

Covenants #9

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Shall we pray. Heavenly Father, we again approach Thy great throne of mercy and grace, and thank You Lord for this hour in which we live, and we know it's a troubled time, but we know it's also a time of peace, knowing that as Abraham met the King of Salem on that road after the battle was fought there was peace and victory, and a communion such as he had never had previously. So we pray Lord in this last hour in which we live, fighting the good fight of faith, and hopefully pressing the battle to the gates, that we will come into this place of fellowship and communion with You, bringing us peace in our hearts, minds, and soul. Help us in our study tonight, and we give You the praise, in Jesus' Name. Amen. You may be seated.

1. Now, we've been studying these Covenants, of which I believe we're onto number nine tonight, and I think perhaps what we have gathered, or should have gathered is the fact that we see the sovereignty of God, and we see God moving as it tells us in the Book of Hebrews where God intervened. And if God intervened, interposed Himself, as it says there concerning Abraham, then when it comes to His covenants, God will always interpose or intervene. Because we find over here in the Book of Ecclesiastes, written by the wisest man who ever lived, Solomon, the preacher is Solomon, he's the son of David that sat on the throne, and he says in Ecc 3:14:

(14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear him.

(15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

That's a perfect picture of the Alpha and Omega of God, where God does not change His ways, as Bro. Branham said. So we see in here God intervening Himself, as in this last day, you see the Pillar of Fire, the picture taken with Bro. Branham, and then of course we know that God was in the prophets, and so He continues to be in the prophets, if there should be others, which there will be, Moses and Elijah appearing to Israel; God does not change His ways.

2. So, this is what's very important about the covenants, which we're looking at. Now especially since God does not change His ways, you realize that as we study these covenants, we particularly emphasize the Exodus, which was of course typed most graphically under Moses. And I say that more so than Bro. Branham brings the Exodus, which was under Christ, putting us into a third Exodus. Now personally, though I agree with him, I see more, much more in the Exodus under Moses where the people were moving out from one land into another land, which actually was the people really possessing what God had promised them they should possess, under the right conditions. So we're looking at the very same thing today.

3. So, as we look at the hour of the Exodus, in this hour, we're looking at the same Exodus in the time of Moses. So all right, we're going to Exodus 6, and here we read what God says to Moses. And we'll just read the first eight verses, we've read them before, but we haven't taken time to look at them as we're going to look at them tonight.

- (1) Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.
- (2) And God spake unto Moses, and said, I am the Lord:
- (3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.
- (4) And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.
- (5) And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. (Which simply means the foreknown is to be manifested.)
- (6) Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burden of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:
- (7) And I will take you (unto) me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burden of the Egyptians.
- (8) And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord.

Now, you notice the emphasis at this particular time is upon the people going into the land that was promised to them that they should possess. And though there are other things mentioned, in this particular time, which are valuable, and must be taken into consideration, the great theme is entering into the Promised Land. Now this is what they were to have their minds upon, as to being the ultimate, even though there will be special conditions that they go through, there might be various elements that will be a problem to them, and they were, we see them as they journey into it. And there was much stumbling around, yet they were to keep their eyes upon the Promised Land, as to what God had promised them.

4. Now, you'll notice that out of this mixed multitude that went through the Red Sea and progressing in their journey to take over the land that God had said was theirs, they get into all kinds of sins and all kinds of problems, until only two people over twenty years of age enter in, and all the rest die off. And when the twelve spies go into the Promised Land to bring back a report, you will notice that only those two men, Joshua and Caleb, brought back a favorable report. In other words, their visualization of what was before them gave them the strength to overcome and to inherit, wherein the rest of them lost the vision, and they never did inherit.

5. Now, if you go to the Book of Hebrews, which we're not going to necessarily go to, but... maybe we'll just go to it, and we might have to make some short-cuts tonight, but its all right. Go to Hebrews 11, and you will notice here at the time of the Exodus, and that's what we're talking about, the 23rd verse.

- (23) By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

Now, don't think for one minute they weren't afraid of the king's commandments. But they weren't afraid of the king's commandments as much as they respected God's Word and the revelation of that hour. Don't think they weren't bugged, because they were bugged. And let's face it; they were hiding their children. They didn't want anything to happen, but they threw their faith unto God.

6. Now watch,

- (24) By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
- (25) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
- (26) Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.
- (27) By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
- (28) Through faith he kept the passover, and (so on.)

Now, if you study the lives of all of these people, you will notice that each one of them held up before them constantly the Word of God, which was presented to them at that particular hour. It says concerning Abraham:

- (10) He looked for a city which hath foundations, whose builder and maker is God.

All down the line you can see that these people, as you might say, zeroed in on their faith for the particular promise.

Now, as you look at our particular hour, what is that promise that we have in mind? The promise that we have in mind is actually immortality. There was never another group of people able to stand as we believe we're standing in this hour, zeroing in on immortality. Going into the Millennium. Being taken out of here with the resurrected dead, caught up in a Rapture to the Marriage Supper of the Lamb, a three and a half year period with the Lord, coming back then upon the earth.

So, Moses here and these people were taken back by God to the hour of the establishment of the covenant wherein there would be a people, like kings and priests unto God, the wealth of the world would pour into them and unto them, which you saw happened under David, and under Solomon, when they were the great nation of the world. Now of course they went into eclipse. We are looking to be that nation under God that does not go into an eclipse.

7. Now, So as we go here to the Book of Exodus, and we see these people reviewing the Word of the hour, which was not a Word that had not been given, but a Word that had not been fulfilled, as it would be fulfilled at that hour. Now that's just where we are tonight. It isn't that this Word that we have today hasn't been being fulfilled, but it has never come to the place as it is today, wherein it is being fulfilled. And we're looking at a final analysis. See? It's been coming up, coming up, but now we are getting to the place of a going in.

So, looking at these particular verses of scripture, and applying them to our situation tonight, in this hour in which we live, we ought to see some pretty fine types, and as Paul said, examples to us, because now this Word has become an example, as it said in Ecclesiastes, what God has done before, He's doing again, as Bro. Branham says He never changes His ways, and if you can tell what He did at one particular juncture, you can tell what He's going to do at the same juncture, which either types or is a fulfillment, a further fulfillment of that particular time.

