

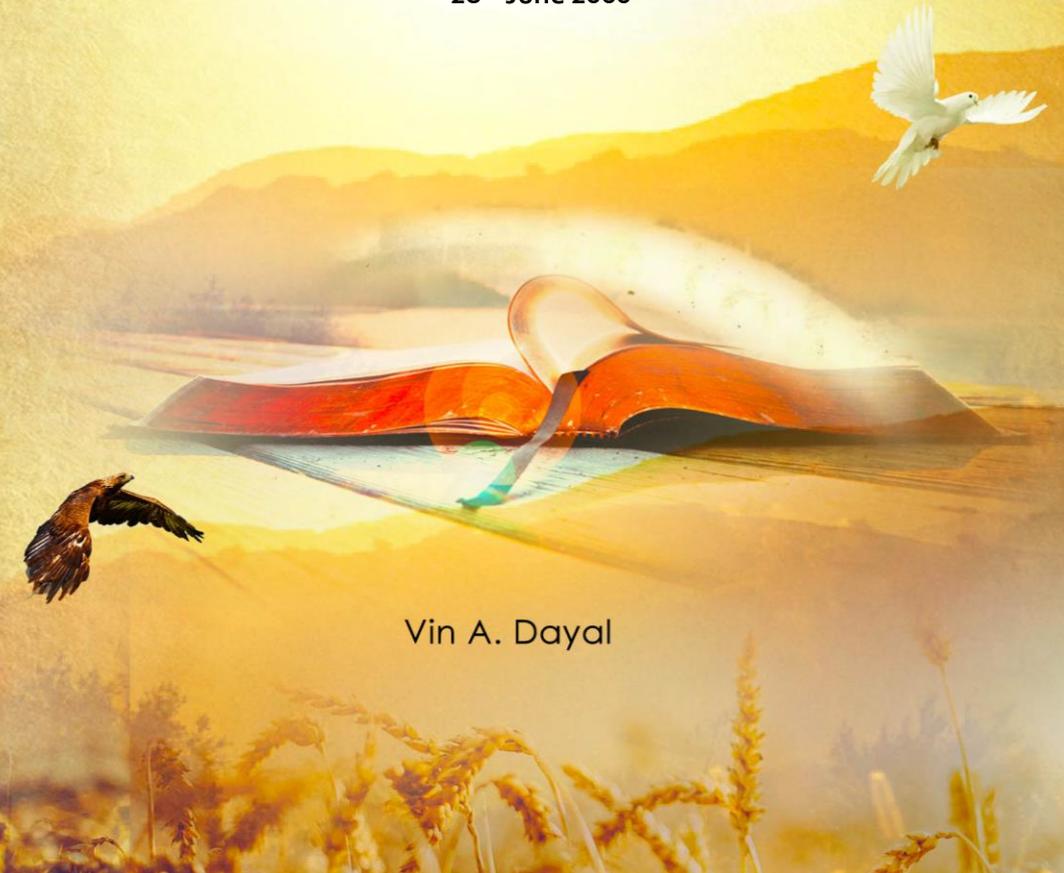
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Third Exodus Assembly

# Sonship, Heirship And Inheritance

Pt. 4

28<sup>th</sup> June 2000



Vin A. Dayal



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**SONSHIP, HEIRSHIP AND INHERITANCE  
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# SONSHIP, HEIRSHIP AND INHERITANCE PT.4

TRINIDAD  
WEDNESDAY 28<sup>TH</sup> JUNE 2000

**BRO. VIN A. DAYAL**

[#388 - Songs That Live -Ed.]

*... glory and honor,  
Glory and honor and power;  
Oh, for Thou hast created.  
For Thou hast created, hast all things created,  
Thou hast created all things...  
... created all things,  
And for Thy pleasure, they are created  
Thou art worthy O Lord.*

Oh, let's just lift our hands to the worthy One this evening, the precious Lamb of God Who was slain for our sins.

Father, we bow with gratitude, with thanksgiving, with praise and adoration this evening. Oh, God, coming with grateful hearts into Your Mighty Presence, because You have made a new and living way by Your precious Blood, that we can enter into the Holiest today, bringing forth a sacrifice of praise; coming to kiss the Son, coming to glorify the Son, coming to lift up the Son; coming that we might behold the glory and power of the Son that we might be changed into the very same Glory that we are beholding, that we might be conformed into the very image of the Son. We thank You, Jesus. What a wonderful thing You have wrought on our behalf.

We worship You. We praise You. We glorify You, especially, oh God, when we see the Seals taken off of You, knowing You are standing in plain view this evening, unconquered by tradition, oh God. And, Lord,

now You are being revealed in us and through us. You said, “In that day, ye shall know that I am in My Father, and ye in Me, and I in you and you in Me,” oh God. [John 14:20 -Ed.] Blessed be Your wonderful Name this evening.

We thank You and we praise You, Lord. Have Your way in our midst, get glory to Your Mighty Name. Lead and direct us in this service. We thank Thee for all things. Bless each and every one here this evening, in the Name of Jesus Christ. Amen and amen. Hallelujah. Glory be to God.

Are you thankful to be in His Presence? Are you beholding His Glory? That’s the only way you can be changed into His image [we, beholding the glory... 2<sup>nd</sup> Corinthians 3:18 -Ed.]; you are changed into what you behold. What grips your attention today? What holds you under the power of Its influence? What is it that has come and become the center of your attention? Is it something in the world? Is it a great position? Some great ambition? Is it to be like Jesus? *All through life’s journey, on earth to Glory, I only long to be like Him. To be like Jesus, to be like Jesus, make me more like Thee.* Amen. [#331 - Songs That Live -Ed.]

I wanted to be like Tarzan. Amen. I ripped up my mama’s rug and climbed up onto the tree. I began to cry, [Bro. Vin mimics the cry of Tarzan. -Ed.] to begin to get the attention of all the animals. [1962-1230M Absolute -Ed.] Amen!

I wanted to be like The Lone Ranger; got on my mother’s broomstick and began to ride through the house saying, “Hi-yo, Silver!” Amen. But one day, I heard a Prophet said, *The Mighty God Is Unveiled Before Us* [1964-0629 -Ed.]; one that took the Seals off of Him. Amen! And then I beheld Jesus, not a Baptist Jesus, not a Methodist Jesus, not a Pentecostal Jesus, but Jesus for this Day (hallelujah!), and I realized I can be like Him. Amen.

I’ve recognized Him. *I have recognized His Voice, I have understood the call, I’ve seen the beauty... I’ve seen the beauty of the One that draws me here. It is He who*

*calls my name and His mercies I will claim.* [#223 - Songs That Live -Ed.] Blessed be His wonderful Name! Is He altogether lovely; the Fairest of ten thousand? Oh, thank You, Lord. *My Jesus, Sweet Jesus, what a wonder You are, the Bright and Morning Star. You are fairer, much fairer, than the lilies that grow by the way.* [# 330 - Songs That Live - Ed.] Is that what the Bible says?

They sang about Him. They preached about Him. They prophesied about Him. They testified about Him but then in this Day, He came and ripped the Seals and the half has not yet been told. Glory be to God! It's like the queen of the south, she came to see the glory of Solomon, there was no spirit left in her [1<sup>st</sup> Kings 10:5 -Ed.]; like Joseph told his brothers, "Go tell my father you have seen my glory in Egypt." [Genesis 45:13 -Ed.] Oh, Glory be to God in the Highest!

We have seen the Glory of the Coming of the Lord! We have seen Him. Amen. We've seen Jesus. We saw no man, no tabernacle for the Baptist, no tabernacle for the Methodist, no tabernacle for the Jehovah's Witnesses, and Pentecostals. We saw One like the Son of Man standing. Amen. Glory be to God! We saw Jesus only, on Sunset Mountain! Glory be to God! We didn't see anything else. We just saw Jesus. Amen. Thank You, Lord! *...at evening time it shall be light.* [Zechariah 14:7 -Ed.] Oh my, what a Light to walk in today! What a joy to experience!

My! It's so good to know that He is the Center of everything this evening; *Jesus, Jesus, (amen, sweet) Jesus; kings and kingdoms shall all pass away, but there is something...* like the old sister, she got saved when the missionary came (amen); she came back that night in the tent, she said, "Tell me His Name again. Sing me that sweet refrain. Tell me how He died on Calvary. Tell me how He shed His Blood. Tell me how by His stripes I'm healed. Tell me about the mansion He has prepared for me in Glory. Just tell me His Name again." Amen!

Hallelujah. Do you want to hear about Him? Do you want to worship Him? Do you love Him? Do you believe He's the Center of your life? Do you want to make Him your 'Everything' tonight? Hallelujah! That's the Message of the Hour (amen); there's one God and His Name is the Lord Jesus Christ. He's the true and living God. He's the Eternal God, the Eternal I Am; that's Who He is. Do you believe that?

That's the God Moses met in the Pillar of Fire. That's the God that sent Elijah to repair the altar at the evening sacrifice. That's the God that was in Joshua Who placed them positionally. That was the God (amen, brother) that Isaiah and Jeremiah and they wrote about! That was the God that John said, "I saw and bore record, the Spirit of God coming down on the wings of a Dove." [John 1:32 -Ed.]

That was the God in the Evening Time, in Malachi 4 saying, "He meant more to me than the rest. He came out of that Amber Light. He spoke to me. He was the One Who created the heavens and the earth. He was the One Who 'spoke' those squirrels in the woods that day." That's the God.

That's the God, here that was in Fran Street. That was the God Who said, "Why do thoughts arise in the heart? (Amen) Be not troubled!" And He opened our understanding that we might understand the Scriptures. That was the God that said, "They shall proceed no further." That was the God that said, "I will return according to the time of life, the time of fulfillment." That was the very same God, "Thou must prophesy again." *That is the same God here tonight: The Unchangeable God still Working In An Unexpected Way* [1962-0120 -Ed.].

It was He, Who called my name and His mercies I will claim. Hallelujah! Oh, thank You, Jesus! I just love Him, tonight.

I hope you don't mind me reading Hebrews 1 again, but in these last days, He has spoken in the son. He

spoke (amen) in the son. My, my, my! We didn't know who God was at one time. We didn't even know who Jesus really was. Think about it.

Oh, you say, "Well, I knew."

No, you never knew. You didn't know. In the Book of Revelation, in the End Time, He reveals Himself. He is the entire Bible. He's everything. Amen. He's Father, Son, Holy Ghost; He's the All-in-All. He's the Alpha and the Omega, the Beginning and the End. He is not any second person or third person. He's not just a Prophet. He's Prophet, Priest, and King; Eagle, Lamb, and Lion; Son of Man, Son of God, Son of David. He's everything. Amen! He's the All.

Maybe, I'll just take this as a little study tonight. Hebrews 1; let's just read.

<sup>1</sup> *God, who at sundry times [different junctions of time, different times, diverse times] ...and in divers manners [in many different ways] ...spake in time past unto the fathers [in] the prophets,*

<sup>2</sup> *Hath in these last days spoken unto us [in] his Son...*

You say, "Well, my Bible has *by*." The English translators put 'by' but the original is 'in'. God was *in* them, speaking; the Spirit speaking through the prophet. Amen.

