

Trees, Books, and Fountains # 12

(The First-born; First-fruits)

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Heavenly Father, we know that You're here in the form of the Holy Spirit tonight. We realize that; we appreciate it. We're like the disciples, the people of old, who knew their hearts were strangely warmed, although at that time they didn't know. Then, they knew and they were glad to know where that warm feeling came from, where that intimacy came from. Something about You, Lord, that made them feel that there was something in them. And we appreciate that, because that's how we are tonight, Lord.

We're depending on You to help us. We give You our hearts, our minds, our very souls, and, trust also, the fullness of our body. Our very lives, Lord, to You, that we might indeed be tabernacles of the living God; we might do Your will; we might be living epistles; we might be known, Lord, not so much of men, but known of You, Father. Although, we would hope that men might know something also. At least they would know, as far as they are concerned, that we are very strange people (very peculiar, very different) from how we worship, O God.

Which we're very grateful that You brought us that place of worship just, we know, the same as when Egypt was having its death throws over the Bride of God in Egypt, there. They knew Israel was a very different people (very very peculiar people). Lord, may it be that way with us, too, that there will be a difference. We as these mercies in Jesus' Name. Amen. You may be seated.

1. Now, tonight we're looking at Fountains again. And last Sunday, you'll remember that we read especially from Zech 13:1, concerning "the fountain opened for sin and uncleanness unto the house of David." Now, from this Scripture, dealing from the aspect of the cleansing of the Blood of Jesus Christ, we went, then, back to the Book of Exodus, to the shedding of the lamb, which blood was shed in order to escape the death of the first-born from dying and staying behind in Egypt.

Now, we'll read, then, Zech 13:1,

- (1) In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

And in Ex 11:1-7,

- (1) And the LORD said unto Moses, Yet will I bring one plague more upon pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

And you know, of course, that's the plague of death. And it's typical for the last hour. The last plague that's going to hit is death. We're seeing evidence of it, of course, in the physical.

- (2) Speak now in the ears of the people, and let every man borrow of his neighbour (that's simply, ask and get from the neighbor), and every woman of her neighbour, jewels of silver, and jewels of gold.
- (3) And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.
- (4) And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:
- (5) And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.
- (6) And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.
- (7) But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know that the LORD doth put a difference between the Egyptians and Israel.

Now, of course, you're looking at a type, here, of the Exodus. And after the Exodus comes the great Tribulation where, you'll notice, the first-born of Egypt are destroyed. Which means Egypt, then, will be destroyed with it.

And you'll notice, also, he mentions the beast. And that's exactly as Bro. Branham said to you: that Israel goes through a purging, the church goes through a purging, and all nature goes through a purging. So, we're looking at what Bro. Branham said there.

2. Now, this reading from Exodus, we found to be particularly of interest to us for several reasons (and we'll just give you some of those):

- #1) It was given for the purpose of separating one nation under God from the midst of another nation that was not under God.

You'll notice that. And remember, we are also a holy nation, a royal priesthood -- a nation of kings and priests dedicated unto God. And we are under God, and we have a particular lineage. And our lineage, of course, is the lineage of Almighty God. And to us has been given the Pillar of Fire and the prophet. And you'll notice that the lineage ... and first-born speaks of lineage. Always the speaking of lineage. You notice, Jacob spoke of Ruben. He spoke of his power. And this nation, Egypt (of course), turned down God. And it was a lineage that saw the things of God and could not apprehend them. And so, they rejected God in favor of their own idolatry. Now, the difference, then, between Israel and Egypt was simply ... not just simply, but basically the Exodus, depending upon who accepted what, and who rejected what.

Now, because there's a little misunderstanding as to exactly what happens at the end-time in comparison to what happened at the time of Noah and the rejection of God ... and that's not just a type but a picture of, and a duplication of the type of the very extreme disregard for God -- going into idolatry, all of these things. People have maybe not got a proper understanding of what really

takes place at the end-time as regards to the wrath of God coming upon the world at the very time that we have the type of the Exodus -- or the Exodus being fulfilled unto us -- and at the same time we have these types of the days of Noah, as well as the time of Moses, Jannes and Jambres.

2. Now, in Romans 1 (to just get you into this thought, here), it said,

- (18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness (they turn it down);
- (19) Because that which may be known of God is manifest in them; for God hath shewed it unto them.
- (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.
- (21) Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations (their reasonings), and their foolish heart was darkened.
- (22) Professing themselves to be (sophists), they became fools
- (23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

God gave them over to these vile affections, and all this terrible immorality that you see today. Now, this does not repeat at the end-time in the sense of the rejection of God, the exodus, the world going into complete idolatry and sinfulness. They don't go into the worshipping of beasts and images. Although we have images that are supposed to be representations of the saints of God, and Mary and so on, like that. The Catholic Church is full of it. But, of course, they just tell you what it represents.

3. So, we'll let that go. But watch what it says in Col 3:5-7.

- (5) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;
- (6) For which things' sake the wrath of God cometh on the children of disobedience:
- (7) In the which ye also walked some time, when ye lived in them.

Okay, now, you'll see the immorality coming upon the earth. So, let's go to 2 Timothy 3, and see the idolatry that is brought to our attention.

- (1) This know also, that in the last days perilous times shall come.
- (2) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy,
- (3) Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

- (4) Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Now, notice in there, you don't find one thing about four-footed beasts. You don't find anything about very strange types of idolatry. You don't find that. You're finding a people who are worshipping God. But notice what they're like:

- (5) Having a form of godliness, but denying the power thereof: from such turn away.
- (6) For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
- (7) Ever learning, and never able to come to the knowledge of the truth.
- (8) Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

So, you'll notice in here, this is woven right into our exodus, because it goes right back to Moses. And, you'll notice, they're not going to four-footed animals and beasts and things that they worship that are inanimate; they go into another area.

4. Now watch, in 2 Peter 2, you see the same thing.

- (1) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the LORD that bought them, and bring upon themselves swift destruction.

Now, this follows Matthew 24. In Matthew 24, the warning is: there are going to be false prophets. And a false prophet is one who was false to the Word of God but could do almost the same thing that any genuine prophet can do. Now, he cannot have the vindication of a prophet that God gave to Moses and to Paul and to William Branham -- he can't have that. But he can have signs, wonders, and miracles and gifts. And you notice what happens ... because these people, here (these prophets that are false, in Matthew 24), themselves cannot be vindicated as were Paul and Moses and Bro. Branham, they, then, have teachers who vindicate them. They'll have the teachers come behind. (See?)