8. So, we read these verses. Now this portion of scripture here deals with two previous covenants. Now notice what it says in verse 4.

- (4) I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Now, you'll notice at that particular time, as it says over there in the Book of Acts, God never gave Moses any place where his foot really trod. He had to look way down the road of which this land was only a type. Now you notice Israel's going in there, in type again, but it is a fuller and more positive type than it was previously. So there is then a land wherein they were only pilgrims, allowed to abide a little time, now they're going in to be their homeland.

Now, continuing it says in verse 5,

- (5) I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

9. Now, the covenant of the Promised Land in verse 4 is based on Gen 15:12-15, and we've read it before.

- (12) And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.
- (13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
- (14) Also that nation, whom they serve, will I judge: and afterward they come out with great substance.
- (15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Now, the covenant in verse 5, declaring an end to their forced labor under the Egyptians, with the promise of their own dominion over their own possessions, is a type of Gen 1:26-28. Now you'll notice what I'm trying to show you here, that the Bible in every type and shadow and every single thing brings you to one place. And that's got to be the original covenant of God.

Now, as we say that, I want you to know that God is not a God of convenience, wherein He has allowed man to do what he wants to do, then conveniently comes in. He's a God of absolute integrity and sovereignty. And it doesn't matter what man thinks he's doing; God is running the show. How in the world could there be such a thing as God saying, "I'm going to let them go down into Egypt, in fact I'm going to send them down there, and I'm going to put them under bondage and duress," except that was His actual plan? And that was His plan. God was in it. But notice, He said, "At an appropriate time, see, when the cup of the Amorites is filled, when it's the right time, I'm going to bring them back and the right time is roughly four hundred years."

10. Now, let's just go back to the original covenant I was talking about.

And that's in Gen 1:26-28.

- (26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, the fowl of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- (27) So God created man in his own image, in the image of God created he him; male and female created he them.
- (28) And God blessed them, and God said, Be fruitful and multiply, and replenish the earth, and subdue it: have dominion over the fish of the sea, and over the fowl of the air, over every living thing that moveth upon the earth.
- (29) And God said, (Look,) I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. (And so on.)

So, what you see here is this covenant back in here, Gen 15:12-15, is in these two verses, now getting you a further picture under the conditions of which man was allowed of God, having placed himself under sin and degradation and death, but looking forward now to man coming back to where God had him in the first place. Which where God wanted him was in a place of perfect dominion. Where nobody had dominion over them. See? Away from a dominion of people, nations, and anything, and everything, except the Spirit of God moving in those people's lives. And under the very best and the greatest condition.

11. So all right. Now, also notice in Exodus 6, and notice in verse 7 He says:

- (7) And I will take you to me for a people, and I will be to you a God: and (you) shall know that I am the Lord your God, which bringeth you out from under the burden of the Egyptians.

Now, what you can see here is an enlargement of the covenant. See? So that the covenant is coming into view as it hadn't come into view previously, under the conditions in which they lived. He says here, "I'm going to be your God, you're going to know Me, and I'm going to get you from under all these burdens and all these oppressions."

12. Okay? Let's go back then to Ephesians, which we always go back to, and you can see in here, Eph 1:17.

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

You see, now you realize that this verse of scripture proclaiming the coming of the Spirit of God to give a revelation of Almighty God ends in a literal kingdom where all things are under the feet of Christ, Who is the Head of the church, and there is the perfect dominion now of what God Almighty wanted for His people.

13. Now, over here in Rev 18:4.

- (4) I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues.
- (5) For her sins have reached unto heaven, and God hath remembered her iniquities.

The cup of the Amorites, being fulfilled, God noticing the diabolical powers, not just noticing, but having foreknown and brought them to a fulfillment, to a fullness, in Egypt, He said, "Now I can see it's time now to bring these people out." Now notice what He said, concerning Babylon.

- (6) Reward her even as she rewarded you, double unto her double according to her works: in the cup which she hath filled to her double.

Now, you will notice at the time that God brings out Israel from Egypt. He said, "Out of Egypt have I brought My son." He has come against the Egyptians to literally their total destruction. Now you've got the same thing in this hour. Where God is judging Babylon, the harlot system, that came against the true church, and not only killed the innocent, but destroyed millions and millions of souls with her false doctrine and her evil ways.

So, we got an exact parallel of coming out of Babylon, as we see Israel coming out of Egypt. Now we can maybe make some observations here. The first observation we can make is we are getting our first authentic type of a generation of seed identified and going into a land provided of God even as was Eden, which we are supposed to get back to in an immortal form. Because remember in Eden was the tree of life, which gave them immortality, which they bypassed by taking the tree of the knowledge of good and evil. So they're supposed to have it. There was nothing said, "You can't eat of the tree of life." But everything said, "Don't eat of the other tree, because there's death." So the tree was available to them. So we have to get back to the place of Eden and immortality, which is what we are looking at tonight.

14. Okay. So, our first type of getting back is right here. All right, we go to Psalm 80. We're going to see a lot of scripture tonight on this very thing here, and it's not very abstract; it's right down to the point. 80:8.

- (8) Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Israel is the vine. Israel is the true vine amongst the religions. See? Now it's the same with us as the Bride. There is going to be a vine harvested by God which Bro. Branham called the true vine. In contradistinction to the false vine and all their branches. Now He said, "I am taking them out of Egypt and I am going to plant them in a certain land." And that's exactly what He did. But before He did it, He had to cast out the heathen. Now what's God going to do to this earth? He is going to come down at the battle of Armageddon and He's going to destroy utterly, leaving neither root nor branch, there will not be a future people upon this earth that is in contradistinction to the things of God. Now we're right on the very verge of it.

15. Okay, now let's go to Jer 24:6. Now the reason I am using Jeremiah a lot, as well as some scripture here, is because it so happens that Jeremiah was a prophet to the nations. And you're going to find this book then was written really to the Gentiles, even though we have the Israelic nation all the way through it, because they're set up as a type. 24:6, now I'll maybe go into that someday. And he said,

- (6) For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

Now, let's understand that's a promise to Israel. They are a nation under God. And they will turn back to God according to the Book of Revelation, a hundred and forty-four thousand, who will go into the Millennium, but they will not go in as Bride, they will go in resurrected, though not truly a part of the first resurrection, but they are virgins, which are eunuchs, and they will be in the Bridal

chamber. In other words, they'll be servants unto the Bride and Jesus Christ in that millennial period, and in the time to come. That is exactly what we are taught; we know that to be true.