<sup>2</sup> *Hath in these last days spoken unto us [in] his Son,*

The fullness of the Godhead bodily dwelleth *in the Son* [Colossians 2:9 -Ed.]. Amen. Do ye know that My Father dwelleth in Me? [John 14:10 -Ed.] Amen, speaking *in the Son*.

*... whom he hath appointed heir of all things,*

There's nothing that exists that doesn't belong to Him; even Satan belongs to Him. He's the God of ownership and relationship. He's Lord of the living and the dead. That's the God Who said, "Nebuchadnezzar, My servant." [Jeremiah 27:6 -Ed.] Amen. My! That's why He

can destroy them; put them in the lake of fire and get rid of that thing. See?

... *whom he hath appointed heir of all things, by whom also he made the worlds;*

There's an order here. There's an order here; the first word in Hebrews is God. It's an order, it's not just words here; it's an order.

Paul had met the Pillar of Fire. Then he was caught up into the Third Heaven. He saw Things not lawful to speak. [2<sup>nd</sup> Corinthians 12:4 -Ed.] The man was in the desert of Arabia; studied for three years. Then the man came back and separated law from grace. The man's teaching became the Bible. He was the prophet-messenger for the Age; the wise master builder who laid the foundation that no other man could lay. He's a man who said, "I didn't shun to declare unto you all the counsel of God." [Acts 20:27 -Ed.] That's the man who said, "Not the Lord said, but I said," [1<sup>st</sup> Corinthians 7:12 -Ed.] and that became the Bible too. Amen. The power of infallibility was upon him.

And so, when he's writing here, he begins Hebrews with one word *God*, the Creator Himself. He's unfolding the Mystery of that Creator, in sundry times, in divers manners. He was gradually unfolding Himself, not giving out the revelation of Himself at one time. In a prophet here, in a prophet there, in a Moses here, in a Jeremiah here, in an Elijah here, in a David over here, in an Isaiah here, in a Jeremiah here; one is writing, one is manifesting signs, one is rebuking nations, bringing judgments; different ways God is revealing Himself. But then, all of them were gathered up in *the Son* and He was the Principal Theme of the entire Bible. The Word was made flesh, then the Word Himself took the Word Itself.

Then Paul now knows that, *that* Jesus was God in the flesh so he is unfolding this here. And I said, in two verses here, he spans four thousand years of human history from the first prophet (*in sundry times and divers manners*) until the Son came. See, if you don't

see that in Hebrews, you can't start to read Hebrews. You read and get a little thought here and a little thought here, but if you understand why Hebrews was written, why it took the Spirit of a Prophet, (see?) why he was separating those visions Moses saw about Heaven, those visions Ezekiel saw about Heaven, those different things that John had in the Book of Revelation.

Later on, he's placing it out here, typing the Old Testament with the New. He's taking the tabernacle, he's taking the Priesthood, he's taking the sacrifice, he's taking the laver, he's taking the Mercy Seat, he's taking the cherubim; he's bringing it all back to Jesus. He's taking Moses, he's taking Aaron; he's taking Joshua, bringing it back to Jesus. That's what he's doing.

Then when he comes to the Son, he goes back now and says, "This Son is Heir of all things, but this Son is the One Who created the worlds." So that means, He is Creator and He is Heir of what He (Himself) created. He's giving you an order; he's giving you an order. I want you to watch it in the Bible and listen to me say it. I want you to understand what I am saying. That's why I'm taking the thought here to break down to you what the Holy Spirit is communicating through the prophet-messenger, Paul, in Hebrews. This is the Book that separates law from grace. Ephesians is the Book that places you in your Inheritance. Watch.

*<sup>3</sup> Who being the brightness of his glory,  
and the express image of his person...*

What is His thought there after he tells us He is Heir, after he tells us He is the Creator Who became Heir of what He created and he says, "This Son is in the brightness of His glory and the expressed image of His person"? What is he getting to? He is breaking down to us now, the Son was a far greater and higher manifestation of God, than any prophet He spoke to in sundry times and divers manners because the Son was the fullness of God.

The prophets were a part of God. The prophets were not the expressed image nor the brightness of the glory, but the Son was that. Only the Son could say, “When you see Me, you see the Father.” [John 14:9 -Ed.] Only the Son could say, “I am the Way, I am the Truth, I am the Life.” [John 14: 6 -Ed.] Without the Way, there is no going, without the Truth, there is no knowing; without the Life, there is no living. The Way is Seven Steps. The Truth is Seven Voices. The Life is Seven Virtues. The Way is Water. The Truth is Blood. The Life is the Spirit. He said, “I am all of it.”

Now, let me take you one step further. That Son was revealed in, a son of man, in this Day. That’s what the Message is. The Message unveils that Son because, this son who revealed Him in this Day, met a Pillar of Fire too and came back and took us out of and made us go beyond the camp of denominationalism. At the end of Hebrews, Paul said, “Go beyond the camp, bear the reproach [Hebrews 13:13 -Ed.], that you might understand my knowledge of the Mystery and have fellowship in this Mystery. [Ephesians 3:4 -Ed.] I know what I say. It’s still that same Son.

You say, “You make yourself...”

No. The Spirit of Truth will lead us and guide us into all Truth. That’s my promise. That’s to help me come into my sonship. That’s to help you come into your sonship.

*... and upholding all things by the word of his power...*

We were just told He’s Heir of all things; He created all things. And now, we are being told what? He upholds all things. He makes the sun rise; He makes it set. He makes the rain fall. He makes the grass grow. He brings the seasons in the time. He feeds the birds every day, though they neither sow nor toil, nor gather in barns. He upholds all things. ‘And for Thy pleasure, they were created.’ [Revelation 4:11-Ed.] He created all things by Himself for Himself, for His own good pleasure.

That's why in Chapter 4, the song we were singing in Revelation Chapter 4, it is glorifying God as Creator. In Chapter 5, it is glorifying Him as Redeemer. "You have redeemed us by Thy Blood." But in Chapter 4, the elders bow down and say, "Thou hast created." It's worshipping Him as Creator but the Creator became the Redeemer. The Creator became the Son to take back the Book and bring back all sons. That's the Message.

*... when he had by himself purged our sins...*

The same One Who created, the same One Who is Heir, the same One Who holds all things, the same One Who is the Son, it is the same One that purged your sins.

*... sat down on the right hand of the Majesty on high:*

Same One tonight, Who has all power in Heaven and earth.

*<sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*

He's going to tell you the Name. Do you want to hear the Name?

*<sup>5</sup> For unto which of the angels said he at any time...*

He starts to tell you the thing. He said, "He obtained a more excellent Name than everybody, and then He started with the greatest." Which of the Angels did He call His son: the only begotten Son Who is in the bosom of the Father, Who had declared the Father? No man could know the Father but by the Son Who was sent to reveal the Father. Jesus did not come to reveal Himself, Jesus came to reveal the Father. "When you see Me, you see the Father. I and My Father are one. I don't do the works. The Father does the works. The Father dwelleth in Me because I do nothing except the Father first show me. The flesh profiteth nothing." He's revealing the Father. See?

... *Thou art my Son...*

To which of the Angels He said that?

... *this day have I begotten thee? And again,*

Another Scripture he is quoting. He quoted one here; quotes another one.

... *And again,* [he's quoting from the Old Testament.]

... *I will be to him a Father, and he shall be to me a Son?*

Relationship; the son is the father reproduced. *Son* is not just a word making you feel lesser; *son* is the father reproducing himself. *Son* is the father bringing forth one who is an heir of all that he has. *Son* is the father saying, "This was in my loins. This is my progeny; I am a progenitor. This one has all my characteristics." That's why He said, "He is My expressed image and My glory. That's why My Son can reveal Me, the Angels can't reveal Me, so I gave Him a more excellent name than them when I called Him Son; an only begotten Son. And since He is My firstborn (a double portion), He's Heir. He's in charge because all the firstborns are mine." Does the Bible read that way?

<sup>6</sup> *And again...*

Another quote; what is he doing? He is trying to establish Truth to the ones he is writing this to. He knows they would want... "Give me a quote for that. Where did the Bible say that?" So he says, "*And again... And again... And again.*" That's what he is doing. Do you see that is what he's doing? So when He does it again, you will know it when you see it, and you will know it is according to the Bible, and you will know how He does it because everything is to be established to be the Truth, in the mouth of two or three ...? [Congregation says, "Witnesses." -Ed.] Here a little, there a little, line upon line and precept upon precept [Isaiah 28:13 -Ed.] – is that right? Is that what he is doing?

Then that messenger, Paul is the pattern for every true minister. Are we still in the Bible now? I don't

know, but this sounds like the Word to me. This doesn't sound like it's not the Word.

*<sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*

He is reminding them that God said it in the Old Testament, and the Angels came and worshipped; sang the first Noel to the shepherds.

*<sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*

*<sup>8</sup> But unto the Son...*

What is he saying? What is all this about? He is trying to show you the more excellent name than the Angels that He obtained. He is showing you, Son is greater than the Angels. Son, Son, Son, Son, Son; Son of Man, Son of God, Son of David; three Sons' names; Eagle, Lamb, and Lion. Seven Thunders will open the threefold Secret in the back of His mind. Alright, Papa. Alright.

*<sup>8</sup> But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

If it is an Heir, the Throne must come into view. It is the Son Who heirs the Throne. It is the Son Who heirs the Inheritance. It is the Son Who heirs the characteristics of the Father. If you are a son or a daughter in this Age, won't you be an heir to the Throne? Did He promise, "You would sit with Me in My Throne"? Did He promise, "You will inherit the earth"? See where we're going? See where we're going?

So, may the Lord bless the reading of His Word. You may have your seat.

Just let me talk to you a little bit. I was going to play a tape tonight and then I changed my mind at the last moment. I said, you know I think it might be more appropriate for me, maybe, to just talk to the church a little bit, and try to find out how they are enjoying this little series that we started here on *Sonship, Heirship,*

*And Inheritance*; if they are catching It, if they are kind of thinking about It, if they're meditating upon It, if they are reading back the Scriptures when they go home; if they are trying to grasp what the Spirit is saying to the Church at this time. Then see how they can benefit and serve God in the Light of the understanding of the Things that are being communicated to them.

I believe if you are a son and daughter of God, then you were born of God. I think every true person who wants to have a relationship with Jesus Christ, who wants to share Eternity with Him, they think about the New Birth, and they have peace and assurance if they have a New Birth. I would think that that is the way it would be. I don't think a person can be looking forward to these things without the New Birth. I think it is the New Birth that tells you, you are a part of God; you were in God. Amen? It is the New Birth that does that.

I think when you say, "Our Father," it is not like Catholics and Anglicans saying the Lord's Prayer: *Our Father who art in heaven...* reciting something, and then they don't know they are a son and daughter of God. They don't know they were in the loins of God. They don't know what part of the Word they are, why God put them in this Day, and what part of the Word they have to manifest. They don't look for characteristics in their life to see if they resemble the Father; to know they came from the Father. And then they try to burn a candle, and they never saw their Father burn a candle. Do you understand what I mean? They never saw the Father with a rosary. Then when they pray, "Our Father," it is just vain repetition. But I think if you are a child of the Father, you will say, "I do those things that please my Father," because it is normal for a son to obey his father.

