

## Covenants # 2

Sept. 02, 1989

Heavenly Father, we recall that Your prophet said that his ministry was to declare that You are here. And we know that that is in a way that hasn't been for two thousand years. As he said on another place, "*Just think, the same Pillar of Fire that brought the Word to Paul, is here revealing the Word to us*". We're grateful for that, Lord, and we ask You, now, to help us in our study, tonight, so we'll go slowly and easy with the people and not presume for one minute, Lord, to think that they know that which they do not know or that they are necessarily getting everything, Lord, though they desire to do so, and by Your grace will do so, Lord.

So, help us to just slow down tonight, Father, and be very careful to take our time and to see what You would have us to see. Knowing, Lord, there are things in here that are absolutely true, Lord, and they've already come to pass, are coming to pass, and will come to pass because we have a Word-God, and a God-Word, Lord, and we realize that. We know that that Word is in us, and the Lord is in us by the same Word. And so, here we are all one. We believe that, Father. May we recognize that tonight and be happy in it and progress in You until that perfect day. In Jesus' Name we pray. Amen. You may be seated.

1. Now, last Sunday we covered the fact that though all testaments are covenants, all covenants are not, therefore, testaments, because testaments can be wills, and thus deal with inherited benefits upon the death of the testator. Now, you may recall having heard on a tape where Bro. Branham mentions that "*a testament is a covenant*". And he looked down at me and said, "*Isn't that so, Bro. Vayle?*" It is true, a testament is a covenant. But when you deal with covenants, testaments (call it what you will), you must understand there are different kinds.

And so, last Sunday we took much time ... actually, two services on "the Blood of the Everlasting Testament". And that's what we realized, that this testament was not merely a covenant, but it was a special kind of a covenant. It was a covenant which actually was a will. So, you can see here, then, that there are covenants of different descriptions, and they are not all 'wills', of necessity.

2. Therefore, many testaments spoken of by Bible scholars as covenants are not truly testaments as seen, as we just mentioned over here, in Heb 13:20-21, where Paul says, here:

- (20) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
- (21) Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever ...

Now, in his statement ... actually, you see here that Bro. Branham said, "*The Bride is perfected by the Blood*". So, don't ever forget that.

So, as I mentioned here, the Bible scholars called covenants 'testaments' and so on. And they are not all as in Heb 13:20-21, but they are 'contracts'. That's more or less the term we could use today in the 20th Century, here. They're contracts that exist between two people, or parties, in which a solemn binding

agreement is made to either do or not do a specified thing. That is, to deliver something, and so on, or to enter into some compact, which means you'll abide by certain mutual beneficial rules, and so on.

3. Now, a Bible covenant or contract being made in respect to God's Kingdom is very different from a covenant or contract made in man's cosmos government. Now, there is God's cosmos and there is man's cosmos. And you're going to find that when God makes contracts (testaments), when He makes oaths, promises (testaments ... that's what it amounts to), they're very different from what we would do in our own human type of government. Now, whether man wants it or not, he is bound thus, having no input. Now, what we're saying, here, is that usually on earth, here, in a contract you have an input. But when it comes to some of God's contracts, you don't have any input. In other words, you have nothing to say about it. You weren't asked to give some sort of understanding that you might have which is beneficial to you. Just no input whatsoever. Now, the only issue at stake, then, in a contract which is one-sided, is: will the person whom God approaches, accept His contract or reject it?

4. Now, that's what Bro. Branham called *free moral agency*, and so on. However, even his acceptance of the contract depends on what kingdom he actually belongs to. Now, God lays a contract out, presents it to the person – it can be a promise or whatsoever – and the person can accept it or reject it. And you will notice, as you read your Bibles, that the acceptance or the rejection depends upon the person as to what kingdom he is in – whether the cosmos of God or the cosmos of human government. In other words, it's just like I might say that the United States government couldn't possibly go up to Canada and say to the Canadians, "Hey! We're going to put a tax on you fellows, the same as the British did upon the American colonies (because they thought they had a right to do it)." And the colonies, of course, rebelled and threw the British out, and that took care of that (which was a mighty good thing). So, you couldn't go up to Canada and say, "Hey! We're going to do thus and so". But the thing is, in America you can do that. (See?) It can be done. You can say, "Well, this is what we're going to do. And this is what now is incumbent upon you. This is your position, and this is it".

So, you take that back to the Bible, then. The very first covenant of God was a command-covenant. It was a command-covenant. Now, that's a very good term, and it's very true. So, let your thinking begin to come in line with what I am saying. And you might have to reorient your thinking. You might have to just sort of drop a lot of things out, and come to what we're talking about. Because, what you're getting is the Word of the Lord.

So, the very first covenant of God was a command-covenant of God, and it was also a promise-covenant of God. And it was entirely one-sided in its origin and initiation, and was autocratically superimposed on the children of God (... now, listen) in the Spirit of the Creator Father Who entered into fellowship and agreement with His Own.

5. Now, what you're looking at here, and what you must watch: even though it is arbitrary, you have to watch the Spirit behind it. And what was the Spirit behind this autocratic arbitrary promise-command covenant that God initiated and brought to man, and superimposed upon him? It was a Spirit of a loving, kind, generous, beneficent God that, I'm sorry to say, we don't even understand what I'm saying tonight.

