

Covenants # 5

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Shall we pray. Heavenly Father, we thank You again for this opportunity given us by You, Lord, that we can come together to call on Your Name, to worship Your name, to learn about You Lord, to receive revelation, to see how that You have committed Yourself to Your Own Self and Your Own Word, have worked it out and are working it out, and even by Your Presence today. We thank You for the full manifestation, Lord, of Your Presence, and the full manifestation of Your Word. These things, Lord, are ours, we possess them, and may we be fully acquainted with them, Lord. May we live by that living Word, and thereby be happy and pleased, Lord, in Your Presence, and hopefully believing it is so, that You are happy and pleased with us. Bless us in our study; we'll give You the praise, in Jesus' Name. Amen. You may be seated.

1. Now, due to the fact that I've been away for awhile, a few services, and consequently have not been looking at the various Covenants in their chronological order, though we sort of tried to do that, the break that I took gives me an opportunity to examine the first and great covenant that actually predates all other covenants and is not mentioned too specifically in Genesis, but you see it particularly in Ps 2:7-8, Ps 45:1-17, which was written about 1000 BC, and it was hinted at in Gen 2:15.

Now, we're going to look at that so you'll know what we're talking about. In the Book of Psalms 2, and just a few verses, 7-8, though we could actually have read the whole chapter. And he says here... well I could even start with 6,

- (6) Yet have I set my king upon my holy hill of Zion.
- (7) I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.
- (8) Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

And then in Psalms 45, which we will read in its entirety, it says:

- (1) My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.
- (2) Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
- (3) Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.
- (4) And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.
- (5) Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

Of course you're looking there actually at Revelation 19.

- (5) Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.
- (6) Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
- (7) Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
- (8) All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.
- (9) Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.
- (10) Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;
- (11) So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.
- (12) And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.
- (13) The king's daughter is all glorious within: her clothing is of wrought gold.
- (14) She shall be brought unto the king in raiment of needlework: (and) the virgins her companions that follow her shall be brought unto thee.
- (15) With gladness and rejoicing shall they be brought: they shall enter into the king's palace.
- (16) Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.
- (17) I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Now, you'll notice that this here is the covenant of the Father to His Son. And this covenant was already in evidence by omniscient foreknowledge and ready to be manifested even at the time of the great interruption caused by Eve in Gen 2:15.

2. So we go back to just notice that, where I said this same covenant was hinted at in Gen 2:15 – not Gen 2:15, hold it, down here in Gen 3:15.

- (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head...

In other words, a headship was going to be taken away from somebody and given to another somebody. And in process there would be the bruising of the heel of the somebody who takes over the headship from the other somebody. And of course we're talking of course of Satan being bruised and his kingdom being forfeit through the battle of the cross and the shedding of the blood.

So here's what we're seeing here, we are seeing a covenant. And as time goes on we will actually show you, because it will all come up later as we go along, that this covenant was a pre-existent covenant, and it was already ordained from before the foundation of the world; and it is the covenant of the Father and the Son.

3. All right, now you'll notice in there, as I said, that this covenant was in existence before the interruption caused by Eve. Now there was a time when I thought Bro. Branham made a mistake and I thought he should have used the word 'eruption', when Eve caused the eruption. Not so. Eve caused an interruption, which means there would be a delay from the time of the first covenant enunciated by God before even Adam and Eve, seed of the living God, were placed in a spirit body, before even the Garden of Eden, wherein God said, "Be fruitful and multiply," and literally take over the earth and practically the universe by having a complete dominion, and Eve caused an interruption.

Now, the reason I am saying this to you is that you might know that little William Branham, grade seven education, a Kentucky hillbilly, knew more with choicer expression and better words than all the theologians, and his Pentecostal contemporaries, the legalists, know nothing of what we're speaking. That's why he said to them, he said, "*The Baptists, and even some Catholics would know a million times more than you Pentecostals.*" [Bro. Vayle claps.] For Bro. Branham. By the power of the Holy Ghost the prophet has given utterance, he doesn't make mistakes. It was an interruption, and an interruption means that something stands still for a while, but then it goes on. What stood still back there by Eve misbehaving, doing what she did, caused a delay, but now we're right back where she was. Which means God wanted immortal people in complete control. And we're just about there. It's fantastic.

4. Now, this great covenant, spoken of clearly by Paul in Heb 1:1-14, had a great price exacted upon it and by it in order for it to be truly obtained. So we go back to Hebrews here, and we read about it.

- (1) God, who (in many parts and in many ways) spake in time past unto the fathers (in) the prophets,
- (2) Hath in these last days spoken unto us (in) Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Now, you will notice that Jesus said, "The Father in me is doing the speaking."

Bro. Branham said the same thing, as I read to you, where he said, "*Not thus saith William Branham, that would never do it, but 'THUS SAITH THE LORD,'*" and one time, and we have the exact recording, and Bro. Branham's voice changes and the Voice spoke through him and said, "This is not Bro. Branham speaking, this is the Lord."

5. Now, right away of course all the lovely Pentecostals and all the lovely Trinitarians, and all the lovely Onenesses, all the lovely so-called Christians would say, "Ah-hah! God never did a thing like that, that has to be the devil."

I want to ask you a question. What did they do when they said that? Oh you don't believe that, you're too nice. Strange isn't it? We're nicer than God.

Hath spoken in these last days in Son, and they said, "You are a devil, you have a devil, you are not that coming One, you are the other one." And Israel still looks for a Messiah and antichrist.