It is normal for a child to obey their parents. By nature when it's born, it is not born independent (for its existence) of its parents who gave birth to it. You see a little pup, it comes out, it goes straight to the mother's

breast. You see a child come out, it goes straight to the mother's breast. You see a calf come out, it goes straight to the mother's breast. You see a chicken come out the egg, it depends on mama to scratch around, and lead them, and provide food for them. An eagle in the nest depends on the mama to bring the food and rip it up and feed it beak-to-beak.

So by birth, they know they come from that one, and they are depending on that one, and that dependence brings obedience because you don't want to disobey the thing that you are depending on for life. Is that right? I want to pause there so what I don't say, you can understand; so what I don't say, you can understand. My. It is wonderful. It is wonderful.

Hebrews—you know, let me just relax. I still want to talk to you. I don't want to preach tonight; I just shifted, but in talking to you, I want to talk to you about the Scriptures. I want to talk to you about what we have been preaching. I was kind of sharing some of that with you on Sunday. And, you know, Sunday, I felt the Spirit, at a certain time, caught those young ones right there.

You know it is strange how when you are ministering at the desk, you are ministering the Word, you are preaching the Word, you come to the pulpit under prayer; you've been studying, praying in the Presence of God with the Word, and then you're coming in that channel to minister; you understand your position as a minister, you understand your responsibility, He said, "Feed My sheep, feed My lambs," [John 21 -Ed.] so you are walking in that Light so you come to the desk and you're preaching.

Sometimes the message is here and you have a percentage of the congregation who are people who pray and study and follow the revelation, and they 'listen back' to the Word that is preached, and they take their notes. You have some people like that. Now, everybody is not like that. I can't say it's wrong if you're not like

that but I say, it will benefit you if you are like that because it is going to help you. You see the Word that is coming forth and the Things in the Scriptures are Things we have to learn; are Things we have to know.

It's like a parent trains a child, "Son, when you go to school, respect your teachers. Child, when you go to school, try not to interrupt the class. When you see elderly people, respect them. Be careful of the friends that you make." And they will talk to them and they will instruct them in things.

Well, if the child doesn't learn these things, then the parents are teaching the child these things and if the child memorizes it, it does not really mean learning it. Because the child can say...

You say, "What did mama tell you, this morning?"

"Mama told me to watch the friends I make, be respectful to older people, and don't interrupt my class. Four things mama told me: one, two, three, four. That might not be the order, but that is what she told me."

You say, "But look at your friends, man."

He says, "Hey, I did not realize that."

"But look, you are interrupting the class here, man."

He memorized what mama said, but he did not learn to take it and use it and apply it for his own benefit, that what mama said becomes usable. And by that being communicated to him, he is now having victory because that becomes his discernment to watch his friends; that becomes to 'watch this, watch that, know this' and he understands the things mama told him that he is meeting in the daily course of his experience.

The things the Word is telling you in this Age, are things you are going to meet in this Age. Once you are an Elect of God, ordained for a certain place in this Age; the things the Word is telling you are things that relate to where God is going to pass you, what you are going to meet, how you are supposed to relate to it, what you are going to come into, what it takes to please God, how

to know your position, how to carry about yourself. That is what the Word is talking about.

Now, if you had the wrong mama and she tells you, “Girl, you see man, don’t trust any man, okay. Man only wants one thing.” Then that girl is growing up and every man she sees, she will see that there’s something wrong. Then that girl has a feeling for male companionship when she comes into a certain age, where she is mature and ready for marriage, but that teaching has the girl looking away from the thing that is going to meet a need in her life, and was designed to meet a need in her life because mama did not tell her it with a balance. Mama told her it, through her hurt and her bad experience, and the teaching mama gave the girl, leaned the girl on this side because mama only saw mistrust.

Now, I am saying that to bring this point: if a minister doesn’t teach the Word, and he teaches: ‘this church’ and ‘those people’ and ‘that there’ and ‘that there’, you will never know what Age you are in; you will never know where your promise is. And all the things that relate to you overcoming and having faith, and knowing God, and overcoming fear, and overcoming doubt (which are not external enemies now, they are internal enemies), overcoming the law of sin, overcoming condemnation and guilt; all those things that are inside of you (that the Devil brings the battle in your mind), you can’t overcome that at all. Do you understand what I am saying?

If mama had no bad experience that created a complex and bent her out of shape, mama will know how to raise her daughter. “Daughter, you are growing up. I was like you at one time. You are going to have a husband one day. It is a great commitment when you make a vow. And remember, a woman was made for the man, and you are going to be some man’s wife and you are going to raise his children. You are going to be able to bring honor to him by the way you serve and carry

yourself. There are great women in the Bible. Think of Esther, look at what she was able to do, and Ruth,” and different things.

Mama will talk to them and raise them, and that child growing up there, she is growing up with understanding. She says, “Honey, you don’t want to be a Jezebel or Athaliah. You don’t want to be a Salome and these things. No, no, no. You want to be a real responsible woman of God. And remember, darling, a woman has three sacred virtues. See, remember God honored women when He came through a woman because a woman fell in the Garden. God could have been done with everything with a woman from back there, but there was a man who threw his whole kingdom into jeopardy to come for the woman he loved; so, you could trust a man, honey.”

Then that girl would be raised and she would have discernment. She will know what Jezebel is like; she will know that is not in her place. She will see what God made a woman in the beginning. She will see what a woman fell from; she will see how God restores a woman to a certain dignity. She will see a woman’s place and how to come into it. And she will walk through life having the correct teaching, no matter what faults, complexes and, “This man!” that every woman who had a bad experience when something about a man comes up, that doesn’t mean anything to her at all. She will walk right there, be able to find her place, take her place and walk through life and teach and influence people the right way.

Well, when you know that, in natural life – natural life wasn’t first, spiritual life was first. Natural life is only a shadow of a spiritual life. When you know natural life, you look now for the spiritual life that that natural life is a reflection of because a church is a woman. A church brings forth her children; the Elect Lady and Her children. How does She teach Her children? Is this church a mother that teaches her children well? Is this

church a mother who says...? You know when children don't grow with love, they can't love.

When children grow with a spirit of competition and want to outdo each other, they become more selfish and then they become prejudicial. Then they will try to pull down other people to elevate themselves. If that is a reflection in the natural life, I can show you that it is a reflection in the spiritual life too. Why do you think the Catholic Church took away the Bible, enforced the prayer book and the candle, and are in sales of indulgences and all these things, and killed out the true Christians in martyrdom under the Red Horse in the Dark Ages? Why did Jezebel destroy the true prophets of God and these things and set up her pagan shrines? You watch it in natural life; you watch it in spiritual life. Why did Athaliah kill out the royal seed? Do you understand the Bible?

The Word of God is to teach; to teach us. Teach us Thy way, oh Lord, that I will walk in it; something that could make me know God better, something that could make me love God more, something that could make me understand God's purpose for my life with greater clarity; something that I may know how to stay in harmony with His will and to understand how to carry out that will.

When a person has the New Birth, these are the things they desire. When a person comes into these things, it's a sign that they are maturing. When a person, twenty years in the Message and they have not learned these things, it means to say that it is a twenty-year-old with a three-year-old mind; retarded children, deformed children, defective genes, mongoloid. It is best if you had sterilized those parents – hunchback and dwarf (do you understand what I am saying?); defective genes.

That is why when things marry into things... you have to watch who you are marrying too. Remember some seasons ago, I preached a message in here *Results of*

*False Union* [1999-0203 -Ed.]? And I went into hereditary sins and showed when you marry into families, there are things that run in the families and those things breed in because marriage is union. And that there are two things becoming one and that brings hybridization. Well, if that is in natural life; it is in spiritual life.

The Prophet said, “You want a renegade? Breed a Baptist with a Methodist, put some Nazarene and a little Jehovah’s Witness in it, put a measure of Seventh-day Adventist and a little Pentecostalism in it, (you see) you’re talking about a renegade.” Everything is, “But, but, but, but, but, but, but.” Sure. You have to watch it in life.

You see life—there’s one channel for life to come. What brought death and what is death? Does anybody know what brought death and what is death? Death is perverted life. Death is not a creation, sin is not a creation; unrighteousness is not a creation; that’s a perversion of something that was original. Sin is righteousness perverted. Death is life perverted. A lie is not a creation; a lie is truth perverted. That’s why you can’t live by the Word and die. Death doesn’t come by the Word. Once you have the Word, fear comes out of you, doubt comes out of you, uncertainty comes out of you; superstition and speculation come out of you once you’re under the Word. Why? The Truth makes free! Light removes darkness that the whole body shall be full of Light.

That’s why He said: A wise man digs deep and finds a rock and builds his house upon the rock. Upon this *rock*, He built the Church and the gates of hell cannot prevail against *it* because it’s *revelation*. And there is no prevailing power as the revelation of the Word because ‘revelation’ means ‘unveiling’, and unveiling means everything is naked and exposed before you because you know where it fits in the Book. And whatever exposes, is Light. All that is Scriptures, you know; Scriptures. That’s where strength comes from.

You see, strength is not something you try to get from outside yourself and bring into yourself, you know. Strength comes from the Word that is put in you by representation and the Holy Spirit begins to open that Word, and that Word begins to feed upon this revealed Word here. That produces strength. That is why no true believer is more spiritually healthy and strong than his pure adherence to and knowledge to the Word of God. How many know that's a direct quote from the Seven Church Ages book? [The Smyrnaean Church Age -Ed.] That is where strength comes from – strength.

They that wait upon the Lord they shall do what? [Congregation says, "Renew their strength." Isaiah 40:31 -Ed.] El Shaddai; the Strength Giver. What happens when you nurse from the Breasted One? You cease to fret, you start to rest on the bosom: the son in the bosom. Amen. Enjoying the talk so far?

Do you know what I used to like in school when I was small? I liked the outside class. The teacher used to say, "This afternoon we are going outside," and we go under a tree. I find I would learn better because it would be more like a talk, you know. It would be more like a talk. Sometimes, you see, a little talk kind of helps you better in a Service. It helps you to be more relaxed. Do you see how you're more relaxed?

You see, sometimes the institutional channel: you come to Service, Service has to start a certain time, we have to do this here, song leader comes, prayer requests are taken; the minister comes with the message, reads the text; saints take their seat, the 'amens' come forth; dismissal prayer, sing the closing hymn, take our transportation and go home; sometimes that could have tension. But then you have a talk, you just kind of relax. Isn't that nice? You see, that's how God is. That's how God is.

It's good to follow the leading of the Spirit sometimes. It's good to follow the leading of the Spirit sometimes; just talk to the people. Because you know, you go

through these things in life; you are raising up a Church in the Word. The same way we are being raised up by the Holy Spirit individually, there are churches in this Message around the world, being raised up by teachers also, under tutors and governors, coming to a place, whether God could place that church and that church could do God a really great service as a vehicle of inspired men and women, two or three that are gathered together in His Name where He is among them, and God can work through that Body in a certain locality to shine forth the Light of the Message.