5. Now,

- (1) (They'll) bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Now, that tells you right there, they'll even deny the very Lord that bought them. Now, how in the world are they going to do that? Because they're casting out devils in the Name of Jesus Christ, they're religious people, they're very fine Christians. They're like James Watt -- what was he? ... the secretary of the Interior under Mr. Regan -- and he got booted out. Now he's been a very wonderful Pentecostal, tongue-talking Christian. And he bilked what? ...?... for roughly 600,000 dollars. Wonderful Christian! You just can't beat him. I'm sure they talked in tongues all the way to the bank. [Laughter] Listen, I've got a bow and arrow for those guys. So, if you have sympathy, I appreciate you having sympathy. And you should talk nice, but don't ask me to. Don't ask me to. I know Pentecostals. I know what's going on. It's right here in the Bible. [Bro. Vayle thumps ...?...] Do you believe that's the Lord Jesus Christ? Bro. Branham said it was.

That's the picture [Bro. Vayle points to ...] What do you think they think it is? And do you know who backs them up? Their teachers. Their organization. They're not one bit different from the Roman Catholic church of which Polycarp said , when from the voice thundered ... actually repeated the voice that thundered from heaven, "Leave her alone (concerning Ephraim). She is joined to her idols". A man in his nineties [who] went all the way to Rome to turn them around, turned nothing around. This is Heb 6:[6,] "...crucify to themselves the Son of God afresh." You say, "It couldn't happen!". You don't believe your Bible. You just sit here; you don't believe. I love you, but you don't believe.

6. Now, anybody can [be] nicer than me, but you can't be nicer than God. And that's where the whole church is today: they're nicer than God. Kind old priest ... Bro. Branham preached the 'kind old priest' sermon. Everybody thought, "Well, that cantankerous stupid little Kentucky hillbilly! That dumb little jerk, because he had some kind of ministry, has to stand up and mouth off as though he's somebody. So he preaches about the kind old priest. Why wouldn't he be kind?" I can tell you, William Branham ... [I] never saw a more loving, gentle, kind creature in all my life. And I've been around a lot of them. Don't look at me as though I'm a loving, kind creature. But I'm his kind of a teacher, because I'm going to spill it on you. ... ? ... one thing I've got to say. I back everything about what God said , and what His prophet said. Neither adding nor taking from it, except I'm a little tougher than they are. But that's all right. I can be forgiven for that. But you can't be forgiven for taking out of the Word. Makes it kind of different, doesn't it! Makes you know you're riding a camel instead of a horse. No camels in the Book of Revelation, chapter 19 ... Come on! Yah.

7. [2 Peter 2:]

(2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

"The way of truth" ... Whose truth? Jesus'. "I am the way, the truth and the life.". Psalm 103 tells you they never did learn the ways of God. They just saw His acts.

(3) And through covetousness shall they with feigned words make merchandise of you (a million more in '54): whose judgment now of a long time lingereth not, and their damnation slumbereth not.

And then it tells you about the days of Noah. It tells you about Sodom and Gomorrah. It doesn't even talk about the rottenness of the people. It just said [that] poor old Lot was vexed with the filthy behavior, what he saw day by day. But the Lord knows how to deliver those people.

8. Then it goes on telling you more. You can read it [2 Peter 2:] all to yourself because it's the whole chapter, there. That's what they go into at the very end-time. Because why? They rejected the blood ... now listen: they rejected the blood which was based upon miraculous vindicated ministry. Just the same as the people today reject the Holy Ghost, reject the revelation of the Word, because they reject the true vindication and they take their own. The separation of Israel -- that is, Israel separated itself. It was by accepting and displaying the sacrificial blood upon the door. They accepted it. They displayed it.

#2) Formerly, in the Old Testament, we saw the blood offered up for individuals, or a family (like in the time of Job, who offered for his family). But in this event, it was for all Israel -- all the families of Israel. And they came out of Egypt.

9. Now, if you want to turn in your Bibles, you'll see something quite exciting. It's over here in the third chapter of Ephesians where Paul is speaking of the grace of God extended to the Gentiles, as it says, "In Abraham, all the seed, all the children of God should be blessed." He's speaking of Abraham, and his children which are the Gentiles. And beginning at verse 13, he said, [Ephesians 3:]

- (13) Wherefore I desire that ye faint not at my tribulations for you (Gentiles), which is your glory.
- (14) For this cause I bow my knees unto the Father of our Lord Jesus Christ,
- (15) Of whom the whole family in heaven and earth is named.

As you see, the family, here -- Israel as a family, taken out by the blood -- one united family, the seed of Abraham, so you have identical. The Blood allowed the Lord Jesus Christ in the form of the Pillar of Fire to descend and draw nigh to us in order to take us out of here. Because Bro. Branham said, "*Jesus does all three in descending. It is the Shout, the Voice, and the Trumpet*". And the trumpet is the taking us home with Him. When that Spirit that's in the midst of us becomes incarnate to us, we'll crown Him King of kings and Lord of lords.

So you notice, here, this family ... the great Father, the great Head of the family. Remember, Bro. Branham had that vision. When he began to ostracize and criticize in his heart the woman who was actually a seed of God (as far as we can understand from Bro. Branham's vision), and he saw a circle of blood around the earth. And [It] said, "Now, there you are. Except for that circle of blood, you would be destroyed, too. Why are you criticizing her?"

10. So, we see the efficacy and the power of the Blood. It is not just to the individual who has the Blood upon his heart (so-to-speak), in reference to your being born-again -- you receive the Lord Jesus Christ as your Savior, the Word of Almighty God knowing therefore you're a child of God. But now, the whole family ... in fact, all the families of the earth can be taken out of here in a wonderful rapture. It is now to the place of John 17, the sanctifying Word, the sanctifying Blood, the sanctifying Spirit -- all of it, three in one -- has now come together in order to get us out of here. The same as God took Israel out of Egypt ... one nation under God.

11. #3) It was given to protect the first-born.

We'll talk about the first-born a little later on, as we read in Hebrews and come to the resurrection. It was given, therefore, to protect the first-born, guaranteeing his life, so he would not stay behind the Exodus in death and fail to replenish the earth or the Land of Promise, as it tells us in Isaiah 65, "We shall be there with our children". So, what are we looking at? We are looking at the fact that the first-born has not stayed behind in graves. It says, truly, that Paul himself was speaking and he said, "I am aspiring to the out-resurrection from the dead. I want to come out when all the rest are there behind". And so, we're looking at, now, a picture of the out-resurrection -- the first-born -- which, as I say, we're going to talk about.