- (2) ...spoken unto us (in) Son, whom he hath appointed heir of all things, by whom also he made the worlds;

6. Now, you will find in there that is not even cosmos, and that is not materiality, that has to do with the ages. And you will notice even your calendar will tell you that, because it says, 'BC' and 'AD'. There is no way you can get rid of Jesus and the ages, and when you understand the truth of Godhead, you will find that He marks the beginning of all ages unto the end when there are no more ages, but eternity.

- (3) (Now) who being the (efulgence, that's the outraying, the) brightness of his glory, (or being the brightness of glory, you don't even use the word 'his' in there. Even) the express image of his person, and upholding all things by the word of his power...

Now, it tells you something in there. It's telling you here what we have been speaking of. And we see the One who was consummating or bringing into effect this great covenant that was before preexistence in the sense of materiality.

- (3) Who being the (outraying) of glory, (even the expression of the literal substance of God, he) upholding all things by the word of his (authority, and the magnitude of his omniscience, this one,) when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

And you will notice in there that Godhead itself, or God, is involved in the process of the purging. And in the process of the purging, the one who endured the process has been set down at the right hand. Now watch what it says about this one, who was used as in process.

- (4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

7. Now, let's understand this; he obtained a Name. He said, "I came in my Father's Name." He obtained a Name. We did not obtain that Name. Our names are on the book, but his is different. So therefore, this One coming positively has a Name which is distinguished from every other name. And there is no other name given under heaven whereby you must be saved, and there is no other name in heaven or in hell or in any place else where every tongue will confess as every knee bows to the glory of God. So you're looking at this peculiar situation here of what I'd call a covenant.

- (4) Being made much better than angels...

And notice he's made. So there is a process going on. And it is likened to the process that went on when angels came forth. That true? So what I'm trying to show you here, there is a starting point. There is something definite in the works, like a manufacturing process.

- (4) ...he obtained a more excellent name than they.
(5) For unto which of the angels said he at any time, Thou art my Son,

8. Now, angels are ministering spirits. And a certain somebody is called the angel of the covenant. And angels are ministering spirits; they're ministers. Just keep that in mind, we'll perhaps cover it again later, I've covered it one time before.

- (5) (He says,) Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Now, we're talking about something coming forth. Has a more excellent name and is different from the angels. And is already told us that this Son, in whom God was, speaking in and through, was the out-raying of glory and the expression of the substance of God.

9. Okay,

- (6) And again, he bringeth in the first begotten into the world, he saith, Let all the angels of God worship him. (Now he's coming into the inhabited earth at this particular time, because that word again is not cosmos and world, it's the inhabited earth.)

- (7) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (So he's way above them and he's ministered to by them.)

- (8) But unto the Son he saith,

Now he doesn't say, "You're a minister of a flame of fire, and who is ministering." You'll notice he says, "He is reigning."

- (8) But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

- (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

- (10) And, Thou, Lord, in the beginning laid the foundation of the earth; and the heavens are the work of thine hands:

- (11) They shall perish; but thou remainest; they shall wax old as doth a garment;

- (12) As a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Now, you'll notice in there, we have the thought of the years not failing. You cannot attribute that to God per se, because God does not measure years. He has no beginning and no ending and eternity is like a circle. It boggles the human mind, but we have to recognize this particular thing we're talking about. We are talking about God in a covenant with this particular person who evidently is exalted to a position that no one else is exalted to. Now evidently when you're talking about Father and Son, the Jews understood this, which we'll cover after a bit.

- (13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Now, evidently this one is going to encounter an enemy. And the enemy, we already know, has to do with the beast. So this one is going to take over a kingdom from the beast, engaged in a mortal combat. And in the combat, whatever takes place; God must come to a rescue. This one himself is to be dealt with. And whatever happens in the process, God Himself will see that the kingdom is delivered to the Son, in which kingdom he will reign, but at a future date, the kingdom will be turned back to the Father! Now we got a covenant here. And this covenant absolutely embraces, qualifies, every single other covenant.

10. Now, we go to Hebrews 2, and it says in verse 7, we'll read a few verses, we don't have to read it all.

(7) Thou madest him a little lower than the angels;

Well, let's read 5,

(5) For unto the angels hath he not put in subjection the world to come,

This one will have nothing to do with this world! He himself said, "I have no part with this world, and it has no part with me."

And when Satan says, "I will give you this, if you will just worship me."

He said, "Drop dead, and get out of my way. I'm not interested in this, I'm going to get the next Kingdom, when my Father knocks your head off, and we take it over."

Now, pardon my expressions, but the vernacular, though vulgar, is maybe necessary in this twentieth century, but maybe not that bad.

(6) But in (one) certain place (he) testified, saying, What is man, that thou art mindful of him? the son of man, (you) visit him?

11. Now, in the second resurrection, when Satan and all his group see this great One and His Bride, they are going to look at this through this Scripture. "Who is this bird anyway?" Satan came to him on earth and he said, "If you're the Son of God, do so and so and so and so and so and so." No way. They will deliberately try to wrest the Kingdom from this One! What Kingdom? The future Kingdom! Because remember the Millennium is interim and sanctifying! We're looking for the new heavens and the new earth, wherein reigneth righteousness! And God is righteousness. With the Lamb on the Throne.

(6) ...What is man, that (you're) mindful? or the son of man, that (you) visit him?

Now, that's wonderful, because he was the Son of man. He was also the seed of the woman; a woman doesn't have a seed.

12. All right, now notice. The Son of man that you visit him, and he came down in the form of a dove and inhabited the body of Jesus, and Jesus said, "My Father works in me and speaks through me."