Now, he says here, "I am going to bring you into that land." And you will notice planting. Planting speaks of a living and living forms. And that's what we're looking at. We are looking at a garden estate, we are going back to it, we are going to the Millennium, and there will be no plucking up.

16. Okay, we go to Jer 32:41. Random verses.

(41) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

Now, do you think if God's going to something like that, there's going to be a bummer? There's going to be some kind of an error going to come? No, because the whole plan of God is going to be revealed at this particular time, in this particular people, and that's coming up in the Millennium, because it's the same land. Over here in 42:10, Jeremiah.

(10) If ye will still abide in this land, then will I build you, and not pull you down, I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.

Now, you can take that either way, you can put it on the facts, say, "Well that's a promise to Israel," and say, "as long as they stayed in the land, that's the way it was." Now the point is with you and me, are we ever going to get out of the land? We're not going to do it. We have a promise here, absolutely, in the covenants of God, that the Millennium is the future home interim until the future home of the New Jerusalem.

17. Let's go to Is 61:3.

(3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Now, he's talking all along, a planting a people in a land. Now it absolutely says here there's going to be a planting. And they are going to be the trees of the Lord. And the Bible tells us their leaf does not wither. They don't cast their fruit. Everything is exactly the way God wants it, because they're trees planted by that river over there in the Millennium, and in the New Jerusalem.

So, we see here restoration in a type. There's got to be a complete restoration coming, because we find it typed all the way through the Bible. And that's the thing I want you to notice. Your types cannot fool you. When Bro. Branham talked of types, he said, "*I am a typist; I am not a theologian.*" And I can see exactly why he said it. Because he says with Paul, "*Look, in the Old Testament you have your examples, they never ever mess up.*" Bro. Branham said the Bible runs in continuity. Therefore you cannot have one type or one word out of line, it will always run the same.

18. So, you start back with your original covenant of God. Begin when He put in the everlasting covenant, which was from ages to the ages, and He started man right in the garden, and He said, "My plan for you is immortality. Where you are going to rule over the earth, you are going to fill the earth, you are going to have control, I am going to see to it." That plan does not change! There was, as Bro. Branham said, an interruption! And there was an interruption caused by Eve. Not an eruption. There was a desecration, immorality, unrighteousness, but it could not hinder the Word of the Lord, which is written forever in heaven, and God stands behind His Word to perform it. You can't change it!

So, therefore every single thing in scripture is going to point to this particular covenant. That's why I say here, I go to Exodus 6. I can see go right toward the garden, right back again. So therefore any scripture must zero back there! You see; you can't make a mistake when you understand this. You can't violate scripture. You can try all you want. But when you begin to see how the prophet taught us, there is no way the scripture will be violated.

19. All right. The authentic type of a generation, which makes a seed going back. He shall see his seed. Doesn't say plural, it says singular. Although it's a plurality. And it tells you that the plan and purpose of God will prosper thereby. There is no way that we are not going back.

Now, let's look at number two. There is a time element here, even as there was in Gen 3:22,23. Now what are we talking about? He said, "They're going to be down there for four hundred years. After the four hundred years, I'm going to move them out." Maybe not four hundred years exactly, but they'll be down there for four hundred years. Right in that particular area.

Like Bro. Branham said, within three days, ...?... said, "The Son of man will be in the heart of the earth, three days and three nights," Bro. Branham said by divine revelation, "*That means within that particular time.*" He had to come out. So you've got a time element here.

20. Now, there's a time element here in Genesis 3, and we showed you that chapter, what it was. He said here, in verse 22,

(22) And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

And the Lord put cherubims there, and He said, "You can't have it."

Now, what if man should suddenly come to the place where he is like God, and he doesn't know good and evil as a knowledge, but he knows good? What if he comes to the tree? Now if this tree here, that he eats, makes him like God to know good and evil, what would the other tree have done? There'd have been no evil in it. He'd have been right to the place of the Word of God without a perversion! Then what if he gets back to that place? Then how are you going to stop him being eternal, immortal? You're not going to do it.

21. So, you see there is a time element! So when I see the time element here, I know there is a time element all the way through the Bible! You can't change it! That's why there's a time element in the Seven Church Ages! There was time element all the way through the seven church ages of the Old Testament. There's a time element everywhere. And scripture has to fall in its own time element. That's why Bro. Branham said, "*Hey, do you think for one minute that Moses is going to go down there to Egypt and preach Noah's message, 'Let's build an ark and float down the Nile, and get out of here through the Red Sea'?*" Do you think Luther's message is going to do anything for us? No. It's done its work. The life in Luther's message moved on from justification to sanctification – now it didn't drop the cross, it just moved on. It didn't drop the blood. A further revelation. From there to the baptism with the Holy Ghost, to the very Presence and Appearing of our God. And it's moved on. To the very place the Pillar of Fire is now leading us into the Millennium. There is a time element! See?

22. Now, the time element we're looking at, well let's go back here then to Exodus 6, I talked about it, and the 5th verse,

(5) And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. (The

four hundred years are gone now, so I can move in on the scene and begin to do something about it.)

Now, that was Gen 15:13.

(13) ...Know of a surety thy seed shall be a stranger in a land that is not theirs, and shall serve them; and afflict them four hundred years;

23. So that's good. Okay. With that we go to 1 Corinthians 15. Now watch what it says here, in verse 50.

(50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

So corruption had taken its sway in the Garden of Eden and couldn't walk into incorruption! Something's got to happen. Now here's the secret of Genesis 3.

(51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

(52) In a moment, in the twinkling of an eye, at the last trump:

Now, there's your time element! When in the name of heaven is the last trump? That's what you've got to find out. Well it tells you in Rev 10:7, that this mystery and every mystery is fulfilled! So whenever whoever it is, in Rev 10:7, there has got to be at that time some prophet that is raised up of God, opening the Seals, bringing forth the Thunders, as it says in Rev 22:10, then to verse 14, you go right to the tree of life. So at the particular time, immortality, man will positively, without doubt, there's no ifs, ands, or buts, he's going to go right into immortality! There's a time element. And the time element is when time and eternity are blending! Because man's soul is already eternal! It's the body that's got to catch up.

