

# Covenants # 6

October 7, 1989

Shall we pray: Gracious Heavenly Father, we thank You again for this wonderful opportunity and privilege we have, gathering together. People coming, near and far, Lord, and we count that not just a great compliment to the ministry, Lord, but wonderful fellowship, Lord, and real godly people coming together. We thank You, Lord, for that. Young and old, little ones – some of us past our age you’ve allotted to us. And here we are together, Lord, by the sanctifying grace of our Lord and Savior Jesus Christ, the great separator, the great sanctifier. How wonderful are Your ways, Lord! We just thank You for them.

We have not understood too much, Lord. We’re looking forward to understanding more. We know You’re here in a way You haven’t been here for 2000 years. We know You’re here in a way You haven’t been for 4,000 years, leading a people – a living people – into a promised land. So different yet so truly the same, but even under greater expectations as the prophet often said. Because, our expectations are not into a land that will one day pass away from us or we pass off it, but, Lord, this land we’ll pass into, and we will not pass away, and the land be renewed and new heavens and new earth. What a wonderful promise we have! And all because a great covenant-making God made this covenant. You and Your Word being one – You standing in Your Word, You performing Your Word, You intervening, Lord. And all these things, we marvel and thank You, Lord, for it. We just feel Your Presence and glorify You. Help us now in our studies. In Jesus’ Name we pray. Amen. You may be seated.

1. Now, in our last study – that’s about a couple of weeks ago – on covenants, we began looking into the first, which is really the first and great covenant upon which all covenants are based. And that is the covenant of God which was given unto the Son, and unto us in the Son, before the very foundation of the world. And, actually, that is over here in Ephesians 1 and is brought to our attention where it says,

- (1) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, (even) to the faithful in Christ Jesus:
- (2) Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.
- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him ...
- (5) (In love) Having predestinated us ... (and so on, and so on)

Then in Hebrews – you’ll notice what it said there, now – this great covenant, that Paul is presenting to us and delineating upon, is something which is ours as we are and were in Christ Jesus. In other words, the inceptions were way, way back there, and then the materialization, conception and manifestation under the present moment, that is for ‘the seed’ all through the ages right coming up from Adam.

2. Now, in Heb 2:12-13.

- (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.

You'll notice in there, there is a specific trust placed by Jesus in the Father for what we see in Ephesians, here – this great covenant given unto the Son – and it actually refers to us.

Now, these two statements, that we find here in Heb 2:12-13 ... “declaring the name unto brethren ... in the midst of the church singing praise. I'll put my trust in Him ...(and) Behold, I and the children which God hath given me”, is found in the New Testament and Isa 8:17, and then in Ps 22:22.

3. Now, as we looked into this covenant of the Father and the Son, we read over in Psalm 2 as a basic (and there's actually much more) ... Ps 2:7-8, reading:

- (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.

Actually, you could read verse 6 in there:

- (6) Yet have I set my king upon my holy hill (in) Zion.

And that's just part of it. And over again in Psalm 45 (which we read the entire psalm), and we're not going to take time to read it all, but it does speak of the fact of the Son having been covenanted by God to give him a magnificent kingdom – a kingdom which will overthrow all the wickedness which shall be in the earth, even at this very hour, and righteousness coming forth in its great moment to fill the earth, as the waters cover the sea. In other words, as you look out upon the mass of the water, and all you see is water in its various movements and all – the waves, and whatever forms there, whatever lies there – you're going to see the glory of the Kingdom of God and nothing else will you see.

Now, that is something that is entirely foreign to us. You know, it is said by psychologists (and, I suppose, they're right. I'm not too much of a psychologist) ... but it is said that we actually should not but do have the ability – propensity, I suppose, is a better word – to remember those things that are evil inclined toward us and have been wrongly done, perhaps, toward us, rather than the better. But, this will be a time when all memory of that which has been adversarial will be removed. And just we'll see the truth of the fact, that if God be for us, there will be nothing against us ... nothing at all.

4. Now, we made note (and I think I mentioned a little erroneously) that this was written perhaps a thousand years after the foundation of the earth. But it's really about three thousand years, I guess, after man came upon the earth that these Psalms were written ... (if you've got any faith in ...[Usher]?... which I don't know that I have too much of). However, we mentioned also that these two psalms were actually based ... not based in, but their principle was shown in Gen 3:15 where it mentions the seed of the woman overcoming the seed of the serpent, which of course categorizes or sets forth that the kingdom that this One will become king over will eventually eradicate entirely anything that has to do with evil. In other words, they'll no longer be of the tree of the knowledge of good and evil. They'll only be [of] the Tree of the Knowledge of Good – which is Life. We also noticed, the last time we talked about this (which was really the first time on this covenant), that Isaiah 53 must needs be fulfilled. And, actually, is a record, a more voluminous detailed account of Gen 3:15, of the bruising of the heel of the Majestic One, then crushing the head of the evil one.

Now, you can read the whole psalm (which we read, I think, the last time). And then we went over again to Hebrews 1, where we saw what so many people fail to see, and thereby become involved in a Trinitarian gospel instead of understanding the truth.

5. Now, look at what it says in the book of Hebrews [1:]

- (1) God, who at sundry times, and in (many parts, and many ways) spake in time past unto the fathers (in) the prophets.