I've got to break down and be honest, because I'm not a liar in this pulpit. I might lie to you outside the church, but up here, forget it! (I won't lie outside, either.) But, how far are we in our understanding of the arbitrary decisions of God that are wrought in omniscience and the God Who is Love? Now, it's not the Love of God we're talking about. We're talking about the God of Love. Now, this is something that most people like to talk about, and it's talked about in all the various fundamental circles, fundamental religion. But to really see this ... very few ever enter into the fellowship of this understanding.

6. So ... [Bro. Vayle restates:] "the very first covenant of God was a command-covenant of God. It was also a promise-covenant of God. And it was entirely one-sided in its origin and initiation. It was autocratically superimposed (that's arbitrarily imposed) upon the children of God, in the Spirit of the Creator Father Who entered into fellowship and agreement with His Own."

Now, what do you think would be, to be back there in a Garden of Eden with God smiling at you, and God talking with you? And everything that God did, He initiated, and it was so wonderful! “Eye hath not seen, nor ear heard; neither entered the heart of man, the things that God has for us”. We just haven’t apprehended this truth.

Now, to understand and fathom this agreement of the first and second parties, what we’re talking about ... remember, there are two parties. And the one party, God, arbitrarily binds Himself and us. Now, this is something that I don’t think that too many people see. And, if I’m teaching you wrong, may the Lord help us both. But, I don’t believe I’m teaching you wrong.

7. Let’s go to Gen 1:26-29. And here is what it says:

- (26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- (27) So God created man in his own image, in the image of God created he him: male and female created he them.

To what end? To have dominion, is that right? ... Well, is it or isn’t it? See, you just got to look at it, and say, “What in the world is God doing here, anyway?” “Well, I think He’s ... He’s pretty foxy, this old Fellow we call God, and He’s got a carrot dangling before the noses of those two jackasses”. Come-on ... spill your guts. You know I’m telling the truth. Or am I the only honest person in the entire building? [Laughter] How much is sinking into us? How much of the Spirit of renewal ... even Gorbachev is into that. “See, I’m going to tell”, he said, “Heckle, Marx, and Lenin did not preach the garbage that Stalin preached”. Isn’t that funny: everything points a hundred percent to what’s going on, that Bro. Branham brought us. The world and everything, they’re saying “Hey! That’s not what it was”. There’s a phony idea, even in the minds of those who claim to believe in sovereignty, which embraces foreknowledge, election and predestination concerning this subject. Now, my question is: what did God say this one was supposed to do? See, I read it to you: He created him in His Own image to make sure he could do it.

- (27) ... in the image of God created he him; male and female created he them.
- (28) And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
- (29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.
- (30) And to every ... (so on, and so on)
- (31) And God saw everything that he had made (How did He make it? Well, it was creative Word), and behold it was very good.

Now, do you think it would be very good for God to have made this person in His Own image, to His Own ends, and then God Himself made a person that couldn’t get there? What good is that? If the Wright brothers had always made a plane that couldn’t fly, ‘phooey’ on airplanes. Then if God made a man that couldn’t fulfill this, ‘phooey’ on the man! (Then, God wasn’t much of an inventor either, by the way.)

8. Well, let’s look at this subject. All right, we read it. Now, this was before Gen 2:7-9.

- (7) And the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

This is not two accounts of two different creations – no way, shape and form. This is the after-work of God, when everything was finished. Like Bro. Branham said, “Eve was not in the original creation.” She wasn’t an after-thought; she just wasn’t in it.

- (8) And the LORD GOD planted a garden eastward in Eden; and there he put the man whom he had formed.
- (9) And out of the ground made the LORD GOD to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

[Verses:] 15-17.

- (15) And the LORD GOD took the man, and put him into the garden of Eden to dress it and to keep it.
- (16) And the LORD GOD commanded the man, saying, Of every tree of the garden thou mayest freely eat:
- (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day (of the eating thereof, dying, thou doth) surely die.

That’s what He said. Now, also, He said,

- (18) And the LORD GOD said, It is not good that the man should be alone; I will make him an help meet ... (that’s one like him, of his own nature. Like all the beasts, you know, they had mates. So now, God has got to get a mate for Adam.)
- (19) And out of the ground the LORD GOD formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
- (20) And Adam gave names to all cattle, and to the fowl of the air ... (and so on, and so on).
- (21) And the LORD GOD caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
- (22) And the rib, which the LORD GOD had taken from man, made he a woman, and brought her unto the man.

9. In other words, He took the component factors and put it all through that system. You’ve got the component factors right today, through the sperm and the egg. There’s no difference; it’s how God did it.

- (23) And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

And that’s it. Now ... what we’re looking at, here, is the fact that you have two different situations entirely. In the first covenant (command-covenant), it was absolutely God making a man in His own image in a spirit form. And He said, “You are going to be a ruler of the universe, as far as the earth is concerned.

Now, He puts him in the Garden, here, in a body. And in there, it says, “Now look, you can stay in the Garden and you can enjoy it. And it didn’t say one thing about a superimposed structure way out there that took care of everything else. It said, “Stick in the Garden and tend it and eat the food”. And from that point, he could have ventured forth, for all I know. I know he was kicked out later on. But you notice, we’re looking at this thing.

Now, he was put under a different contract entirely than he was from the beginning. Now, let’s read and make note of Bro. Branham saying, “*We came just the same as Jesus came.*” He said that in Who Is This Melchisedec? . Now, I want to go back to Hebrews ... way back. Now, you try to follow me; just let your thinking come along.

