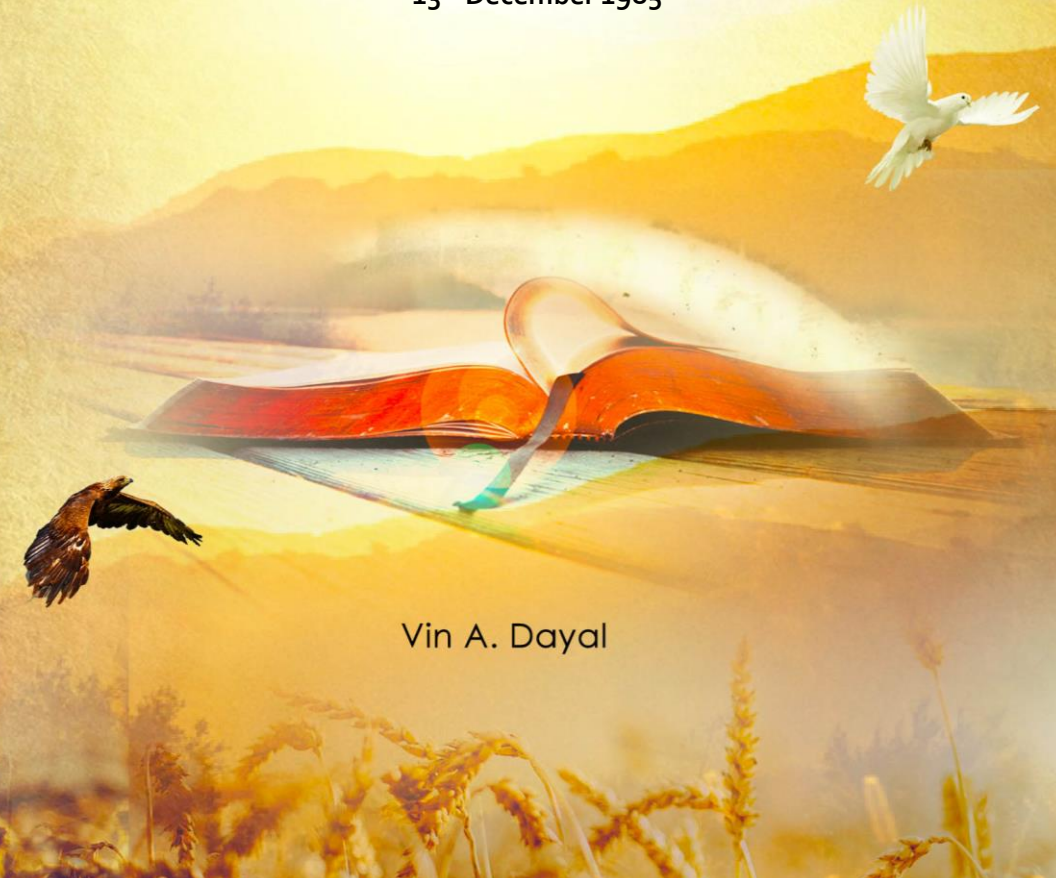

Third Exodus Assembly

The Bride And The Meal Offering

Bulawayo, Zimbabwe

13th December 1985



Vin A. Dayal

Third Exodus Assembly

THE BRIDE AND THE MEAL OFFERING

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BULAWAYO, ZIMBABWE

Bro. Vin A. Dayal

Excerpt:

That woman's life, in that time of famine when Ahab and Jezebel were together and the land was corrupted, that woman was to bring forth that meal; a meal offering. She was to produce that and when she produced that, then the promise of God could come to pass. Amen. That meal offering was to keep the prophet of the message of the Hour; it was to keep him alive during a time of famine. Do you understand that? She had to sustain the prophet. You are that widow; a type of the Bride.

You are that Bride and you have to keep this Message alive. Hallelujah! In this Hour, the expression of your faith, your obedience to the Prophet's Word, will keep the Prophet, the Message of the Hour, (that Prophet; the Prophet and his Message are one), you will keep That alive, in this time of famine! The Voice of the Archangel is going to keep this Message alive. Hallelujah! A Gentile Woman with Gentile faith whose Gentile faith will bring forth the Mystery of the Voice of the Archangel, after receiving a Prophet's Message, Elijah's Message, in the time of famine when religion and politics are together. Her faith will produce the Mystery of the Voice of the Archangel, to vindicate that when the Prophet said, THUS SAITH THE LORD, it was God speaking through him. Hallelujah! [Pages 11-12]

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13th December 1985

THE BRIDE AND THE MEAL OFFERING

BULAWAYO, ZIMBABWE
FRIDAY 13TH DECEMBER 1985

BRO. VIN A. DAYAL

[#460 Songs That Live -Ed.]

*Every promise in the Book is mine,
Every chapter, every verse, every line,
I am trusting in His love divine,
Every promise in the Book is mine.*

Amen. Shall we all stand?

Let's bow our heads and close our eyes for a word of prayer before we read the Word.

Heavenly Father, Lord, we come with our hearts centered upon You, knowing that every good and perfect gift comes from You, Father. Lord, we look unto You tonight that You would grant that unspeakable gift; the Holy Spirit. Lord, You said, "Your Word is Spirit and Life." As You would speak to our hearts tonight, Lord, may that Word go deep down within us and create such a living faith, a faith, oh God, that could please You, a faith, Lord, that would manifest Your Word, a faith, Lord, that would be so inspired, it would put us into action; a faith, Lord, that would anoint every promise until we see it come to pass. Grant it, Father.

We commit ourselves and this service into Your hands now, looking unto You for Your continued direction and leadership in all that we say and do, and may You get honor and glory. For we ask it in the precious Name of our Lord Jesus Christ. Amen.

[Glitch in audio. -Ed.]... Chapter 17, and St. Luke 4, and St. Matthew 27 - three places. We're going to begin reading from verse 8 in 1st Kings 17.

1st Kings 17:8-16:

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there; behold, I have commanded a widow there to sustain thee.

The word 'Zarephath' means 'a workshop for melting and refining metals'. The word 'Sidon' means 'fishing': plenty of fish. Amen. The Prophet was going fishing and the Third Pull will catch the Rainbow Trout.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering sticks. And he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD, thy God, liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said. But make me thereof a little cake first, and bring it unto me, and, afterwards, make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not be used up, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah; and she, and he, and her house, did eat for many days.

16 And the barrel of meal was not used up, neither did the cruse of oil fail, according to the word of the LORD, which he spoke by Elijah.

Did you get that? The Word of the Lord, that the Lord spoke; it was God that was speaking. He was speaking through His prophet. Amen. He asked a hard thing but 'Zarephath' was a '*workshop for refining and melting metals*'. If you're in Zarephath, that's the kind of test you're going to get. Amen.

Let's turn to St. Luke 4. Jesus was in the temple and the priest handed Him the Book to read. It was the Book of Isaiah. Isaiah is a miniature Bible. It has sixty-six chapters just like the Bible has sixty-six Books. It begins with creation. It speaks about John the Baptist; speaks about the Millennium and the New Jerusalem. It's a small Bible.