It's a very bad preposition there, 'by'. It's not by (though it is true it is 'by'), but it is in ... in the prophets.

- (2) Hath in these last days spoken unto us (in) Son (... doesn't even say 'His' Son, but 'in' Son) whom he hath appointed heir of all things, by whom also he made the worlds;

Now, of course, that is the ages. Not necessarily all creation, though Colossians tells you that all creation was created by Him. And we see that was because of God.

- (3) Who being the brightness (the effulgence, the out-raying) of his glory, and the express image of his person (that's actually the substance) and upholding all things by the word of his power ...

Now, notice what is clipped in here: Actually, we should delete that last phrase, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high". That should be absolutely deleted because it's an interpolation, explaining the flesh part of this One, going into the virgin birth, when it would be better left in another situation.

See, "who being this one ... who being the brightness". Now, notice, he said, "He has spoken in Son in these last days". And he's taking him back to ...

- (3) Who being the brightness (the effulgence, the out-raying) of his glory ... the (expression of His substance, an) image of his person ... upholding all things by the word of his power ...
- (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 firstbegotten into the (inhabited earth), he said, And let all the angels of God worship him.

6. There again you find an admixture of the pre-existent One back in the former glory spoken of in John 17, and what took place in the earth.

- (7) (Even) 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.

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

Now, this could well be spoken of at the time Bro. Branham mentions that this One was known as Michael, the great Archangel. It could even predate that, where you go to the extent that He was the Cherubim who hovered the mercy seat, which was in type there, and Satan on the other side. Because, the Bible speaks of Satan, "Thou wast the anointed cherub that covers". And it's certainly true that one would be in opposition to the other – one on the other side.

So, he is going way back to that time of pre-existence, which the Trinitarians cannot understand ... they just simply can't understand. They even use the words "eternal Son". As Bro. Branham said, "What stupidity!" (Now, he didn't say that ... I said it.) He said, "*How can you make 'eternal Son' when [son] has a beginning?*" Even if it's the expression of the substance and the literal fullness of the attributes, it is still a beginning. That speaks of sonship. It's like, you could take a rock ... you could be a Leonardo Da Vinci (or whoever, doesn't matter ... Roman, or Greek), and be a great sculptor; and you could find a rock which is indubitably, say, a marble or a piece of granite which would be fifty million years old. But as you expose that chunk of marble or granite (preferably marble, be easier to work with) by digging it out and laying a chisel on it, you could say that is a beginning. Because it specifies, not the substance but the time of dealing in particular with that substance. So, that's what you're looking at, see?

7. Now,

- (10) And, thou, Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- (11) They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- (12) And 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, he's talking here, without a doubt, about a covenant. Because he's speaking of the Covenanter being in a position whereby nothing can fail! [Do you] understand what I'm saying? Now, you may think this is tedious and you many have some wonderfully bright ideas as to say, "Hey! I don't think that God was too sharp in what He did". God's never too sharp with a bunch of sharpies like us. We could take Him to the cleaners without going to Las Vegas to do it, we're so clever. Do you see what I'm trying to tell you? I'm giving you Scripture as it is written and revealed by a vindicated prophet. [As] far as I know, I am. And it's not too smart ... no. Do you know why? These minds are the enemies of God. You've got to understand that. This mind is an enemy of God. That's why it has to be renewed for transfiguration. Do you think anybody would ever get out of here in a rapture, immortality, without going back to the genuine, suffusing, powerful Word of Almighty God, receiving it, believing it, acting and walking in it? There's no way, brother/sister! Let's get that flat. So, jar yourselves and say we're talking about God and the Son of God, period! I may not understand it all, but that's beside the point. Beside the point [that] I can receive it. That's what counts.

- (13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
- (14) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The very hosts of angels are for our benefit. And do you know what? They had better worship Him, or they are not for our benefit. For there are many who would not worship. They transferred their

worship to Satan and, believe me, they're out to get us! And if you think wicked spirits aren't around, you are a little bit naïve, and had better kind of come to the truth.

8. Now, in [Heb] 2:7-10, it says,

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

Now, that (of course) can refer to Adam, but it is referring to Christ in main, because Adam threw it. And it's talking of this One who doesn't throw it. He preferred righteousness. He wanted what God said. (See?) So, therefore, what happens? He's going to be set over all the works. And why not. Then it goes on by saying:

- (8) Thou hast put all things in subjection 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 yet all things put under him.

Now, you can't refer that to any man. You've got to refer that back to the Son. Now, again, notice,

- (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 man.

Now, I've told you before, cross out the word 'man'. They haven't even got enough sense to put that in italics. It is not in the Greek. It is not in the Bible. It's every! And as you read down, it's son. Because he's talking about sons. Okay.

9. These Scripture detailed how this in Gen 3:15 and Isaiah would be fulfilled. It would be, then, that this One would eventually become a savior. That's exactly what would happen. And this, by the way, according to Rev 3:14 – according to the prophet – the beginning of the creation of God, is where God starts to literally create Himself into human flesh. Now, that's what you're looking at. There is one God. And we're not Trinitarian; don't ever think so, because it's not true. We can see from these Scripture, through revelation, exactly what the covenant contained. The covenant contained the promise of exaltation over all what lay within God to be materialized, placed in the hands of the Son, of which we were the integral prized part ...because we're sons of God. Not as this One ... no, but none-the-less sons.