It is the same way, as an individual, you too are being raised, that's why the revelation and the understanding of Things are never too far from you. All you need to do sometimes is just be observant, be a little more observant than you normally are. And that's why it is good sometimes (as I said when I was starting there), you take note of a Scripture; Hebrews 1. This is about the fourth time I am reading Hebrews 1, and this is my fifth service that I have been speaking now on, **"SONSHIP, HEIRSHIP AND INHERITANCE"** and these things, which we just used that title here tonight because I am doing this little talk, and I just want to keep this here.

I am trying to hold your mind in the channel. And why am I trying to hold your mind, as a church, in the channel of this Scripture? Because there is something that we want to communicate to you, in this season, that we believe is relevant because many of us have been walking in this Truth for many years. Many of us have received the Holy Ghost and a New Birth and have been growing up down through these years. And some of you are growing up now and are coming to the knowledge of what the Holy Spirit is, how to come into It, what is your identification. Some of you are beginning to get enough liberty though the Word to want to really repent. Some of you are baptized but now,

you are realizing, you could repent better now than before you were baptized. And that isn't strange.

That is why Paul could say, 'least of the apostles', then he could say, 'least of the saints', then he could say, 'chiefest of sinners'. Because as you grow; your knowledge grows, you look back at when you started and you see your beginning with greater understanding than the premature stage you were at when you were starting, that if you could 'live back' [relive -Ed.] your life with the understanding you have now, you will relive it at that stage, better. But, that was necessary for you to make some of those mistakes too. What does that do? That makes you not look down too much on a younger one than you, who is now coming in, making mistakes. That makes you feel you're not too better than them because you remember you were like that too.

Have you ever seen young girls, you know, they reach fourteen and they're getting a little self-conscious; they want to choose their own clothes, they want to comb their own hairstyle? Not because they're bad, you know; they're getting independent in their thoughts but they haven't learned to choose the right thing. They don't know exactly what they want to be yet because the thoughts are coming too fast: today they think they like this, tomorrow they think they don't like it. The next day, they think they like this because they are going through a change. They haven't come to a settled place yet. They are in that turbulent time.

When you go through that now, you find that you are learning to take your place; you are learning to see the things you like. You are learning to discover your own self. You don't know you have sin in you. You're six, seven-years-old, nice, little, sweet thing, who is so cute and nice, you don't see any sin in yourself. God doesn't even see it in you. See? And everybody says, "Oh, she is a darling, she's so cute, she is so nice." She becomes fourteen and she begins to get a little independent.

Then here is her little one there, six months old, and mummy says, “Bring her for me.” She is wet and that ‘pamper’ [disposable diaper -Ed.], like she needed a change about four hours ago. She is smelly and everything else and it’s like, “Oh geed! [Expression used when an offensive smell is detected -Ed.] Don’t bring her near me!” What happens? You forgot you were that age. You can’t remember you used to do that too. That’s wiped out of your memory, and you see that you came dressing yourself and you don’t see yourself there. So you turn around and scorn something that you were, when you didn’t get scorned at that stage.

You see that in natural life and you see it in spiritual Life. You see, people when they don’t know how to take their place and rejoice in what God has made them, do you know what happens to them? They’re jealous; they get competitive with somebody else, who they think will take their place because they haven’t learned yet, nobody can take your place, and your place was given to you before the foundation of the world, and you could never get a place that you weren’t given back There in Eternity. But when that knowledge isn’t revealed to you yet—because that is not baby Food, that is adult Food.

In Ephesians he said who he is talking to, not babies, he is talking to the adult Church here. The Corinthians were babies. He couldn’t feed them This. So people are growing up and when they are growing up, they might repeat, election. “I’m glad I’m chosen, yes, girl.” But it is more of a slang for them. And as something comes, they feel that somebody is taking their place and they have to fight for it; they have to push the person out and then try to claim it for themselves. If God gave you that place, you just stand alone. You don’t have to fight for anything. The only things you have to fight are the things that are in your place that are not supposed to be in your place.

Judah was not fighting Dan for Dan’s portion. Judah was driving Amalekites out to take his portion. Dan was

driving Amalekites out to take his portion. And that Amalekite there that you're fighting to drive out is right in your own land here [Bro. Vin indicates the body. -Ed.]. So in other words, you don't have to fight Bro. Vin to get in the Bride. You don't have to fight Third Exodus Assembly to be seen as, you are the best church. You just have to fight your pride and your ambition, and fight your fear and your ignorance that tells you somebody is in your place, and you have to kill them because God is going to let them take your place.

God ran down Jonah to bring Jonah back. God ran down Moses to bring Moses back. God ran down the Prophet to bring the Prophet back. God didn't get somebody to put him in the place. But when Korah wanted to take Aaron's place, and Korah wanted to rally all the people to come into Moses' place, and to find fault with them and make them feel they were occupying too big a place; Moses said, "But Korah, with all those things that you are saying, that you're interested in the people and this-and-that," he said, "you don't know that it is really discontentment you have with the place that God gave you?" He said, "You mean you want the priesthood too? You aren't satisfied with your portion? You mean you haven't learned to understand God's wisdom in your life? You mean you haven't really believed predestination, election, and calling? That was supposed to put you to rest; that wasn't supposed to get you all worked up. That was to take your fear out and settle you!"

I feel this talk is getting into preaching, you know. I would like to say the same words, but not preach It. I would like to say It in a softer tone. You know Paul said, "I say that with a soft voice, say It with a soft tone." I just want the Truth of It to come over without application.

What I'm trying to say; how do you identify maturity? You hear a man, twenty-five years old, say, "If I get ten million dollars today, forty bags of lollipop, I'm buying

endless popcorn.” You’ll be surprised. You see a fifty-six-year-old man talking like that, he’s lusting for power, but look what he wants to do with the power? Now, the first thing you might think is: “No, no, he’s going to an orphanage to give it to little children; it’s little children he loves.” The next day, you see the man coming down the road, he’s sucking lollipops all day. It’s not for little children.

You see... you know what I’m saying. My language is kind of a funny language because that’s how I talk. You know that’s how I talk. I talk in pictures. What I mean is, you could analyze people’s speech. You hear people saying something and you say, “But why does he want that? Why is he fighting so for that?” Israel was chosen, predestinated unto the Adoption.

David is chosen for this throne here; look at how God brought him to it. Joseph is chosen for this place here; look at how God brought him into it. They preached their revelation, they got beaten up for it, rejected and persecuted, but they kept walking on. They didn’t try to fight the people to see, no. If you can’t see it, you can’t see it. Then Joseph ended up in prison and they started to laugh. They said, “You see the same thing. Look he said this. Look he said this.” Then they saw the man on the throne and they said, “Oh God, he will kill us now; he will kill us now.” No. Do you understand what I’m saying?

If you are ordained for something, you are ordained for something. This thing is ordination; this thing is predestination. Every person God calls, He shows you your end. He isn’t showing you your end so that you can behave badly, you know. He is showing your end so you can have rest, and you don’t have to struggle and you don’t have to get into contention because God is showing you He is the Author, He is the Finisher. [Hebrews 12:2 -Ed.] He started the good work, He will finish it. [Philippians 1:6 -Ed.] He worketh all things after the counsel of His own will. [Ephesians 1:11 -Ed.] He upholds all things by

His own power! [Hebrews 1:3 -Ed.] He speaks the Word, It can't return to Him void. [Isaiah 55:11 -Ed.] He's His own Interpreter!

When you see people, by might and by power and him that willeth and him that runneth [Romans 9:16 -Ed.], it's not the way. They are getting worked up in their human spirit; getting worked up in the human spirit. Have you ever seen the Prophet preach a series on 'I Am Not A Fortune teller'? You never saw that right? But ever so often he said, "They call these discernments, fortune-telling, and mind-reading." He said, "They call these visions that I see of the Devil." Ever so often, you heard him say that, but you did not see him go and preach a whole series for three months, trying to fight back all who called him a fortune teller, right? You never saw that.

You never saw Jesus stand up one day and it's written in the Bible, "And He preached this morning, 'I'll prove to you by the Scriptures that I am not Beelzebub.'" It means to say, the distraction would have been taking away His attention from the Father's business. And what gave Him Perfect Faith, is that He understood His position in the Bible.

Now sometimes, I am saying that from the pulpit here, this way and some of you can get upset. But do you know why I am really saying this half of the time? For you to know the principle for your own life. Then you could watch me and see how I am conducting myself in the midst of this, and what is giving me the power because I am telling you what is giving me the power. Then if you are not working with It, I am saying, start to work with This and people could call you the lowest of things, it won't bother you, and you will stay focused with God, and you won't be up and down, and you will have victory all the time too.

Sometimes I am saying this, and I feel it coming back sometimes like, "You see, there he goes again. There he goes again." But you see, it's not there he goes again; I

am sent here to teach you. It's either I am teaching you wrong, or I am teaching you right. I am preaching; you have to get beaten up. I am preaching; your power is to show you that you could take beat up. I am preaching; strength is not just fighting back alone. I am preaching that a lamb has more power than an elephant and a rhinoceros when it comes to laying down your life.

I am saying, just try to kill a goat, the closest thing in animal life to a lamb; just work on a goat, don't tackle an elephant yet, wait. Don't even go at a mule because you might get your jaw broken. I am saying when it comes to laying down your life, a lion will fight you, a tiger will fight you, a rhinoceros and an elephant will fight you, a bull will fight you, a mule will kick you up, but a lamb, brother, will lay down that life (amen), by the grace of Almighty God. And that's the nature that the Holy Ghost came down on, and the Holy Ghost can lead, and the Holy Ghost led Him to be tempted of the Devil in the wilderness, and He came back out and took the Bible and identified Himself and said, "The Spirit of the Lord is upon Me," [Luke 4:18 -Ed.] and had authority over the Devil. Amen.

I guess that's my weakness; I preach more than talk but you see, I'm just trying to tell you, you have to accept life the way it comes. If we are Trinidadians, we'll have a Trinidad life. If we are a part of the Word for the Age then, it's not we that live; it's Christ that liveth in US. [Galatians 2:20-Ed.] If we are a part of this Word, we can't be different from the rest (what the other parts went through before the promise).

Is there a promise for this Age? Is there a 'placing' in this Age? Is there a positional placing? Is that what the Church is looking for in this Hour, worldwide, the elected, called-out Bride, who was called out of the systems by an Exodus Prophet with a Pillar of Fire and a Pillar of Cloud? Did he open the Seven Seals to bring us back into the faith of the fathers; what we're

supposed to be positionally placed in our Inheritance under this Message?

Let me put it back this way: How are you handling yours? Is famine making you complain? Is pestilence making you complain; tribulation, persecution, peril, sword? Your trial falls in one of them, you know. Height or depth, length, or breadth; are principalities and powers coming at you? How are you handling yours? You mean you are seeing somebody in front of you handling their own by the Word, by the strength of God; by the revelation of God to prove that the Word can overcome the Devil, recognize him at every one of his tricks? And by having Perfect Faith to know your position... think of it.