Then if the days of the Son of man come again, who is going to be in that man? Oh people get too touchy. O God, I'll tell you what, they're snot-balls. If you want to know the truth. I know I use horrible language, but I get so sick – "Well, you know I got the Holy Ghost." Prove it. Prove it. I'm sharp, I'm nasty, but I care less. If I go to hell I'll still preach it. I can't stand hypocrisy and smart stupidity. What does any man have compared to him since the time of the Apostle Paul? Who was vindicated? Let me read how Paul was vindicated. I've got lots of time, we'll get through this next Christmas, and no promises made.

13. Romans 15, and Paul speaking. And he said here, about the 15th verse:

(15) Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

- (16) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- (17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- (18) For I will not dare to speak of any of those things which (Jesus) hath not wrought by me, to make the Gentiles obedient, by word and deed,

But he said, "I will speak of the things that God has wrought by me."

- (19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round (through) Illyricum, I have fully preached the gospel of Christ.

He was vindicated. "Well, Paul, who are you anyway?"

Well he said, "The Pillar of Fire spoke to me."

"Hah, Pillar of Fire, nonsense." Hogwash.

14. [Hebrews 2:]

- (7) Thou (hast made) him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

Hey, how in the world could it be otherwise when this one here was the expression of the substance of God, was the very out-ricing of glory? He couldn't change! He merely put aside those beautiful robes that he had, out of the ivory palaces, came down in Philippians 2, just as he said, but he was the same one! Who are we talking about? Let's keep on reading.

- (7) ... (put) him over the works of thy hands:

Now notice,

- (7) ... and didst set him over the works of thy hands:

Then if this one made the ages, and this one was by whom God created all things, then who did the creating? For it said, "You made him lower than the angels." Now that's an ordinary man, that's true. But this one Jesus positively was also made lower than the angels for the suffering of death, because it tells you that. But man gave over, and Jesus didn't. Now notice:

- (8) Thou hast put all things in subjection under his feet. (Now listen, now watch now how this tone changes so you know you're talking about Jesus, you're talking about the Son in the form of a man. He put all things under his feet.) For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not all things (yet) put under him.
- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every (the word

'man' is not in the Greek, it should be in italics. For every what? For every one. And what's one? Sons.)

- (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Now, who has the credit for having all things by Him and for Him and to Him? Romans says its God!

15. All right. You're looking at then,

- (11) For both he that sanctifieth and they who are sanctified are all of one: (one source) for which cause he is not ashamed to call them brethren,

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

- (14) Forasmuch then as the children are partakers of flesh and blood, he also likewise took (a) part (or a portion) of the same;

He never took on our flesh, because there's serpent in it! The last true human being was Noah! And the only super human being, since that time, even to compare with Jesus Christ, Paul himself! Was an admixture, the same as William Branham. And Mary was an admixture of the mother of Jesus. The Roman Catholic Church says 'the immaculate conception', meaning that Mary had no sin – they're liars and they know it. Because Mary had sin, she was a sinner. So much for stupidity.

- (14) ...he took (a) part of (it); that through death he might (overcome,) destroy (take advantage of him, bring to nothing) him that had the power of death, that is, the devil;

So therefore, the bruising of the heel, of this one, was a power that the devil had, and he exercised, because he was allowed it. And in so doing, he brought forth the blood of Jesus. There was a great price exacted for this covenant's tenure.

16. Let's go back to the Book of Isaiah 53.

- (1) Who hath believed our report? (This is a good one. Who's going to believe this mishmash? These stories, that are like tales. Who's going to believe our report?) and to whom is the arm of the Lord revealed?

Well, I'll tell you. The people that believe the report will receive the revelation. And we can understand that because first of all there must be some evidence. Now watch.

- (2) For he shall grow up before him as a tender plant,

Before whom? Whom before whom? The arm of the Lord. God reaching down. Now notice, these words I may have chance to use again in the sense you'll understand them more, God Himself reaching down.

- (2) (And this one here) shall grow up as a tender plant, as a root out of a dry ground: he hath no form nor comeliness;

and when we see him, there is no beauty we should desire him.

He wasn't the personality kid with the good looks. Bro. Branham said, "*The woman wanted the boy with the cute little feet.*" Ahh, I'll just skip the rest.

- (3) He is despised and rejected of men; a man of sorrows, acquainted with grief: we hid as it were our faces from him; he was despised, we esteemed him not.
- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- (5) But he was wounded for our transgressions, bruised for our iniquities: (and) the chastisement of our peace was upon him; and with his stripes we are healed.

17. And that goes right for today, and remember, that was at the time of the Son of man, and his death, and he appears again in Matthew 12, and is crucified afresh, so therefore again he is bearing our iniquities, and the chastisement of our peace is upon him because he appears as in 2 Thessalonians, and it tells us specifically, "You that are troubled rest with us," when that happens, and the healing comes, which is Malachi 3, which is immortality. Don't ever disassociate Heb 13:8 from the Word of God. But begin to see what God's done, He always has done, and is doing now.

- (6) All we like sheep have gone astray;

You tell me that isn't in Babylon? You tell me that's not Rev 3:14-21? When He looks down and He said, "I'm sick to death of the whole bunch of you. You're neither hot nor cold, you make Me vomit. For you say you're rich, increased in goods, and don't lack a thing, and I say, "You're wretched, miserable, blind, and naked.""

18. All we like sheep have gone astray, come out of her my people, lest you partake of her sins. To whom is the arm of the Lord revealed? To whom the report's given. Who hath believed our report? Who hath believed the preexistent covenant? Who hath believed God coming down, intervening Himself, interposing Himself, and bringing His Own report? Oh, "He's a distant God," they say. You're listening to a god, not a god, but gods mythological. The Bible says different.

- (7) He was oppressed, he was afflicted, he opened not his mouth: he is brought as a lamb to the slaughter, and sheep before her shearers is dumb, so he openeth not his mouth.