24. So, Paul tells you right here at the last trump. So the last trump has got to be sometime during the Seventh Church Age. And anybody knows it would have to be at the end of the Seventh Church Age! It can't be at the first of it. It's got to be at the end of it. See? Then remember the long suffering of Noah sets in! And nobody knows the day and the hour!

Now, that's just the way it was at the time of Moses. Four hundred years, no siree! It was more than four hundred years! And God never let anybody know exactly when they were going to get out of there and go into the Promised Land, He did signs and wonders and miracles, took them out of Egypt, then for forty years they wandered and moved around, until finally disobedience and unbelief had paid its price in the death of those... [trouble with microphone] ...so the people would have to be free of the old Word and the mixture, and those under twenty, at that particular time, twenty and under, were the ones that went in. There was a time element there. And you can't change it.

25. As I mentioned the time element is in Rev 22:10, when the Book is opened and forbidden to be sealed, the righteous are separated from the unrighteous, the whoremongers, the dogs, and the unbelieving, and the liars, and all the rest are separated. The Egyptians, the Babylonians, are all separated. The harlot church from the Bride is separated. And they have the right to the tree of life! Which does not tell you the exact moment! So now you're hanging in the balances. Just the way it was in the days of Moses, because nobody knows it.

26. Now, let's go back to Romans 11, and see if Romans 11 says, they also say something about a time element. 13-15.

- (13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
- (14) If by any means I may provoke to emulation them which are my flesh, and might save some of them.
- (15) For if the casting away of (Israel) be the reconciling of the world, what shall (be) the receiving of them, but life from the dead? (Now notice in verse 25:)
- (25) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

So, therefore it tells you right there, this is not speaking of Israel being dead, this is Israel blinded. And Israel cannot get her sight until there's a resurrection. So therefore the time of the resurrection is when Israel's back in the homeland, because God cannot bless her without being in the homeland. The hundred and forty-four thousand must be there, sealed in and ready. Now are the hundred and forty-four thousand there? We don't know! And there's no way anybody can know! Because the genealogies are no longer extant. And remember some of the tribes aren't there, because they've been cut off, because Ephraim's been cut off, and I forget the other tribe, because of idolatry, damned. Been left out. Although they're restored later on. So nobody knows! There's the time element that you've got to hang onto your faith. Live or die, sink or swim, I'm heading for the Millennium. I'm not going to die. You could die; it wouldn't make one bit of difference. You'd still be in the resurrection, no problem there. But you've got to hold out for it.

27. Now, with that let's go to Is 26:19. Okay, he says here,

- (19) Thy dead shall live, (in other words,) with my dead body (they'll) arise. (There's going to be a resurrection. There's going to be a deliverance.)

Now, that could be spoken of concerning Christ. Positively. The same thing can be spoken of in the last day concerning the Seventh Church Age, I believe William Branham's got to come back as the first one, because we know the last to come back is the First Church Age. Seven comes back, then six, five, four, three, two, one, then it's reversed in going up.

- (19) Thy dead shall live, together with my dead body they shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

28. Okay. That sounds good; let's try to find some more scripture that might line with it. And so I'm going to go to Psalm 110.

- (1) The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
- (2) The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
- (3) Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

In other words, this one here is a very young man and remains young; he never gets old. [End of side one of tape.] Now, notice he says,

- (4) The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.
- (5) The Lord at thy right hand shall strike through kings in the day of his wrath.
- (6) He shall judge among the heathen, he shall fill the places with dead bodies; he shall wound the heads over many countries.
- (7) He shall drink of the brook in the way: therefore shall he lift up the head.

All right, what am I talking about over here in Isaiah? We are talking about the dead rising.

29. Now let's go back and look at it.

- (19) Thy dead shall live, together with (me they'll rise, my dead body).
Awake and sing, ye that dwell in the dust: (resurrection) for thy dew is as the dew of herbs, the earth shall cast out (her) dead.

Now, the dew of herbs. What was in the beginning? In the very beginning the earth was watered through a mist or a dew that came up out of the ground. And that dew distilled upon the plants, and it kept the thing watered, giving a life. All right, now what comes out of the ground? Christ comes out of the ground, bringing the dead with Him. At that particular time He is called the High Priest unto God after the order of Melchisedec. Now that's all very good. But notice what it says here:

- 30. (1) The Lord said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

That's in 1 Corinthians 15, subduing according to Melchisedec as shown forth in the Book of Hebrews, the resurrected one. Now,

- (2) The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. (That to me is 1 Corinthians 15 again.)
- (3) (And) thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Connecting this then with the resurrection.

- (4) The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Mechizedek.
- (5) The Lord at thy right hand shall strike through kings in the day of his wrath.
- (6) He shall judge among the heathen, he shall fill the places with dead bodies; he shall wound the heads (of) many countries.

He's telling you right there, at this particular time of the resurrection, then comes forth also the battle of Armageddon. There is a perfect time element here. And the time element has so struck, Israel back in the homeland, the vindicated ministry, the revelation of Almighty God in our midst, putting it altogether, we can see we are absolutely ready for the covenants of God to be fulfilled as they were back there, fulfilled in our day, for our benefit, it is Exodus time, with every type being fulfilled, the Bride coming out of Babylon, and getting ready to go into the Millennium.

31. Okay, now there is no way to disassociate Gen 12:1-3. Let's look at Gen 12:1-3.

- (1) Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
- (2) And I will make of thee a great nation, I will bless thee, and make thy name great; and thou shalt be a blessing:
- (3) And I will bless them that bless thee, and curse him that curseth thee: in thee shall all families of the earth be blessed.

Now, you notice in here that God said to Abraham, "I'm going to get you out of this place; I'm going to put you in a country where I want to establish you. Now can you take that?" But under no consideration can you disassociate that from Hebrews, let's go back to it, 11:10.

- (10) He looked for a city which hath foundations, whose builder and maker is God.