10. Now watch, in Heb 1:2-3.

- (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, listen: when Jesus was upon earth, he never made any worlds. We don’t know anything he ever created. So, you’re talking about something very strange, here. And you’re not talking about a Trinitarian Godhead of God the Father, God the Son, and God the Holy Ghost. That’s a lot of hogwash! Because, the Bible doesn’t say that. And it doesn’t call him eternal Son.

All right, let’s read the next part:

- (3) Who being the brightness (that’s the effulgence, the outshining) of his glory and the express image of his person, and upholding all things by the word of his power ...

It says, “That One ... when something happened somewhere at some time, this One could purge us from our sins, and then sit on the right hand of the Majesty on High.

- (4) Being made so much better than the angels, (and so on) ...

11. Now, listen: let’s go to Philippians. Now, I don’t pretend to understand it all, and I care less. But I can believe it all. What I cannot comprehend I can still apprehend. And this is apprehendable. Okay, Phil 2:5-7:

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who being in the form of God, thought it not (a prize to be grasped and retained) to be equal with God;

Now, remember, the Jews said, “You make yourself the Son of God. That means you’re equal with God. We won’t stand it”. Because the first-born has an equality – one half of the entire substance of his father. Read your Bibles; you know I’m telling you the truth.

- (7) But made himself of no reputation (... emptied himself. Everything that God had emptied into him, he emptied out), and took upon (himself) the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Now, our conclusion is that Adam, the lesser son of God, was like Jesus the Only-begotten Son of God and that Heb 10:7 more than just implies it as man’s former ability.

12. So, let’s go to Heb 10:7.

- (7) Then said I, Lo, I come (in the volume of the book it is written...) to do thy will, O God.

Now, you say, "That's said of Jesus Christ". That is exactly right! That's said of Jesus Christ. Now listen, though: from this, it is at least inferred if not definitely established that Gen 1:26-29 – and we read it – that's where God made him and didn't put him in the Garden at that time. He said, "You've got the whole thing in your hands; it's yours". He didn't say that when he [Adam] was in the body form. He said, "Watch the garden and take care of the ground out here". So, that's a different thing. Now, let's keep watching.

[Bro. Vayle reads from his notes:] "From this it is at least inferred, if not definitely established that Gen 1:26-29 is a one-sided covenant, blessedly and benevolently imposed or conferred on Adam, and consequently the seed of God that would come forth through Adam by a responsible purposeful creator-controller Father Whose sons would be of one mind with Him and literally fulfill the entire purpose and will of God, which was the complete control of the earth and all that pertains to this planet".

That's exactly what God said! Because, He said, "In that form, be fruitful and multiply, and you and your seed" ... and he was a son of God. The Bible says so – Adam was the son of God. He said, "They are going to have dominion". Now, did He say it, or didn't He say it? Did He say that, when He put him in the Garden? No, He didn't say that. But He didn't take it away. He said something else.

13. Now, we look at it this way. Gen 1:26-29, what He speaks of – forming and creating man in His Own image, giving dominion and all – we look at it this way: Gen 1:26-29 is the original spoken-Word agreement of God, which Word cannot be changed, or short-changed, because it has been spoken according to what has been written. And once spoken must come to pass, because there are no escape clauses in it. Do you understand what I said? There are no escape clauses. It is something that God spoke. And Bro. Branham said, "*When God had it in His mind, He put it on a Book, and then He spoke it.*" Even Jesus ... "In the volume of the book it is written". And until it was spoken ... and then when it was, you couldn't change it.

14. Now, listen to me: we're going to tell you, this is the truth. We go to John 6 (I think it is): 37-39.

- (37) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
- (38) For I came down from heaven, not to do mine own will, but the will of him that sent me.
- (39) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

So He tells you, right there, that all the sons that were with Him were going to go off the beaten track, were going to get into sin, but they were going to come right back where God put them in the first place. Not only in His mind, but put them in their careers that God wanted for them, and they got side-tracked. Do you follow what I'm saying? Now, listen: if there was any hidden meaning or any duplicity in this contract, it had to be from God, which is utterly ridiculous! In other words, we're not going to shilly-shally in this pulpit, and get away from the truth of Almighty God as taught by Bro. Branham, and the true theologians and prophets of the Ages, who understood sovereignty. Now, let's see if God shilly-shallied. Let's see if He's a God of duplicity.

15. Let's go to Jas 1:16-18.

- (16) Do not err, my beloved brethren.

- (17) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Now, he tells you, right here, that God is Light. And so therefore, God is a manifest, because everything that manifests is Light. So, the manifested God can't change. There's "no variableness nor shadow of turning". He said (listen):

- (18) Of his own will begat he us with the Word of truth, that we should be a kind of first fruits ...

"Why, I don't think I really believe that, you see Bro. Vayle, because... because ...". Shut up! You don't believe nothing. I don't mean to be rude to you. But you're just sitting here, pretending. Now, I don't believe you're doing that, here, tonight. These tapes go a long way around the world. I might as well give people a lot to criticize for, because they're going to criticize anyway. I'm not at all concerned, because I know the Word of God. And the Word doesn't lie. And as long as I use that Word correctly, I'm not going to lie, either.