In other words, brother/sister, when He was through vindicating, He never vindicated again. Yet people try to say the Son of man ministry is in the Bride. Certain preacher in Canada is teaching that the Son of man ministry was from '46 to '86. Pbbt. Hogwash. It went with the prophet. The Word is in the Bride, if anything is. And she's struggling, so the Word isn't triumphant in her, as though it were a Son of man ministry from the Word. Don't be carried away with folly.

- (8) He was taken from prison and from judgment: who shall declare his generation?

19. In other words, who's going to carry it on? Who's going to lead it forth? He never had a woman. He couldn't have got one anyway. Or she would have had to come forth like him. And she'd have come forth like him would have been twins. And being of that structure

they could have had children. That wasn't the will of God. We'll talk about some of those things later on again, some of these abstract, some of these things you read in the Bible. They don't mean what it says at all. It's just to jolt you. You say, "Then why's it in the Bible?" It means it in the sense that it's to jolt you! Just watch, and don't get smart with the things of God.

- (8) ...for he was cut off out of the land of the living: for the transgression of my people was he stricken.
- (9) 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;

Pleased the Lord to bruise him. I don't know if I'm going to get the right thing here or not. But something just struck my mind, it could be there, I don't know.

20. [Ephesians 1:]

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places:
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him:
- (5) (In love) having predestinated us unto the adoption 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, (and so on, and then it says in verse 9.)
- (9) Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself:

Pleased the Lord to bruise him. To get the covenant! A tremendous price was exacted for the out-working of this covenant. [Isaiah 53:]

- (10) ...he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed,

You know that? He went into Hades in his soul-spirit form. And he saw his seed. And he came forth upon the earth and they were clothed just like him! He saw his seed. For the Lord has reserved a generation as a seed, and it's all one-generation. You know why? Because we're all, Bro. Branham said, either sixteen to nineteen years old. Nobody's old. Nobody's mom or papa, grandfather, grandma. It's a generation. And a generation's right about nineteen. Healthiest, oh not wise, too much energy to be wise. But this is energy with wisdom. Just think it over. Some of you won't catch it, but some of you will. It's all right. It's what goes on today.

21. Now listen,

- (10) ...he shall prolong his days, (how is he going to prolong his days, because he's killed? He prolongs his days through his seed, giving them immortality, and watch,) the pleasure of the Lord shall prosper in his hand.

This pleased God and what pleased God is the covenant of the future Kingdom of the Son reigning and ruling; what God offered him is prospered. In other words, it comes to pass. Now watch.

- (11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

In other words, you've got to trust God for the wisdom of this plan, because it sounds very stupid. Today the plan of God sounds very stupid. It's very wonderful. The manifestation of it, through the prophet, was absolutely one of utmost grandeur! In fact, the prophet himself rightly said that Jesus had more success in William Branham than he had in his own body here as a ministry, so therefore the ministry of that One, the Pillar of Fire, Jehovah, was even of greater magnitude in William Branham than it was in the body, the Lamb, that shed the blood for you and me.

Again the people say, "Oh horror." What are you so horrified at, for land's sake? Here's a man that comes on the scene as godly and does the works of God, and you get horrified at that, yet you stand and tolerate the judges that let men loose who rape women. Don't even pat them on the wrist. Nothing horrifies anybody anymore except righteousness and godliness and a manifestation of God! Oh that's a killer right there if you just caught it. It means we're so spiritually dead, so filthy corrupt, in their bodies and natures. We've got time to crucify afresh the Son of God, and take pleasure in filth. Come on; be honest with me this morning. Don't be pikers and be dishonest.

22. A perfect picture type of what I'm speaking of is seen in Gen 22:1-18.

- (1) And it came to pass after these things, that God did tempt Abraham, (he put him through a test and a trial, and) said, Abraham: and he said, Behold here I am.
- (2) And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I (shall) tell thee of.

You take the way God dealt with Abraham? This will blow your mind. He said, "Abraham," (in chapter 12,) get up, leave your people here, go into a land I'm going to show you."

"Whoo, just a minute now. You're telling me to go, and I don't know where I'm going, then I really won't know when I get there if I've got there." Yeah. Live, or die, sink, or swim. Huh?

[Bro. Vayle begins singing.]

Shall we gather at the River? The beautiful, the beautiful River?

23. Where is it? Where are they? We've never seen it. Nobody came back that crossed it. How do you know? How do you know? How do you know that Pillar of Fire and a real prophet? How do you know that's a real ring of angels? How do you know that Bro. Branham knew exactly where he was caught up? I'm not sure, but I think he said that he was caught up just about there. [Points to the upper right corner of the Cloud.] I'm not positive. "Well you mean Bro. Vayle, he had some kind of a vision, or some kind of an

imagination.” I didn’t say that. I don’t know what he had. But he sure had what I ain’t got! And what you haven’t got! And nobody else has. That’s right.

He said, “I’m going to show you a mountain which I will tell you of.” What was that song Bro. Branham sang? I can’t sing it, maybe you can, all about, he used to sing about Mount Zion. I’m going to tell you about Zion. [End of side one of tape.] What about Mount Zion? I’m going to tell you about it. And when you get there, you’ll know it. And until you get there, you won’t know it. You’ve got to believe it. [Bro. Vayle chuckles.] Oh, the delight of faith, its substance, but we treat it as mirage. “Offer him up upon the mountain.” On Calvary’s hill they offered him up, and on Zion’s hill they crown Him King of kings and Lord of lords, typing the son. Abraham, he wasn’t going to miss this for a billion dollars.