The Hebrews understood this. They understood only too well that, according to the birthright, the first son [as?] indicated by God ... (because Esau missed it; Jacob did not. Ishmael couldn't have it; only Isaac could) as was in Adam, showed a co-equality with the Father. And so the Jews said, "You make yourself equal to God claiming you are the Son of God". So, we see here, then, that the first-born which was Jesus, later to come into flesh, as Bro. Branham spoke concerning Melchisedec and Jesus, threw us a couple of ...[stingers]?... said, "No way was Jesus Melchisedec" (that's right), turned right around and said he was. And if you didn't get the understanding, what he was talking about, you'll never get anywhere. Because, there is one God – no more than one. And God has always chosen a way of manifesting. And here's where you begin to find God manifesting, setting the place in order to come right on down to the place where He could literally be a sacrifice.

10. Now, at this time it is good to again note that this covenant, like the others, was solely and wholly founded in God. And that the covenant partner chosen by God was free to receive or reject it. But, in spite of what Bro. Branham called (and it's true) the 'free moral agency' – and that's what we all have from Adam on downward, even Christ – we also note that these vessels of the covenants were formed in order to receive the covenants which they invariably did, as seen in Romans 9, and fulfilled the purpose of the plan of God. And yet, even their own living (or their own lives) more perfectly.

Now, what I said, I want to let you know again: even though there is a free moral agency, the vessels to whom God extends the covenant, and those who receive the covenant, though free to make a choice, do make the choice. They make the choice because they are fitted to it. Romans 9 tells you that, and you cannot change it. (See?) Because he says in [Rom 9:] 21.

- (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:
- (23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Now, in the Greek, it is true that the vessels prepared for the wrath literally prepared themselves! But when it comes to the vessels of mercy, it is absolutely, categorically true that God prepared them! You can say what you want. There again, the human mind figures there is injustice with God. And Paul caught them, knowing they would say this as unjust, said, then “Man will say, ‘Why is God angry? What’s the matter with God?’” He said, “Nay, but O man, who are you to reply against God?” See, that’s what counts in this hour, is to not reply against God or to question, but is to sit and assimilate the knowledge.

11. Now, we’re at the end-time – harvest time. Just talking to Gene out there in the fellowship hall before service, talking about the fact that some of the corn looks nice and brown. “Well”, he said, “You know we got this frost while some of the corn was green. What’s going to happen is that the kernels are going to go black. The corn is going to be shot for those that didn’t get it in, in time, and the frost being extensive”. So, sitting here tonight, looking at the flowers, and those dahlias, they’re the ones that are very juicy. They’re full of moisture; they’re full of water, like the calla lilies, beans, tomatoes ... [Bro. Vayle makes a zapping noise], frost gets them, like that. You see, they’re too green, and they can’t stand the frost. Bro. Branham said that ... “*At the end-time we’re too green. We’ve got to sit in the presence of the sun*”. And remember, the presence of the sun that we sit in, is the Word! Because Logos and Rhema are the same!

12. I don’t want to be vitriolic all the time, but I am. So that takes care of it. But I can’t stand this bird-brain out of Chicago that tries to tell you to separate Rhema and Logos. Do you know why he does it? Because he’s false! ...?... just tell you the truth. The truth isn’t in him. Now, if you want to like him, that’s fine, you like him. I’ve got news for you: a man and his word is the same thing. The man and his message is one. (Yah.) If you want to get real technical, go back to where they get the message. Say, “I hate the man that killed my son”. Well, then why don’t you hate the devil, because the devil is behind it? What about the man that kills your soul because you listen? Say, “Well, just a minute now, I’ll go back and hate the devil”. I want to ask you one question: who’s behind the man that’s killing your soul? Don’t be stupid, brother/sister. I’m not accusing, I’m just warning you. Lie in the presence of the sun.

13. All right, once again we see Bro. Branham correct in his assessment of Mt 5: 48, where it said,

- (48) Be ye therefore perfect, even as your Father which is in heaven ...

And he said, “*Seeing God commanded it, then God must make a way for it*”. And I see God making a way for the consummation deliberately ... the deliberate purposeful consummation of His covenant which He gave to Christ and which we have in Christ, and coming to full fruition; God makes a way for it.

14. So, we see Heb [1:] 1-3, which we’ve already read, taking us to Heb 10: 7.

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

Therefore, before there was a manifestation (or there would be a hint of it), I would be led to believe that there was a foreknowledge and a record. Now, I'm going to tell you something (which you already know): you know I'm thinking thoughts but you don't know my thoughts until I tell them [to you]. And that's not too incriminating because I could say, "Well, you misunderstood me". So God puts Himself on the spot – He writes it all out. Now the Covenant-Maker with the one who is within the covenant says, "There is a record of this!" And he said to the Scribes and Pharisees (he said), "Search the Scripture, for in them you think you have eternal life (which is true, it's in there), and they are they which testify of me". Now he said, "It is written" ... and here it is.