Now listen, in the 9th verse,

- (9) ...he sojourned in the land of promise, (dwelling) in a strange country, dwelling in tabernacles (little tents), heirs of the promise: (of what? A city that hath foundation. New Jerusalem which is twelve foundations.)

Now, what I'm saying is this: you cannot disassociate that promise in Genesis, that covenant, from what Abraham was looking for, which was revealed to him. So what I'm saying is this: we are on the verge of the Millennium. We're on the verge of it. But like Abraham, you don't disassociate New Jerusalem from the Millennium! People always want to do it. Bro. Branham did not do it. He told us about it. And we're going to go there. But that's not our abiding place. That's not the promise! The Millennium is further sanctification! And it goes through a final cleansing, when everything is dissolved. And we come back to a new heaven, to a new earth in the New Jerusalem.

32. So, you don't get your eyes off the New Jerusalem! Why do you think Bro. Branham preached the Future Home? There's nothing hardly said about the Millennium. Nobody knows for diddilies about it. Say, "Bro. Branham, will children be born in the Millennium?"

"Well one time it looks like it, the next time it doesn't. If I ever get an answer I'll tell you."

But he told me categorically in 1964, June, he said, "No," he said, "*there won't be children.*" Because he said, "*One's going to build, and another will not inhabit. One will plant and another not eat.*"

So maybe something in there changed his mind, because the answer wasn't too perfect. I don't know. But I want to get the idea. He never wavered from the New Jerusalem! There wasn't a waver. Then why would you and I waver? The Millennium is only one day. One little thousand years. You blink your eyes, and that's a longer time in eternity, then the one thousand years. Because it ain't nothing. How many times will one thousand go into infinity? An infinite number of times. You see?

33. Okay, also notice, Gen 17:15,16.

- (15) And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall (be) her name.
- (16) And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.
- (17) Then Abraham (notice he's right away now, he's called Abraham. See Abraham) fell upon his face, and laughed, and said in his heart,

Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

- (18) And Abraham said unto God, O that Ishamael might live before thee!
- (19) And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name (laughter) Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

All right, let's go to Galatians 4. Gal 4:19.

- (19) My little children, of whom I travail in birth again until Christ be formed in you,
- (20) I desire to be present with you now, and to change my voice; for I stand in doubt of you.
- (21) Tell me, ye that desire to be under the law, do ye not hear the law?
- (22) For it is written, Abraham had two sons, the one by a bondmaid, the other by a freewoman.
- (23) But he who was born of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Now, both entail sexual intercourse by two people. Face it. Isaac never came under a mulberry bush. It wasn't artificial insemination; it wasn't invitro, or anything else. It wasn't by test-tube, it wasn't by this, it wasn't by the other thing; it was two people copulating. Same man, but two women. But it says one was not by flesh. In other words, true predestination of God. Now if you let your minds go, you'll see why sexual intercourse is absolutely a righteous act. I'll talk about it sometime as being thoroughly ordained and commanded by Almighty God.

34. Now notice in here, the woman was free and one was bond. One was a promise, foreknown, elect and predestinated. But the other by the same act was not. Now remember the man has the seed, not the woman, she merely carries the egg. Now he said,

- (24) (This is) an allegory: for two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar.
- (25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
- (26) But Jerusalem (mount Zion) which is above is free, which is the mother (not) of us all. (But which is our mother.)

Now, notice it says right in here, it says that Sarah absolutely is as responsible for bringing forth that child as is Abraham. It must be by her exactly. And that is exactly what we find here in the scripture. It is only the Bride, not the world church, not anybody else, but it is only the true predestinated for this hour, that actually brings forth Christ in flesh upon this earth. The church cannot do it, it takes a Bride, and the Bride is absolutely involved in it, involved just as much as God is. And it's going to take her to do it. That's why the Bible said, "They without us cannot be made perfect." There will be a Bride standing here absolutely on this earth. And she is not in bondage. She is not an Egyptian, she is not a Babylonian, she has come out of it. And she always has been free. That's right. Sarah was born to be free, bringing forth the true.

35. Now, notice in Rev 18:1-8, which we read. Now here you're going to see your church, the old harlot. She can't bring forth this son.

- (1) And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- (2) And he cried mightily with a strong voice, Babylon the great is fallen, is fallen, become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Now, remember he's talking about the great harlot, the Babylonian system, which is a religious system.

- (3) For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

In other words, it tells you right here, this church has allowed every heathen form of religion to become a part of her. That's right. The Roman Catholic Church has always done that. She won't have a bit of trouble talking to the Mohammedans, or anybody else. She'll have no trouble at all. Won't be a bit of trouble.

- (4) And I heard another voice (saying,) from heaven, Come out of her, my people, that (you do) not (be) partakers of her sins, that ye receive not of her plagues.
- (5) For her sins have reached unto heaven, and God hath remembered her iniquities.
- (6) Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled to her double. (Now coming back to Armageddon.)
- (7) How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.
- (8) Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord who judgeth her.

Now, that's Malachi 4. Leaving neither root nor branch. And the kings of the earth that did all this with her.

36. Now, with it we find Mt 25:1-13. Now notice that, "Come out of her, my people." Because they're going to get the Great Tribulation. And you've got over here in Mt 25:1-13, you got the very same thing; we don't have to take time to read it.

- (1) The kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

This is the prefaces; this is the heading of the little story. Ten virgins, who had lamps, a little story, they're going out to meet the Bridegroom. They're going forth.

- (2) Five were wise, five foolish.
- (3) (The) foolish took their lamps, and no oil with them:
- (4) The wise took oil in their vessels with their lamps.

Now ,you see, you've got to have a vessel that will contain the oil that you can pour into the lamps. That they didn't have it.

- (4) The wise took oil in their vessels with their lamps.
- (5) While the bridegroom tarried, they all slumbered and slept.
- (6) And at midnight there was a cry made, Behold, the bridegroom (he's coming); (come) out to meet him.
- (7) (They) all (rose) and trimmed their lamps. (Bro. Branham said it was lamp trimming time. The Word of God has come on the scene now. What are you going to do with it?)
- (8) The foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- (9) But the wise (said, No, we can't do that); lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Now, it tells you right there, there's no way that anybody could give anything to anybody else in this last hour. You can't give a revelation. There's no way. It takes God to do it.