When they handed Jesus that Book, He was looking for a specific place to read. He was very careful to identify to the people, out of the Scriptures, where His ministry was positionally placed at that time. He was revealing unto them about the Anointing that was upon Him; the Word that Elijah introduced. He was the Word of the Hour; He was the Anointed Word.

That Anointed Word was anointed with a special Anointing for the work that was to be done for that season. He could have read Isaiah 7:14, but that would have been history thirty-three years ago: His birth. He could read Isaiah 1; the days of His childhood. He could have read Isaiah 53 but that was, yet, prophecy to come so He wanted to find a specific place. After He read the Scripture and He began to preach, identifying Himself in the Messianic promise, the people were troubled. They didn't like that, so He began to speak.

Verse 24. [Luke 4:24-27 -Ed.]

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;

Look at the Anointing on Jesus. From the Book of Isaiah, He dropped down into the Book of Kings. Amen. It was just Scripture after Scripture. And He said:

26 But unto none of them was Elijah sent, but only unto Zarephath, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Elisha, the prophet; and none of them was cleansed, but only Naaman the Syrian.

That's a type of the Bride because we are in the time of Elisha. We are in the time of Elijah and we are in the time of the great famine. And there were many Hebrew widows and they had received a Hebrew prophet, but they wouldn't accept that prophet that came unto them, so God sent that prophet to a Gentile, a Gentile widow. And the Gentile widow with Gentile faith could receive a prophet's message. Then in the time of Elisha, there were many Hebrew lepers, but those Hebrew lepers didn't have faith in the Hebrew prophet. So God sent His prophet to a Gentile leper so he could be cleansed and be made whole. God was showing, in the future, that ministry of Elijah—I mean of Elisha will come to Gentiles with Gentile faith. Amen.

Let's read St. Matthew 27, reading from verse 39. We were in St. Matthew 27 last night also and we're just looking at it a little further tonight.

Verse 39 [Matthew 27:39 -Ed.]

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking [him], with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

The Word was being challenged by the religious world.

43 He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.

44 The thieves also, who were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elijah.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be; let us see whether Elijah will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

Look at Jehovah's Masterpiece being smitten. When the Masterpiece was smitten, It cried with a loud

Voice. The Prophet said, "That was the Voice of the Archangel" (the Voice of the Resurrection). The Voice of the Archangel is a Mystery between the Shout and the Trump. The Shout was a Gentile Prophet with the Spirit of Elijah and the Last Trump, the Seventh Trumpet: two Jewish prophets to reveal Christ to the Jews. Amen. And that Gentile Prophet, he went off the scene in 1965 and the two Jewish prophets are yet to come. From 1965 to 1985, it's a Mystery between the Gentile Prophet and the Jewish prophets; a Mystery between the Shout and the Trump, the Voice of the Archangel.

In St. Matthew 24 when Jesus preached those Seven Seals; the Opening of the Seals, the Message of the Hour, was the Shout. St. Matthew 28 when the sleeping saints rose, it was the last Trump. And between the Shout and the Trump, Jehovah's Masterpiece is being smitten and then He went to preach to the lost. Amen. That's the Hour that we are in.

So, notice here, verse 51.

⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

⁵² And the graves were opened; and many bodies of the saints that slept were raised,

⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now, between verses 51 and verse 52, you have to put 1st Peter Chapter 3, verses 18-20 because that says that Jesus, after He was put to death in the flesh, was quickened by the Spirit and went and preached to the spirits that were in prison. Then on Easter morning, He came up and He led captivity captive. Is that correct?

May the Lord add His blessing to the reading of His Word. You may have your seats. I know some of you have to leave early tonight, so we're going to try to leave aside the formality and get straight into the Word. We have a lot we want to say tonight and we're trusting, by the grace of God, we'll be able to finish it.

If you noted the Scriptures that we read in 1st Kings, Chapter 17 – the time of Elijah, Elijah the prophet. And he came with a prophetic message. It was a time of great famine. It was a time when religion and politics were in a union. Ahab and Jezebel were married, religion and politics, and, the Spirit of Elijah was in the land. Jezebel had corrupted the land with her false teaching but there were seven thousand, who were under that Seventh Seal, who didn't bow down their knees to Jezebel.

Elijah – God pulled that Seal back when he thought he was the only one because all man had forsaken him. He was a rejected prophet, but he had a message and he knew God had sent him. Jezebel hated him and all her prophets had dis-fellowshipped him but Elijah was bold anyhow. He was a fearless man. He preached that message. He condemned sin. He didn't compromise because he was sent by God. Whenever a man is anointed, sent of God, he will not compromise. He will call black, black and white, white. Such was a man like Elijah, and he came with that message.

There were many Hebrew widows but Elijah, in that Hour, was sent to a Gentile widow because in that Gentile widow was laying the bedding ground for faith. Elijah had the Seed of Promise and when the Seed of Promise could find a place to grow, no circumstance will be considered. That Gentile widow was going through a rough time; she was in a hard situation. It seemed like all the circumstances conspired against her, and in that crucial moment, God moved that prophet on the scene. God told that prophet where to go. That woman didn't know about it, but a prophet

was coming in her direction with THUS SAITH THE LORD. Hallelujah! That woman was a Gentile. It was a time of drought; death was all over the land and people were starving and thirsting. He that is athirst let him come; he that hunger let him come also. [Revelation 22:17, Matthew 5:6 -Ed.] Hallelujah.

In that Day (as we look at the setting), God was showing a type for this Last Day when Elijah would come to the Gentiles. Amen. And as we look a little closer, we see religion and politics, just like today, were in a union, and Elijah came with a prophetic message. That prophetic message which he spoke to that woman had a Thus-Saith-The-Lord promise in it. Amen. That Thus-Saith-The-Lord promise couldn't come to pass until the woman met God's requirements, because the prophet placed such requirements that the woman had to manifest before the promise of the prophet's message could come to pass. Hallelujah!

And here we are receiving a Prophet's Message with a Thus-Saith-The-Lord promise. "I will ride this trail one more time," that's THUS SAITH THE LORD. "The Dynamics shall be a refilling of the Holy Ghost," that's THUS SAITH THE LORD. "When the Squeeze comes, watch the Third Pull then," that's THUS SAITH THE LORD. Amen. All those are Thus-Saith-The-Lord promises in the prophetic message of Elijah, in the time when Ahab and Jezebel; religion and politics, are in a union when there's a famine in the land when there's death everywhere. Hallelujah!

That woman was living in Zarephath; God's workshop. Hallelujah. He was going to refine Metal. He was going to pull it through His furnace of fiery trials and burn out the iron pyrite. He was going to get the make-belief out. Hallelujah! The Gold was going to be tried seven times in the fire. He was going to beat that Metal until He saw His reflection inside of

it until He saw His faith and His own virtue, His knowledge, and temperance reflecting out of it. Amen.

And that Rainbow Trout was laying there, in Sidon, and the prophet went fishing. Hallelujah! What an Hour! Amen. But before that promise of THUS SAITH THE LORD could come to pass, it was God in the prophet because that's what the Scripture says, that God spoke that Word by Elijah. It was God requiring the woman to, "Bake Me a cake first."

She said, "But I only have a handful, a handful of meal to make one little cake. And my boy and I, after we eat it, we are going to die."