The perfect vessel, perfectly filled and perfectly fulfilling, being the Word. Do you hear what I said? This is the perfect fulfillment: "In the volume of the Book it is written of me, I come to do thy will, O God". Exactly what it is written. Now this, of course, is concerning Isaiah 53 and whatsoever pertaineth to the flesh, which flesh was there for redemption. Right? Now, that's the understanding. It's got to be redemption. And only the flesh can do it, because the life of the flesh is the blood. And the blood is the atonement for the sin. And the sin is done in the flesh and by the flesh. All right ... "In the volume of the Book it is written of me, I come to do thy will, O God".

15. Let's go to 2 Corinthians 5, and specifically notice the record of the flesh. Let's start at verse 14.

- (14) For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

That's right. In Adam we all die; in Christ [we're] all made alive.

- (15) And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Now, that sounds pretty good, because that's a pastoral message. But when you want the doctrine you eliminate certain phraseology, you bypass it in order to get your passive faith. In other words, to know where you stand by grace, not by works. Okay. One died for all. Now let's go down to verse 18:

- (18) And all things are of God, who hath reconciled us to himself by Jesus Christ ...

- (19) To wit, that God was in Christ ...

Then, if He was in Christ, back 2,000 years or 1 AD, in the consummation of this, where was He relative to Christ before that? Well, the answer is obvious: all things were made by God – all creation. And then it says, "He created all things by Christ Jesus". Then, where was God? You haven't got two Gods. You've got a perfect picture of God in Christ. And Christ being the anointing, and God in that.

16. Now, it's the very same thing we see over here, now, in Philippians 2 (the same thing you see in Heb 1:1-4) ... speaking, [Philippians 2:] verse 5.

- (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 to be retained) to be equal with God:

Now, remember, equality with God is sonship! The Jews knew it. "Why", they said, "You make yourself the Son of God, you're equal with God". They understood birthright. (See?) Now, remember, a covenant was laid down. The covenant was not "Sit thou at my right hand", period; it was "till I make

thine enemies thy footstool". The covenant was: "According to character, you would love righteousness and hate iniquity. According to manifestation, you will come and die for the brethren". So, what is he doing? He's laying aside Sonship. Laying aside his equality. Now, let's face it: in the realm of the Spirit, his Name was the same as the Name of the Father's on the check. He puts this aside. But he doesn't put aside the understanding that "It is God in me who is doing the talking, and God in me who is doing the work". But he laid aside the glory, and perhaps whatever counseling there was. And now it's all in the Father's hand.

17. And now,

- (7) But made himself of no reputation (he emptied it all out), 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.

That is exactly the account of Hebrews 1 and Hebrews 2, because you can't change the Word! How could Paul say, "I had a revelation out there in the desert, bless God. The Pillar of Fire came down and God talked face to face with me". And he says, "I want to tell you Philippians, I'm going to pull a little trick. I'm going to give a little revelation to you, and I'm going to give a different one to the Hebrews". How ridiculous can you get! Search the Scripture! Then, from Genesis right to Malachi 6, last verse, it's the same One with no change.

You might say also, from Matthew 1 to Rev 22 ... about verse 24 (ends out there), it's the same One again. You can't change it. Now, listen. Let's keep continuing,

- (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, (... everything, right down the line).

Now, listen: then it comes to you and me, as the children of God, whom God hath given him, that were in Him, and are now redeemed. Listen to it:

- (12) Wherefore, my beloved, as ye 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.

You see, you've got a moral choice there. Watch:

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

You tell me [there's] a difference between us and Christ? There is not a difference, except to the degree of the heightening of the perception. And we don't have a prayer in that, brother/sister. Our perception could never be the same as his. But in this last day, we come the closest to the perception.

18. We also went into types of Genesis 22 on this same subject last Sunday (or the Sunday before that). There we saw God demanding a foreknown named, an elect and predestinated son of man. That's where God said to Abraham, "Take now thy son, thine only son"... and yet he had another son, and would have seven sons more. "Take now thine only son"... his name was Isaac. Now remember, He said, "You're going to call his name Isaac". He was foreknown and named foreknown (named according to foreknowledge) and predestinated. There we saw God demanding a foreknown and named and elect and



predestinated son of man ... because, Isaac was the son of man; he was the son of Abraham. And then providing a sacrifice, even as He would through Jesus, the virgin-born Son of God. So, we see a perfect type in Genesis 22.

19. Then in Ex 6:1-8 (and we had better read it) ... now, we're talking about this great covenant – the great and first covenant, the Father of [and?] the Son – and part of what is involved in it, which appreciably is the children. Always, in the divorce, who gets the kids? Sometimes nobody wants them. I can understand that. But in this one, there is no divorce. What's going to happen to the family of God?

- (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, by the name of God Almighty, but by my name JEHOVAH was I not known to them.
- (4) And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Now notice, this is a living people going into a living land. And they are going to be farmers, agrarian. No more building houses out of bricks, and this and that and the other thing. I'm sure they won't manufacture bricks or cut down timbers, take rock and things.

- (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 out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: (God, going to manifest Himself)
- (7) And I will take you to me for a people, and I will be to you a God ...

20. Now notice, He's going to take them to be a people before they even know it. Then they are going to know Him as God.

- (7) ... and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. (Now, remember, that's Jehovah-Elohim)
- (8) And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

[End of side One]

All right, notice here ... and this is a type – Father and Son, a covenant – in Ex 6:1-8, we find Jehovah bringing His son ("Israel is my son") ... bringing His son up out of Egypt to make him the great

name and king over all nations in a promise land, whereto all other nations might come with their possessions, and worship. You get the picture. The same thing you're seeing today – the absolutism of the entire Bride of Christ coming into the Millennium. But, more particularly, the designation in this hour of exodus, that a living people will go into a living land under a God Who reveals Himself as Elohim-Jehovah, where the people will get their possessions, going plumb into the new heavens and earth.