16. If there was any hidden meaning or duplicity in this contract of Gen 1:26-29 ... and God chuckled, and He said within Himself, "Ha-ha! Oh, the surprise they're going to have when I give them the next one!" You've been thinking that, haven't you? I know, you've been taught this all your life – the clever God who surprises His own. Chuckle, chuckle, ha-ha-ha (with that Machiavellian laugh) ... old Mephistopheles, himself, hee-hee-hee. So much for your theological hogwash. Did you hear what I said? "Do not err, my beloved brethren."

The variableness of man and society lies within man and society, not within God. The pure God, Who is pure Light, Who cannot change, said it! And nothing will ever change it. He will have a people! And it won't be because of you and me. It will be because of Him. And perchance we came from His loins ... yah, He's got them.

Thus, promise-command covenant # 1 is originated by omniscience and controlled by omnipotence. And God will have an earth full of original Adams and Eves, who will be the only and entire population of earth. And in complete control of it somehow, someday, somewhere.

17. Rom 9:21-24 unveils what is the first covenant, which covenant number 2 is taken by the unlearned and foolish to attempt to destroy the sovereignty of God, and of the seeds' part in that sovereignty of God, as found in the first covenant of promise and command. What was the command? "Adam and Eve, come. I want you to have a part with Me". You say, "Oh boy, Rockefeller just said, 'Hey, I want to give you the power of attorney to sign your name on my checks'. Oh, mama-mia! What a blessed beautiful day". When it comes to God, though, we've got to spit in His face, right? There's something wrong, brother/sister. Our thinking [had] better begin to change.

18. Let's go to Romans 9. (I'm going to take my time. We'll get out of here next year, it's okay. It's not very far off. We went through eight months so fast, you never know what's going to hit you.)

- (1) I say the truth in Christ (Jesus), I lie not, my conscience also bearing me witness in the Holy Ghost,
- (2) That I have great heaviness and continual sorrow in my heart.
- (3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: (Okay, Paul, ask for it. Moses did too. Didn't do any good.)

- (4) Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
- (5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Listen,

- (6) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.
- (7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
- (8) That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Now, hold it! Well, Isaac said to his mother and father, “Where did I come from?”

Well, you were found under the gooseberry bush.

“Oh, interesting”.

So, Isaac and Rebecca have children, and they say, “Where did we come from?”

We found you under the gooseberry bush.

Do you get what I’m talking about? I’ll read it again.

- (8) That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

But they all come the same way! You’ve got election, here – foreknowledge, election, predestination.

- (9) For, this is the word of promise, At this time will I come, and Sarah shall have a son.
- (10) And not only this; but when Rebecca (Oh, Rebecca) also had conceived by one, even by our father Isaac;
- (11) (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- (12) It was said unto her, The elder shall serve the younger.
- (13) As it is written, Jacob have I loved, but Esau have I hated.

19. Why? Because there’s serpent-seed around the place. Because the serpent got next to Eve. Caused her to have a child; his name is Cain. And Cain was of that wicked one, and he hated his brother. And then John turns right around and says, “Love not the world”. And “The world doesn’t love you”. Cain was of the world. So was this fellow, Esau.



- (14) What shall we say then? (Listen) Is there unrighteousness with God? God forbid.
- (15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- (16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Now, just a minute: Who is He going to show mercy on? Seed ... seed. And what did He say to Adam? "Be fruitful and multiply". That's what he did. He's supposed to inhabit the earth. And all his children are supposed to be there with him. That's what the Bible teaches. You're not going to change it. Now listen:

- (17) For the scripture saith unto Pharaoh, Even for the same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
- (18) Therefore hath he mercy on whom he will have mercy, and who he will he hardeneth.
- (19) Thou wilt say then unto me; Why doth he yet find fault? For who hath resisted his will?
- (20) Nay but, O man, who art thou that reliest against God?

You talk about a cop out! It wasn't a cop out. He just told the truth. They say, "Well, I'm going to tell you crazy people there, in that Grace Gospel Church in St. Paris, if you believe that kind of junk, we won't have a thing to do with you." That's exactly right, we believe that kind of junk, because it's the truth. I didn't have one thing to do with me being here. I didn't have one thing to do with me being a child of God. Neither did you. And you cannot go to God and say, "Lord, You are not fair in what You do".

- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- (22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: (and they fit themselves).
- (23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Do you see what I'm talking about, now, in this covenant? Let me go over it again [Bro. Vayle reads from his notes]: "Thus, promise-command covenant # 1 is originated by omniscience and it is cared for by omnipotence. And God will have an earth full of Adams and Eves – that's the seed – who will be the only and entire population of earth, and in complete control of it."

20. Now, that's exactly what He said. He said, "You be fruitful; you multiply; you replenish the earth". He said, "Your seed, your Adamic race, will be the one that takes over". Now, did He say it? Now, the question is: does it have to be? Now that's where people take covenant # 2 and run with it and destroy the Word of God. So, therefore, we see this.

Now, covenant # 2, which is in Gen 2:7-9 and 15-17, where God Almighty forms the body for the man, puts the man in it. Then he separates it; got them in the Garden and puts them under covenant, and said, "Now listen, you take care of this Garden; you prune it. The earth needs someone out there working it, and

you're going to be able to do it. And remember, it's all yours; it's right there. But there's one thing you've got to watch: don't you dare enter into a wrong contract with that tree of the knowledge of good and evil". Now, remember, the Word of God said every tree was good to eat. So, if this tree would kill you, then it wasn't a tree that you could eat. And therefore, it wasn't a tree.