12. So, the first-born were given a lineage. They're given the rights to take the family name and to go down through the generations ... and in this particular case, now, was to enter over into the Promised Land. And you know, whether you want to believe it or not (and I'm sure you do believe it), you understand that we are the last ones that are born-again. We are the last ones in the lineage. And the strange thing is, we're going to be standing right here when all our predecessors will not be, but yet they will be as they come up. And we'll be going into the Promised Land together -- all a part of the great first-born of Almighty God who take the lineage.

13. Even as Abraham, we take our lineage from Jesus Christ because, although we have a natural election, it is not a natural election the same as Israel's was. Ours is a natural ... as Bro. Branham said, "God picked out your great, great, great grandfather, great, great, great grandmother and so on, all the way back". And he said, "The virgin birth is nothing to be compared to the complexity of an ordinary birth where God has been tracing down His own family through multitudinous generations, to bring you to this exact spot where you are". Not only as a child of God, but get this: to have your peculiar nature. You say, "Well" ... You know, you're just like me; you say, "Bro. Vayle, why don't we go home now, because you hit a sour note. The thing that I hate is my nature". Join the club! Are you looking at a hypocrite up here? I'm not a hypocrite. It's the very thing we hate. And it's the very thing that God gave us. True. Now, it doesn't mean to run riot. Doesn't [mean] to live like a hog. You come out ... come out, because you're a sheep. You're going down the road with the Lord Jesus Christ.

14. # 4) The ceremonial rite was never to be repeated again except as a memorial.

The ceremonial rite of slaying the sheep, and striking the blood upon the door-posts and the lintels was never to be done again. Never repeated. It was only as a memorial that the blood could be utilized in that respect of the Exodus. Notice: for no king of Israel set up by God would ever lead the people back to Egypt. Remember, that was one thing that the king could not do. The Book of the King could never take you back to Egypt. Our King could never let us go back where we were. The dog can go to the vomit. The hog will go to the wallow, but a child of God will never go back. Now, he may fool around, but he'll never go back. Because, Jesus Christ himself said, "My Father which gave them to me is greater than all. And no man can pluck them out of my Father's hand". He said, "I'm the absolute surety". So, no king would ever allow them to go back into Egypt, ever requiring, therefore, another Passover. No! When you come out, you are out to stay. And from that point, you are going in.

15. Now, we notice that some kings did make alliances with Egypt. And we know some did go down and get some help (recall the chariots and horsemen of Egypt). That was allowed, to the degree it was politics and it could obtain. But, you notice, God said something about Egypt. He said to Israel, "They gave you sanctuary when you needed it. So don't ever turn on them". And we don't turn on the world either, as far as trying to destroy the world, trying to make it tough for them. But we take our stand: we are not going back! And when you're talking about not going back, remember: it comes out of a Book! Do you hear what I said? The king couldn't take them back because it comes out of a book. Now, if you're in the right book with that book -- the Book of Kings -- you'll not want to go back. You'll have to take your stand and say, "No way can I go back!" Because, it means idolatry. And it doesn't mean the kind of idolatry with the fish-face god of Baal, and the sphinx and all those things they had in Egypt there the ...[bulls]?... and those things that they worshipped. It's not going to that. It's not going to their false teaching because you've received a revelation from the King of kings, Himself, brought down through a prophet.

16. Now, perhaps, the most pertinent information we find, then, is this that we're looking at: (# 1) the Passover rite was for the guarantee of the life of the first-born ... the guarantee of the life of the first-born. They, of necessity, had to come out and then go in. And the others would follow in their places -- generation after generation. Even as the Church Ages for seven ages in the Old and seven in the New have done the same thing. It took an initial act of some people of God in order to lay a foundation to perpetuate what God had in mind. And then generation upon generation, age upon age, until the final ones were brought in. It would then constitute the entire Kingdom of Almighty God.

17. So, you see what we are dealing with. We are dealing positively with the first-born. And the first-born, in the sense now, of course, we look at us, we say, "Well that's the Life of the Holy Ghost brought down by the Word". And that's true. It is evident that in the plan of God, if there were no first-born to go into this land which God has -- His ultimate -- the whole purpose and plan of God, then, would be terminated. God did not, for one minute, want to build a city. That wasn't it. That's not true. If anybody thinks that God wanted a city, that's not what He wanted. He only wanted a city for the people. The ultimate was a people that He predestinated. And in the predestination, as a Father, He had the utmost all lined up for them. So, therefore, the first-born had to go in. There had to be definitely a coming out of somebody in order to start the ball rolling. That's exactly why we have a foundation built upon the apostles and the prophets of the Seven Church Ages. And remember, it is a platform that it was built upon. The Gentile Church is built upon that -- but, remember, to the Jew first and then to the Gentiles. And that's what ...[Jesus]?... said, "To the Jew first and also to the Gentiles." For he said, "Go into all the world and preach the Gospel ..." [Mk 16:15] "For the promise [is] unto you and your children (that's Jews and the children of Jews), and to all that are afar off (that is the Gentiles) ... as many as the Lord our God shall call." [Acts 2:39]

18. So, there had to be a coming out. And we are built upon that very thing. Then, if built upon it, it means that whatever they had as the Life, every successive generation until the last generation is brought in, and they all go in under the same guarantee -- all brought under the Blood, all motivated by the Holy Spirit, all kept by the same God. As the first-born sons were the begetting fathers' strength, and the perpetuators of his [their?] seed, and the possessors of the inheritance, so these must go into the Kingdom for the Kingdom of God to be established and to survive.

19. Look what it says in Eph 1:3-4 ... (you can see for yourself):

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world (See, there's your first-born -- the first-born from the dead, the first ones to go in), that we should be holy and without blame before him ...
- (5) (In love) having predestinated us unto the (placing) of children by Jesus Christ to himself, according to the good pleasure of his will,
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

(7) In whom we have redemption ...

And so on, until it gets down to verse 11,

(11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

It was God Who said, "I'm going to have a Kingdom of My sons and My daughters, and here is what it's going to be like." And somebody had to start it. Now, remember, when Adam fell from it, it took blood for to get him back on the trail. (See?) Now, you couldn't stop the fact he was going to die before he was a thousand years of age. But it did restore the fact of the communion that God had with him. Didn't have it the way he once had it, but he's going to have it again at the end-time, just like you and me.