21. Now, at that time – Exodus – God revealed Himself as 'Jehovah' to Moses. Elohim is now Jehovah. He never specifically at that time revealed Himself as to any compound title of what lay in Him, of which there are eight. And of which the very strange this is, that everybody – even Bro. Branham – speaks of seven compound titles, when there are eight! There are. And the one they miss is Jehovah-Sanctifier, which is the Word. And that's for this hour. The separation is the Word. Jehovah separated the people by the Word. For, He said (going into this nation), "You are a Word-revealed people; that makes you different from all the others". I ask you a question: Does it or doesn't it? Yet many people cannot understand Bro. Branham giving this great Message and this great Word. They toy with it, and use it for their 'two souls', and their polygamies, and their adulteries. Well, you had better not be caught that way, brother/sister. Of course, I'm not going to ride herd on you. This pulpit is where it ends; you do what you want.

He never specifically revealed the Jehovah-complex. But listen: after leaving Egypt, and with a final separation from the Egyptians by the Red Sea opening up and letting God's son pass through (because it's one son, not a bunch), let them get absolutely away, they go into a desert and face drought for lack of water, only to come to Marah, a fountain of bitterness (bitter water). This is exactly like Rev 10:1-7 – the Mighty One coming down with the seven thunders, giving us the opening of the seven seals, only to confront us as did John who knew what was said, but forbidden to write it. Now, after knowing what was said ... listen, because John will stand there as verse seven, not William Branham. John will prefigure him. Although John was not a prophet, he was a scribe. This [Bro. Vayle taps his finger on ?] is not a man with a prophet's message; this is a scribe. Jesus was His own prophet.

22. Now, watch, in [Rev elation 10:] verse 8.

- (8) And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
- (9) And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.
- (10) And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.
- (11) And he said unto me, Thou must prophesy again before many people, and nations, and tongues and kings.

In other words, before it ran the course, the sweet escape from Egypt, based on the Word of God, turns into the bitter concept of whether you can take this Word and love it. Oh, it's very sweet to think about a prophet, to think about Malachi, to think about a great healing ministry, a great God doing something, but let me tell you something: when you come to this Word, it'll be bitter to you, because it's fully contrary to what you ever were taught. And [if] anybody tries to tell you that he had the truth ... like this guy from India said, "Why, you Americans (he said), you needed the Bible; we in India never lost it". I heard him preach sermons, and he used maybe two Scripture, and I'd get right behind the guy and give you as many as two hundred! Not trying to boast, but he didn't have a first thing in the Word;

he just thought he did. That's why he blew it. He couldn't take what the Word said. (See?) It was sweet to talk it. It's sweet to gabble and gobble it. But to get down to the truth, it's a bitterness ... it's a bitter thing. It's like the bitter bread.

23. Now, what is the bitter bread? I'll tell you what the bitter bread is. It's Heb 6:[1] ... "leaving the principles" and everything else, coming to the place where you know every table is full of vomit, where every doctrine is polluted, and where men do not know the secrets of the book of Revelation, which must be known, or you can add or take from it inadvertently. Now, it says here, [Hebrews 6:]

(1) ... let us go on unto perfection;

Paul couldn't do it. He said,

(3) [Paraphrased] We'll do it if God permits". (But God didn't permit.)

(4) For it is impossible for those who were once (for all) enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost

(5) And have tasted of the good word of God, and the powers of the world to come,

(6) (Having fallen away, they can never be renewed to repentance); seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (See, that takes place right at the very time.)

(7) For the earth which drinketh in the rain that cometh oft upon it (Seven Church Ages, seven messages; the end-time, seven complete messages), and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

(8) But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

What couldn't they do? The Word of the message became bitter to them. They couldn't take it! Now, let's get this understanding and get it flat. I don't care what anybody says! William Branham's family, his relatives, his closest friends would try to tell you that the voice from heaven, when the Pillar of Fire came down and spoke to William Branham and said,

24. "As John the Baptist foreran the first Coming", He said (categorically), "so your message will forerun the second Coming!" Because I talked to Bro. Branham. Because, he said, "*Lee, you're introducing me wrong. It's neither me nor my ministry; it is my message*". That's what he's saying. "Well", he said, "*What He told me that day when He came down was, 'As John the Baptist foreran the First Coming, so your message foreruns the Second Coming'.*"

I said, "Hold it! You're telling me it's John the Baptist. Nobody but John the Baptist ... named John the Baptist – that's exactly what I was told ... named him John, by God – nobody but John could forerun!"

He said, "*That's right!*"

"But", I said, "In your case it's not a matter of William Branham, John Doe, Bill Buck or somebody else. It's a message that does it!"

He said, "*You've got it exactly right*".