I ask you a question: the Scripture is right, and Bro. Branham spoke of a disease at the end-time where men would walk on this earth – and I talked of it, not knowing I was telling the truth, years and years ago – and their bodies would be decaying while they walked. That is AIDS. Ahah! "One thousand fall at thy left, ten [thousand] at thy right; it shall not come nigh thee". And remember, the curse is the Sodomites. And they're running everything. And they stand right there and tell you they're going to do it, and you're going to pay for it. And we're doing it. And we're going to pay for it.

21. Now, what I'm trying to get across is very, very simple, brother/sister, to see. What was that tree of the knowledge of good and evil they got into? It was sex – plain and simple. And it was wrong sex! With Adam, her husband, it would have been legitimized. But the devil played on her senses, took her from the Word of God and seduced her! And that means, moral, physical sexual seduction. Or why does Paul talk about "nevertheless, in childbearing she'll be saved". What in the name of God, has eating apples got to do with sex? Psshh! Talk about stupid. Having babies has to do with sex, not apples. They're not an aphrodisiac either. How ridiculous people can get! And the Canadians are the worst of the works. I don't want to hurt any Canadian's feelings, but listen, I get the material; they are the stupidest up there. They believe anything. They won't believe the truth if you paid them.

22. Cellular therapy is known world-wide, but the Canadians say, "Oh, no such thing". In fact they said it would kill you. I've got (and my wife) ... how many shots, have we got, kid? Six, to begin with. Five more, five ... sixteen shots, and I'm better than ever. And they all have to do with the immune system. What nonsense people talk about. Doctor ...[Guy]?... could go from California and take cellular therapy to Russia when Chernobyl burnt down, but you can't have it here. And Canada's worse. But you can have AIDS ... be my guest. But what I told you tonight is the truth.

They destroyed the fellowship with God in the human body. Such fellowship as they had outside of that body in the beginning, they never had in the physical. So, all right... Covenant # 1 was given to Adam in a spirit-form body. Then, # 2 was given him in a physical-form body. We understand that, don't we? There's no problem there. All right, now watch: we get our key to understanding as we read Heb 13:8, "Jesus Christ, the same yesterday, today, and forever"; Ecc 3:14-15, "God and His ways do not change". Mal 3:6 tells you flat, "God does not change", there's no way you can change Him.

23. Now, let's go to Gal 3:15-18.

- (15) Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. (What are you going to do about it?)
- (16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as if many; but as of one, And to thy seed, which is Christ.
- (17) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect.
- (18) For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

What did He do for Adam and Eve? Now, you tell me, then, that the second covenant takes away the first ... it added to it, I tell you you're out of your mind. What was the law given for? A school master to bring you to Christ [Gal 3:24]. Why were Adam and Eve put in bodies of flesh? So they could go through the training that God would give them. And God Himself had to predestinate them. As Iranaeus said ... and Bro. Branham, absolutely a prophet of God, vindicated – there's your picture, right there [Bro. Vayle points to ?] – he concurred with Iranaeus, that God being a Savior, it was necessary that God predestinate a man who would be a sinner, in order to give God a reason and purpose of being. And that's what you're looking at.

You're looking at the complete sovereignty of God. You are looking at a one-sided, undistorted covenant. We just can't seem to reconcile the truth of the Word of God. We want to put experience and every other idea ahead. [End of side One]

You can't do it. We've got to recognize that that first covenant cannot be changed, because that was the purpose of God. Here we see that Gen 2:17 does not abrogate Gen 1:26-27.

24. Now, let's go back and look at it. Now it says here, if God should go ahead and add to something, it doesn't abrogate. But man has no right to add. Now, God can do what He wants. Now, what did He do? In Gen 2:17, we find here, categorically:

(17) But the tree of the knowledge of good and evil ...

Now, [Adam] he's in the human body. He said, "I want you to know, you can die". Now, my question is this: Does this abrogate Gen 1:26-27? No! Because it's under two separate conditions entirely. I say, "Hey, kids! Listen: you want to play basketball. Play all the basketball you want in that building right there. But, you don't play basketball in that building – that's for tennis". Do you understand what I'm saying? There was a covenant given here, in the beginning. It was not abrogated, because it's under two separate conditions. Hey, man! Years ago I could lift a hundred pounds. Don't even give me twenty pounds any more to lift. See, we're looking at different things entirely.

So, here we see Gen 2:17 does not abrogate Gen 1:26-27, but abrogates Gen 2:8-9. Now, look ... [Gen 2:] 17: "Don't eat of the tree of the knowledge of good and evil or you'll die". That abrogates the Garden of Eden and flesh. Now, did God say, "Okay, you ...[dumkoffs]?... , you spoiled the whole thing. You'll never (or your seed) ever, ever reign on this earth!" ? Oh, come-on, did He? He did not! And you find me one place where He ever changed it. Because, He's still dealing with the human race. Oh, I suppose, on the Great White Throne we'll get there and He'll say, "Okay, bums, out!" Well, come-on ... that's thinking in modern 20<sup>th</sup> Century religion. That's Pentecostal. That's Latter Rain. That's legalism. And the so-called Calvinistic Baptists are no different, because they've forgotten the truth and got rid of it. It doesn't abrogate it, brother/sister. There's no place you can find it.