That little bit of meal laid between that woman and death. Amen. And the prophet told her, "Take what you have..." First, he asked her for water. She could have sacrificed the water, because she knew, "Well, I'm going to die anyway, so I could give him the water." Even in that crucial hour, even in that time of testing, she could still look at the infirmity of others. She could still see others better than her own self. She was manifesting a revelation of brotherly kindness. She was willing to prefer one another. She could put herself in the man's place. Amen.

Then all of a sudden, while she was going for the water – that wasn't all God was going to ask. Amen. Before she received the whole message, she was already going away; like many of us, sometimes we don't wait until God is finished speaking. He said, "Wait a minute! Bake me a cake also!"

When he asked her that, she began to make an excuse. She said, "Oh my! We only have enough to make one little cake. You mean to say you're going to ask for that also?"

He said, "Go and bake that cake first and afterwards...." Hallelujah! The prophet had a revelation; he was sent by God. He was on the scene; he discerned the situation. He understood his inspiration. He knew his leadership, he said, "Bake a

cake for me first and afterwards bake for yourself.” But all she had was sufficient to bake one cake. Where was the rest going to come from? Amen. Hallelujah.

She said, “Look I’m here picking up two sticks.”

He sensed the fear, he sensed the torment, the agony that the woman was going through. He said, “Fear not.” Hallelujah! Don’t look at Him with the five senses. Hallelujah! Fear not! Glory to God! And look at that prophet with that Capstone revelation, Perfect Love casting out all fear; breaking the spirit of fear that surrounded the woman and putting a faith in her heart. He said, “THUS SAITH THE LORD... for, THUS SAITH THE LORD, the cruse of oil that you’re frightened about, that barrel of meal that you’re frightened about, shall not go down because I have a revelation that God could create.” Hallelujah! “I saw God on the mountain brought food every day by the Brook Cherith and fed me when I didn’t know where it was coming from. At the going down of the sun, ravens came on the mountain top with food. (Hallelujah!) So fear not, THUS SAITH THE LORD, God’s going to meet your needs.” But before that Thus-Saith-The-Lord promise of Creation, of the Third Pull, of these Things, can come to pass in Elijah’s message, in the time of famine when Ahab and Jezebel: religion and politics are united together, “Sacrifice all that you have.” Hallelujah! Glory.

That was the prophetic message. And that prophetic message required of the woman to bring a Meal Offering. That’s my message tonight “**THE BRIDE AND THE MEAL OFFERING**”. I’m taking that inspiration out of the message *Elijah And The Meal Offering* [1960-0310 -Ed.]. The Prophet understood his position. He knew he was Elijah and he knew there had to be a Gentile widow somewhere with Gentile faith who could receive His Message, who would meet that requirement; who would sacrifice everything. And

he knew the Thus-Saith-The-Lord promise of this Message that he saw identified in his own life, will also come to pass in the Woman. Hallelujah! So he [Bro. Branham -Ed.] preached that message, *Elijah And The Meal Offering*. But Elijah didn't bring the meal offering, he required the woman to bring the meal offering.

So what was the prophet's message to the widow, before the promise could be fulfilled? What was his message? We have the Message from our Prophet, Elijah, in this time when religion and politics are uniting. Some say it means this. Some say it means that. Some say it's something else, but what was his Message? Mix the Meal (the Word) with the Oil (the Spirit) and put It on two sticks (the Cross); get in the Fire and THUS SAITH THE LORD, watch the promise come to pass. Watch Jehovah-Jireh come on the scene. Amen.

That was the prophet's message to the woman. And before the promise could come to pass, she had to bring a meal offering. And that Meal Offering is Christ, and Christ is the Mystery of God revealed. Hallelujah. That Meal: the Word and the Spirit; the Oil and the Meal mixed and put on two sticks, is Christ on the Cross. And Christ on the Cross is the Voice of the Archangel, and the Voice of the Archangel is the Mystery between The Shout and The Trump.

I hope you understand what we're talking about; you see the Hour that we're living in. Elijah was the first fold and he brought the Seven Seals. That was the Message: a Shout to prepare the Woman for a Thus-Saith-The-Lord promise.

That woman's life, in that time of famine when Ahab and Jezebel were together and the land was corrupted, that woman was to bring forth that meal; a meal offering. She was to produce that and when she produced that, then the promise of God could come to pass. Amen. That meal offering was to keep the prophet of the message of the Hour; it was to keep him

alive during a time of famine. Do you understand that? She had to sustain the prophet. You are that widow; a type of the Bride.

You are that Bride and you have to keep this Message alive. Hallelujah! In this Hour, the expression of your faith, your obedience to the Prophet's Word, will keep the Prophet, the Message of the Hour, (that Prophet; the Prophet and his Message are one), you will keep That alive, in this time of famine! The Voice of the Archangel is going to keep this Message alive. Hallelujah! A Gentile Woman with Gentile faith whose Gentile faith will bring forth the Mystery of the Voice of the Archangel, after receiving a Prophet's Message, Elijah's Message, in the time of famine when religion and politics are together. Her faith will produce the Mystery of the Voice of the Archangel, to vindicate that when the Prophet said, THUS SAITH THE LORD, it was God speaking through him. Hallelujah!

So what an Hour! That is why It didn't come to pass. All these years, many tried to anoint the promise and they never brought the Meal Offering. They didn't even know what the Meal Offering was. They tried to live 'any how' [whatever way -Ed.] . But watch something. He preached *Elijah And The Meal Offering* [1960-0310 -Ed.]. Elijah is Malachi 4:5 and the Meal Offering is Leviticus 2. Amen! So, you have to bring them together.

That woman, she caught a Mystery: that is Elijah. He had THUS SAITH THE LORD. He is no crazy person, though Jezebel and they said he is a fanatic, that's a prophet of God! Hallelujah! That's Elijah (that's Malachi 4:5) and she understood his message. She caught the open vision on what he was saying. The woman had that vision that before she could see her household delivered, her household saved; before she could see the cruse of oil multiply and the barrel of

meal multiply, it would take mixing the oil and meal; it would take mixing the Word with faith.

The meal is our revelation of Christ in this Age, Hebrews 13:8. Watch that 'burr' that they used to grind the meal with; it would cut it even, all the pieces were equal, showing that He is the same yesterday, today, and forever. She had to mix that meal with the oil. Could you imagine that? The prophet stood up there in the hot sun, knowing he was sent by God; he was being inspired to give forth that message. He knew that message was asking a hard thing upon that woman. He understood what was taking place.

And that woman, getting under the inspiration of what the prophet was saying began to get fear, but then that message had an assurance. Just the way the prophet was saying it alone, the look in his eyes, the authority he spoke with, broke the spirit of fear. She had the revelation. She knew God was speaking that through the prophet. She knew what God was requiring of her and she was willing to go and do it cheerfully. She was doing it with expectation to see what the prophet said come to pass. She knew that God would not lie. It thundered into her soul. Hallelujah! Her works were expressing her faith. Her works were faith's testimony. Her works were the evidence that faith had taken a hold. Hallelujah!

She was doing it with confidence. She was singing; she was dancing in the kitchen. Hallelujah! The place was anointed all over; something was going to happen. She had that strange feeling. She could sense the Supernatural was moving all over the place because she was now in the Spirit of the director; the prophet of the Age. She was in the rhythm of the Word; the message of the Hour. She was in the Spirit of the Composer; the One Who sent the prophet with the message, and she was expecting something to happen. Do you feel that way tonight? Hallelujah.