20. Now, it was the shedding of blood, and the placing of the blood just prior to the Exodus that was this guarantee. And that's the way you have it today. Bro. Branham mentions the Token. He said, "*You don't have the Blood anymore. What you do, you have the Holy Spirit Himself, because our Token is the Lord Jesus Chris.*" And so, therefore, we apply the understanding of what has happened in this hour. We have faith in exactly what has happened: that God came down to bring forth His children out of Babylon into a glorious exodus which is going to take us to the Millennium.

Now also, we want to notice, here, in Ex 12:12-13, 26-27 (which I'll read), that God Himself was present and not only brought His Own out in deliverance, but He stood watch and guard over them so that Israel had full advantage of the blood, because the blood was merely a token. Now, the blood wasn't the real thing. The blood was a token.

21. So, let's go back to Exodus and see that in here, the 12th verse. And we're going to read [verses] 12 and 13,

(12) For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

(13) And the blood shall be to you for a token upon the houses where (you) are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land ...

Now, with that we read [verses] 26 and 27:

(26) And it shall come to pass, when your children shall say unto you, What mean ye by this service? (See, it's a memorial.)

(27) That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

So, what you're looking at, you're seeing God laying down, here, as a memorial. It couldn't take place again. There's no way, because it couldn't go on back. And so, we see here ... what you're looking at, here, is the fact that God Himself was present in order to watch over them

as He was smiting. Now, there you see the law, again, of the parallelism of Scripture. With every blessing there is a curse and [with] every curse there is a blessing.

22. Now, let's go to 2 Th 1:7,

- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
- (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
- (10) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Remember, Bro. Branham in that great vision beyond the curtain of time when he saw the people and he was accosted as to what his actual ministry was, he said, "*I preached what Paul preached.*" And they said, "We are counting on that".

23. Now, notice what I read to you over here, then, in the 12th chapter, [of Exodus]

- (26) [Paraphrased] And the children will say, 'What does this service mean, this shedding of the blood and the ordinance thereof ?
- (27) (And) ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses ...

In other words, it is the night that God stood guard. It's the night that God Himself delivered His people. So you can see what you're looking at. You have got to have the mind completely cleansed, reoriented (which is your redemption) to understand that God never changes. He always does exactly what He did. And people don't understand that God has to come on the scene and do the delivering. They don't understand.

24. That's why Bro. Branham categorically placed Jesus as an exodus, to lead the people out. It was by the shedding of Blood. This time it is not by the shedding of Blood, because the blood cannot be shed again. But the same God comes down and leads His people out. That's not strange. What do you want for a spiritual nickel? Do you want to get God to change His mind and change His Word? There's no way that God is ever going to do it. And you'll see, right here, that He comes right on and he says, "... with his mighty angels." (They're ministers.) Came right down Himself in order to deliver His people. God Himself was present, and not only brought His Own deliverance, but stood watch, Himself, over Israel by reason of the blood.

25. You've got the same thing right today -- the Judge. That's the mighty Judge, right there [Bro. Vayle points to ...]. He came down and pronounced a sentence upon the world, which He must carry out. (See?) But He's got to deliver His Own first. Take them right out. Just as Abraham said ... absolutely. He said, "Will the judge of all the earth, the righteous God, destroy the righteous with the wicked?" He said, "Certainly not."

Now, from these two particular points of interest, we can draw a conclusion that the shed blood ceremony of the Exodus types our day of deliverance.

26. Let's take a look at it -- and this is fantastic!-- over here, in Hebrews 12. Let's start reading right through [verses] 18-24, and you're going to see it:

- (18) For (you) are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest ...

You're not come unto that, so forget it!

"Well, bless God, why doesn't God do something like He did back in that day, where there would be a mountain burning, and this and that?"

Shut up! He's not going to do it.

"Well, I want to come to it."

Well, go to hell!

That shocks you, doesn't it? Do you think you've heard tough preaching? Then listen to tough preaching. Be my guest, go on. Nobody needs you. You just think somebody needs you. Sit right with the destroyed. You are not going to tell God to duplicate Mt. Sinai or anything He did upon Mt. Sinai, or duplicate anything He ever did! As though you can draw the signs which you want, or some particular thing that you think will justify you and say, "Well, bless God, I'll take that now as an evidence." It says you are not come unto that! You're not come unto something you can touch.

27. [Hebrews 12:]

- (19) ... the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

He said, right there, "If I came on the scene this way, you would not just turn your back on it, you would plead with me not to do it!" Think it over ... think it over. You say, "Well, I'd be different". Bro. Branham said, "The minute you say that, proves you would be the one that crucified Christ". "If I was back there, bless God" ... said those false accusers, those false prophets -- Caiphas and that whole bunch of renegades -- they said, "Bless God, if we had been back there, we wouldn't have killed the prophets". He said, "There! You just condemned yourself by your own words. Fill up the cup of iniquity, until I blot you off the earth!" Absolutely. But you're not come to that.

- (20) For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: (You're not given that commandment.)

- (21) (Even Moses was so nonplussed by the sight, that he) said, I exceedingly fear and quake:

- (22) But (you) are come unto mount Sion (and you can't touch it! And you won't be running beasts through that can get to it. And you can't see it, but you've come to

it) ... unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

- (23) To the general assembly and church of the firstborn ... (Of the going in, having come out under the blood, led by God Himself!)

28. So, now you're stuck. I can't touch it, I can't feel it, I can't smell it. I can't tell what God is going to do. My spiritual senses, my spiritual integrity -- everything about me is cut off, and I am left as a person stranded. What am I going to do? I'm going to have to search the Bible and find out how God ever did anything. In continuity, going back to the beginning (See?), He used the prophet. So, you've got to start looking for a prophet who doesn't have all of these things as though he's going to take you right there and says, "Feel, taste, touch, smell ... this, that", and lead you right in where you're going to stand there and see it all as though you could see it.

Now, notice,

- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

Here ...?... Israel under Almighty God, every first-born going into the Kingdom of Almighty God. How perfect! Every point of type is covered.

29. Now watch, in [Heb] 12:18,

- (18) (You) are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, (No! You're not come to that).

- (21) And so terrible was the sight, that Moses said, I (quake exceedingly).