25. And this is made very clear by Gen 3:19, 23-24.

(19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Come-on, now! That's Genesis 2. That's not Genesis 1. Okay, let's read further:

(23) Therefore the LORD GOD sent him forth from the garden of Eden, to till the ground from whence he was taken.

Do you know something? His body was even made out of ground that wasn't in the garden of Eden. So, when you and I get to the Millennium it ain't gonna be the same kind of soil. We're going to be different. Then he said:

- (24) So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

But he let the tree of the knowledge of good and evil stand there, and stand there, and stand there, and stand there. And it's still standing there, because men are partaking and dying. For, everyone born of sex dies. Until finally it's over, and God said, "The last few will not die. I'm going to do something special for you". Now, you know that's the truth. Now, listen ... and this is made very clear by Gen 3:19, 23-24, taken in the light of Gen 2:7-8 (which is not Gen 1:26-28, by any stretch of the imagination). The spirit-form body of Adam and Eve in one, by no stretch of the imagination, is what took place when He put them in a body, then separated. Two different conditions entirely.

26. Now, notice carefully, Gen 3:21-22.

- (21) Unto Adam also and to his wife did the LORD GOD make coats of skins and clothed them. (What for? Because they [had] naked bodies.)
- (22) And the LORD GOD said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever ("we'll stop it"):

Now, these Scriptures show that Adam could not have sinned unto death in his original form. And when in the physical form he did sin, he was stopped from immortality in that condition. But he was not prohibited to have two other kinds of bodies. Do you believe that? Let's find out ... 2 Corinthians. (Bro. Branham absolutely taught on this, right down the road; make no mistake about it, brother/sister).

27. The prophet of God, vindicated of God, in 2 Corinthians 5 categorically said:

- (1) For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- (2) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven (which is a theophany, he called it ... or spirit-body).

And in 1 Corinthians 15: Paul said, "There is a physical body, there is a spirit-body". And when you leave here, you go to your spirit-body. And Bro. Branham said they could hug and kiss. They could embrace. They were beautiful, but they didn't have one sensation which was human sexually, or anything else. They can't eat; they can't drink. But they're very happy. And Job said, "One day, skin worms will eat my flesh, but I know that my Redeemer liveth. And when He stands on the earth, I'm going to stand with Him in my flesh, just like Him". So, you see, you can go to a spirit-form body. And you can go to a glorified body.

So, you see, it wasn't abrogated. It wasn't taken away; it's still there. Now, listen very carefully: death and decay got rid of Adam's condition. It got rid of Job's condition – his boils (although, he got healed). It got rid of Daniel's problems. Poor old Elisha died with the sickness where of he was sick, and that took care of him – he died. And he went straight to a body that was commensurate with his soul. How would you like to wake up some morning and find yourself trapped in a dog's body? "Well", you say, "That couldn't happen". That's right, it couldn't happen. But we were trapped in this one, the old pest-house. One day we're getting out, when God springs the trap. You know, it should be wonderful to just get out of here ... to know we can get out.

28. Bro. Branham was so happy to know that he'd get out of the old pest-house. Death and decay got rid of that rotten condition. Now God can take Adam and give him a new body, if He so desires. But God cannot annul His promise to Adam, "Replenish the earth and rule it". Now, since God wants Adam back to Gen 2: 7-8 (He wants him back there), He will have to raise him and give him a new body. And that's exactly what it tells us in 1 Cor [15:] 15-28, and 35-50 (and we read it many, many times). And over here, then, we see the consummation of it ... I don't think I'll take time to read it to you, but over here in Isa 65:23-24.

- (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.

That's what it says. Now, who are they? "Well, Bro. Vayle, God (you see) was double-crossed. So He just wipes them all out and raises angels". Does He? No! God wasn't double-crossed. You've got to get up awfully early in the morning to fool God. In fact, you can't get up early enough, because "He neither slumbers nor sleeps" – the Bible says it. Surrounded by thick darkness; you can't get to Him. Can't look on His face, or anything else. But we can take His Word. And His Word says, right here, "When you come up as the seed of the Lord, and the offspring ... "Be fruitful, Adam, and multiply; replenish the whole earth" (See?). There'll be no troubles then.

- (24) And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. (Like it was, even before the Garden of Eden, and the little time they stayed there.)
- (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.

29. You know, God never messed up one covenant, never lost one. [Bro. Vayle reads from his notes:] "The one-person originated promise-covenant"... Now, let me read this again: "The one-person originated"... in other words, one person originates the promise-command covenant (you understand what I'm saying). Now ... "The one-person originated promise-command covenant will all be fulfilled perfectly by God Himself as He brings forth the ultimate promise-Word in man to men" He's going to do it. Since no given Word of God is void of power (it says that in Isa 55:11 ... "My Word cannot return void"), how could Gen 1:26-28 ever be abrogated or thwarted in one iota?