- (10) They went to buy, the bridegroom came; they that were ready went to the marriage: the door was shut.
- (11) Afterward the other virgins, (said,) Lord, Lord, open to us.
- (12) He answered and said, Verily I say, I (don't) know you. (I used to know you as my wife, I don't know as you my wife any longer.)
- (13) Watch (ye) therefore, ye know neither the day nor the hour the Son of man cometh.

It tells you right there, see? Now, this is part of the Seven Seals. And this brings us exactly to Ex 15:26, where God becomes Jehovah Rophe. The healing God rising with healing in His wings in order to bring us into the resurrection and the Rapture. Now go back to Genesis 15 again, because all this has to do with Moses coming out. Because here's where your covenants are. You just merely seeing them being fulfilled in Exodus 6.

37. Okay? [Gen] 15:18-21.

- (18) In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:
- (19) The Kenites, the Kenizzites, and the Kadmonites, (and so on, right down to the very last thing, He said, "I'm cleaning them out and I'm going to give you this land.")

Okay, this types with Rev 21:2. God becomes very specific now, about the New Jerusalem. Because you see remember you are going from Eden, the Millennium, right to the New Jerusalem, because the New Jerusalem is the final destination. You're in transition. So the description then is going to be the ultimate.

Now, let's put it this way. Now you're going to go to a city. So suddenly, the guide doesn't tell you about the city, but describes fifteen other little towns, you say, "I don't think you get the point here buddy, I want information about that city, not the fifteen points in-between."

Now, there's where people are fouling up today, they're looking at the fifteen points in-between rather than realize the ultimate, which is predestinated to us, and we to it, which is the New Jerusalem! See? You understand what I'm saying? The thousand years is a drop in a bucket. See? You can't go that route; you're not allowed to by the scripture. So we go to New Jerusalem.

38. Now, New Jerusalem, which you can read in Rev 21:1-2, 9-12, and 22:27, which tells you about the foundation, and coming down like a Bride adorned and so on and so on, that's the New Jerusalem. Now this goes clean back to Gen 2:8-16.

- (8) And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.
 - (9) And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life in the midst of the garden, (and so on right on down there. You go right on down to ... and notice where it says:)
 - (10) And a river went out of Eden to water the garden; and from thence it parted, and became four heads.
 - (11) The first is Pison: compasseth the whole land of Havilah, where there is gold;
 - (12) And the gold of that land is good: there is bdellium and onyx stone.
 - (13) And the second river is Gihon: the same compasseth the whole land of Ethiopia.
 - (14) And the third river is Hiddekel: it (goes) toward Assyria. And the fourth river is Euphrates.
 - (15) And the Lord took the man, and put him in the garden of Eden to dress it...
- Now, you notice what we're looking at right there, we're looking at an exact description.
- (16) And the Lord God commanded the man, saying, Of every tree of the garden (you may) freely eat:
 - (17) But of the tree of the knowledge of good and evil, (you don't) eat of it:

Now listen, we're going back to that very condition that leads to the New Jerusalem, but you don't need to look at verse 17, because there's no knowledge of good and evil anymore. You've gone plumb past that.

39. Now, this covenant, because it's all the same, you're looking at the whole thing, going through the Bible until we get to the final stages, which is New Jerusalem, Gen 15:3-5.

- (3) And (Abraham) said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.
- (4) And, behold, the word of the Lord came unto him, saying, This shall not thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
- (5) And he brought him forth abroad, and said, Look now toward the heaven, and tell the stars; if thou be able to number them: and he said, So shall thy seed be.
- (6) And he believed (God); and (it was) counted to him for righteousness.

Now, what I'm looking at right here is the fact that Abraham said, "Now hey, I've got this land here." But he said, "Now who is going to populate this land, because I don't have any issue?" See?

So now watch the picture. God said, "I made man. See? I've got him predestinated. Now here is this garden to put them in." And He put them in there.

Now, Abraham says, "Now hey, I'm entitled to this land, but I've got nobody to put here!"

Do you think God's not going to put somebody there? You've got your picture what God's doing! He made a garden, put them in there! He makes a Millennium, puts them in there! He makes a New Jerusalem, puts them in there! See? You can't run out of continuity! And every time God brings a covenant, it is nothing but the same old covenant. Not as I'm not degrading by saying it's the same old covenant, it's the same covenant! There's one great plan and purpose of Almighty God, and we are into it. See?

40. Okay. Now also, in Gen 18:9-15.

(9) And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

(10) And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. (Now he couldn't have it before the time. Now she had to be ninety years old, or better.) And Sarah heard it in the tent door, which was behind him.

(11) Now Abraham and Sarah were well stricken in age; and it ceased to be with Sarah after the manner of women.

(12) Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord (also) being old?

(13) And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

(14) Is any thing too hard for the Lord?

Now you notice, is anything too hard for the Lord? Now he didn't say, "Well I'll tell you what we're going to do. We'll just dig a hole in the ground here, and tomorrow morning the dew will cover the ground, and you'll bring a baby out of the ground."

He was talking concerning that this woman could be young again. That's what was vital to God, because that was the picture. God can't do anything. Don't ever get carried away with stupidity. God can't save Pharaoh. God can only do what lies within God.

And she was questioning, and this was a hard thing that God said in His Word, "You are going to turn young and have a baby!" Well He didn't say you're going to turn young, He said you're going to have a baby.

She said, "Hah." She said, "Well I suppose can we get young again? Have sexual intercourse, copulate, have a baby?"

God said, "Well just a minute. Isn't that how they usually come? Isn't that how I've ordained it? Well do you think now that I can't get it? That's My Word!" God never goes ...?... His Word! And He said, "You fool with me outside the Word, and I answer you, you're dead!"

I'm not lying to you, that's the Bible. Israel never knew His ways, Moses did. And it said, "God gave them their desire, but He sent leanness in their souls." And they died! Disintegrating on the ground like decaying plants. See?

(14) Is any thing too hard for the Lord?

(15) Sarah denied, saying, I (didn't laugh); she was afraid; (now, because God read her heart.)