So, what is it? You now have Sinai and Moses. Okay, [verse]22:

- (22) But (you) are come unto mount Sion (New Jerusalem) ... the city of the living God
...

- (23) To the general assembly (of) ... the firstborn ... (in all of it)

Now watch, in verse 25,

- (25) See that ye refuse not him that speaketh ...

Sinai and Moses. New Jerusalem and who?

"Aah! Pope ... good old Pope John. Must be the Pope."

Nah. Un-unh.

"Well, at least the president of the general assembly of the Assemblies of God -- the great poobahs in Springfield."

Nah. Nope ... nope.

Don't you understand? If Sinai deserved a Moses, how much more does the New Jerusalem deserve a prophet of even a greater caliber? And hold your horses, right now, because John the Baptist was even greater than Moses. Sinai and Moses. New Jerusalem and who? You can say what you want, but there's only one that can do. That's Rev 10:7. And there's only one in the whole Bible that's ear-marked. And that's somebody with the Spirit of Elijah. And whether you like it or I like it or anybody else likes it, Elijah has to identify himself. Then [be] witnessed to by Jesus. That lets out the Pope and the Pentecostals, and the whole bunch. God ...[in/and]?...His prophet. The first-born, all under the Blood, and the Headship of the Token, which is Jesus Christ, the righteous.

30. Now, let's go to some Scripture, the Book of Colossians. We're going to read Col 1:12-18.

- (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.
- (13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- (14) In whom we have redemption through his blood, even the forgiveness of sins: (The baptism with the Holy Ghost and all the coming glory of the Kingdom is based upon the Blood of whom?)
- (15) Who is (this Son of God) the image of the invisible God, the firstborn (the first-born) of every creature (and first-born means: a whole lot more like him).
- (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- (17) And he is before all things, and by him all things (are maintained).
- (18) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that ... he might have the preeminence.

First-born, first-born, first-born. Okay, let's go to 1Cor 15:20-23:

- (20) But now is Christ risen from the dead, and become the firstfruits ...

First-born and first-fruits indicate positively that he was the first one in this particular mode and manner. Nobody came before him, but many more can come after him, because the first-fruit signifies 'more to follow'. (See?) First-born signifies life, giving a genealogy. (Right.) First-fruit signifies a whole race just like him.

[End of side One]

- (20) ... firstfruits of them that slept (first-born, first-fruits)
- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.

- (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (parousia).

Until He came back, as He did there, there was no way there could be a resurrection. No way at all. There could not be.

31. Okay, now. Let's go to James 1:18,

- (18) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

There you are: first-fruits and first-born, absolutely one and the same. Not a different person at all, but only concerning the position of the person or the events. One has to do with birth, and one has to do from out-resurrection from the dead. So, what I'm looking at is the first resurrection, or 'out-resurrection from amongst the dead' -- even as Israel came out of Egypt, and we out of Babylon. Absolutely. Had to be. And as they were first-begotten and first-fruits, so are we first-begotten and first-fruits. Absolutely.

Now, as I said last Sunday, where was this blood? It was not on the mercy seat, but on the door posts and on the lintels. Now, when the blood was on the door post and the blood went on the lintels, at that time there was no true religion left in Egypt. The separation took place right there. Their religion was a farce unto Almighty God. It was sheer idolatry and blasphemy.

32. Now, let's look at Mt 26:28-29,

- (28) For this is my blood of the new testament, which is shed for many for the remission of sins.
- (29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Now, here absolutely was the promise that God gave concerning this shedding of the Blood, the same as Jesus was in an exodus to bring his people out. So, Bro. Branham categorically had his exodus exactly right, though until you see and understand this, you cannot place Jesus in that exodus. But he was in an exodus, and he had an exodus. And he brought them out in order to take them in. And it was the Blood that was efficacious. And there, there would be a memorial to it. Now listen: It was at that particular time that there was nothing left in Egypt because Israel was coming out under the safety and security of Almighty God Who could now work the work of His Presence and bringing His Own into His Own Kingdom there to establish them in a theocracy upon earth. And it was the blood upon the door posts and the lintels.

33. Now, listen carefully. And I'm going to now illustrate different from what I illustrated last week. But you can take Scripture and use it a hundred different ways. It doesn't matter, as long as you're applying it in the sense of the understanding. Because, we're not creating a doctrine; we're showing you what the Bible distinctly says, "All of these things are examples to us." So, I'm using it as an understanding to help us. Now, listen carefully: the two door posts are actually two pillars and, therefore, part of the foundation. Is that true, or is it not true? It's true ... you people that build houses. It's right. The door posts rest on the foundation. As Bro. Branham said, "*The pillars of the church are part of the foundation.*" It's right. All right ... and the lintel is the beam above the pillars, and carries the weight of the super structure.

34. Now, we're not building several-story houses. We are building a house. And the house of God, what form is it? Tell me. Is it a two-story house? Does it have four corners? Does it have else? It's a pyramid ... it's a pyramid. Now, when you get so far up ... and the lintels are pillars, that's what they are. You can go to your dictionary, go to your Bible. Forms a door, and at the top is a lintel which now becomes a flange. And the flange is the place that seals off the whole structure, waiting for a capstone. Now, I'm talking not about the houses you're building. No, not about your buildings, which are split-levels and tri-levels, and everything under God's high heaven. (I've got a basement, even, with subterranean passages.) We're not talking about that. We're talking about the building of God. And we're talking about the pillars. We're talking about the lintel. And we're talking about the fact of the blood. We're talking about the fact [that] when this happens there isn't any more religion left that's worth a plug nickel.

35. We're talking about [that] nobody else is going to come into the promised land. Foolish virgins do not make the Bride of the New Jerusalem. They bring their glory in, like farmers on the outside, and workers. You're talking of a sealed-off building. So, we have, then, the door posts which are the pillars and the lintel. And they are positively covered by the Blood. Absolutely. From the very foundation from the first person born-again, there had to be the shedding of the Blood, consequently, to bring about the baptism with the Holy Ghost. So, we see here in perfect type, the Holy Spirit coming up from the very beginning right to the top by the Word. So that Jesus Christ himself, bodily, can sit upon it. But before he does, there must be that flange, which is the Holy Spirit in the Word of the last day. We're seeing it a hundred percent in type.