- (3) (He got) up early in the morning, and saddled (the) ass, and took (a couple of) young men, (what’s that sound like? Thief on either side, doesn’t it? Took his young son,) Isaac, clave the wood for the burnt offering, (chopped the wood, got it ready,) rose up, went unto the place which God had told him.
- (4) Then on the third day Abraham lifted his eyes, and saw the place afar off.

24. The third day. You won’t begin to see anything of the reality of God, brother/sister, that you and I long for, until the Millennium, starting with the first resurrection. I don’t care how you talk, I don’t care how you slice it, I don’t care what you say or what you think, let me tell you brother/sister, live or die, sink or swim, you have got to commit yourself to something. Or you don’t have to commit yourself to anything. Nobody’s going to make anybody.

- (4) (He) lifted up his eyes, and saw the place afar off. (Third day.)

We are in a twilight zone of the second day giving away to the third day, two thousand years is passing into the three, since the resurrection. We’re living in the twilight zone of time and eternity mingling, and we believe the report since God made bare His arm, the White Throne is going on now, eternity is not within our grasp, but we are within eternity’s grasp, because this is a covenant that has nothing to do with you or me as pertaining to the execution and ministration thereof, we are not pawns, we are beneficiaries. Because this is the everlasting covenant by the blood.

- (5) And Abraham said unto (the) young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
- (6) Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
- (7) And Isaac (said) unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? (Okay.)
- (8) And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

- (9) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- (10) And Abraham stretched forth his hand, and took the knife to slay his son.
- (11) And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
- (12) And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.
- (13) And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
- (14) And Abraham called the name of that place Jehovah-jireh: (Jehovah Jireh.) as it is said to this day, In the mount of the Lord it shall be seen.

Okay. What is this? Well, Rev 14:1.

- (1) And I looked, and, lo, a Lamb stood on the mount Zion...

“I looked and lo a Lamb stood on mount Zion.” I’m not so sure this is Calvary’s hill, and if it is, it ends in mount Zion. Because the Lamb is on the throne in the midst thereof. And verse 15:

- (15) And the angel of the Lord called unto Abraham out of heaven the second time,
- (16) And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
- (17) That in blessing I will bless thee, in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
- (18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

25. Now, you’ll notice in here especially,

- (15) And the angel of the Lord called unto Abraham out of heaven the second time,

Now notice there is a second time. First of all, “Offer the sacrifice, give it up. Sacrifice the seed, which is the only guarantee you have of any possibility of filling the earth.”

Now the earth to this point would have had men like Enoch, would have had men like Noah. And that would have been the end of it. It would have been aborted, an impossibility. So now we have here this one who would be able by his life and through the process of

insemination and so on, begin to repopulate the earth and bring forth the sons of God, the daughters of God.

Now He said, "He's got to die." Now listen, he didn't die, because the Lamb of God that Isaac typed, "In thy seed shall all nations be blessed," had to come on the scene and he'd die.

26. Now watch it, In verse,

(16) (He) said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

(17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Now it tells you right there what's going to happen. That goes plumb to New Jerusalem, where you see a Bride as the stars of the heavens and the others of sand of the seashore, because they're outside doing the farming to bring their glory in.

(18) And in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice.

Now, before we go further, we're going to note in verse 14:

(14) And Abraham called the name of that place Jehovah-jireh: as it is said to this day,

Now, you'll notice that Abraham, not God! Nope. It was not God Who said, "I am Jehovah."

It was Abraham said that, "You are Jehovah."

Now why did he say, "You are Jehovah Provider"? Because he saw the lamb, the ram, which signifies second coming, I believe. He saw the ram, which had to be created, because Jesus' birth was an act of creation by sperm and egg that God made.

27. So Abraham, not God, called the great Elohim "Jehovah Jireh". This is exactly like Peter in Matthew 16, when Jesus said, "Who did they say that I, the Son of man, am?"

And they said, "Yea, while you're Elijah, you're Elisha, you're Moses, you're this – God knows what – you're Jeremiah."

He said, "Who do you say that I am?"

And Peter, having seen the manifestation, he said, "Thou art the Christ, the Son of the living God!"

God revealed that to Peter. But God did not tell Peter. Peter told God. And Jesus said, "Flesh and blood hath not revealed it, you never got this from anybody, you never got it from me, you didn't get it from yourself." Where did this come from? God in the prophet.

Oh, the tremendous power of the right language, as Bro. Branham said, "*You've got to say the right thing.*" That's right.

28. This is even to go further, Ex 6:1-8. We're going to deal with this separately later on.

- (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 unto him, I am the Lord:
- (3) And I appeared unto Abraham, unto Isaac, and unto Jacob, (and) by the name of God Almighty, but by my name JEHOVAH was I not known to them.
- (4) And I (will) also establish my covenant with them, to give them the land of Canaan, (and) 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.
- (6) Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm, and with great judgments:
- (7) And I will take you to 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 burdens of the Egyptians.
- (8) And I will bring you in unto the land, concerning the which I did swear to give to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord. (I am Jehovah.)

Now, He is telling them here something. Now here we see that in Genesis 22, and in Matthew 16, the revelation came after the manifestation. Abraham and Peter both recognized God in manifestation and Provider or the provision; it was manifestation and provision, as a Savior. But to Moses, the manifestation did not give him the revelation of Jehovah. Do you follow what I'm saying? The manifestation, and there were many, did not give Moses, the leader of the Exodus, the prophet responsible for the bringing out, which we have typed today in Babylon, he never received that from the manifestation at that time. God Himself spoke to Moses, and gave him the revelation of His Name, and identified Himself to the Exodus people! Moses had to tell the people.

