see one great, big cloud.” And all of us were in that One there by the grace of God.

271 So God bless you, Bro. Malcolm. We didn't get a chance to have the Asia-Pacific meeting, but God has us with our beloved brothers. Last year we were there; we worked hard. And this year, we find ourselves in this great international fellowship, cyber fellowship. Do you hear what we called it? Not convention. We call it 'fellowship'. I don't say this one is to preach and this is to preach. I said this one is to share and share. I say that specifically so the Minister can feel, if he has something in his heart to share that he wants to share, and the people are in that atmosphere, and like the disciples of old...

272 Do you notice how the variety is? When the picture shows in some of these places in Indian and Indonesia, you see families on the floor, in a church, in a house; they sit down. A whole family is watching on a phone. Some are watching on an iPad. Some have a big screen. Then in other countries, they sit down there on sofas. They sit down there in a nice living room. They sit there. And you can see it is not like a one class, that it's for a special high class of people. Many nations, kindred, tribes, you know. Many conditions. It takes God to do something like that.

273 We have some tremendous brothers that we are expecting to... As long as God gives us the opportunity, the ministry could be shared, and the ones that even spoke already, could get a rerun. We just want the leadership of the Lord that God makes it a great blessing for His people and that the love of Christ can move through the Body.

274 To think when people have never seen this side of the world, people in Africa, people in India, people in Europe, in the Scandinavian countries, the Russian speaking people, and they get a chance to see and sit under Ministers: Portuguese, Spanish, English different things, and they realize, "Oh God, that brother blessed me. I saw so much." Because remember in their world, they could only evaluate by what they are exposed to. Sometimes in these little places, little pastors, unknown, but Paul said, "Yet known."

275 Some of you, like Bro. Samuel was saying, he says Anderson, who was interpreting, was 2000 kilometers away. He said he had preached down in Paraguay and one or two of these places right next to Brazil. Yet he went into the ends of the earth here. People in Australia were seeing him. People in Europe were seeing him. People in Asia were seeing him. People in Africa were seeing him. People in North and South America were seeing him. All six continents, people sat there, and he was in his church, and not even the congregation could gather.

276 He has a couple of his technical people, same way like us inside of here, and look, in this way God is showing that what we have, it looks so little and so weak, but look how that went into every continent around the world. And with interpreters, that Word was just going forth, and people can see.

277 You know, there is a lot... You can see a person, watch that person in the pulpit, hear their voice, feel their heart, because it is a link, it is a communication, a sincerity, a genuineness and when people feel that, their heart is opened, because the Holy Spirit...

278 You can't imagine we have five people in this room, and the Holy Spirit, we are feeling it in such a way. I mean like yesterday, I was so super-charged to

come in to begin the service or even close the service, because of the Word. And I'm conscious, Bro. Samuel just has a couple of his technical people, but the Spirit of God is all in here, because invisible Union, Life connects with Life. Don't underestimate this, what is happening. It never happened before. It's happening.

279 We didn't know how this would be done. Thou must prophesy among many nations, kindreds, tongues and tribes. When he's preaching in his language, like Peter and them preaching in Hebrew on the Day of Pentecost and everybody around them was hearing in their own language. In these meetings, this same thing is happening.

280 A person says, "No, that's technology and that's somebody interpreting." The Holy Spirit gives them the language. The Holy Spirit is anointing them to speak the things and the person who is hearing it, they are hearing it in their language by the Holy Spirit. Because if I get up and say, "Yea, saith the Lord, so and so and so and so," and then somebody says that in Shona, well, they are speaking a language. The French prophecy, it's three people who knew French. It was three French-speaking people, but it wasn't their thoughts; it was the Holy Spirit.

281 So we have been blessed. And I just can't disconnect with you, just seeing all of your faces. Love causes that.

282 Bro. Malcolm, let me give it back to you, brother. I'm sure you want to... You see Bro. Samuel, you see all these brothers. You can talk with them. They see you preach and you see them preach. I know your heart. All these brothers you can talk with them there by the grace of God. Bro. Itok, you all, just let these brothers come to know you all personally too by God's grace.

283 [BRO. MALCOLM] Praise the Lord. We certainly appreciate the fellowship tonight. Praise the Lord. You know, I believe every one of us would have received a satisfying portion. I know there were a lot of things that have been said tonight that would help the brethren and their ministries, the presentations, the way that they receive the Word, the way that they minister that Word just exactly, according to the way that the Lord has made us. And there's such a wonderful atmosphere of fellowship amongst us tonight.

284 You know, here in New Zealand it's about three-thirty in the morning, but I feel sharp. The thing that energizes us is the Word of God and the love that we have one for another. You know just being able to listen to these brothers preaching the Word has been such a joy to me. Then watching the way that each member of the Body is fulfilling his part. You know, you can't help but know that we have been risen up into a higher realm of thinking, a higher place of maturity, and that real love of God in their hearts where we can't wait for the next service, we can't wait for those doors to open, those cyber doors to open, where we can have fellowship again, and we can see this great God of variety, and the way He would present His work through these unique ministries, brothers of like precious faith, fellowshiping like this and don't even want to say goodbye.

285 Well, this is a foretaste of what it will be like on the Other Side. You know, eating is an option, sleeping is an option, but fellowship and continually learning and getting closer to Him, I think this shows us Heaven will not be a boring Place. It will be a Place where we are thriving, we are fellowshiping one with the other. We just want to thank Him and just praise the Lord for the Things that He has even unfolded for

us. I know that these things would be a real help to our ministries.

286 So, I would just like to ask Bro. Patricio if he can just dismiss us in a Word of prayer, our precious brother; our fellow-laborer in the faith. We can just get our brother to close in a word of prayer and you brethren can fellowship for as long as it takes. God bless you, Bro. Patricio.

[Pastor Patricio Meneses prays -Ed.]

287 [BRO MALCOLM] Amen. Hallelujah. Praise the Lord. God bless you, my brothers. Amen. Thank you to the team, the technicians, Bro. Vin, and translators. Praise God. Amen.

288 [BRO. VIN] God bless you, saints. Bro. Mani, God bless you.



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