Let me read some things here in, *I know* [1960-0417 -Ed.] for you. We went through this so many times, even this last Easter here, recently, but Sunday, we were looking at the Scriptures there on, *He that overcometh shall inherit all things* [Revelation 21:7 -Ed.]. And I was saying to you, God is showing us there, the end of the Book.

In that inheritance at the beginning of the Book, God had a son and that son had an inheritance in Eternal Life that brought fellowship with God and power over the earth. At the end of the Book, in the New Heaven and New Earth, the son is back there with power and authority, in his Inheritance (why?) because Genesis is Revelation in seed form. You catch that? Everything in Genesis, G-e-n-e-s: Genes, Genes-is, seed. That's why the Book of Revelation ends there with the son back in his inheritance, overcoming to go back in, why? He fell to come out—he fell and came out. And the One Who made all things new is whom? The Redeemer Who came to redeem it. In Revelation 10, He gave the son back the Deed, the revelation that he will overcome in this evil Age to bring him to the throne. That's us.

Then I took that with Hebrews 1, saying if we will inherit all things and Jesus is appointed the Heir of all things, how is that? So Romans 8 settles that, showing

us, as many as are led by the Spirit of God, they are the sons of God. We have received not a spirit of bondage but a spirit of adoption, whereby we cry, Abba Father. To be a son, you have to have a father. Is that right? You have to come by birth (is that right?) because son and father are a child-parent relationship (right?) progeny and progenitor. See?

Then if you are a son of a father and a father owns something, you become legal heir by virtue of being a son, born in that family, having the father's name. Could you be a born son and don't have the name? The name goes with the life. The life is in the blood, the blood is in the sperm, and you are the expression of the sperm that was in your father. Is that right? You have a more excellent... (I'm seeing visions.) You have a more excellent name than a hired hand in your father's estate. I said it like that to project an invisible thought to you, an unspoken thought to you. How many of you all reached in Luke 15?

You see, you aren't getting me in my vein yet. In Luke 15, the prodigal son was coming back and wanted to be a servant. The father said, "Bring forth the best robe; he can't be a servant. My whole plan is in vain and broken if he comes back to be a servant. He's a son. He has to be restored to his rightful, original position where he belongs in the family! Sonship, heirship, inheritance, position, authority, is what he has to come back to." Amen.

Why? By virtue of birth. ...*as many are led by the spirit of God, they are the sons of God* [Romans 8:14 -Ed.], and if sons, heirs of God. Now, he unfolds a little further who we are a son of and who really is the Father; heirs of God. [Glitch in audio -Ed.] ... your inheritance. I inherited God.

A person says, "Is that all that you inherited? I inherited my father's motor car and six thousand dollars." He doesn't understand What God is and Who God is.

That's why the Prophet stood there when that sword came in his hand; He said, "You speak for those squirrels, son. You conducted yourself—I tried you with money, I tried you with women, I tried you with popularity; had people laugh at you, curse you, speak evil against you, stab you in the back, reject you, everything, for your teaching. I had you there and you overcame it all. You didn't fight back, you didn't behave badly; nothing like that at all because you know I'm your Daddy. I gave you a little Mystery that you're like the African king's son because you know who your Daddy is. You have a revelation that gives you the power to know how to conduct yourself regardless of how adverse your circumstances come. I showed you the prevailing power of Divine revelation of understanding what I have made you."

Do you know how you understand it clearly? See how it makes you behave. Are you still vexed with people? Are you still fighting up? Do you still fuss and fret? Do you still react? Do you still, you know—can't take a little provocation, persecution, nothing at all, and rejoice and pray for the person who did it? It shows your revelation of who you are isn't plain enough to you yet and isn't anchored, yet because that makes you behave yourself wisely in all your ways. And if you understand you are an heir of God, the Life that is in you that you are an heir of and born of, that Life in you can take all of that.

That's the life Satan tried to kill when he tried to kill sixty-eight million with fire, dungeon, and sword. And, today we could sing, *Faith of the Fathers living still, in spite of fire, [in spite of] dungeon, [in spite of] sword. Oh, how our hearts beat high with joy whenever we hear that glorious Word.* [#16 - Songs That Live -Ed.] The same Bible that they tried to take away and give us the prayer book and the candle, came back, opened up with Seven Seals and Seven Thunders uttered their voices, declaring the three-fold Secret in the back part of God's Mind, showing us Jesus Christ in every Scripture.

That's what the Devil tried (to take away the Book) to hide but God preserved It and brought It back in the last days, and we ate the Book and It's inside of us. And they can't—they can burn what they want, they could misprint what they want, they can change translations if they want; It's inside of us. It's inside of you. Thy Word have I hid in my heart, (what will that make me do?) I'll not sin against you. [Psalm 119:11 -Ed.]

And the first place, we're prone to sin is with our mouths—and I'll shut my mouth. I'm a man of unclean lips. Let Your angel come with the coal of fire and cleanse me. What kind of cleansing is that? Cleansing from the influence that comes from the wrong example. How did Isaiah get unclean lips? He was influenced by the wrong example. Who knows that I preached that here? Does the church know that I preached that here? Does the church know that I preached Isaiah 6, *Confession, Cleansing, and Commission*; that God still cleanses His Elect by Fire? Truth makes you clean, not unclean.

Jesus said, "The Word I have spoken to you has made you clean. Father, sanctify them; Thy Word is Truth." [John 17:17 -Ed.]

What came out of Korah's mouth didn't make them clean; it made them unclean. It defiled them and put them down in hell. What came out of Moses' mouth was putting them to the promise that God spoke for the hour because one was—Balaam was getting information from Balak; Moses was getting inspiration from the Pillar of Fire. They were under two different headships. How many know that? Ash heaps – think of it.

I know all those things, and I don't want to go into it. I want to tell you who you are; how to deal with that when you meet it, how to put that under your feet. If I open my Armory to you, do you know what kind of weapons will be coming out of there? What Michael fought with in Heaven; sure.

That's why the Bible says: The weapons of your warfare are not carnal, but the Word is mighty to the pulling down of strongholds. [2<sup>nd</sup> Corinthians 10:4 -Ed.] *For we wrestle not against flesh and blood.* [Ephesians 6:12 -Ed.] And the greatest weapon is Love. [1<sup>st</sup> Corinthians 13:13 -Ed.] If you have the shield of faith, you could quench the fiery darts of the Devil; if you have the helmet of salvation buckled on, brother, you know you're saved. [Ephesians 6:16-17 -Ed.]

No man could take that from you because you could prove where your name is in the Book. Much more for a man who can't see his name in the Book, trying to tell you you're wrong and you could see your name in the Book. It has no war there. That's why you have to keep your balance. That's why you can't get offended. It needs be that offenses must come. It is easier for a millstone to be hung around a man's neck and cast him in the sea than to offend one of His little ones, you know. My!

A couple of months ago, a message *Respects* [1961-1015E -Ed.] came to me. That's what I was going to play tonight, you know. I was going to play *Respects*. And I want you to read it as the church if I don't play it. I might play it sometime. I was going to play it tonight but I felt, maybe I should talk to the church. It came back to me yesterday and I decided to listen to it, and I listened to it on the tape, *Respects*. I looked at the time when he brought the message when he was in his trials and what God taught him, and how he brought it to his own church and tried to show his church, they must have respects.

And hear this on *Respects* [1961-1015E para. 45 -Ed.]. I'll give you a couple of quotes here. He said: *Respects is what we owe to God. And that's one thing that I would like, to drill this to the heart of every person here tonight, [I'm going to read these quotes and close.] that, in all things that we see going on, we must give respects to it. See, we must respect it.*

He reads about David in the Psalms, “Touch not My anointed,” and so on. Then he reads about Solomon: the fear of God is to keep His commandments and for this is the full duty of man. [Ecclesiastes 12:13 –Ed.]

So he said: *The conclusion of the whole matter is to “fear God.”* [He said] *And, when, you cannot have respects until you have fear.*

You cannot have respects until you have fear. Now, this fear is not like fear and bondage. This fear is reverence and respect.

*... the fear of God is the beginning of wisdom:* [The fear of God is the beginning of wisdom.] *Now, that don’t mean that you’re afraid of Him, but that means that you are giving Him “respects” and “reverence.” And when you respect God, you fear God.* [He said] *You fear that you might displease Him in some way, you fear lest you would do something wrong. You wouldn’t want to.*

He said, “When you respect God, you fear God. And when you fear God, you want to please God because you don’t want to displease Him at all.” You get very careful in your life as to how you behave.

Now, get me. Sunday I was preaching what? The son’s conduct, his behavior, sets him to Adoption. But behavior (what?) without provocation? No, no. Behavior in the midst of provocation, persecution; behavior to show you that it’s real Godly behavior.

He says [para. 49 –Ed.]: *I fear my mother. I fear my wife. [He’s the Prophet, okay?] I fear my church. I fear all of God’s servants, unless I should put a stumbling block somewhere in their way. I fear the people. I fear the people of the city, unless I should do something wrong that would cause them to think that I wasn’t a Christian.*

In all my dealings with people, I want to be careful. I don’t want to say, “Man, they are Serpent’s seed. They are going to hell, man, so what’s the use?” No, if I’m of the Light, if I’m the salt of the earth, if I’m the light of the world, let men see my good works and glorify my Father. See?

Remember the king of Hiram? [1<sup>st</sup> Kings 5 -Ed.] He wrote to David, he said, “You have a great son there, (Solomon).” And he told Solomon, he said, “Your father was a great man. God has blessed your father and given him a son like you, Solomon, that you will build the house of God. I’m going to send this to build the house.” Why? A man who has a kingdom knows what it is to have a faithful son. That son would carry out the business of the father as though it’s the father himself.

So he said: *I fear my mother. I fear my wife. I fear my church.*

While I read this for you tonight as the church here, I want you to have this Spirit that was in the Prophet. I’m giving you this as some Vitamins in the midst of what you face that you know how to conduct yourself because all these things are for a purpose.

He said: *I fear the people of the city, unless I should do something wrong that would cause them to think that I wasn’t a Christian.*

*See, you’ve got, before you can have respects, you’ve got to have fear. And God demands it, He demands respects. ... He demands it. And fear brings it. And we know that fear brings respects.*

Now, this is an Age of rebellion. This is an Age where the Bible says in 2<sup>nd</sup> Thessalonians 2, the spirit of lawlessness is at work. The only thing that is holding it back is, He that letteth will let, but when that is taken out the way, everything—because in the last days, it’s man without natural affection, traitors, heady, high-minded, all these things. See? That’s the spirit of the Age: having a form of Godliness but denying the power thereof.

So, watch. But watch when you have respects, how you would carry yourself. If you say you have the Holy Ghost, hear how the Holy Ghost makes you behave. And, if you say you have a revelation and you come into Adoption to be positionally placed, here is the consciousness that you are claiming, by virtue of saying

you have that revelation because this is the adopted one, the placed one that is talking. This is the thing that was revealed to him, to make him an overcomer that he was able to inherit the things that he displayed in the Third Pull. Because in the Third Pull, he displayed the Inheritance, proving he was the son by birth, who was connected to that 'placing' and was led by an Angel in journey to that 'placing'. It was revealed to him by the Angel out of the Word, and he stood between the Sixth and Seventh Trumpets under the first fold of the Seventh Seal, as the Seventh Angel that had sounded forth that Seventh Mystery that opened up the Bible, and proved he was the End-time Prophet spoken of since Genesis to be here. Think of it.