Now, come-on! God starts His plan, right here, for sons. I ask you a question: Who put them in the Garden? Who put them, in the shape they were in, in the Garden? Who laid it out before them? God did. Don't blame the devil, brother/sister. And I don't mean the word 'blame', like as though you're going to try to pick on the devil and try to absolve God. God doesn't need absolving. He did this! He knew what He was doing. When He brought Eve to Adam, He warned him, and said, "For this cause a man leaves father and mother. Adam, watch out. You will leave me for her!" He did it. What if I told you, "Hey, you watch out, I'm going to tell you something: if you touch that wire, boy, it'll knock you flat". [Bro. Vayle imitates a derisive laugh] Say, "Okay, kid, you put your hand in the meat grinder; don't blame me". God knew they were going to do it. God never made them do it. Oh boy, they talk about 'peer' pressure – peer pressure on kids, peer pressure. Is that you're big excuse, kids -- peer pressure? You ain't got one. You mess up, you're messed up. Just understand the Scripture and take refuge in it, because you're going to need refuge like I never needed. You're in a tougher day.

Gen 1:26 can never be abrogated. In no way can any covenant be changed from its originally intended destiny. If it can, it never was THUS SAITH THE LORD ... it never was.

30. Let's look at Hebrews ... (I'm going to try to get rid of this little bit in a hurry) Heb 6:13.

- (13) For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
- (14) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

All right, I ask you a question: If God multiplied Abraham, who multiplied Adam? I ask you a question: where does Abraham's genealogy take him? Right back to Adam. Not Cain ... unh, unh. Not Cain – Adam. Adam was the son of God. Bible says so, right? Absolutely. You can't change the Word of God.

- (14) Saying, Surely blessing I will bless the, and multiplying I will multiply thee.
- (15) And so, after he had patiently endured, he obtained the promise.

Now, in the Garden, and before the Garden, He said, "You multiply ...". And to Abraham, He said, "I'm going to multiply". Do you see what happens? One lump! Election. Bro. Branham categorically said the truth, "*A virgin birth is nothing in complexity compared to a regular birth*", when God takes a great, great, great, great, great ... grandfather, and a great grand [mother] – God knows how many – and brings you right here. Knows exactly.

- (15) And so, after he had patiently endured, he obtained the promise.
- (16) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Now, watch,

- (17) Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

31. Now, what counsel was confirmed? The counsel confirmed [is]: "You are going to take the earth over". That's what He said to Adam! There's only one covenant. Only one predestinated plan of God ... not fifteen hundred of them. I said, "Look (following Bro. Branham's lead), Alpha is Omega". Go and look at the ultimate of God! It is God (the Pillar of Fire) above the Throne, the Lamb on the Throne, and New Jerusalem and multitudes around about it. That's what you're looking at! Where did it come from? Genesis, 1st chapter. Then, Genesis 2 had to come along in order to bring forth the full grace and glory of God. We'll never understand it.

I'm going to tell you, brother/sister, this Age is so bankrupt. God help us to have a little bit of the mind of William Branham. God help us to get some anointing, what he had in the understanding of the Word. Because, we need it ... we need it. We need it so desperately.

In no way can any covenant be changed from its originally intended destiny – no way, shape and form. To get this picture word-perfectly clear, let us view some Scriptures in the light of the Only-begotten Son of God, and all other sons likewise.

32. In John 17, notice what it says in verses 1-5.

- (1) These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
- (2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

- (3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
- (4) I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- (5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Pre-existence. 2 Phil 5:2, Heb 1:2-6, (I read it). And what about us? What about, where were we? As He said to Job, "Where were you when all the morning stars sang together and all the sons of God clapped their hands and came in a great big conclave?"

33. All right, 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 in Christ:

According as he hath chosen us in him before the foundation of the world ...

We were already there before there was a speck of stardust. You say, "Bro. Vayle, I don't understand it". I don't either, but I believe it.

Hebrews 2: look what it says there, beginning at the 9th verse,

- (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 (son ... "every man" is not in there. The word is not man. It's not in the Greek).
- (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.
- (11) For both he that sanctifieth and they who are sanctified are all of one (source); for which cause (Jesus) is not ashamed to call them brethren.
- (12) Saying, I will declare thy name (the Name of God) unto my brethren, in the midst of the church will I sing (unto the praise of my God).
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me. ("I'll put my trust in God, and I'll see that Your children put their trust in You, too.")
- (14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the (very same thing).

What are you going to do about that? How are you going to change the Word of God? How can you do it? I know, you can numb your minds and say, "Well, it doesn't make sense". It does to me. I don't know about you ... I'm not boasting. Okay, go to Heb 1:3-7:

- (3) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power ...

.That's right there [Bro. Vayle points to ?] ... leave the next part, going to verse 4.

- (4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- (5) For unto which of the angels said he at any time, 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?
- (6) And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.
- (7) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- (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.

Pre-existence. The Son equal with the Father. The rest of the sons aren't equal. No, no, no, no. The birthright goes to # 1. The rest are just like Abraham's children ... "Isaac, it's all yours. But, here, gifts for the rest of Keturah's kids ... here, here, here". It's clear, brother/sister.

34. Now, with this, listen, Heb 1: 9,

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

What about it, see? This is the Word in flesh. Did this happen outside the Word, or was it in the Word? This, what we're talking about here, is Jn 1:1-5,14.

- (1-5) In the beginning was the Word, and the Word was with God, and the Word was God ...
- (14) And the Word (became) flesh, and dwelt among us ...

Now, let's face it: God was in Christ doing it every inch. God was in Christ. And with this we see exactly ... now listen: let's go to Philippians 2 (and I think I can finish this up till we let you go for tonight). Phil 2:13.