Ah, you do what you want. (And this tape goes around the world ... at least a lot of it.) Now, Bro. Branham categorically said, "*My ministry is to declare that He is here*". And his ministry was a message! Then, the Presence is what counts! And it's bitter. They can't take it. Oh yah, talk all you want about the Word. When it gets right down to the fact, is that a supernatural picture? [Bro. Vayle points to the picture] Is that literally – that light caught by the camera – authenticated as supernatural by the smartest man in America at that time, George G. Lacy, head of the FBI documentation photography, and what have you? Is it the truth that that light is the Pillar of Fire? Which, the Pillar of Fire is not God, but designates the Presence of God. It's the Shekinah, which means the glory attendant upon the personal presence of God. Or are you settling tonight because you think you've got some of God in your heart? Hogwash! You insufferable, egotistical, moronic person. I'm ashamed of you, if that's all you know. You're so wrong. That [Bro. Vayle point to the picture] is not the God in you, brother/sister. You have the life of that God in you. Any more than you are your fathers, here. Pssh, you talk about vulgarity; we see too much of it.

25. So, we read Exodus 15 (and, as usual, never ever get finished anything. Except we're in no rush anyway. I could start again on Wednesday night). [Ex 15]: 22-26, now listen,

- (22) So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.
- (23) And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.
- (24) And the people murmured against Moses, saying, What shall we drink?
- (25) And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters (He had to cut it down first; that's the sign of the cross), the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,
- (26) And he said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

"I am Jehovah-Raphah. I am Jehovah-healer". Now listen: He said, "You will go into that land disease-free". And the Son of Righteousness arises at the end-time as Jehovah- Raphah – healing in His wings, which is immortality. So, there you see the covenant being manifested. And the covenant was of God in Christ!

And remember, the prime movers of the covenant have to do with you and me, or there would be no movers. That's exactly why you see God and Satan as adversaries of each other, because they are looking at God's children, both of them. And God has bound Himself by a covenant, that these will come in. You can see the adversarial situation here.

26. Now, notice [Ex 15:] 25-26.

- (25) And he cried unto the LORD; and the LORD shewed him a tree ...

Now, Moses the prophet of the Exodus cried unto God for the condition that Israel was in. Now, what did God do? He brought a healing of the waters to the people. And the water is the Word. Now, not only that, brother/sister, remember this: there is no true healing revival unless there is a new message. So, here we see Jehovah-Raphah, whether you want to believe it or not. You see Him come down, send His own personal Angel in 1946 to Bro. Branham and say, "I have been sent from the Presence of God to indicate to you and tell you, that you have a gift of healing to take to the world." And he took it to the world as Moses went down into Egypt. But only the true Israelites heard and came forth to go into a land, healed. And so there will be a Bride come out of Egypt under Jehovah-Raphah. "I am the Lord that healeth thee, for the sun of righteousness will he rise with healing in his wings before the great and terrible day of the Lord". Because, why? God will not destroy the righteous with the wicked.

27. Now, look at Ex 15: 27.

- (27) And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Now, what does that tell us? Here is Psalm 1. Let's go back to Psalm 1 and see what we're coming into. Because, Bro. Branham used Psalm 1 as concerning this hour and what lay to us.

- (1) Blessed is the man that walketh not in the counsel of the ungodly (he's come out of Egypt), nor standeth in the way of sinners, nor sitteth in the seat of the scornful. (Gets out of these stupid, rotten organizations.)
- (2) But his delight is in the (Word) of the LORD; and in (that Word) doth he meditate day and night (sitting in the Presence of God).
- (3) And he shall be like a tree planted by the rivers of water (the rivers that have flowed for seven solid Church Ages merge into one head, with the seven thunders and the seven seals; planted by the river of truth, of life) that bringeth forth his fruit in his season (What's the fruit of our season? Immortality!); his leaf also shall not wither; and whatsoever he doeth shall prosper.

Do you hear what I said? You can't flunk this one. You get so far you're like a man that is gone passed the perpendicular and there's no way he can recover himself; he's over the precipice. In plain English, you have turned the corner. You are no longer sitting on the fence. It is "live or die, sink or swim"! Do you know what? It makes you a pretty tough gambler, doesn't it? You talk about old dead-eye. Turn the cards over. He doesn't care about you; he's going to skunk you ten to one, because he's [a] skunker ... not a skunk, but a skunker.

28. You can look the devil in the eye tonight, and say as Bro. Branham, "*We know why he's roaring because we know all about him*". He's been discovered to us. (I could go further but I won't).

- (4) The undgodly are not so; but are like the chaff which the wind (blows) away.

Ephesians 4, where they come to the place where no sleight of doctrine ever turns them, because the Body of Christ has come together as One – God calling His son out of Babylon. All the children taught of God. Not one who is not in his place.

- (5) ... the ungodly shall not stand in the judgment (we have stood ... been declared the righteous Bride), nor sinners in the congregation of the righteous. (Why? Because he hates unrighteousness and loves righteousness.)

- (6) For the LORD knoweth the way of the righteous; but the way of the ungodly shall perish.

You say, “That’s a works program”. You’re lying, right there. It’s not a works program. We know God’s way; it’s covenant. We know God’s way; it’s foreknowledge, it’s election, it’s predestination, it’s consummation. We know the plan and the perfections of God. We know that to be true.

29. Now, notice again, we said over here in Exodus 15, where they got this revelation of the great Jehovah of the Exodus. Ex 15: 27.

- (27) And they came to Elim, where were twelve wells of water, and threescore and ten palm trees ...