Then aren't we the Bride, spoken of from Genesis to be here in the last days, too? And wasn't he the first fruit and we are the harvest? And is the harvest more of the same kind of the first fruit? Amen.

He says: *Now, you take for instance, the man, he's a farmer or maybe he's a shop worker, and nobody pays any attention to him. But let him get a job on the police force and come down the street, and as a policeman with his badge and uniform on, (where, maybe someone wouldn't speak to him the day before), "Hello, there, John. How are you?" See? Why is it? It's kind of an awe, or a fear, or a respect, because of it. Maybe he gets elected to be the mayor of the city,* [para. 51-53 -Ed.]

He says: *Who would President Kennedy tonight be [Kennedy was the president at that time.] What if he was just [some man here said] he was a worker that worked at Colgates down here for forty dollars a week? ...he'd come through the city here and nobody would pay much attention to him, only his own associates. But, being he's the President of the United States, he deserves a respect.*

The office now, he would deserve a respect. He's teaching us something here in the Word that is relevant to our growing up to come to maturity and Adoption, to be placed and be given authority by the Father.

*And that, and because that God is God, He deserves a respect. That's right. And ... we've got to respect Him and give a fear to Him. And that brings respect. God has demanded that for Himself and for all His servants. God demands respects for His servants.*

For Himself and for all His servants, He demands that.

*God demands respects for His servants. He, His servants, how we know that they're His servants, because He vindicates these servants by His Word. He takes these servants and makes them servants of God, and proves that they are servants, by making His Word work through them servants. Then as you respect that servant, you respect God. So when I respect you, and you respect me, and we respect each other, then we're respecting God.*

Would that help us as a church? Would that help us as Christians in this Age? Would that help us as people in our community? Would that help us in our job? Would Jesus Christ be glorified? Would God be pleased with that kind of example? That's what we want to contend for. If we overcome, we can inherit. These are some of the things, and places we must stand. God demands His respect.

Then He talks about Israel in Egypt, how—he's giving you some examples (I'm just jumping because I don't want to hold you long) and he's showing you, Israel was supposed to be in bondage for four hundred years. Galatians tell you they were there for four hundred and thirty years. They were waiting for the fourth generation. God told them, "In the fourth generation, I'll bring them out." But then Moses said that the law was given four hundred and thirty years after God gave the promise to Abraham—Paul says rather. An extra thirty years because why? The people told Moses, "Who are you to rule over us? Are you a judge over us?" when he thought his brothers would understand that God had sent him for their deliverance.

That's why the Bible says: Know them who labour among you. [1<sup>st</sup> Thessalonians 5:12 -Ed.] Not know their name and where they live, you know; know their motive, know their objective, know how they handle the Word, know their conduct, know their conversation, know the integrity of their heart. Know how they stand: is it one day, is it two days, is it twenty years; is it twenty-five years? See how they carry themselves. See what they preach. Do they wiggle off the road? Do they run into *this* doctrine, run into *that* doctrine, run in that doctrine; do they stand for the Word?

Know them; know your brother, know your sister. Is that brother faithful in the house of God? Is that sister faithful? Is she loyal? Is she dedicated to the service? Is she a servant of the church? Is she a servant of the saints? Then respect her whether she's short, black, fat, yellow, green, blue. Respect her, help her; encourage her. Whether she's poor like the widow and would only give a little mite, respect her anyhow. Whether it's a farmer, respect him just as you respect the man who has a billion dollars because he is standing for Jesus Christ.

He said, "Israel, they stayed in bondage because they refused to respect the deliverer that came to deliver them." See, we come back to that kind of thing, "I don't need any man." How can we do the works of God? Believe on them whom God has sent. [John 6:29 -Ed.] If you get the people to believe you, you can help them. If they don't believe you, you can't do anything for them. I will read that for you just now. "If they called you to pray for them," he said "it's no use you go and pray for them if they don't believe you." He said, "If they are speaking about you, it's no use for you to pray for them because your prayer wouldn't be heard by God."

They have to believe you because God sent you for them. You see, it means nothing if the rest of the world doesn't believe me, you know. But if you know I was sent to you and I told you what God says, then you have

to believe me because it is you I was sent to. You're the ones who see me up close. You're the ones who see me, not for one day, you are the ones who saw me for twenty-five years (see?) so you're the ones to know.

This man changed his doctrine every week. This man's drunk. This man is a brawler. This man's fighting here. This man is preaching down these people. This man over here, this man is begging for things at the side. This man is running down by other people's churches and saying things about them; this man's going by people, believers, in their houses. This man is doing these things. Have you ever heard that about me? Have you ever seen me use my pulpit like that?

Have you ever noticed how jealous I guard my pulpit? Have you ever noticed how carefully, I let what comes over my pulpit? Sure. Why? Why am I doing that? Because I want to be different—indifferent? Because I respond to God; I know and understand what God requires for a healthy church. That's why I do that. Do you know why? Because I have seen thousands, and you know I have the experience to see thousands. I've gone around the world. I've seen all kinds of churches. And I'm not twenty years old, I wasn't just born. I'm forty-nine years old. I'm in my seventh seven. I've seen things. I'm grown up. I'm mature. I'm not a novice.

When I came into the Message in 1976—when I started to pastor in 1976, they said, "Ah, Vin is a novice. What could Vin say? He's a novice." Nobody wanted to listen to me. They said I'm a novice; I can't know anything. In the year 2000, I'm not a novice though. A man who tells me that I'm a novice, he'll be displaying ignorance. I'm not a novice. I'm seasoned. I'm grown up. I don't speak with uncertainty. I have unction; I have authority when I preach. I know what I'm talking about. I rightly divide the Word because I studied to show myself, approved; a workman that needeth not to be ashamed. I can bring anybody from around the world to see the work, the fruit of my planting. I can go anywhere

and preach on any pulpit and know I wouldn't preach somebody else's business and these things. I'll bring the Word for the season, give out the Meat in due season. See?

Now, watch. He said: *How I believe that that's what the matter tonight. Same thing.* [Para. 57 -Ed.]

Now in this lawless Age, you think a weak man... Sometimes strength intimidates people, and when somebody stands with boldness and strength, they don't realize it's humility you are speaking with. Humility doesn't mean you talk softly, you know; humility means you humble yourself to the Word and to God. The Bible says that Paul and they spoke with great boldness. [Acts 4:31 -Ed.] It didn't mean they weren't humble. Their boldness was their fearlessness with which they stood against all intimidation because they knew where they were standing, but their humility, they were willing to be corrected by the Word if they were wrong.

He said: [Para. 59-60 -Ed.] *...nearly another generation died off. The old generation that laughed at Moses, and so forth, and would not accept the message, that generation (forty years) died off, and Moses come into another generation. See what I mean? If they don't accept it, then God will let that generation die out and He'll bring in another generation to do it. So, they had refused it. And then we find out, this next generation that come up, when Moses went down there to a-vindicate himself...*

*You know, Moses was scared to go down again.*

Moses was scared to go down there again. Moses said, "But, Lord, they are not going to believe me, you know." Catch this. Catch this. Why did Moses kill the man? To help the people, (right?) thinking he was doing God a service. Why did Moses run? Was it because Pharaoh was out for him?

Moses' brothers said, "You want to rule over us? You want to do us like you did the Egyptian?"

Moses took off. And forty years passed and Moses is an old man, eighty years old, and God said, “Moses, go back for them.”

Moses said, “They are not going to believe me.”

That encounter with that rebellion, forty years ago, the influence never left Moses. What does that tell you? It tells you the venom and the bitterness, the way they discarded Moses and—“You can’t deliver us. You are not the deliverer for us. We don’t have to listen to you. You, go from here! What do you think? You will do to us like you did Egyptian? Who do you think you are, a judge over us?”

That, for forty years, didn’t leave Moses. Moses said, “God, they are not going to believe me, you know.”

God said, “Okay, throw down your rod.” It turned into a snake. “Put your hand in your bosom and see.” He said, “Go and do that. They will know you can’t do that for yourself. You had to meet Somebody powerful enough, which is God Himself Who can do that Who sent you, so they will know you’re not coming on your own.” And he got signs to confirm his commission.

Do you see how resentment is a powerful influence that could scar a person, who is sent to help the very people that are resenting him? Are you learning the ways of God? Why is the Pentecostal church not in this Message? Is anybody bright enough to say why tonight? They refused the Messenger. They refused the Messenger when the Word corrected the church. See?

When your parents correct you, humble yourself. If you are without chastisement, you are bastards, [Hebrews 12:8 -Ed.] but as many as He loves, He rebukes and chastens. [Revelation 3:19 -Ed.] It is not like with punishment, it is with the child’s amendment in mind. It is developing the child’s character. It is bringing discipline that it might be exercised in the child unto fruitfulness, unto godliness that the child will be pleasing to the father, to be trusted by the father who wants to raise

the child to be responsible, so he can empower the child by putting him in a position and giving him authority.

Isn't that why God took the Prophet's wife? Isn't that why he took his daughter? Wasn't God disciplining him? Isn't that why He took his father when he was running from God, and took his brother? Isn't that why, when in the flood, he was going to lose his life too, he said, "God, it's not me who called those people trash. I didn't call them trash, Lord." Because down in the subconscious, he knew he had a bad attitude towards God's people, calling them trash. Isn't that the Bible? Didn't the Angel, when He came to him, tell him, He said, "Your thoughts speak in Heaven louder than your words on earth"? Because this man was to go forth discerning the thoughts and the hearts of people.

"Respects, [he said,] if I have that, I'll fear my wife." I'd want my wife to know that I love her, I'll stand by her side, I am a father to my children, I'm an example in the house, that I'll bring security and peace to her. I'll be checking to see if she's comfortable, if she's happy, if she's content living with me and serving me. I'll want to stand there, dedicated, and faithful. I'll fear my children. I'd want them to know, if I'm a father, that I'm a friend to them, could talk to them; yet, I can correct them. But yet, I can teach them, and raise them, and educate them, and show them how to carry themselves to be a real reflection and have a real testimony.

I want the people in the neighborhood to know that even though I don't go and play golf with them and play cricket with them, and play football with them, and don't go in the pool and don't go to the cinema with them, but yet, I am a Christian. I represent Jesus Christ. I have a godly life. I stand, they could call upon me for prayer, they could call on me to talk to their children, that I could walk in that neighborhood and reflect Something. I could show respect to them, you know, and show that I'm a representative of Jesus Christ." And if there, by chance, be a Shunammite

woman and a Shunammite man inside of there, they could say, "That's a godly man passing by there." That's someone that could help them in their time of need. That's where you want to be; isn't it?

That's where we are called to stand, as the Bride of Jesus Christ because you are the only Bible that some people will ever read. I'd be careful when I stand up to speak about servants of God, I'd be careful when I speak about a next church, I'd be careful when I speak about a next Christian, I'd be careful. You think I could, brother, go on the radio and call people all kinds of names, write books, do this, send it around to people you don't even know, trying to blacken, different things. You don't even know what that person's relationship is with another person. You don't know anything.