While she was there, she made sure that no reasoning, no imagination, no feeling – that spirit of fear, which the prophet cast out was not going to come back around to put her back in bondage. While she was mixing the meal, Satan came around and said, “You are a fool. You shouldn’t do that.”

She said, “Shut your mouth, Satan! I believe the prophet. I believe what the prophet said and I am looking for THUS SAITH THE LORD.” Oh, she was singing: *He is Jehovah Jireh, my provider. His grace is sufficient for me.* She was singing: *My God shall supply all my needs according to His riches in glory.* [#622 Songs That Live -Ed.] Hallelujah! Because the Word was becoming Spirit and Life. Amen.

It was a hard test but she was willing to pay the price because she wanted to see a Thus-Saith-The-Lord promise come to pass. It was going to help her poor, sick, suffering children to a better way of life. Is that what the Prophet said; the Third Pull will help your sick, poor suffering ones? She was tired of seeing the little boy crying. He was just a child. He couldn’t put away childish things yet, so he spoke as a child, he understood as a child but she had come to perfection. She had put away childish things and saw another mature one (the prophet), who could preach that God could still do miracles. Hallelujah. That prophet came and spoke with authority, “He is the same today as when He fed them in the wilderness. He will create meal and oil.”

So the woman had a vision that it would take mixing the Word (the meal) with the oil (the Holy Spirit) then it had to be put through the fiery test. She didn’t have an unbalanced revelation. She knew that a measure of suffering was left for her to fulfill. She knew she was going to learn obedience through the things she suffered. She knew the prophet didn’t promise a bed of roses. Amen. So, she knew that after she mixed the

oil and the meal... She was enjoying mixing it. She had skillful hands.

You know, how these sisters get in the kitchen and begin to knead the flour, and they sing and they worship the Lord because they know the meal is Christ, they know the oil is the Holy Spirit, so they could see God in their own environment. So, she was doing that and she was enjoying it but then that same thing that she enjoyed, she had to put it now on two sticks. She had to put it in the fire. Oh my! The fire was going to bake it into reality. Though it was meal and oil, and it was mixed together, you could not feed on it. It had to be put into the fire, it had to be baked into reality then it became a life-loaf. Hallelujah! That is what she was doing because she wanted to see the Thus-Saith-The-Lord promise spoken by the prophet Elijah; she wanted to see it manifested.

Now watch something. She was an appointed woman because Jesus said, "There were many widows," but this was a special widow. "Behold I send you, Elijah, the prophet." Hallelujah! And she received a message from a prophet with a promise of THUS SAITH THE LORD. She had to endure a good test of faith before she could see the prophet's promise come to pass. She had many tests before when the boy was so sick and almost died. She went through many hard ones too when her husband had died; the old husband. Amen. Hallelujah! And she was going through – it was a time of crisis, but great pulsations of faith go to work in the time of crisis when the press was on.

When the squeeze was coming on, her prayer was sincere then but she was ordained to go through that time. The Meal was her life. That Meal laid between the woman and death because it was a time of famine. People were holding on to their substance. They wouldn't give away anything because that was their life. They might give away a wheelbarrow; they might

have given away a chair from their home but the food; that was their life. To give up their food was to give up their life. Amen. [Glitch in audio -Ed.]... the woman.

That's exactly what God required of the woman before that prophesied promise came to pass. And she was willing to sacrifice, she was obedient. Do you know why? She had faith in the Word spoken by the prophet. She wasn't just glad to say, "I talked to a prophet," or "A prophet came in my home," or "I heard his voice." No, she was willing to act upon what he said, even though it was going to bring her in a more crucial condition. She had faith in what he said because she saw God's vindication in that prophet.

Now, I want you to notice something else. God had told Elijah, after he left Ahab when he told Ahab, "No dew or rain will fall unless I call for it." God told Elijah, "Go by the Brook Cherith and I will feed you there." Amen. Because God was waiting for the woman's cruse of oil to go down. He was waiting for her barrel of Meal to get low. He was waiting for her water to get scarce. God waited until she came down to the last, just enough to make one little cake. Maybe all the time, while the barrel was going down, she might have tried to anoint the third pull. "Lord, I know you multiplied the bread and fish." The Woman today, she might be saying, "Lord You created squirrels. Lord, You promised the Third Pull."

But the Lord wanted to see just how much she believed that, so He let everything come down to nothing; like the time when God gave the Prophet the test and made him come down to the grass, four inches high, to see if he would still believe that a nine-foot grizzly bear could come out of four-inch high grass. God loves to do that: test you to the final point, to the breaking point, to see what you're made of. Because Satan had already said, "You're just like Eve. You're just like the first church." You're going to bow to him.

And God had told Satan, "They will not bow."

Hallelujah! So the Contest is on. The Evening Lights are shining. Hallelujah! It's a test of strength. Hallelujah! There's a Mount Temptation before there's a Mount Transfiguration. Hallelujah! Many want to go to Mount Transfiguration, but only those who overcome on Mount Temptation can go to Mount Transfiguration. Hallelujah!

So notice. God waited until the woman went right down. But look at the confidence that God had in that woman because He knew there was a Gene of Eternal Life laying in that woman. He knew that the little portion of Him that was in the woman was able to do everything that God did. So when that time came, God told Elijah, "I've already commanded the woman to sustain thee." Amen!

God knew she only had enough to make one little cake. Amen! God ordained that Hour and God, ordained that kind of woman with that kind of faith for that kind of Hour, and God sent that kind of message. Hallelujah! And that is why He put that kind promise also in the Message. So, it's a great time. Amen. So that woman was there. First, when she heard the message in the humanistic realm before she got into the realm of revelation, she thought, "I can't live that out." But God already said that she will live it out because greater is He, in her heart than he that is in her flesh. Hallelujah!

That is why God could say, "When the Squeeze comes, watch the Third Pull then! Watch the Greater Works." God didn't say, "When the Squeeze comes, you are going to run and hide and you're going to beg pardon." He said, "Wait until that little group who the Seven Thunders utter Its voices to; they will shut the heavens; they will create billions; tons of flies." [1963-0321 The Fourth Seal para. 180 -Ed.] God, expressing His confidence in His Bride that He predestinated. No wonder He said, "When you come to know who you are, what you

stand for and that you can do the greater works; Satan (all those big spirits of fear and doubt) will be powerless before you.” Because Elijah sprayed you with a repellent of predestination. Oh, hallelujah!

I just feel good tonight, because I know I am that Woman. I know that was my shadow. The Light struck Bro. Branham and he cast the shadow of Elijah. The Light struck the Catholic church and they cast the shadow of Jezebel, but the Light struck me and I cast the shadow of the woman. Hallelujah. And it is all coming to pass in this Hour.

If Bro. Branham was that Elijah and the Roman Catholic church is that Jezebel, then I am that woman and you are that woman. Hallelujah. Then you have that kind of faith. Then you can do these things. Because when that revelation began to be revealed in the woman’s heart, and she began to get under the inspiration of that revelation, she knew who she was. Hallelujah! She didn’t say that was a hard thing afterwards. It was a joy to serve it to him; it was a joy to bring the meal offering.