We read about the palms, the great trees planted by the water. Now, let’s go to Psalm 2 (falling right in line):7-8.

- (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 (are going to be yours as your possession).

So, we’re coming into that land. What land is that? The great land past the Millennium right into eternity. It stands for us. The Bride has come through Rev 2:18-28; she has already come through it. That is the fourth Church Age – the tough age, the rough age, the age of darkness, the age of blackness – she has come right through it. I won’t read it; you’ve got it there before you.

30. She has come to Rev 18:1-4. She has come out of her Babylon, starting back in the days of Luther, but more particularly now. She has passed and come to the place of Matthew 12 where the Lord has appeared among her, with His signs and wonders, risen from the dead, and done in the Spirit what He has done in the flesh, and done exceedingly more so. Through that we have come to Eph 1: 17-23 – the great revelation of His Presence, the knowledge of Him as Rhema and Logos, waiting for what was perpetrated upon Him as part of His covenant which He bequeaths to us. We shall not either have in our bodies corruption. We shall not die, but be taken away in a mighty and tremendous resurrection.

Now listen: except for Rev 18: 4, which is “Come out of her, my people”, and Mt 26: 25 which is “Behold the Bridegroom”, and Rev 3:20, “Behold, I stand at the door and knock” (which is Song of Solomon 5: 1-4), there is now way for the Name of Jehovah to be revealed.

31. Now, let’s go to the Song of Solomon 5. (How many minutes have we got left? Well, what we’re going to do is just stop it off right here, because this is as good as any place to stop because I wouldn’t know any place else to stop, anyway. The notes are all a jumble, just continuously going.) All right, listen,

- (1) I am come into my garden, my sister, my spouse (Notice that? That’s just like, you notice, Abraham married his half-sister): I’ve gathered my myrrh with my spice: I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.
- (2) I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

- (3) I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?
- (4) My beloved put in his hand by the hole of the door, and my bowels were moved (toward) him.

Now, there's no way to get there without what we are looking at. Which we are seeing, here, is a revelation of the marriage. It's a revelation of her mate, the revealed Word, which we are looking at in the Song of Solomon. And the Pillar of Fire is being defined by Himself to her, at this particular moment.

32. So, what we're looking at, then, is found over here in 1 Cor 13:12.

- (12) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I also am known.

In other words, you see God unveiling Himself to His Bride, where Perfection is come. The same as in the Song of Solomon. Now, remember, He foreknew, and knew and knows the Bride. The foreknowledge is back there when He was. He knew, which is over all the ages. And He knows, which is present. But she has to know Him, and this is the exodus time of Matthew 25 ... is what we're looking at. Now, you know Matthew 25 is the five foolish virgins and five wise. And some come out to meet Him, and they consort with Him, and they go into the Wedding Supper. And the rest go into the Tribulation.

33. All right, now. Let's not hurry, but let's go back, at this time, to Exodus 15. Now, the whole thing is lining up for us in this great covenant. Because, you've got to see it as well as you can. Ex 15: 1-21.

- (1) Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
- (2) The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God and I will exalt him.

Now, how are you going to prepare a habitation? That's a pretty big statement. For the habitation is going on now, because, you see, there's no temple. But you're looking past the Millennium. You see, in the Millennium there is a habitation; there is a point, right there. But down the road, it's all one.

- (3) The LORD is a man of war; the LORD is his name.
- (4) Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.
- (5) The depths have covered them: they sank into the bottom as a stone.
- (6) Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
- (7) And in the greatness of thine excellency thou has overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

Now, that's what happened then, [and] that's going to happen in the great Tribulation.

- (8) And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.
- (9) The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

34. Do you know, that's a good picture of after the White Throne, when Satan tries to destroy the Bride and God's people? They never learn. After even the resurrection, the White Throne, the wicked don't learn! You can't show them anything. (See?) Now:

- (10) Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.
- (11) Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?
- (12) Thou stretchedst out thy right hand, the earth swallowed them.
- (13) Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.
- (14) The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.
- (15) Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. (That's the great Tribulation – Christ coming back and destroying.)
- (6) Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. (That's the Bride coming back. They're going to be out of here.)
- (17) Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established. (You're getting right back to the Millennium, and then past to the great Future Home.)
- (18) The LORD shall reign for ever and ever.
- (19) For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them, but the children of Israel went on dry land in the midst of the sea.



- (20) And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
- (21) And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

35. All right. Now, notice in verse 22.

- (22) So, Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

And now, you're back again to [verse] 27:

- (27) And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

So, what you're looking at, here now, is the covenant of the end-time. God has taken a people out of Egypt (today, taken a people out of Babylon), revealed Himself as the great Healer, and is preparing us now to go into the Millennium. And from there going right into the New Jerusalem which God has prepared – the new heavens and the new earth.

36. So, all right. In Malachi 3,

- (2) But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fuller's sope:

Now, who is going to stand in the day of the exodus? There's nobody [who] is going to be able to do it except those who are fully qualified by God Himself at the end-time, in this particular hour.

37. All right, let's go back to Romans 8. Notice in verse 19:

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

You're coming to it. "For the earnest expectation of creation is waiting for the manifestation of the sons of God". That takes place – the fullness – in the resurrection.

- (20) For (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope ...