You could call them *Chief Nicolaitan, son of the Serpent, the Devil, false prophet, deceiver*, this, you know, *hypocrite, Vin The Crow*, everything else. Other people start to pick it up, the children start to pick it up; the neighbor starts to pick it up. Why do you think forty-two children got eaten by two she-bears? They listened to what their parents were calling the servant of God by the table, talking about it. They have no respect. They have no respect. That is the behavior of sons looking for power. That is the conduct of sons who are born in a family and are being raised, thinking they're going to come into a worldwide relationship with the world. I'm reading to you *Respects...Respects*.

That's why a young man respects a young lady. She's standing for something. Don't treat her like she is some little, old, you know, little flirting girl somewhere outside there. If you see that spirit wants to get upon her, you say, "Sister, you know there's just a few of you all that are still standing, in the house of God. You are under a Message like this, carry yourself with more dignity than that. You'll be some man's wife someday, you'll bear some man's children. You are a reflection of real womanhood, what is left of it, in the world today. In an

Age of sex goddesses, you are the only... you are an endangered species. You sing, *Undefined* [#704 Songs That Live -Ed.] – *living holy lives, walking upright; carry yourself that way.*”

That’s the way you’d want to be – respects. You don’t want to go and tell that brother, “You know brother, I saw a sister. If you see how she was carrying around herself; boy, I tell you! I tell you and then she wants to come and sing in the church, and so-and-so-and-so.” Then you go and tell another person, and tell another person, and before the month is finished, you’ve told about ten persons and you haven’t got the audacity, you haven’t got the care and concern to go and say, “Sister, I know you don’t want to be like that.” See? And yet, you sit there, estimating yourself to be better and holier, “I won’t do that,” because you haven’t lived far enough and you haven’t faced enough trials to know what you will do yet. See what I mean?

If you respect one another, you wouldn’t see some boy trying to serve God, dedicating his life to God; you’re not even sincere, you don’t want to serve God, you don’t want to walk upright, and then you are looking for a boyfriend and you are trying to pull-away a boy who is trying to dedicate his life to God, and pull them here and pull them here and in your heart, you’re not ready to be a wife and serve anybody. You just want to be some person with a man at your side because you think, you’re too beautiful or something to be without a man at your side. No, you don’t want to do that. You don’t want to do that at all. You want to know how to carry yourself with respects, Godly respects.

You see when Boaz came to the field, “The Lord blessed thee.” He said, “The Lord blessed thee.” At harvest time, his eyes fell on character. Eliezer sweated it out looking for (what?) character. Is that the Message? We are taught these things. You see how good it is to put your minds in remembrance, stir you up?

Time is up. Let the musicians come.

He talked about the woman here who said, "Not even my cow is going to have that religion that Billy has." She said, "Not even my cow is going to have that religion." Could you imagine that a woman could think she is so right, she looked at Bro. Branham and said that she doesn't want her cow to have that religion; a man sent from God? God, Himself appeared over the crib at 5 o'clock in the morning. The constellation was hanging there, showing that sign of the Messiah, coming back on the earth. The only man who God could speak to lip-to-ear in this generation, talk to like that. And she said, "I don't want even my cow to have that religion?" She thought that she was so right and he was so wrong.

Remember the Jews? They thought they were so right. They said, "Let His Blood be upon us, that Beelzebub." [Matthew 27:25 -Ed.] They thought they were so right. They thought the Sadducees' thing was right. They thought that bad behavior was right. They thought that plotting to kill Him subtly and kill His influence and break up what He was doing, and telling them don't preach in that Name anymore and all that is false; they thought that was so right that they wanted to kill Him. And do you know what God did? God put Him in their hands for them to kill Him, and God let them kill Him. But then, do you know what happened afterwards? He rose. He rose (Do you know what kind of horror that is?) because God showed them, you can't kill the Word.

You can't kill the Word because, in dying, He stripped the Devil of every legal right. From that day on, all he'll be is a bluffer. Until he goes to the lake of fire, all he'll be is a bluffer. And any killer that tries to kill the Word, all they'll be is a bluffer until their end in the lake of fire, but they can't kill the Word. Because when they think they are killing the Word, the Word is stripping them of every legal right to become heir of all things that He can freely give all things, and He'll obtain a more excellent Name and He'll be at the right hand of Majesty.

Did you know when Joseph was thrown in the pit, it was to raise him up to become the possessor of all things? That's a law in the Bible. We'll go on with this but we don't want to overextend the time. I just felt to talk to you tonight a little bit. We just want to worship for the next few moments in His Presence. It's so wonderful to have the Lord Jesus, this great Holy Spirit amongst us, the sweetness of the Holy Spirit, the Word in season, the faith in our hearts; the right attitude of approach.

He said, "Look at Martha. Martha could have said, 'Look at You; we called for You. We left the organization to follow You. We followed You all these years. We supported You. We had You in our home; we kept You. And now, You see how You treat us?'" He said, "Martha had every right to say all of that, but you know Martha didn't say that. She said, 'Lord, even now.'" She had respects, gave Him His right title, and had the right attitude, and the Voice of the Archangel came into operation and Lazarus came out of the grave.

And Jesus, the Son that pleased the Father, understood His position. He said, "Father, I know You hear Me always. Glorify Thy Name, Father." He said, "I have glorified it and I'll glorify it again."

Oh, let us just sing it. [[#786 - Songs That Live- Ed.](#)]

*... way, oh Lord*

*... walk in Thy truth*

*... my heart to fear Thy Name,*

*Teach me Thy way, oh Lord*

*... walk in Thy truth*

*Unite my heart to fear Thy Name.*

*... praise You, oh Lord*

*... glorify Thy Name*

*Forevermore, Forevermore.*

Oh, let's just sing it again. Teach me Thy way, oh Lord, as a prayer tonight, as a desire in our hearts. Can

somebody help me find it—call the number for me if you know it.

*... walk in Thy truth  
Unite my heart to fear Thy Name,  
... oh Lord ...*

*... praise You, oh Lord  
Oh yes, I will glorify Thy Name  
Forevermore, Forevermore.*

### BRIDGE

[Oh] for great is Thy mercy...  
*For great is Thy mercy, Thy mercy, oh God,  
Thou hast delivered my soul from the lowest hell,  
Thou hast shown me...  
... a token, a token for good,  
Great is thy love  
Thy mercy endureth forever.  
... is Thy love  
... mercy endureth forever...*

Oh, let's lift our hands and sing it: Teach me Thy way.  
Teach me, Lord; I want to learn tonight. I want to walk  
in close communion with You, Jesus.

*... walk in thy truth  
Unite my heart, Lord, to fear Thy Name.*

His Name is being declared. His Name is being  
revealed to you. His Name is being manifested; chosen  
vessels bearing His Name in this Hour.

*... in Thy truth  
Unite my heart to fear Thy Name.*

Oh yes, I will praise Thee.

Would you praise Him tonight? Would you glorify  
Him? Is He deserving of praise tonight?

*... oh Lord  
... with all my heart  
Oh yes, I will glorify Thy Name*

*Forevermore, Forevermore.*

Oh, you sisters, you sing it again for us, one more time: *Teach me Thy way, oh Lord.* Let's just all worship Him tonight. Let there just be a prayer in our hearts tonight, to be what we see in this Word. As you behold the Glory, you could be changed into this image to walk like this, to be sons and daughters in this Hour like this with respects, reverence, godly fear; we could hear Him say, "This is my beloved son, my beloved daughter." Oh God, hear our cry tonight; hear our cry tonight, Father! This is the desire of our heart in this Hour. We know our conduct sets us in order for Adoption.

[Bro. Vin hums. -Ed.]

## BRIDGE

Oh, for great is Thy mercy... [All together]  
 ... *great is Thy mercy, thy mercy, oh God,*  
 ... *has delivered my soul from the lowest hell,*  
 ... *shown me a token, a token for good,*  
 ... *is Thy love*  
 Thy mercy... *endureth forever.*  
 Great is Thy love  
 ... *mercy endureth forever.*

Let's bow our heads and close our eyes. Let's just invite Bro. Fenton to come and pray. Hallelujah. Oh, let's just have a prayer in our hearts tonight. The Bible said: *And David behaved himself wisely in all his ways; and the Lord was with him.* [1<sup>st</sup> Samuel 18:14 -Ed.] That's what we desire tonight.

[Bro. Fenton Lindee prays. -Ed.]

Amen. Slip your hand over and greet the person next to you; tell them God bless them. Amen. Keep connected with each other by the grace of God.

So, this is just a couple notices here concerning Tobago by the grace of God. We have some notices that will be posted to keep you updated and I ask that you

remember the notices. They are posted in front at the side entrance, they are posted on the hill and they will be posted over at the Fellowship Hall, so whatever part of the grounds you are, you can look around and find notices that are to keep you informed, updated.

You know this is—we have some people traveling by boat, some by the airline, and then we have ground transport while we are actually in Tobago. So there are three types of transportation that are put here, and I want you to know that (those who will be going). Some will be going by air, some by boat. You will have to know which section you are in, whether you are going by air or boat. And then ground transport, while we'll be there in Tobago, you will need ground transport.

Some people are taking their vehicles, and we would also need to know the ones who are taking their vehicles. Please inform the office and say, "I'm taking my vehicle," and let them know, maybe, how the space goes because we certainly believe that if you're taking your vehicle, it is to help in some way, for you to move around and to help with some transport. And there will, no doubt, be saints with you in your vehicle, so that will help us even to plan effectively and efficiently as to how much transportation we actually need, since the ones who go will be responsible for coming up with what is needed for the ground transportation.

That means if we get two maxis, we share the costs amongst us who will be using it, to move from where we are sleeping and where we are staying, to the location of service. So, that's three forms of transportation: by boat, by air, and then ground transportation while we are in Tobago. That is posted there for you and we need to know the—I guess we'll have that boat schedule up, so we need to know your days.

If you're going by boat, I don't know if that means that you're actually going to take care of your own arrangements. Even though you might be doing that independently, it might still be good for us to know

exactly how many saints we have over there; in that, we are going over there as a part of the assembly, unified together, with one objective and one purpose: to be with the believers on that side, the church there in Tobago. And then we'll be gathering together with them for services with, also, the purpose of trying to attract and have the opportunity to minister the Word to others that will be invited to the service. That means, if we get two maxis, we share the costs amongst us, who will be using it to move from where we are sleeping and where we are staying, to the location of service.

We were very encouraged to know that there were some saints who will be going over a little early to invite people and so on. We will be preparing some fliers that you will be able to give out, giving the people the information as to the location of the services, time of the services and so on and things like that, and what the program would be, so that if they have to attend, what is convenient for them, we will be able to know. When we get over there, we'll have deacons there, we'll have Bro. Errol [Bro. Errol Pereira -Ed.] from the office, the secretary there. And that means whatever arrangements to be looked after, will be able to be looked after.