William Branham speaking on God's covenant of grace, maybe it's the Abraham covenant, said when he was out squirrel hunting, I guess it was in August, he saw three rainbows, an arch. And he took off his I think his shoes and his hat, and he began to approach, and he was told to stop, and the Voice said, "Jehovah of the Old Testament is the Jesus of the New."

29. Now listen to me, you do what you want! You could be Trinitarian, you could be Twoness, you can be Oneness, you be any stupid thing you want! But the great revelation passed on to the prophet, Moses, who had the sign in the hand, the miracle ministry. William Branham came also with signs and discerning, and great ministries, and God spoke to him! And as the great revelation in the day of Moses was to know the Name that God chose to reveal Himself by, which was known by revelation to Abraham, based upon his apprehension

of the manifestation. Moses and William Branham could only guess, and Paul the apostle could only guess. That's right. They were given exclusively the revelation of Who Jesus was.

When the Pillar of Fire came to Paul, Paul said, "Who are You, Lord?"

And He said, "I am Jesus. I am Jehovah Savior." And He'd returned to a Pillar of Fire!

30. Now listen; the consciousness of the Name is what they had to have to identify themselves with the true and living God! For God identified Himself. Are you following me? Now listen. It was the same in the days of Paul. And William Branham categorically placed himself with Moses and with Paul. And Paul categorically said this was Jesus, "We don't know him after the flesh. Yea, though we have known him, henceforth now know we him no more." And he said in Romans, "He's the Son of God according to the Spirit of the Resurrection." He had turned back to being Spirit.

And William Branham came on the scene, and he said the same thing. He said, *"The great revelation of this hour is that there's one God and His Name is Lord Jesus Christ, and you're baptized in that Name!"*

Now, if you haven't got the revelation, I'm going to tell you. You're not a part of the Exodus. And it's more important this age than any age, because we've been sold a Trinitarian bill of goods by the gods of Egypt! Are you listening?

31. All right. Now, notice. This is the covenant of grace. Notice, Israel in Egypt. Exodus 6:

- (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 (the) land.

Now, you understand we're saying here, comparing that Exodus with this Exodus. Egypt and Babylon. Now Pharaoh positively will be the power of the churches. Bro. Branham did not call him 'Pastor Pharaoh' for nothing! Pastor Pharaoh, after he had his chipmunks, Jannes and Jambres, anointed with power to perform acts that even Moses could do, in order to deceive them – and the Bible said Jannes and Jambres will return. So we've already gone through that. This should begin to help you understand "The Two Vines", "Anointed Ones At The End Time", and all those sermons Bro. Branham preached.

32. Now it says, "Listen, Pastor Pharaoh is going to kick you out of the church. He's going to excommunicate you." If we haven't got enough brains to realize how can he who believes all the Word have fellowship with those who believe only a part of it, you're getting it here. So Pastor Pharaoh is going to boot you out.

- (2) God spake unto Moses, I am the Lord: (You bet your sweet life it's going to happen. That's what He said here, "I am the Lord, I am the Lord." Listen to Who's talking.)
- (3) I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty...

Now God Almighty... we'll go to that a little later on.

- (3) ...but by my name JEHOVAH was I not known...

- (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.

Now listen, the establishment of the covenant was based upon vindication! Such vindication of the hour which was 430 years after the original promise of them going into bondage! See? Now listen, 430 years. A hundred years for a generation, roughly, at this particular time. Let's call it that, give or take a little now.

33. Okay. Luther, Wesley, Pentecost, number four, deliverance, give or take, who knows. Nobody knows. But there's going to be something, there's going to be a people come out now, with the covenant established that this is the time to go in to the land which is covenanted, which Abraham, though possessing, could not possess! God could not give him a legal contract! Why? Because Adam sold out. There could be no hopes for a legal contract and the deed turned back until the blood had applied and the tenure of Satan had expired. Adam couldn't walk to the tree at that time, interruption, until the interruption expired.

- (4) I have also established my covenant...

So therefore this ministry of William Branham is the evidence of the establishment of the covenant, which has hitherto only been spoken! As Jesus said, "Hitherto my Father works, now I'm working!" You understand? Hitherto you have heard about it! Hitherto you have read about it! Here you see it! Okay?

Now listen, they're strangers to it. You and I could no more go into the Millennium in this condition than nothing. We would just mess it up. You know why? Because it's going to be the same trees, the same animals, the same birds. We would just mess it up. We're pilgrims, we're strangers to it.

34. Now listen,

- (5) I have heard the groaning of the children of Israel, (in Egypt.)

Today it is a sighing and crying over sin, because we're fed up! The land talks justice and there isn't any! The land talks mercy, and there isn't any! The land talks hope, and there isn't any! It talks prosperity and goodness, there isn't any! All I want is get out of here. I'm live or die, sink or swim. I've had it. It helps you to realize what Bro. Branham said, *"I want to get out of this pest house."*

- (5) (I've) heard the groaning(s)... (I've heard the groanings of the Bride in Babylon, she's going to get out of there.)

- (6) Wherefore say unto the children of Israel, I am the Lord...

"Now bring the revelation, I'm Jehovah. I'm Elohim. I'm Elohim with a new Name! Not that it always wasn't My Name, but I'm manifesting My Name." He's says right here, the Pillar of Fire, "I'm telling you Who I am, I'm Jehovah!" But Jehovah is only a further delineation upon Elohim! True.

- (6) ...and I will bring you out from under the burdens of the (Babylonians! I'll) rid you of their bondage...

How's He going to do it? By the renewing of the mind! By the bringing of repentance. By the restoration of the Word. Because it is your wrong knowledge, which came from Catholicism, three gods, another god, another gospel, another spirit, which is,

another Jesus. You've got to get back to the Apostle Paul. The same Pillar of Fire has got to teach you and lead you.