- (13) For it is God which worketh in you both to will and to do of his good pleasure.

Now, verse 13, which tells you and me, "It is God in us working, willing and doing of his good pleasure" ... watch what that follows. It follows [Phil 2:]verses 5-12.

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God thought it not (a prize to be grasped and retained) to be equal with God:
- (7) But (he emptied himself) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.



- (9) Wherefore God also hath highly exalted him, and given him a name which is above every name:
- (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
- (11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- (12) Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
- (13) For it is God which worketh in you both to will and to do of his good pleasure.

Jesus said, "I listen, I say what He says, I do what He tells me. It's not I, it is God in me". Now right down ... it says, "Have the same mind". That God is in us, in our measure. Not the measure of Christ ... no, no, no, no, no. No, no ... no way. But God – we are part of Him, the same as Jesus was, but not in that particular and complete order. And this is made very clear by Gen 3:19,23-24. And that's where ... you know, Genesis 3 ... Now, we go back and forth because I want you to know these Scriptures very, very well. At least you'll know where they're placed, so it's not too hard to think of them.

35. And it says [Genesis 3:]

- (19) [Paraphrased] In the sweat of thy face, you're going to eat bread; you're going to return to the ground; you're taken out of it. You're made out of dust, and dust you're going to be. And over here,

(23-24) [Paraphrased] He drove them out of the Garden; put them out entirely.

And this came from Gen 2:7-8, which is not Gen 1:26-28 (one was spirit; one is flesh) by any stretch of the imagination – no way, shape, and form. He couldn't have that. Wouldn't work.

All right. So, what do we see? We see here, then, if you had listened perhaps to last Sunday's tape (which I didn't ask anybody to do, but you can remember), [and] you can remember a bit of the fact of these covenants that we just talked about tonight, you know that we moved on to the next covenant, the one that was given to Eve (and subsequently the Savior of the world), which was Gen 3:15 – the Seed of the woman.

36. Now, I'm going to close right here. We'll go on with this tomorrow morning. But here's what I want you to remember, in case I don't bring it back to your attention tomorrow: what I want you to get back in your attention tomorrow positively about this 'Seed', is that if I don't mention it tomorrow (if we have time), remember that God put Jesus under a covenant – "This day have I begotten thee. Let all the angels of God worship him".

And before it ever happened, He said, "Thou hast loved righteousness, and hated iniquity". When did he love righteousness and hate iniquity? You say, "That's when he was upon earth". What about the time they kicked Satan out of heaven? What about the time that Jesus stood there being Michael? And Satan stood right there ... the archangel who covereth? What about it? I can't answer your question, but I'm letting you know Bro. Branham categorically set forth who that One was. And he put us back there, at the same time. And he showed us exactly how we come down – just like Jesus.

I know it's beyond our minds, brother/sister. But I'm going to tell you one thing: we can believe it. Because, that's the Word of Almighty God. We're not here to explain everything. We're here to make a witness to the truth. And I'm going to tell you something: that was a witness to the truth, right there [Bro.

Vayle points to?] and it didn't explain everything, and it's not going to. It's not incumbent to explain; it's not necessary. But we know the reality is there, and by the grace of God we're going on.

We'll start tomorrow morning on the covenant that God gave Eve, in the form of 'Seed', and that covenant coming on. And there is a covenant there concerning Jesus Christ the Lord. Let's bow our heads in prayer.

Gracious Heavenly Father, we want to thank You for Your Word that You gave us tonight, Lord, the truth as we see it. Father, we know that we don't have every bit of truth, Lord. We know that. We have some truth, and by Your grace, Heavenly Father, we're looking forward to whatever truth You want to give us concerning these covenants. And we know that one does not abrogate the other. We're starting, Lord, right back in that very beginning, when You said this was the destiny of man. And I'm glad, Lord, that it was the destiny of man to get back again. To get back – the cycle completed.

And what a wonderful time it is, Lord! And we know we're right at the very edge of it, where people will suddenly come to the realization, "Yes, we're going there". Oh, God! How we've often longed to see places, and gone and seen them. How we wanted little bits of vacation and gone and had them. How we've wanted something, Father, and we've gone and got it. And it's been wonderful, because it's been a possession. But, Lord, with Abraham we stand tonight. Perhaps there is still a lot of veil over our spiritual understanding. That's all right. We know that You'll help us where it's needed. But we want to stand like Abraham that "looks for a city which hath foundations, whose builder and maker is God". Which the prophet often brought to our attention: I'm just a pilgrim; just a wayward person travelling through and I'm on my way to the land of never-ending rest – the solid, striking, wonderful things of God.

So, Father, You're the only One that can help us to renew our minds, and get us to see these things that are there. You're the only One, Lord, that could do what was done on the road to Emmaus, where it was just like a dream to the people, when You were right there and told them these things. It sounded great, but then it was quickened to them. Now, I'm asking You tonight, Lord, to quicken to us the things that we see in Your Word, here, these covenants – that You never did change it, Lord. Never changed it. And we're going back to it. Going right back to the promise: "Replenish the earth". We're going to be here with You, Father. We trust we're believing it. And we're putting our whole faith, not on any feelings, not in any experience [or] any emotion. We're putting everything right back on Your Word, Lord, that a vindicated prophet brought us. And we thank You for the vindication, in Jesus' Name. Amen.