36. Let's see this in Ephesians 4: it tells you that -- speaking concerning the ministry, Holy Ghost coming through the Word by a five-fold ministry. A lot of people don't believe in a five-fold ministry. They say [that] this, that, is taken out. How can you take from the Word of God and not have your name taken out of the Book? I'm not telling you that because I'm mad at anybody. This is what bugs me! All the time I hear [that] I've got such a rotten spirit. My spirit would be wonderful if I kissed people's feet who disagreed with these -- "Oh yes, you're right. Yes, you're right" -- and compromise my soul. I won't compromise my soul, and kiss somebody's feet! You...if you want to, go ahead and do it! I'll meet you before God and ...?... like meeting you right now. If I've got to have a sweet spirit and deny He's the Word of God or toady to somebody who is in sin and fighting the Word of God, you're looking at the wrong guy (by the grace of God). It doesn't work that way. What's in the Book, brother/sister, that's what counts, and not what I say about what a prophet says about it.

37. Now, it says, here, [Ephesians 4:]

- (12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (That's the building of it. They say that's the Latin 'edifico', like the Spanish ... the same thing there, like an edifice")
- (13) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (that's a mature man), unto the measure of the stature of the fulness of Christ:

It tells you: "We are coming up". We are coming up. Now listen: we're coming up through Babylon. We're coming up through error. And as sure as you are alive, those pillars are coming up for the Capstone. And they're the same material the foundation is. The same as the

Cornerstone is, the Capstone in a different position. You don't believe that? Where have you been all these years? How can you believe other? There's no way you can believe other and be born-again. You're coming right up to the full stature. And the stature was positively in Peter. And the last is 'love'. And the best that you and I come to is 'brotherly kindness', which is sandpaper on the elbows. You never get that [Bro. Vayle points to ...]. Un-unh! All we know is: faith, hope and love is abiding. And the qualitative factors as outlined in the Bible, when you talk about 'God is love', you are not talking about conduct! You're talking about a Person. You're not talking about attitude! You're talking about a Person.

38. Let's remember the kind old priest again. Oh, he was kind. He was there to circumcise the little boys, bless the little girls, and help the people who needed help. And lead them by the hand, and do this. But when it came to Jesus ... "That renegade, do you know what he did? He whipped us out of the temple. He said awful things about us. I think we ought to kill him ... (Hee-hee-hee)." Such a jolly spirit when they killed him. The gamblers had a hay-day. They shot dice for his garment. (That cured me of gambling when I read that.) The soldiers -- the boozers, the drunkards-- said, "Hah! Let's get him tight so he'll at least fall asleep up there and maybe he'll help me. Give him a drink". While the bankers went home; paid Judas the money. ...?... was a good deal.

39. What are you doing tonight about Jesus? What are you doing tonight in this church? What am I doing? Has He come, or hasn't He come? I came out of Pentecost; I came out of Babylon. What about you, has it come out of your heart? Or are you still Baptist, still Methodist, Presbyterian? You can't be a son of God and be one of those, brother/sister. That's idolatry.

(14) (Till) we henceforth be no more children tossed to and fro, and carried about ... (We were. Deceived by men. "Craftiness ... lying in wait to deceive".)

"Oh, they wouldn't do that." God said they would. I could be up here making a sucker and a jackass out of you. Yah! That man [Bro. Vayle points to ...] could have too, except I know God is no fool. He's not going to let a man have THUS SAITH THE LORD and back him up. Now, He'll let you cast out devils. He'll let you prophesy, like Balaam. But you won't have THUS SAITH THE LORD stand time after time. They lie in wait to deceive. They can't wait to pounce on you. And it's all 'love' ...[Bro. Vayle laughs cynically] ... love: "Let's get that Jesus and (Hee-hee-hee) kill him." ...?... Wake up. Wake up. You're not even hardly born-again, or hardly born dry behind the ears. You're too naïve, you're too nice, you're too sweet, you're too pretty. Do you think they wouldn't? The Bible says they would. And they know what they're doing. You say, "I can't believe it!" Shall I spit on it? Got a match I can light on it? Shall I trample it? It's still true, no matter what I do.

40. But listen,

(15) ... speaking the truth in love ...

Yah? ... what kind of love? Truth and love, brother/sister. It's just not truth, and love's not just love; it's a new breed, here. It's a new breed, where there's no more cunning, there's no more craftiness. It's just laying it on the line. There's no more pretending, no more cover up. I'm talking about the Word. I'm not talking about sweet, nice people, now. I'm talking to where they come by the Holy Ghost to this flange at this very top.

- (15) But speaking the truth in love (holding it in love), may grow up into him in all things, which is the head, even Christ:
- (16) From whom the whole body...

41. Now listen: all through these dark ages, all through these troubrous times, all through these wicked people, all through gangs over the years who have known exactly what they're doing and why they are doing it, because they're shysters! They're the seed of the serpent. They know what they're doing. But the pillars have been coming up, up, up, up ... a little at a time. And as they get to the top, the pillars narrow. Right. And the flange sits right on top -- Headstone, come on down. Said,

- (16) ...the whole body (is now) fitly joined together and compacted by that which every joint supplieth ... (Every Church Age has been supplying the Word and the Holy Spirit by Almighty God).

42. Now watch: we are also at Heb 12:22-24,

- (22) ... mount Sion ... city of the living God ... heavenly Jerusalem, and to an innumerable company of (messengers) ...
- (23) ... general assembly ... of the firstborn ...

Right on down the line ... (we're there) ... speaking of the blood [Heb 12:] 20-21. A beast couldn't touch it; should be stoned, or thrust through. Nobody dared to draw near. That's right. That's the way it was.

43. Now, over here, right back in 1 Corinthians, what does it tell you? 1 Cor 15:23,

- (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Then what?

- (51) ... I (will) shew you a mystery; we shall not all sleep...

Nope. Standing on your feet. Not drawing nigh to Sinai, but Horeb. Remember Moses at Horeb; remember God's prophet under grace. Speaking, you're coming in. You're going into the land. You won't be mortal any more. You won't be corruptible any more. You'll be immortal. You'll be incorruptible, passing right into the glory land.

44. So, when the pillars of the house that God builded come to the lintel or the flange, we are back to the restored Word. We're back to being restored virgins of the Word. We are now one Word-house of Almighty God. As it tells us in Hebrews 3: (we've come right up to it).

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
- (2) Who was faithful to him that appointed him, as also Moses was faithful in all his house.