(6) ...and (I'll) redeem you with a stretched out arm...

35. In other words, it's the same arm as in Isaiah 53! The same arm. "I'm going to redeem you." The Lamb's Book of Life is opened; the Book of Redemption is open.

(7) And I will take you to 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 the burdens of the Egyptians.

Now nobody but a certain people are going to know that at the end time! You see why I keep preaching and teaching all the time, and hammering away, it's knowledge, knowledge, knowledge, "My people perish from lack of knowledge." It's a knowledge of the most High God. It says in Ephesians, that 1st chapter, that it's going to be a knowledge! And it's going to be a Name! And in the Name shall the Gentiles trust!

36. Then listen, don't you understand? It was that Name Jehovah that got them in the Exodus. And if you don't know it's Jehovah, one God, Elohim, with a Jehovah complex, no way you're getting out of here. Say, "Well Bro. Vayle, I'm going to be a finer Christian." Drop dead. I can get a whole lot nice than any or all of you put together, myself, I'm the worst of the works. I'm not talking as running you down. Christian Science produces more love. What kind of love? Amish will produce more works, what kind of works? Pbbt. Stinking self-righteous pride, that's all it is. Little funny hats and think that's God? They invented God. I can sneer more than they can sneer, don't worry. I've been all through this hogwash, and I hate it with a passion I don't understand.

37. If I could be as pure in my life as I am in my anger and resentments at this stuff that blasphemes the Name of Jesus, you'd see the most perfect man ever standing before you outside of prophet William Branham. He had what I didn't have. But I can seethe and boil about these things. I don't have the life that lives up to it, and I'm not much worried, because I've got a revelation. If that doesn't take care of me, nothing's going to take care of me, because it says, "If Abraham's got something to boast of, that's fine, but not before God." And David learned blessed is the man, not who does not commit iniquity, but who does commit iniquity and God doesn't impute it to him.

(6) (I'm going to) bring you out from the burdens of the Egyptians...

The loads that the church placed upon us, from which we got our guilt complexes, and our inability to have true faith, the dogma's, the creeds are worse than the washing – actually I'm going to tell you something. If I was going to have my choice to be born, I would sooner be born a Jew and wash a few pots and pans! Say, "I did it!"

The Blood of Christ does greater, and we can't say, "That did it!" They had a day of atonement, an oath of revocation. It was a revocation day! And they'd go to the temples crying to God, praying, and saying, "O God, I know we've sacrificed the lamb, I know we've offered and are cleared it, but God, we see next year we'll be back in the same old mess."

38. Do you think we've changed? Do you think you're so holy you don't have an evil thought or a wrong thought or a wrong action? I'm going to tell you something brother/sister; we need God. And we need the sacrifice, we need everything God did for us, and we're relying on it, because we're trying to rely on ourselves, it isn't going to work.

It's live or die, sink or swim, this is it or forget it. You do what you want, I can only preach the truth as I see it; maybe I don't see it right.

- (8) I will bring you in unto the land, concerning the which I did swear to give it to Abraham, (and) to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

Now just a minute. Just a minute. I have, from what I've been teaching this morning, an understanding that there was a covenant that preceded this that says, "Son, you are going to have it all and boss everybody under you."

So how are they going to get it? As it was in the time of Joshua, taking the command, only the Word of God in his mouth, and the Pillar of Fire, they walked in and took over. So we see here, that God is going to give this to the Son, but we become benefits, joint heirs, beneficiaries.

- (9) And Moses spake unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and cruel bondage.

39. Now notice, they could not seem to get the drift and the picture. They had a very, very hard time because they were anguished in spirit. You know, brother/sister, that's a sin against God, an anguish of spirit, except we hate sin. We want to get out of here. This is the same thing I preached at Bro. Slabach's funeral. For a people in this hour to weep for Bro. Slabach, and "Hope somewhere down in the resurrection, who knows, a hundred years, if he's seed we'll see him." That is a lie from the pit of hell. Bro. Slabach could walk through those doors in the next year, or something wrong with our believing.

Something radically wrong, because the same One that brought a Message, the same One that put the church in order, which signifies they without us cannot be made perfect, we coming to that place of perfection, will positively see the dead in this generation come back on this earth, or there's something wrong somewhere! And all I can say is this, something beyond this, William Branham, the prophet of God, the Pillar of Fire and the manifestation we saw, if there's something beyond it, and this is not right, I can say one thing: "Well didn't we see a tremendous thing anyway? Though I won't be here to see something else, it sure must be a good one." Well I don't believe that for one minute. No.

40. Now,

- (9) ... (they had) anguish of (soul) spirit, (for) cruel bondage. (Not anguish of soul now, but the spirit.)
- (10) And the Lord spake unto Moses...
- (11) Go in, unto Pharaoh king of Egypt, (and so on and so on.)

Now listen, there is no way to get this that we need down in Egypt. We have to come out of Babylon, as we notice in Exodus. Hey, just a minute, let me go back to Ex 12:12.

- (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.

In the ministry of the Son of man, William Branham preached judgment! "*I indict this generation,*" and he said, "*Baptist, Methodist, witchcraft!*" And the Catholic Church is full of it! Go to Mexico! Go to Peru! Go to Chile! Go to Haiti! Go to any island you want

and check if they've got a true Catholic religion. Hogwash! Even the priests deal in black magic. Get the book called 'The Magic Isle' by Seabrook! And the Protestants aren't a bit different, they all run to the first despicable astrologer or necromancer or spiritist they come to.

41. Now notice, He said, "I am coming against all the gods of Egypt. I'm going to execute judgment." When? When He shall have come to be glorified in His saints. The revelation based upon manifestation, the teaching of the prophet, the days of the Son of man, that very time, it's all over.