The schedule is Friday, first service, at 7 p.m. and that's at Bishop's High School. We'll have the school auditorium rented. It's an air-conditioned place and can seat about five hundred people, I understand. We have that venue for the first meeting, Friday night.

Then Saturday, we'll have no service Saturday; what we'll have is a day out with the saints. Because going there to be with them and just meeting in the services, with a lot of other strangers and visitors who we will like to give our attention to if they are there in the meeting, then that takes up time. And then Saturday is a day designated just for us to be with the church over there, that we can have something informal. A nice, scenic place has been located for a little day of fellowship and interaction with each other, and so on. We'll have a little

natural food and all that is planned. And that means since there are over a hundred—I don't even know the last count, but it was getting close to one hundred and fifty, I think, or in that vicinity of one hundred and fifty there, I think was the vicinity I was hearing.

It means to say that, if that is what is happening, then we don't expect the Tobago saints, which is just a smaller church than Grenada, to take that burden of preparing all these things. We don't want to engage them and tie them up in all these activities that will have them bound, and we'll not be able to spend the time with them because we are going there to encourage them, to support them, to identify ourselves with them there and to give solidarity to them. And so, it means they should be around for us to be able to fellowship.

So what we are thinking of doing is coming up with a plan and if you want to volunteer to—you know you are on the trip and you want to volunteer to do a little cooking, you see Bro. Errol, give him your name and tell him, "I don't mind offering my services to cook while I'm there."

You see, we are leaving it up to you. It's good to be flexible because we don't want to put a burden on someone and say, "You're a cook in the Body and you're going there as a cook." Then you're tied up with cooking, all over the weekend and can't even be in the Word.

Maybe, you might be going because you're longing for a little outdoors, you're longing for a little relaxation, you're longing to get away and just meet the saints there and encourage them. We don't want to tie you up with that, but if you don't mind doing that and you say, "I don't mind giving my services. That can't take more than a couple of hours and if you have a staff of maybe ten or twelve, we can get that job done and I don't mind doing that," you just see Bro. Errol and say, "I am willing to offer my services to help in meal preparation," or something like that.

Then if we get properly organized after we coordinate with the saints over there, then we would inform you and let you know, “Okay, yes, you are a part, so if you want to walk with your apron, walk with your apron; you want to walk with your cook’s hat, praise God; whatever you need by the grace of God.” Amen? So you know, that’s fine. We just want to make it a great success for the Glory of God, for the Kingdom.

I tell people—I was giving the brothers a little humor last night. We had a little deacons’ meeting that went until almost this morning. I said, “Man, the announcements in the church here are so inspired, you get so much faith just from the announcements.” I said, “Tell people that our announcements are more inspired than some people’s services.” [Congregation laughs. -Ed.] Amen.

So the next thing is Sunday service, we have a location also. We tried to get the same location for the weekend, but we couldn’t, so that was nice. Bro Monty was very instrumental in that. His sister, I believe, works at Bishop’s High School and she was instrumental in us getting that place. Then at Rovanel’s [Resort -Ed.], we have a place that could hold two-fifty, a conference area that we are going to use there as well.

Bro. Errol [Bro. Errol Pereira -Ed.] and Timmy [Bro. Timothy Dayal -Ed.] are supposed to go over, to look over the two locations, to see what we need and if it is really suitable for the meetings, how much equipment we would need to carry or so, or whatever for singing and so on (some of the saints singing) and music that they could minister to the saints over there. I know that a lot of young people are going with that in mind as well so that by the grace of God, we try to do our best.

We want to avoid having to rent a lot of equipment and carry a lot of stuff and make it too big. We don’t want to do that but we want to be effective by the grace of God and have a good, healthy presentation of the Message that could find some hungry soul out there, looking for something more that they have not yet come

to discover. So may God bless it and you keep praying. If you're not going, you pray. If you're going, you pray even more, since you are going and you're going to participate by the grace of God.

So it's two services on Sunday we'll have. The thing we need to know is that—you know Sunday evening the service is at four, and I don't know if you want to run out and get on the plane and get back. If you have free time, we don't want to be planning for you to come back Sunday night if you don't have to. So if you think that everybody has to come back, it's not really so. If you want to come back Monday, if you want to come back Tuesday, it's up to you; that's fine.

We'll maybe like you back Wednesday in service. But by the grace of God, you plan, and you just inform the office, say, "You know, I don't mind staying over." Remember, if you stay over, that would maybe mean another night; you have to pay. You know your economics, so you work with your economics by the grace of God. Amen?

So, I know God will bless you; give you your heart's desire and everything will work for the Kingdom of God. God will give us good fellowship, give us good weather; we certainly would like good weather and it will be something that Jesus will be pleased with; the Lord will be pleased, His Presence will be amongst us.

Payment deadlines here: the airfare payment deadline is Friday, June 30<sup>th</sup>. That's this Friday. The airfare deadline is Friday, so that means if you are traveling by air, you have your deadline.

I think your boat ticket, you have to buy that on the spot. If you need the office to buy your boat ticket for you just tell them. They'll arrange for somebody to buy all of the tickets one time. If you think you want to buy it yourself because you are in Port-of-Spain or whatever—if you need them to buy it for you, tell them. Give them the money and say, "I'm bringing my money,

I would like you to purchase my boat ticket for me to ensure I have it there.” That’s fine.

Your accommodation deadline, this involves both ‘boat people’ and ‘air people’. I know some people have their own personal accommodation, so that doesn’t include you if you have your family you are going to stay by, or you made other arrangements. But your accommodation deadline is Sunday, this coming Sunday, July 2<sup>nd</sup>. That’s your deadline.

So, tonight, I know some of you were listed to make your payment. You get up on the hill—and Bro. Collin [Bro. Collin Wellington –Ed.], if he’s hearing me and he hasn’t been told yet, we requested that you be there with Bro. Errol to take down the names of the people that will be paying and so on, so that all these things can be done properly, and smoothly, and quickly, and the people can be taken care of.

Then we have—God has certainly seemed to smile on us with some accommodation here, because they had a couple of new places that came up equally as cheap and, you know, for the same price. There’s a brand-new place, and it was looked over. We understand that the same Bro. Monty across there, he went to look at the place; this is Bro. Monty and Sis. Jennifer and them. They have been checking on these things for us, and we know that it is being looked after. And when they give us these reports, then the brothers will be able to further see it, personally, themselves, on Saturday.

They fly over Saturday and come back Saturday evening so that we could know, everything that is being done on that side is actually in place so that everything can move smoothly. If we need to know any other thing that has been overlooked, then we will be informed. We are trying to do this so that it could be done in a way that it would be efficient, and that everything can go smoothly while we are there, by the grace of God.

So, we have two other new locations; they’re posted there for you. And remember also the notices, it is all

there in the notices. Also, we have a list of the names of the people who have been listed as desiring to go on the trip. When you see this list posted, you will have to look through it. All the names are listed there, see if your name is there on the record, that you know that you are crossing over into the next land. Check and see if your name is there, by the grace of God. Amen? Glory be to God.

Also, the final announcement here: we have the Board of Deacons asking the believers from Couva, Freeport, and McBean to attend a meeting in the Fellowship Hall, Abel country. I know we kind of had a lapse in these things and we are just trying to keep in touch with the saints, keep things running smooth and nice. There are things we deal with from the desk. There are things where it involves you being able to express yourself and participate, so that kind of meeting is more appropriate for that. So, from Freeport, McBean, and Couva, tomorrow—let me see if I'm reading that right—tomorrow, that's right, 7 p.m. sharp. Only the heads of the homes, single brothers and single sisters are required to attend the meeting, so it makes it easy for you by the grace of God.

God richly bless you. Are you happy to be here tonight? Amen. Let's just sing this little song as we go. God bless you. And those who have to attend to the business on the hill...

*Oh, to be like Thee*—do you desire to be like Him? Do you desire to be like Jesus? Amen. Let's just remind ourselves, what He is, as we sing this blessed, old hymn of the church. Amen. Think of this great Life, this One that we might behold that we might be changed into His image, predestinated to be conformed that we could be the very expression: Life of His Life, Spirit of His Spirit, Word of His Word, that She is Him revealed today. #108 in your songbook: [[#108 - Songs That Live -Ed.](#)]

O! To be like Thee, blessed Redeemer,  
This is my constant longing, and prayer.

... Redeemer.

This is my constant...

*This is my...*

Is it really your constant, longing and prayer? Make it that way tonight. Oh God, make me like Jesus. Mold me in His Image and likeness.

*Gladly I'll forfeit...*

All of earth's treasures,

Jesus, Thy perfect [Thy perfect] likeness...

... *likeness to wear.*

Oh, lift your hands to Him and sing it if you really desire to be like that tonight.

CHORUS

*O! To be like Thee,*

[Oh, yes, Lord! That's my longing desire.]

... *be like Thee*

[Oh] Blessed Redeemer...

Make me pure, take away my defilement, Lord. Make me pure.

... pure as Thou art;

To do those things that only please the Father. Oh God, come into my life.

Come in Thy sweetness,

[Fill every fiber of my being tonight, Lord.]

Come in Thy fullness [tonight]

And, Lord, make me in Your image, I want to be the expressed Image, the brightness of Your Glory.

Stamp Thine own image!

Deep, [deep] on my heart.

[Give me more compassion, Lord]

O! to be like Thee, full of compassion.

And of some, have compassion, the Bible says, plucking him out of the fire.

... *full of...*

Like the good Samaritan, he could take the oil and the wine and pour it into the wounds.

Loving, forgiving...

Oh God, I don't want to hoard bitterness. I don't want resentment. I don't want irritableness.

... *tender and kind*,

[Oh] Helping the helpless...

I want to be touched by the infirmities. Oh God, you can make me like that tonight.

... cheering the fainting,

Make me more complimentary than I am critical, Lord.

Seeking the wandering sinner... when we go to Tobago, out in Grenada, out in the Caribbean, Lord, even my own village.

Oh, next verse: O! to be like Thee, lowly in spirit,

[Our songs tonight are our prayer as we worship Him.]

... *lowly in spirit*,

Holy and harmless, [but yet] patient and brave;

... *patient and brave*;

Oh, meekly enduring cruel reproaches,

That's how we want to be. We don't want to fight back. Like a lamb dumb before his shearer, He opened not His mouth [Isaiah 53:7/Acts 8:32. -Ed.], coming down to the Voice of the Resurrection, willing to suffer; power to lay down your life, but can get the dying thief on the Cross. Hallelujah.

... others to save.

... *others to save*.

Next verse: Oh, to be like Thee.

[I hear that there's a Super Anointing in this Hour.]

[Oh] Lord, I am coming,

[I hear that there is an Anointing of Divine love.]

Now to receive...

Someday He'll give me Supreme Power in control.

... the anointing divine.

... *divine*.

That can calm a raging bull, turn back the wild  
hornets.

All that I am...

I am willing to pay that price to receive that Anointing  
in my life.

... and have I am bringing.

Lord, from this moment, [as I sing this song, my  
hands lifted to You]

... *moment, all shall be Thine.*

And everyone singing: O! To be like Thee, O! To be like  
Thee.

CHORUS

... *like Thee,*

And oh, to be like Thee.









## **Third Exodus Assembly**

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