She wasn’t giving the meal offering and watching cross-eyed in the barrel. No, sir. She had faith that, “If I do my part, God will keep His part.” Hallelujah. What a challenge to her faith, but she had that representation. She was delivered up unto death by the determinate Counsel of God. We are always delivered up unto death for Jesus’ sake, for the Message of the Hour’s sake that the Life of Jesus, the Token, would be made manifest in our mortal flesh. Amen.

Here God had arranged it; it was prearranged. God told Elijah, “That woman will keep you alive.” And He sent him just at the time when she only had a little bit to make one cake.

Now, I noticed another thing here: it’s not Elijah and the burnt offering, it’s not Elijah and the peace offering, it’s not Elijah and the sin offering or the

trespass offering; it was Elijah and the meal offering. Amen. Now, all these offerings in the Old Testament spoke of Christ. We know He is the Principal Theme of the entire Bible. Leviticus, Chapters 1 to 5 deal with the different offerings, and all these offerings were typifying the Lord Jesus Christ.

Now, we want to look at the meal offering a little bit, so we could understand correctly what the principal theme of the prophet's message – when Ahab and Jezebel were united together in the time of famine; what his message really was and the vision the woman caught. Because she did produce that meal offering and God did fulfill the Thus-Saith-The-Lord promise.

Here we are that Woman today, receiving that Message. And that message to the woman was, "Bake me a cake first." It took a spiritual mind of a Prophet to pull out from the Book of Kings the Meal Offering and reveal it was Christ. He said, "Notice, she didn't pick up three sticks or four sticks; it was two sticks. And those two sticks were the public crucifixion of the Word. It was Calvary where the Masterpiece was smitten; where the Mystery of Christ, the Voice of the Archangel just before the preaching to the lost and the Resurrection, the Thus-Saith-The-Lord promise of the Prophet's Message came to pass.

The Third Pull Ministry, the Meal, had to be on the Two Sticks and that is being fulfilled today in the Bride, whom Elijah came to. Is that correct? Alright. Then let's see and understand carefully what the meal offering is, and then we'll be able to compare it with our lives and see if our lives, what we are living out (who said we believe Elijah, who claim ourselves as the Bride, who said we're living in that Hour), see if we are bringing forth what God spoke through that Prophet to us. If we are bringing It forth, then we can have supreme confidence that the Thus-Saith-The-Lord promise will come to pass for us. If we are missing It somewhere because of the lack of understanding, then

we will understand clearly what Elijah really required of us before the promise can come to pass, so we'll be able to manifest It. Amen.

Now let's turn to Leviticus, Chapter 2. And hold that for a little while; just let me say something here, so you will have a clear understanding of the offerings. Now, all these offerings were typified in Jesus Christ. The offerings were divided into two parts: the sweet-savor offerings and the non-sweet-savor offerings. The sweet-savor offerings speak of the surrendered life of Jesus Christ to the Lord, to the Word, and His sacrificial life to man. Then in the other offerings, it's speaking of the penalty for our sins being paid.

Now, in the sweet-savor offering, sin is not seen nor thought of. It is the faithful Israelite giving a sweet offering to Jehovah. The offerer came for acceptance as a worshipper. He appears as a man in perfection and his offering stands the trial of fire, and Fire is God searching holiness. When it's accepted, it ascends unto God as a sweet savor. Amen. Each offering held part of the Mystery.

There was the burnt offering, there was the meal offering, there was the peace offering, then there was the sin offering and the trespass offering. In each of these offerings, part of the Mystery of the one Great Offering was being revealed. Because in the Book of Hebrews, Paul is speaking about Christ. He said, "One Offering was given and accepted once and for all." [Hebrews 10: 10&14 -Ed.] There were no more offerings to be given afterwards because He was the Perfect Offering.

But God was slowly unfolding His Mystery; giving it out slowly in types and shadows. In each offering, there are three distinct objects presented. Now, follow me very closely. There is the offering, the priest, and the offerer. Christ is the Offering, Christ is the Priest, and Christ is the Offerer. Amen. Now, the Offering of Christ which all these shadows are a type of was one and was offered once. These offerings are divided into

two classes: the sweet-savor offerings, which were for acceptance, and then the sin and trespass offerings, which were required for the deliverance from our sins.

In the sweet-savor offerings, we don't look at Christ as a sin-bearer. Now, many times when we think about Jesus, we only talk about His death and we speak very little of His Life. We look very little into His ways that pleased the Father because the Father said, "This is My beloved Son, in Whom I'm well pleased." The Father was pleased by His life, His behavior, His attitude, His conduct. Amen. It was His ways throughout His life and ministry, even to the very way He laid down His life; that pleased the Father. In all these things, His life was a Sweet Savor unto Jehovah.

Look in the Bible in the Book of Luke, Chapter 2 verse 49. As a twelve-year-old boy in the temple, He said, "I must be about My Father's business." As a young boy, the Word, in infancy, could correct the error. Hallelujah. In Matthew, Chapter 3 verse 15, at the beginning of His ministry, He said, "It becometh us to fulfill all righteousness." In John, Chapter 4 verse 34, He said, "My meat is to do the will of Him that sent Me and to finish His work." In John 5:17, He said, "My Father worketh hitherto and I work." In St. John 5, verse 36, He said, "The works which the Father has given Me to finish, the same works I do bear witness of Me." In St. John, Chapter 19 verse 30 when He was dying on the Cross when the Meal and the Oil got mixed together and were put on the Two Sticks, in the Fire, He said, "It is finished." Amen.

As He died on the Cross – throughout His entire life, from His childhood to His death on the Cross, was wrapped up into doing the will of the Father. During that time, He was tested at all points as a teenager, going to school; being influenced by all those video games; all those carnal conversations; all those carnal books; He was tempted but He stood His ground. Amen.

As a young man, getting a job, working for a little money, He would carry about Himself with respect, He wouldn't go to parties and the cinemas, He stood His ground. He knew He was born for a greater purpose; He kept Himself consecrated for His real purpose.

As a man of full age, He was tempted by women, popularity, and money in His ministry, and He stood His ground. He was tempted at all points and yet without sin. Even in agony, in His greatest trial when His own disciples forsook Him; when He was betrayed; when He was rejected; when He was despised of men in His time of trial and suffering, in His prayer He was praying, "Not My will but Thy will be done. [Luke 22:42 -Ed.] What shall I say; Father, save me from this Hour?" when the Squeeze was coming, when He had to go and preach to the lost. He said, "For this cause came I unto this Hour. Father, glorify Thy Name. [John 12:27-28 -Ed.] Unto this end was I born, for this cause came I into the world [John 18:37 -Ed.]" He kept Himself anointed by the Word. Through the things He suffered, He learned obedience.

In the Old Testament, His surrendered life to God and His sacrificial life to man was symbolized in the Old Testament, in the meal offering because the meal offering speaks of self-sacrifice. You're giving your Offering unto God, but in giving the Offering unto God, it had to be burnt on the Altar, the Brazen Altar. It had to stand the test of Fire and then the remnant, the priest used to eat it. So in giving the Offering to God, man also was fed when it's being... stand the test of Fire.