41. What about in this hour? "Why there's no such thing as prophets. Why God wouldn't do that." Who said God wouldn't? Anything too hard for the Lord?

In this hour you've got to take that statement, everything with God is possible when you begin to doubt the Word! Like I did that time, "Well Bro. Branham I've heard you say a lot of things, this is strangest, I don't know if I can take it." Then I suddenly heard myself say within myself, "Did he ever make a mistake? Praise God, that's the Shout's the Message."

You've got to understand we're talking about! John the Baptist said, "God can raise up children to Abraham of these stones." Do you think He was going to raise?

Jesus said, "If they don't shout, stones will shout."

Don't be ridiculous! The elect were already shouting! God wasn't going to make stones shout! He stays with His Word. Don't take scripture and become foolish people with it. We understand this, let's stay with the Word, what the Word of the hour is, we're seeing it right here. Nothing's impossible with God.

"What do you mean nothing's impossible?"

What Bro. Branham said. What God said through him. No, people don't want to believe what he said. They don't want the Rapture tape no, but they better believe it. They don't want the Seven Seals, but they better have them. See?

42. Now, in Genesis 20, this is the story of Abraham and Sarah being turned back to two young kids. Believe it or not, nineteen years old. Well you say, "Just a minute, she was ten years younger, are you going to put her back at age nine?" No I didn't say that, they're both nineteen years old. Didn't Bro. Branham see his little daughter grown up to be a full-grown woman? All right, then you're full-grown kids, sixteen to nineteen years of age. Put it at nineteen.

Now, Abraham said, "Now," he said, "tell you what, you just say to this fellow here, because I see the way he's looking at you, that you're my sister," which she was a half-sister.

43. Now, reading the whole story here, let's go down to verse 9,

(9) Abimelech called Abraham, and said, What hast thou done to us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me (you) ought not to (have) done.

(10) And Abimelech said, What (did you see? What is this thing anyway? He said, "What is there?")

(11) And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

(12) And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

(13) And it came to pass, when God caused me to wander from my father's house, that is said unto her, This is thy kindness which (you) shew me; (Call me your brother,)

(14) And Abimelech took oxen, (and did so and so and so and so.)

Now, what I'm talking about in this particular point of scripture here is that these people had been changed. Now after the change, these people here that Abraham was amongst, actually this was a God-fearing man, but he didn't have a clue to revelation! Now too late he recognizes the elect. That's right. Too late. Because it is a picture of not knowing who are the elect. And it is too late when he recognizes them. He was already dead, because of his attitude toward this man and woman, not recognizing them.

44. Now, the five foolish virgins and the five wise are in the same boat. Too late they recognize, as Bro. Branham said, *"Will they not say, 'Wasn't such and such supposed to be, and so and so?' the voice will come back, 'It is too late.'"*

This man made a very great faux pas in trying to take another man's wife. It isn't an honest mistake. No. Because God judged him. And said, "You give her back. And you let him pray for you, or you're dead." And I'm going to tell you, the Bride will be gone by that time. But I just wanted to show you a picture in here, how this works out.

45. Now, let's see something else here, in the Book of Hosea 2, We're going to see some of the same things here, because we're talking about this end time, and this covenant. Now in Hosea 2:14, beginning,

(14) Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

(15) And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, as in the day when she came up out of the land of Egypt.

Now hah, we got something in here that God is talking about, and in the Book of Hosea, you're going to find Israel had split. Israel now was ten tribes as against two tribes.

46. So therefore the prophet is speaking, and he is talking about this, and he says,

(1) Say unto your brethren, Ammi (my people); and to your sisters, Ruhamah. (Having obtained pity.)

(2) Plead with your mother, plead: for she is not my wife...

(3) (And I'll) strip her... (and so and so and so and so and so and so.)

And she will understand then at the time of her nakedness and ludeness that these lovers of hers were complete phonies.

But he says to Judah, to the other two tribes, not the ten now, Judah is like the Bride coming out of Babylon, all coming out of Egypt, but especially now we're looking at Judah. We're looking at the two tribes that come from David. And he said, "Her, I'll bring her to a wilderness, speak to her, I will begin dealing with her, and she then is going to come again to the day as when she came out of Egypt, and she had a song in her heart!" She was happy!

(16) And at that day, saith the Lord, (you will not call me Lord, you'll call me husband.)

47. Now, He's not talking to the church! Nope. He's talking to the Bride.

- (17) (And) I will take away the names of Baalim (that's the names of blasphemy) out of her mouth, and (she) shall no more be remembered by their name. (Baptist, Methodism, Pentecostal.)
- (18) In that day I will make a covenant (with) them with the beasts of the field, the fowl of heaven, the creeping things of the ground: break the bow and the sword and battle out of the earth, and make them lie down safely.

Now, you know that's not going to come until the Millennium. "But in that day that I make the separation, that I come and speak to the Bride, intervening, coming down," 1 Th 4:16, the Lord descend with a shout, which is Heb 12:28, see?

- (19) And I will betroth thee unto me for ever; (invisible union,) I will betroth thee unto me in righteousness, and in judgment, (when He shall appear, the Judge, with His mighty angels revealed from heaven, bringing vengeance, see?) and in lovingkindness, and mercies.
- (20) I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

That's your Ephesians again. And that's the fact that she never will stray, she's back to the Bride, that Bro. Branham said she won't fall.

- (21) It (will) come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth;
- (22) The earth shall hear the corn, the wine, and the oil; and they shall hear Jezreel.

48. That word 'Jezreel' is actually 'God soweth'. So what's God doing? He's sowing the last seed. As Bro. Branham said, "*A seed, which is the Word, the last seed, the last Word.*" The last Message coming forth, that heaven is going to hear, and earth is going to hear, and what's it going to do? It's going to bring forth the people out of the earth and eventually a new heaven and a new earth, because it's God sowing!

- (23) And I will sow her unto me in the earth; (in other words, we don't go someplace else, we're supposed to have this.) and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, (You are) my people; and they shall say, (You are) my God.