- (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

That's right. When you talk about the great architect ...[Wright]?..., they mention some of the houses, but always they talk about [Wright?]. But when you come to being a Methodist, you don't talk about Jesus; you talk about being a Methodist. When you're in Pentecost, you don't talk about ... you talk about being Pentecostal. That's why it's dangerous to be called a Branhamite. We do it loosely to identify we follow the teachings of that man. But I'm a Christian and I allude to Jesus Christ as my Savior. William Branham could not save me -- no way, shape, and form. He was sent from the Savior, from the Deliverer. And the onus of me getting out of Babylon, standing on my feet (if I'm allowed), and to walk in ... the onus was upon Him. Moses was faithful.

45. [Hebrews 3:]

- (4) For every house is builded by some man; but he that built all things is God.
- (5) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- (6) But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

In other words, brother/sister, exactly what they had back thee we've got now in our day at the end-time.

46. Go to Hebrews 9 ... (How much time have we got? [Someone says twenty minutes] Good, we can finish it.) Heb 9:11-23. It's talking about Christ being a High Priest of good things to come. And the 'good things to come' is the Blood of Jesus Christ. The blood of bulls and goats was sprinkled way back there over the tabernacle, over the people, over the books (... everything else), couldn't reach to heaven. But we've got a Blood of sprinkling that reaches right into heaven itself, and gives us a new heaven ...[on]?... earth bringing us back in Revelation 19 with Jesus Christ to reign and rule. In Revelation 21, to be a part of the New Jerusalem, to sit upon the thrones, judging. Absolutely. Why?

47. Let's go back and see what happens. (I'm cutting it very short on purpose.) 1 Corinthians 15 ... look at it. We read verses 20-23, on first-fruits. Verse 24 says,

- (24) Then cometh the end (after the Presence of Jesus), when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

In other words, at the very Parousia, the same One that was in Jesus, the same mighty God, comes down to earth here. That's Elohim. That's God Himself, coming down putting all rule and all authority under Him, bringing the church into a divine order.

48. Now, look at it. It says in verse 26,

- (26) The last enemy that shall be destroyed is death.

Now watch, verse 25,

(25) ... he must reign, till he hath put all enemies under his feet.

Death is under His feet now, but not destroyed. He's reigning over it. Brought us right to a place to take us into the land of immortality. There's no guess work about this. This is true. And this is also 1 Cor 15:51-57, again, which is based upon Rev 10:6-7, which is the time when God comes down to earth and ...[stretches]?... His hand toward Him and swears by Himself, that time and eternity mingle. There's a prophet on earth. And it says, "Every single mystery is finished". And this is one of the mysteries -- immortality. And it depends upon the Presence of God. Exodus depends upon the Presence of God to get you out and to get you in. So, don't let anybody tell you He's not here.

49. See, that's what they fought me in all these years. A guy out West says it's the doctrine of devils and blasphemers it. I wan to ask a question: Who came down? Whose picture is that? Tell me. Well, I could name you some names who they think it is. But I'm not in that rare good mood, tonight, where I'm going to do it. I'm going to spare you. We're back to the Tree that couldn't be touched, in Gen 3:22-24. We've ...[had]?... Rev 22:10-14, when the Book cannot be sealed up again. So, therefore, it must have been open. And at that time, the righteous are righteous, the holy are holy. It's over. And the filthy are filthy. And the death angel passes through the land, but the righteous go to the Tree of Life, having washed their robes and become immortal.

50. So, where do we stand tonight? We stand where Bro. Branham took us -- Revelation 5:

- (1) And I saw in the right hand of him that sat on the throne a book written within and on the backside (that's within and without) ... seven seals.
- (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals ...? (Now, who's worthy? It's going to take somebody worthy.)
- (3) (There wasn't a man in heaven, nor (a man) in earth, neither (a man) under the earth (in Hades, to be dug up. There wasn't anybody could touch the Book, open it, or either read or look on it).
- (4) (John had to turn his head, and he began crying.)
- (5) And one of the elders (said, "Now, John, don't weep. Come on. There's a man here) ... the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book ... (the fountain opened unto the house of David and the inhabitants of Jerusalem, was there Himself, having been a fountain opened up, and His Blood, a fountain).
- (6) And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- (7) And he came and took the book out of the right hand of him that sat upon the throne.

- (8) And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of the odours, which are the prayers of saints.
- (9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation (and tribe ... and so on)
- (10) And hast made us unto our God kings and priests: and we shall reign on the earth.
- (11) And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;
- (12) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour and glory and blessing.
- (13) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.
- (14) And the four beasts said, Amen ... (Amen)

51. Now, that's where we are. Right where Bro. Branham put us -- the opening of the Seals. (See?) Now, what does that do? That takes us automatically to Isaiah 65, because that's what it's all about. It's not something else. It's about this. And what is that? [Isa 65]:22-25:

- (22) They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.
- (23) They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.
- (24) And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
- (25) The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

That's from the fountain being opened to the house of David. That's the first-born coming in.

52. Let's go to Romans 8: Look-it, this is not the people of up above in the other verses. They are the sons of God.

- (19) For the earnest expectation of (creation) waiteth for the manifestation of the sons of God.

- (20) For (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- (21) Because (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty (or the liberty of the glory) of the children of God.
- (22) For we know that the whole creation groaneth and travaileth in pain together until now.

What happens when we come back? There's a renovation. But not a restoration, just a renovation. Not a melt-down , a rebuilding. We come back. But they're waiting on us, you see. They're waiting on us. Now, how can this be? How can Isaiah 65 be? And those verses, all the Scripture [that] we read --the first-born, all these people coming in, all these things taking place -- what is back of it all?

53. Let's go to Isaiah 53 and read it,

- (7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.
- (8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
- (9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
- (10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (You know, it doesn't say 'blood', there. It says 'soul' ... exchanging.)
- (11) He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify (the) many: for he shall bear their iniquities.
- (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

How did he do it? He died upon the cross. He shed his Blood. This is the truth of how you and I come to this place of which we are speaking. That we are the first-born delivered, we are the first-fruits -- all of these things -- to the very image of the Lord Jesus Christ Himself because we're going to have the very same body He has. So, God so loved His Own cosmos -- all of it; every bit of it -- that He gave His only begotten Son to redeem it in death by the shedding of Blood. And the Blood fell upon the earth. And we're a part of that earth. Absolutely true. And we come up in the resurrection by the fact of Him who said, "Behold, I make all things new."