The meal offering was man's offering to God. When it was subject to the fire, because of what it was made with, it went up before God as a sweet-smelling savor. The perfect accomplishment of man's duty to his neighbor and the perfect fulfillment of God's requirements are symbolized in the Meal Offering. Man, in his offering, surrendered himself to God but

doing so that he may give to man a portion. That was the Meal Offering. And that is what Elijah, in the time of famine when Ahab and Jezebel were united together (religion and politics) when he came to a Gentile woman with Gentile faith. That was his message before the Thus-Saith-The-Lord promise of the preaching to the lost and the raising of the sleeping saints. The Third Pull, before it could come to pass, she had to bring that Meal Offering.

So, in the Meal Offering, we do not view Christ as the sin-bearer, but as a Man in perfection meeting God in holiness. The thought in the Meal Offering is not like in 2nd Corinthians 5. In 2nd Corinthians 5, It says: God made Him, to be sin for us. That's not the Meal Offering; that is the Sin Offering. But the Meal Offering, in Ephesians 5 verse 2, It says: He loved us and gave Himself as an Offering, as a Sacrifice to God for a sweet-smelling savor; a real revelation of brotherly kindness. "Greater love hath no man than this; that a Man lay down His life for His friends. [John 15:13 -Ed.] By this shall all men know that ye are My disciples," [John 13:35 -Ed.] because it's that revelation which brings down the Thus-Saith-The-Lord promise of the Capstone, the Dynamics, the Holy Ghost, to cap off the Pyramid of your life.

In that time of birth pains when you're going through your hardest trial, when God delivers you up to be smitten before a Third Pull Ministry, the Voice of the Archangel would come to pass: that Mystery between the Shout and the Trump. Hallelujah.

Now, there were three things that made the meal offering. Let's read here in Leviticus 2, maybe from verse 1.

¹ And when any will offer a meal offering unto the LORD, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense thereon;

2 And he shall bring it to Aaron's sons, the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof: and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the LORD:

3 And the remnant of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meal offering baken in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.

5 And if thy oblation be a meal offering baked in a pan, [it could be baked both ways, in an oven or in a pan] it shall be of fine flour unleavened, mixed with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meal offering.

Because part of the Mystery was Christ and part was His Bride. On Calvary, He tore the two parts on the Two Sticks.

7 And if thy oblation be a meal offering baked in the frying pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meal offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meal offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savor unto the LORD.

10 And that which is left of the meal offering shall be Aaron's and his sons': it is

a thing most holy of the offerings of the LORD made by fire.

¹¹ No meal offering, which ye shall bring unto the Lord, shall be made with leaven; for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

And verse 13. [Leviticus 2:13 -Ed.]

¹³ And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine offerings thou shalt offer salt.

So, notice, in the meal offering, it must be made with flour, and that flour is fine flour. Fine flour is sifted. You sift it to get all the unevenness out. All the little lumps of pride and malice and hatred have to be sifted to bring it to Fine Flour. Do you remember Sarah when Elohim came to Abraham before Sodom was burned; she took three measures of fine flour and she brought it to Jehovah? Amen. The sweet-savor offering speaks of Christ in His own perfection; His affection and devotion to the will of the Father. Fine flour speaks of evenness and balance of character. Fire speaks of His suffering, and frankincense speaks of the fragrance of His Life.

Then, you must not put honey because honey is too sweet. When you put it into the fire, the honey ferments (or turns sour). But you had to put frankincense because when frankincense is subjected to the fire, then the sweet fragrance really comes out, and it only comes out when it's subjected to fire.

There are some believers, oh, they're so sweet and nice; the best Christians except when they're going through trials, except when they're subjected to the fire. They turn all sour and they're all irritable, and you can't talk to them, and they're vexed. Amen. But then those with the frankincense, when the fiery trials come, they're pleasant as ever. Count it all joy when

you fall into divers temptations, knowing the testing of your faith worketh patience. [James 1:2-3 -Ed.] Amen.

Then the meal offering, they had to pour oil upon it, and then also, they could bake it in a pan. The sisters know that. There are many things you can cook in a frying pan. In the frying pan, all eyes could behold the meal offering while it is being subjected to the fire. Amen. It speaks of the outward sufferings that man could see but when it's in the oven, it's the inner sufferings. Sometimes a man sees a smile on your face, like the Prophet, but they never knew how broken he was inside; how grieved he was when he was being rejected.

He knew those people who conspired against him, yet he showed them kindness, yet he called them brother. People never knew, but in his heart, he was being hurt: the inner sufferings. Like Isaiah 53, the bloodiest and most bruised Scripture in the Bible that a Prophet took to preach *The Masterpiece* [1964-0705 -Ed.], showing the time when the Masterpiece would be smitten; the Mystery of the Voice of the Archangel; a Man of sorrow and acquainted with grief; He, Who went through agony and suffering.

Let's look at the meal offering. It was made with flour, first of all. And to get the flour they had to crush the corn. They couldn't crush a tassel. They couldn't crush a stalk. They had to crush the grain; the grain is the image of the life. Then, you picked your grain and you had to crush it. Isaiah Chapter 28, verse 28, It says: Bread corn must be bruised.

In the olden days, the women would take the stone and begin to grind the corn. Some had a 'grater' (I don't know what you call it over here) that they used to grate the corn on, to make it into flour. Now, the corn was going through a hard time. It was being crushed; it was being broken; it was being grounded to become powder, by the very one it was supposed to feed. Amen.

Do you see now why all these years, people hollered and didn't get anything? It had to be revealed in the Seven Thunders; the Message of the Prophet that we have to bring, before the Thus-Saith-The-Lord promise could come to pass. It must be something mixed with Oil and Meal, put on Two Sticks to be a sweet-smelling Savor in the nostrils of God. We have to sacrifice everything, then it can come to pass: the Promise. That's why it couldn't come because many, from the time they're being broken, they retaliate. From the time somebody comes against them, they put up resistance. But look at how we saw Him last night: He was dumb before His shearers, He opened not His mouth. Amen.

Oh, we want to go a little quickly now. So, bread is the staff of life. And Christ is our Staff of Life and He is here represented in the Meal Offering. The Corn had to be ground into powder. The Masterpiece had to be smitten. After the Bride is formed in the Word-image and it becomes Jehovah's Masterpiece, then it can be smitten. The Prophet said, "For the Word to speak It has to come into the image, and for the image to speak, it has to be smitten." So, it's only when the Life comes back in the formed image of the Grain, it's then you can make Bread with it.

So, they couldn't make Bread in Luther's time. They couldn't make It in Wesley's time, but in the Wheat Age, in the Grain Age is the time you could bring a Meal Offering when the Corn could be crushed and ground into powder. It's speaking of pressing; weary in trial. In meeting the wants of man, His blessed soul was grieved, and pressed, and bruised continually; the bruising here was from those to whom He was ministering. Because the ones who have to make bread with the corn, the ones who have to eat it and live, are the very ones who crush it. Oh, we could bear a lot of things if the world does it to us but, when it comes amongst our own, it's hard. That shows the

real Life of Christ. It shows He is the same today as He was yesterday.