Why do you think Bro. Branham stood there, and said, "*In the Name of Jesus Christ, I take every spirit in this building under my control for the glory of Almighty God.*" And he did it! Was not a spirit could stand against him. Even that depraved man, spitting, huge guy, broke up every meeting out there in – what was it? – Seattle, Portland, Oregon? Portland, I guess it was. He said, "*You challenge the servant of God. In the Name of the most high God, I command you to fall across my feet.*" And the guy waved like a snake and fell right over Bro. Branham's feet, not even touching, I think, his knees or any part of him, just over the feet. They had to pull him off so Bro. Branham get liberated. Then he walked out of the building cowering and in fear, and from that time on nobody ever heard him, but he broke up every meeting in the country.

42. I want to ask you a reason. Why did Bro. Branham quit those judgmental demonstrations? You know why? Have you ever heard it on tape? I'm going to tell you why, because you didn't hear it on tape. I said, "Bro. Branham, how come you didn't keep it up?"

He said, "*Because Lee, it made the people angry.*"

He exposed sin in a Jesus Only preacher, who was on the platform, and when the people heard it, they did not welcome the judging power of God cleansing the temple, they got mad and repudiated Bro. Branham! The gods of Babylon have been judged. Lying Pentecostals who say they're not a part of it! Did you see the film? How many saw the film? ["Blow The Trumpet In Zion", New Orleans, 1987.] Eye opener, wasn't it? There you are. And they try to tell you they don't belong to the World Council of Churches.

I want to tell you something. If you see me going every day to the pool hall, I don't have to belong to the pool hall club, I go to the pool hall, I'm a part of it. Let me go to Revelation. How much time we got? Five minutes? That's all I need, good. Five minutes and sixteen more hours.

43. Rev 2:18,

(18) Unto the (messenger) of the church in Thyatira... (and so on.)

(19) I know (your) works, (your) charity... (and so on. Listen, verse 20.)

(20) Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel...

Ha ha! A false prophetess with false gods, anointed by the devil. You say the Catholic Church not anointed by the devil? You don't even know what you're talking about. You say the Presbyterians aren't? You don't know what you're talking about.

(20) ...(because they) teach and seduce my servants to commit fornication, to eat things sacrificed (to) idols. (The Word of God all mixed up, like vomit.)

- (21) I gave her space to repent of her fornication; and she repented not.
- (22) (Then) behold, I will cast her into a bed, (with) them that commit adultery with her into great tribulation, except they repent of their deeds.
- (23) And kill her children with death; (Lake of Fire.) and all the churches shall know I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

And that searching the reins and hearts is Heb 4:12, "The Word of God is sharp and powerful, and a discerner," and there it was right there. She's ready for the tribulation.

44. [Rev] 18:1-4, I've got to get through in the five minutes.

- (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, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean bird. (She's already that, wait till the Bride goes out.)
- (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.

And so Gorbachev goes to see the Pope. And Bush goes to see the Pope. And even Golda Meier went to see the Pope. Ha! Good joke on that slob. Nice lady, but a slob, in that respect. The Pope insulted her. She went away mad, spitting tacks. And now, the Carmelite monks won't give the Jews the place at Auschwitz, which they should have. The big [Polish Cardinal Jozef] Glemp and Poinchavitz, whatever that guy's name is, Glemp and whatever they are. Sneer at the Jews. And the Pope, a Pole, stands back and grins. Because he can't wait to kill the Jews. If you have Catholic roots, and you still got a taint on you, brother/sister, get it out of your system now before it's too late.

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

45. Rev 9:20-21.

- (20) And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood: which neither can see, nor hear, nor walk:
- (21) Neither repented they of their murders, (or) their sorceries, (or) their fornication, nor of their thefts.

Now listen, that tells you, nominal Christianity plus all of heathenism is dead! And the wrath of God comes upon them, Bro. Branham said, and he believed in the Oath of the

Knights of Columbus. He said, *“I would sooner have the Knights of Columbus Oath perpetrated on me than five minutes in the tribulation.”*

Come out of her my people. Well, two pages. Come out of her. But of above all, make sure she comes out you! You sing a little chorus here: “Thou art my God, and I will praise Thee.” That’s a picture of Him. “My Name Jehovah.” People wonder why this church goes back to the Psalms, we sing verses here, a lot of other churches pick them up, but we sing them, why? We know our roots. You know what? Hah, the jackass brays, goes, “Hee-haw, hee-haw.” And the horse whinny’s, “Weenee.” And the chicken goes, “Cluck, cluck, cluck.” They know their roots! They express what’s in their roots. But the seed of God expresses what’s in his roots. It’s a new song. It’s a different story. Same old God, don’t ever think He ever changed. He never had a new revelation, didn’t have a new thought, didn’t have a new idea, doesn’t have a new way, it’s just that He takes time once in a while to remind us. Let’s remember we’ve been reminded of God. Let’s rise to be dismissed.

Heavenly Father, we want to thank You again for Your goodness and mercy to us, Your greatness O God, Your love and Your kindness. And we admit, Lord, that we are very, very much enamored with and thrilled by Your Word, knowing one day, like Abraham, and God, I wish we would have his perseverance and his integrity and his love of discipline that You put him through, Lord, as well as others, Jacob, who in the face of his brother coming to perhaps destroy him, he knelt down and began to thank You for all the blessings that You’d bestowed upon him, and then he took a little time to say, “Now Lord, if You could, if You would, I’d like to be saved from this.” And then he wrestling more, coming forth with the power of God in his life. Lord... [End of side two of tape.]