And right on down the line ... it mentions here, to the very extent, that we are going to have a glorified and resurrected body, and creation is going to be completely restored. Okay.

What are you looking at? You're looking over here in Revelation 21:

- (1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Now, what was the covenant? What was the covenant? The covenant was with the Father and the Son ... the Only-begotten. And as he said to Israel, Only-begotten means, "I am a son, of which there is no other kind". He did not say there weren't other sons, but He said there was no other kind. And when He said He was the Son of God, the Jews said, "He makes himself equal with God, because he said he's a son".

38. When Jesus rose in the resurrection, He said, "All power in heaven and earth is given unto me". Bro. Branham said, "*When He stood upon Mt. Transfiguration, the Voice said, 'This is my beloved son in whom I'm pleased to dwell'*". He said, "*This is the adoption.*" His name is on the check, the same as His Father's – just as good, because he has proved himself. And proved ... what did he do? He did it for you and me. You and I do not bear the brunt of proof. You and I bear the brunt of faith. As Abraham who knew it, and he said, "God has got to raise the dead. God calls those things which are not, as though they were". And then David turned right around and said, "Blessed is the man to whom the Lord will not impute iniquity". He didn't say, "Blessed is the man that doesn't do it"; he said, "Blessed is the man to whom the Lord will not impute it".

39. So, brother/sister, you see this great and mighty covenant. And what I'm trying to show you is this: no matter how many covenants you and I talk about (which we talk about in the Word, here), no matter how many we enter into, we do not enter into it by our own volition, even though the volition is required of us. If you weren't of that category, if you didn't have representation then, you don't have it now. If you weren't in Him, you aren't in Him now. If you weren't in the Book then, you aren't in the Book now. It is something which we're looking at here, the recognition is what we're looking at. It's not something you and I do, although we'll do it. It's not something you and I ask for, though we ask for it. It is not something that you and I, in other words, originate. But it is something of which we catch a glimpse through revelation, and identify.

40. Now, we're doing the same thing, right today, with identification – Jehovah-Raphah. You know, brother/sister, there's not one thing that you and I need at this moment outside of healing. You say, "Bro. Vayle, I need some money". You know, you are kooky. You don't need money. You need the strength to go and work to get the money. Man is supposed to work and live by the sweat of his brow. Literally, from the time he is born till the time he dies. And we haven't got enough strength to get up in the morning to go to work. Everybody's tired. There are a few health nuts that seem to be making it.

41. But even Rock Hudson whose muscles 'rippled' ... that's what I just read about him. I get People's Magazine and it said, [in] the '80's ... '85, Rock Hudson, nobody knew what he was into. Yah, died of AIDS. Homosexual pervert. A sodomite. Disgusting filth. You say, "Bro. Vayle, you're not nice". I want to ask you a question again: somebody kills your son ... do you really know that man killed him? You say, "Sure, I saw him kill my son". Well, the devil made him do it. Who is he identified with? The sodomite is not identified with God. My Bible tells me they all burn in the Lake of Fire. My Bible tells me the wrath of God comes upon this earth because of them. What does your Bible tell you? Now, you people, you all had a little bit ... some of you get a little bit to know these judges and these prosecutors and these whore-mongers that are in the office. They're the ones that God is going to judge the most of all, because they pass sentences against the Word of God.

42. Where do you stand today in your faith with the prophet's Word? That's my question. Are you in the original covenant? This is what the prophet taught – the original covenant. We can preach a thousand covenants, show a thousand things – whichever, it doesn't matter. But the point is: where do you stand today with this covenant? Do we see it? All the world, the legalists, can't see it. A few Calvinists can. But, I'm going to tell you, the Branhamites which in plain English are the 'Christ-ites' (if you really want to know the truth), which are the true disciples of the One who rose from the dead and made Himself known. What was it the Voice said to Bro. Branham when those rainbows appeared? "Jehovah of the Old Testament is the Jesus of the New". Where was that revelation, after the signs and wonders, made? Down there, as they came out of Egypt. "There is one God, and baptism in the Name of

the Lord Jesus Christ” is the great revelation of this hour. The great covenant God made ... and we’ll talk about it more on Wednesday night. Let’s bow our heads in prayer.

Heavenly Father, we want to thank You again for giving us the opportunity, Lord, to talk these things over with Your people. To bring them out, Lord, right in the open before us all, concerning the great covenant. We know, Lord, somehow You’re doing it. We know, Lord, a little bit, and a little bit more, and more as time goes on. And if we never learn more than this, we’re satisfied with it, because we know that this is that great covenant where all other things rest.

And we see the perfection of it. Because, as this covenant was of God and in Christ Jesus, so shall the disposition of it be. And we know that You stand behind Your Word to perform it. Not only so, but You absolutely intervene, interjecting Yourself, standing right there. And like that great Passover, bring Your people out under the blood, You’re bringing us out this day, Lord. We know it, and we say with Bro. Branham, *“If we’re not Bride, there’s a Bride out there somewhere. And by the grace of God, we’ll not stand in her way”*. We wouldn’t anyway.

But we’re here, Lord, to stand with the truth the best we can, at least in the sense of the understanding what is truth. We’re willing to listen and be bathed in the waters of separation, every blemish removed, glorious within and without, until presentation is finally made.

We thank You for this help You gave us, in Jesus’ Name. Amen.