Let's look at Him, as He begins His ministry knowing each sorrow, each temptation, each experience that He was going to go through; He foresaw the whole course. Even His rejection and the shameful end He was going to come to: rejected when He tried to minister blessing; misunderstood when He tried to give instruction; suffering not only at the hands of His enemies, but more acutely from those around Him. But though He was rejected, misunderstood, suffered, He goes forward without the slightest fumbling. He never stopped for a moment in His devoted service to all those who were around Him.

Do you have the Flour? We are not talking about the whole Meal Offering. That was only the Flour to the very end of His course. Just as at the beginning, He was the Meat of all, for those who needed Him and will accept Him. We, many times, when trouble or sorrow comes, we think that it is time to stop caring for other people and start caring for ourselves, but not Jesus. His course of self-surrender was complete. Amen.

In some of the Psalms, we could catch a glimpse of the sorrows; though in the Gospels, you can't find any murmur coming through His lips. Did you ever read in the Gospel where Jesus murmured? But in the Psalms, as you read them – in Psalm 69 verse 20, He said, "Reproach has broken My heart," bringing forth the Word, showing them their promise; coming to deliver them from that Roman power to get them ready for the Spiritual Kingdom; revealing Redemption.

And yet they say, "Who does He think He is? He's Beelzebub; does he want to be a ruler over us? Caesar is our king." Do you see what He had to go through? Yet, you never found Him complaining. In Psalms 35, verses 11-16, He speaks of false accusations made against Him. In Psalms 65, verses 12-14, He shows

that it was not His enemies alone that caused Him to suffer, but rather His greatest suffering was from His acquaintances with whom He had counseled together, who accompanied Him to the House of God.

These are just some of the bruises of Christ's Spirit; part of the Mystery of the Meal Offering that Elijah told the woman to bring. If you are bringing that Meal Offering, you'll be able to identify yourself with those things; that Mystery between the Shout and the Trump. Isn't that the time when Jesus really went through it, in its fullness? See? But as respect to His body, not to the Spirit, His body also, how much He was bruised, what pains He went through, weaknesses; He had to suffer to feed others.

Look at the Prophet of this Age: eight days and nights on the platform, just drinking coffee, praying for the sick. Look at him outside there, giving his all yet being rejected. Look at him; he said, "One vision made Jesus weak. Daniel's head troubled him for weeks." He said, "And look at me." He had about ten visions already. He said, "What about me? How shall I be seated here?" What was the Meal Offering? He had compassion. He saw the sick people. He saw the needy ones. He didn't think of himself! He poured out his all, left his family to come out there, ruining his health. What was it? The Meal Offering.

He was so much worn by labor, He couldn't even bear His own Cross. Another was compelled to bear it for Him. That was not kindness; that was a necessity. Jesus was already ground and broken. He was now ready to be put on Two Sticks (on the Cross) to bring the last part of His Ministry into operation.

Are you that way? Are we entering the last part of the ministry? Have we come into the time when what we have mixed, we have to put in the Fire now on Two Sticks, before we can bring that Ministry into operation? Because that Ministry comes into operation on those Two Sticks. It is there the Life Loaf

was being made to keep the Word of the Hour alive. It was there it was being baked into reality. It's there He bruised the Serpent's head. It's there He broke the powers of Satan. It's there He nailed the handwriting of the ordinances on the Wall. It's there the Voice of the Archangel went forth. Is it there the Prophet puts it back again; when the Squeeze comes, watch the Third Pull then when the Bride is all pressed out? When the Rose of Sharon is crushed then the perfume comes, is that where it's going to happen?

Then why do we decide to run from it? Why do we try to resist it? Fear not! Obey what the Prophet says, have expectations, forget yourself, watch God move on the scene, bringing It to pass in your home, in your church, in your own life. You'll see the Thus-Saith-The-Lord promise that you read about in this Message, come to pass. Just get your Meal Offering ready.

The meal offering wasn't just flour, but fine flour. Christ, to satisfy others, was broken. There couldn't be any unevenness in your Flour. How many people, for the last twenty years, were trying to bring some hurried Meal Offering because they think it's not important to sift the Flour? God is not in a hurry, so you don't try to hurry up God. You wait on your knees until you sift out all your Flour, deep down.

Look at Peter. Oh, he was following Jesus, talking about he'll give his life for Him, then turned around and denied Him. Look at unevenness in that Flour. He had a lot of lumps. Satan was going to sift him like wheat. Amen.

Look at John. Oh, he's the apostle of love, always leaning on Jesus' bosom; always crying and talking about love, and as somebody rejects him, "Let us call down fire and burn them up." See what is happening? Full of lumps; that can't make any Meal Offering for God. That Flour needs to be sifted. Amen. But in Jesus, every Grace was in perfection: *Faith* to believe for them; *Virtue* to give out what He has with

meekness; *Knowledge* to understand what kind of spirits were in them, to know His season, His promise; *Temperance*, to bear with them, not easily provoked; *Patience* to wait: God's own season, God's own time. You can't manufacture anything. Then *Godliness*: "Learn of Me, for I am meek and lowly in heart." [Matthew 11:29 -Ed.] *Brotherly kindness*: to put Himself in their place. And *Love* covers a multitude of sins: Fine Flour; sifted -Flour!

The other material in the meal offering was oil. How many people try to live this Word; mix this Word with their human spirit, produce a false interpretation, and go into sin and destroy many others, also; choke them with that Meal Offering. 'Rock cake' (see?), nobody could eat that. It had to be mixed with oil because oil in its nature is nourishing and healing. Oil is symbolic of the Holy Ghost.

Jesus as an obedient Man, was filled with the Holy Ghost, and His oblation of Himself, as the Meal Offering, was in unction and power of the Holy Ghost. He didn't do anything through the energies of the flesh. When He acted, it was an inspiration of the Holy Ghost. When He beat them in the temple, some said, "Look at Him, He talks about love and He doesn't have any love. Look at how he beat the poor, old man." He quoted the Scripture, "The zeal of My Father's house..." [John 2:17 -Ed.] Hallelujah! It wasn't of the flesh, He was fulfilling prophecy. He was under the inspiration of the Word.

In Luke's Gospel, when Jesus at His public Ministry... When His public Ministry started or in other words, when He began to bring His Meal Offering, the Holy Ghost descended upon Him. The Oil was poured on the Fine Flour in Luke, Chapter 3. Then in Luke Chapter 4, He took the Scriptures, whether He came from Galilee, the Meal anointed, with Oil (with the Holy Ghost), He returned in the Power of the Spirit. He went to the synagogue; He took the

Book and found the place where It describes His Anointing. Amen. And whether He healed the sick, whether He taught the poor or fed the hungry, it was all done by the Anointing of the Holy Ghost.

Our human efforts will avail to nothing. Human works in our human spirit are dead works because it is works that are the expression of Faith. Amen. Acts Chapter 10, verse 38 says: God anointed Jesus of Nazareth with the Holy Ghost and Power, and everywhere He went He was doing good. Hallelujah! Anointed with the Holy Ghost and Power and wherever He went He was doing good; the Meal anointed with Oil. Amen. That is the Meal Offering.