54. I'm going to close, now, in reading Acts 3, where Peter is speaking to the people after the healing of the lame man. And he said:

- (12) ... why (do you) marvel ... at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
- (13) The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus (Christ); whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.
- (14) But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;
- (15) And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses.
- (16) And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.
- (17) And now, brethren, I (know) that through ignorance ye did it, as did also your rulers.
- (18) But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
- (19) Repent ye therefore, and be converted, that your sins may be blotted out, (... now, there should be a period there, as far as I'm concerned) when the times of refreshing shall come from the presence of the Lord;
- (20) (Even) he shall send Jesus Christ, which before was preached unto you: (But, hold it ... can't come yet.)
- (21) Whom the heaven must receive (retain) until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Now, what did He speak of? This is where the whole bunch miss the boat. This is exactly where the argument starts in. Unless you had some special vindication from God, you could look at this and fuss about it until you died, and you sorrowfully found yourself in the Lake of Fire, ...[having]?... argued all the way through the Millennium and didn't know you went through it, because you're someplace else.

- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you.

Now, here, you're getting to something, right there ... something doing with the hearing. What is God going to restore? Something to do with what you hear.

- (23) And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed among the people.

55. Now, this word, here, is not ‘destroy’; it’s ‘utterly destroy’. That’s Malachi. That’s not Jn 3:16. “God so loved the world He gave His only begotten Son.” This is not Acts 3, that Peter is speaking here now, “The one you crucified.” This is ‘utter’. So, therefore, He is going to have to be heard until He has been heard out. Now, how are you going to know when He has been heard out? Because, that’s what it says in Ephesians. That’s what it says here. There has got to come a time when this same One that was taken in ignominy and shame, was not understood, crucified, all in the will of God, now comes once more somehow to a place all in the hands of God, where it’s all over concerning him. When is it going to be? Hebrews 12 ... Hebrews 12. You can’t get away from it ... Rev 10:1-7.

56. [Acts 3:]

(24) Yea and all the prophets from Samuel ...

Now, watch: Moses said it. But you look what starts with Samuel. Samuel never brought one Word! Had he added to the Word of Moses, he would have had to be a false prophet. Had he taken away, he would have been a false prophet. And they would have had to destroy him by stoning or fire or some way, in order to save themselves, that they wouldn’t perish with him. So, therefore, what was Samuel? Samuel was a man who was vindicated by God to have the answers for the people in that hour, which was supposed to have been a theocratic kingdom. And the Kingdom of God [is?] in the midst of us right there. And it’s still not a truly theocratic kingdom, because we lack the answers. We have the answers today. Do you follow what I’m trying to tell you? It starts with Samuel. It doesn’t start with Moses. What started with Paul does not go back to Paul; it goes to Samuel. It goes to Elijah. Elijah never had any Word to add. Elisha never had a Word to add. John the Baptist never had a Word to add. No time did the Spirit of Elijah have a Word to add or take from. He stands in the gap, proving the theocracy and the headship of God, though it doesn’t appear to anybody. And there, standing with that Word, stands by vindication, a prophet of God.

57. [Do] you wonder why Bro. Branham always talked about Samuel, and said, “*When did I ever take your money? When did I ever tell you a lie? When was it ever wrong?*” He had to.

(24) ... and those that follow after, as many as have spoken ...

Now, you’re starting with Samuel! You’re not dealing with Isaiah, and Jeremiah, and those men. You’re dealing with Samuel. He was not a giver-of-the-Word prophet. He was a revealer of what was given. So, you’re talking ... this is entirely different. And do you know what happened? This man, Samuel, without having given a Word, foretold. It says he “foretold of those days, spoke of them”. So, you’re understanding that at the end-time -- in the time of Jesus, the time of the end -- there has to be a prophet who doesn’t bring the Word ... un-unh. He tells the hour in which you live and the Word that belongs to you in that hour. And he’s dealing with the theocracy, coming right to the Kingdom of God.

58. Now, listen: you are the children of the prophets. Are you a child of the prophet, tonight, and of the covenant which God made with our father, saying unto Abraham, “And in thy seed shall all the kindreds of the earth be blessed”? “In thy seed” ... and the righteous seed of God in the New Jerusalem will be the blessing of the entire universe! What bought it? The Blood. “Nothing in my hands I bring; simply to the cross I cling. Rock of Ages cleft for me, let me hide myself in

Thee.” Nothing but the Blood of Jesus. Turn any way you want to go, the Blood paid the price for God to institute His Plan in you and me, giving us that blessed appointment to be first-fruit, first-born unto Almighty God.

Let's bow our heads and pray:

Heavenly Father, we thank You for Your Word, Lord. We know that we do a poor job ourselves many times, speaking. Had we something, Lord, more in the sense of an ability to bring it out even more, Lord, we'd appreciate that. But we know, Lord, that You are able to take even poor words like mine relating back to the Scripture and the things that Bro. Branham said, which are the Scripture, to see the wonderful fountain that was opened unto the house of David, unto the inhabitants of Jerusalem for sin and uncleanness.

As the prophet himself said ... You speaking in Mt 5:48: “Be ye perfect, even as your Father which is in heaven is perfect”. And so many men, Lord, put that down to some type of conduct. But the prophet said, if You demanded it then You had to make a way for it. And You did, by the Blood what scatters sin till there be no evidence. Then, how can You make a man a sinner when there is no evidence?

Father, to realize that, tonight, and to take it to heart is a wonderful step in the right direction. Not to stand here and think we're some eternal security people [that] never had anything in the first place [and] can do what we want. For, as they say, “The flesh profits nothing; the spirit is everything. Do what you want; it doesn't matter”. We don't believe that, because You never taught that. But You did through a prophet teach us. And it's true: there isn't any evidence of sin, because You see us through the Blood. And You see our risen Mediator. And we, in turn, see what You see. And then, Lord, like a camera that's out of focus, by sheer believing, pretty soon it comes into focus. And one day, Lord, we're going to awake in Your likeness, like the Apostle Paul said, the Psalmist said. All through Scripture -- Job saw it, David saw it, Bro. Branham saw it, and we see it, by grace.

One day, shortly, we believe every first-born will stand with You, the Great First-Born, identical in those realms in which we can be identical, with You, the Perfect Head. And that's what we desire, Lord, to come under Your headship and to be entirely submissive to Your way. Help us tonight, Lord, through the shed Blood and the power of the Holy Ghost. We'll give You the honor, in Jesus' Name in which we pray. Amen.