When did the Gentiles ever have a prophet? At this point right here. You say, "Well just a minute, the Gentiles had one when Jonah went down there." That wasn't this Message. This is the Message of the resurrection. This is the Message of the separation. You're right on down to the end of the line here, brother/sister. This you can take this if you like, and I think you can take it, is where you are looking at the Book of Acts 3, where the Apostle Peter, after the tremendous healing, and they couldn't understand it, he said, "Israel," and then in verse 19, in the middle:

- (19) ...when times of refreshing shall come from the presence of the Lord;
- (20) (At that time he will) send Jesus Christ, (the Messiah,) which was (appointed to) you:
- (21) (He's up in heaven, and he'll stay there, until there's a restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Now, what did the prophets bring? They never brought the fulfillment of the Word; they brought the Word! So now what's going to happen? Who fulfilled the Word? Christ did. So what are you going to have now? You're going to have God begin to fulfilling His Word! And at the time of the fulfillment, it categorically starts with Samuel, not with Moses, no way. Jesus himself said, "Search the scriptures, Moses spoke of me. The prophet raised up."

49. But it says here,

- (22) For Moses truly said, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
- (23) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. (Now notice he says:)
- (24) (And) yea, all the prophets from Samuel...

So he starts another line! This is not what people think it is, you're looking at the second crucifixion, when men crucify the Son of God, the Word unto themselves at the end time. You have discernment here.

Now, it says right here, positively, restoration has got to come, and restoration spoken by Bro. Branham was that Word of the living God restored to us. Now why must it be restored? Categorically you know why it's got to be restored. The off of the Word destroyed Eden, and threw us into an interruption! Off the Word in 2 Corinthians threw the church into an interruption! And if it happens, in the Book of Revelation, that you add or take a Word, there's a further interruption! But there isn't. Because it says at the end time, when the Book is opened, when the seals are off, and the final revelation comes, there is going to be a righteous, there is going to be an unrighteous, there is going to be a holy, there is going to be an unholy, and it tells you right there, the tree of life is exposed, and somebody's going to walk to it, and enjoy immortality, and out there, there's going to be whoremongers and dogs, and sorcerers and liars, and everything else out there, and there's going to be a foolish virgin right amongst them, and they're going to kill the foolish virgin. It's absolutely what's going to be, because there's going to be neither root nor branch left. The whole thing comes to it.

There again you find what it exactly says in Matthew 25, "I used to know as my wife, I don't know you as my wife any longer."

50. All right, the Abrahamic covenant, which is an arbitrary covenant with the true seed is based upon predestination, as it tells us in Gal 4:14-31, which I've already read. Which Peter tells us there's a natural election, which even Christ was given by a natural election, though he was not born of natural parents, in the sense that he had two parents, because even the egg was not of Mary. She was an incubator, pure and simple.

Now, we have come full turn right back to Rev 18:1-8. Right back there, the church is in the midst of Babylon, and comes out of her. Right there. Is 62:1-5.

- (1) For Zion's sake will I not hold my peace, for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. (Now remember, the lamp is not put out at the end time.)
- (2) The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the

Lord shall name. (Notice under the Seven Seals, the Seven Thunders, there's a new name given, also to Christ and a Bride.)

- (3) Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. (There you are, you're right back to Melchisedec, priests and kings.)
- (4) Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, (my delight is in her,) and thy land Beulah: (which means merry,) for the Lord delighteth in thee, and thy land shall be married.
- (5) For as a young man marrieth a virgin, so thy sons marry thee: and as the bridegroom rejoiceth over the bride, so thy God (shall watch) over thee. (And so on.)

There it tells you right there the Millennium and the future Kingdom. Everything is under restoration; everything is under the plan of God.

51. So all right, we are back then to Genesis 15, the covenant that God gave to Abraham. "You are going to have the land, you and your seed." And we see a clarification here in the New Testament, wherein we find out this is the Word of promise to the promised seed. So today we see the promise and covenant of God in the Exodus, and it is forming a virgin Bride, who will not fall as Eve or the first church Bride fell, but she's going to show forth her election which is of Almighty God, the Son of righteousness is going to rise with healing in His wings, it's going to be fulfilled as it says in 2 Cor 3:17, into the fourth chapter, when it tells you the Spirit of God comes and there's going to be a liberty, which means you come out of Babylon, as Israel came out of Egypt, and you go into the Promised Land.

52. Now, you see every single thing dovetails. Covenants, everything. You can't get away from it. There's no place where the Bible does not run in continuity. There is no type, there is no picture, there is nothing. There is no word that's out of balance. And you can see where you start right at the very first chapter as the plan of God, and when you go to the first chapter and the second chapter and the third chapter of Genesis, then you go to Ephesians 1, and you read it all the way through, and you can see the entire history. Of the ages to the ages, the great Eternal, the great Covenant, everlasting Covenant by the blood, wherein God Himself interposed, so that Christ could offer Himself by the Eternal Spirit. Mystery.

Try to understand it, believe it. Believe it, that's all. The understanding comes as you go day by day. Try to tell it, Bro. Branham himself couldn't tell it. He said, "*I know what I believe, but I can't express it.*"

Now, I'll tell you what you do. You pick up the Bible and read what Paul the Apostle said. You know what you're going to do? Peter, smartest man as he was, anointed by God, just like Abraham, to receive a revelation, "Thou art the Christ, you're Jehovah Jireh, you're the Christ." See? Turned right around, and said, "Our beloved Paul says many things so hard to understand, people wrest to their own destruction."

53. In other words, don't fool with the scripture that's been revealed by Bro. Branham. Just begin to see it all runs in continuity. Just thank God that he said, and it's so true: "*Once you see this Message, that's all you will see in the Bible.*" Bring it all the way through, right from Genesis to Revelation. There isn't one Word out; there isn't one cross-reference that goes askew. Every picture, every pattern, everything runs right in continuity. And you know what? We are at the end of it, brother/sister. It's summed up in a people. Say, "Well I just don't like these conditions ...?..." Well

we're not Eden in the sense we're immortal, or we are without sin in the sense there's no sickness at all, but I'm saying we're right at the place where Adam placed us, where he could have reached out and he wasn't allowed to. This time there's a people who are allowed to reach out. That's what it's all about.

Let's rise at this time and be dismissed.

Heavenly Father, again we thank You for Your goodness to us Lord, to begin to see more and more in this Word, and to see how it all comes together, as we look at...

[End of side two of tape.]