The Oil is in the Meal Offering; the Oil is not in the Burnt Offering. The Oil is in the Meal Offering because It's in our relation to man; in your service to your neighbor that the Holy Spirit is really needed in Grace and Power to go the extra mile. So when they smite you on the cheek, you could turn the other cheek. When they ask for your cloak, you could give them your coat also to put yourself in others' place, to esteem each other better than your own self, to bear one another's burdens and so fulfill the law of Christ, to forgive seventy times seven. It is there you really need the Oil on your Fine Flour. So the Oil is in the Meal Offering.

Oh, that woman had to bring a meal offering. Do you think we could live that? Don't fear, we can do it. Hallelujah! God told Elijah, "She will bring the meal offering. God told Elijah that when she brings that meal offering; that revelation of the Voice of The Archangel, it will make the Word live in this Hour. Every Thus-Saith-The-Lord promise will come to pass.

Another ingredient in the meal offering was frankincense. Do you have the Oil? Do you have the Meal? Well, you need to have Frankincense too. Frankincense is the most precious of perfumes of enduring, delightful fragrance. You know, you have

some perfumes, some fragrances that last just a little while, then they give off no more aroma; no more fragrance. But the frankincense, it has an enduring fragrance. If you spray some here and you walk back in, a little while afterwards, it's as fresh as ever.

It's a fitting symbol of the sweetness and the fragrance of the Offering of Jesus Christ. In frankincense, the full fragrance is not brought out until the perfume is submitted to the action of fire. The real things that made Jesus please the Father, that He could say, "This is My Beloved Son in Whom I am pleased to dwell in, hear ye Him."

The Prophet said, "If he said 'hear ye Him' then, it means to say He had to speak and before He could speak, He had to come into the image."

Jesus said He was the Corn of Wheat. He was in the image. So, if you are looking for Adoption, then you have come to that place where, in your time of trial, your fiery trial, you could even be dumb before your shearers. Though you know it's false witnesses, and though you know you can take the knowledge of the Word and tie them up in knots, but because you have to live what you preach because you understand the season, because you know that it's by the Father's determinate counsel you are being delivered up, because you know it's a final testing before the promise, where you're proving yourself worthy in your fiery trial. Your Frankincense begins to produce that fragrance; like when those people were mocking the Prophet in the service, laughing at him, disturbing the service; under that trial, that trap Satan set for him, his Flour was sifted out. It was anointed with Oil and he had the Fragrance, he said, "I forgive you." Amen. Hallelujah!

The Fire of God's holiness tried him many times. It's going to try us; the holiness of God coming to bring out the graces, which would have escaped our notice if Jesus never suffered. If Jesus didn't go through the

things He went through, we may not have believed a man could behave that way: stripped naked, nailed to a Cross, spat upon, beaten, mocked and ridiculed, challenged, and yet in humility He could be so totally surrendered, knowing the Scripture said that, that was going to happen. He was so anointed with the Spirit of obedience that Satan couldn't get Him emotional and try to bring pride. He had no image to keep before the people. The Bible said: He despised the shame. [Hebrews 12:2 -Ed.] He preferred to obey the Word than to glorify Himself. Amen.

Frankincense: It pleased the Father, a sweet fragrance. You must have that in your Meal Offering. The sweetness can't be honey. These kinds of sweet, sweet Christians; oh, they like to talk about the Lord and the Love of God, but let a little trial come, you'll see how their honey turns sour; it ferments. You couldn't put any leaven in the Meal either. You have a lot of people with their little, funny ideas (leaven), with their unbelief; it can't be in the Meal Offering. It's a total separation from *all* unbelief.

Then every Meal Offering must have salt. No Meal Offering must be without salt. Paul said, "Let your conversation be seasoned with salt." [Colossians 4:6 -Ed.] Jesus said, "If the salt has lost its savor, it only looks like salt, but it's not salt. It's good for nothing; it's to be trodden under the foot of men." [Matthew 5:13 -Ed.]. Salt is a preservative against corruption; salt speaks of incorruption. So notice what that Meal Offering was: it was a revelation of Jesus Christ, and Elijah required that of the woman.

Many of us have been mixing the Oil and the Meal, but we try to bypass the Two Sticks. We don't want to go through suffering. We don't want to go through rejection. We don't want to go through humiliation. But, let me tell you tonight, despise it. When that shame wants to rise up and make you feel the world is laughing at you, and you appear to be defeated, go

through it. “When you’re hated for My Name’s sake,” go through it. Despise the shame and look to the joy that is set before you.

The Masterpiece has to be smitten, but when it’s being smitten, when it’s on the Cross (when it’s on the Two Sticks), it’s there it is being baked into reality to become a Life Loaf to keep the Word alive in the time of famine, to bring to pass the Thus-Saith-The-Lord promise of Elijah’s Message to you, in the time of famine. Don’t you, fear. Amen.

So, tonight, before the Promise could come to pass, what was Elijah’s message to the woman? “Bring a meal offering.” The Prophet said, “We know the Meal Offering is Christ.” Even at that time when there was death in the pot, it took a handful of meal. It might have death in a church, all it needs is somebody with the prophetic Anointing of Elisha, to take some Fine Flour and throw It in the pot and heal the pot. That is the very Hour that we have come down to.

Bring your Meal Offering. Be diligent. Don’t try to bring any hurried thing; make sure your Flour is sifted. When you’re being baked in your oven: your inner sufferings, don’t go murmuring and complaining. Jesus said, “When you fast, don’t come out all worried-looking, so people could say, ‘Oh, that brother fasted.’ Anoint your face with oil, come out like nothing is happening (amen! Glory!); nothing outward shows.”

When you’re being spat on, humiliated and others see and laugh at you and say, “If God is with you, why doesn’t God vindicate you?” don’t get in your flesh because that is part of it; it is also baked in a pan too. At that time, let your Frankincense come up before God as a sweet-smelling savor.

Do you see now why many looked for the promise and it couldn’t happen? Because they never got the Meal Offering. God, in Elijah, told the woman, “Bake the meal offering, first.” What you can do for yourself, to save your own life, deny yourself and do it for

somebody else, first, if you want to see the promise come to pass. That is the Mystery of that Voice of the Resurrection: "I am the Resurrection and the Life." [John 11:25 -Ed.] When the Life is formed in you, then you become the Voice of the Resurrection because the Corn, the image of the Life, must be in the Image first then It can be smitten.

Let's stand to our feet. Let's bow our heads and close our eyes. Blessed be His wonderful Name.

Heavenly Father, Lord, as Your Word has gone forth tonight, I pray, dear God, in the Name of Jesus Christ, that these Things: would be so plain, would be so real, would be so personalized in the hearts of Your people tonight, Father, that there would not one who is here that is going to miss it. But, Lord, like when Elijah was speaking and that woman was coming under the inspiration of that message, catching a vision, oh God, the spirit of fear was being broken and she was caught in a realm of Faith, Lord, to go forth and manifest the works. She heard a Voice, she recognized It to be the Truth, and she began to act upon It. She went forth with works and faith, Father, and then the promise came to pass. So let it be tonight, I pray, in this assembly, Lord, in this congregation, in the Name of Jesus Christ. Father, I know You will not fail them when they bring that Meal Offering, for You are true to every promise. Let it be, Father. In the Name of Jesus Christ, I pray, as I commit this congregation to You now for Your honor and for Your glory. Amen.

Sorry to keep you late, but it's just a few minutes late. May God bless you. I now turn you over to our Pastor.



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