

Why He is Here # 3 (Present)

Bro. Lee Vayle, October 3, 1982

Heavenly Father, we're grateful that we can lift up our hands unto You knowing that this is the right to do that You granted us this privilege of lifting unto You, as Your psalmist said, "Blessed is the man whom Thou chooses and causes to approach unto Thy Throne." We believe that this afternoon, Lord, and we're grateful for it. We pray now that You Who in our midst will grant that that same Spirit by which You're known, the spirit of wisdom and revelation in the knowledge of You may impart to us what we need to know. In such sobriety and in depth and such impression that we won't be recipients, Lord, of the imprint of it deep within our lives until it eradicates all other imprints, for this is what we so desire.

Bless everyone here in divine Presence. We appreciate, Lord, in coming from afar to worship, Lord, sincere and cares upon their hearts for others. We are glad, Lord, to know that the Bride does love and is concerned. We know that above all that you are much more concerned and loving then we would ever hope to be.

So, we thank You that You're here with Your love, Your grace, and Your mercy revealing Yourself. And we're just so thankful we're in that number. We just are in expectation now is of You, Lord, to teach us in Jesus' Name. Amen. You may be seated.

1. It certainly nice to be here with you this afternoon. And of course, it's a little bit of a... what you might call a little trial to see just how it's going to work out with an afternoon service. Of course, it could be once a month, it could be more often depending on how the response is. Because after all, I don't know that there is any special place in the Bible that tells us we've got to meet at a certain time. Except that we do know that it was dark when they went to the table of the Lord. It was dark when the Passover Lamb was slain. So, we do have a precedence there as to the hour. Of course, someone might say it was early morning when they went out and found Jesus.

Well I guess that's okay, but it was kind of late at night when some others found Him too. So, we can't go by (you know) guess, guess work. We just don't know. If the time works out good, we can continue, or we'll just...we'll talk about that more this afternoon after the service. We'll be here quite a while today, because I want to have a little business meeting with you. We'll have the table of the Lord afterward. And that's going to take a bit of time.

2. Now I want to bring you what is really number three, in 'Why He is Present.' And we're building up to various reasons why He is Present. And we're still dealing with the issue that the Old Testament prophecies demanded.

Now, that's very important, because if there is nothing in the Old Testament, I would say there is no reason to think you see it in the New Testament. Because you see, It's one God, Jehovah of the Old, is the Jesus of the New. And if that's the case, then Jesus is not the man that was born. You're not talking about the man that was born. You're talking about Jesus Who is Jehovah Savior, Who is Elohim, Who is El, El-Ella, whichever way you want to put it. In other words, He's the great original God, "In the beginning God." Now, that's the beginning of all

beginnings. I know, we can argue back and forth whether Genesis is number 1, or whether John 1, is number one, who cares? As long as I'm in Him Who is in the beginning. I've got no problem. You know, come on, you can run yourself ragged. And it's just no point. (You know.)

The thing is, we do know that Jehovah of the Old is the Jesus of the New, and God cannot be born. We don't have a new God, we do not have a God of evolution. Although, there is an evolution involved on the grounds that He is ever revealing Himself. The One that is becoming. (You see) In other words, always coming on the scene. Always revealing Himself in the measure, in the way that is necessary.

3. So, when we talk about His Presence and we're basically starting as though we're starting all over again. We're building on the understanding that He is here, because Old Testament prophecies demand it. And so, in this message we'll try to bring together, or will bring together the two prophecies of Isaiah, wherein It is said that the Gentiles would one day be heirs to the same ministry of Jesus as was Israel. Now, you see that's a blank statement which is a conclusion from Scripture. And we're not drawing conclusions as though we're surmising something, it is actually said. (You see.)

Now, that ministry which I refer to is the ministry which God manifested in the Person of our Lord Jesus Christ on earth two thousand years ago. And is again manifesting It in this hour to the Gentiles. Now, there again is there Scripture that categorically says It? Now, of course I've warned you already that anybody can make the Bible say what It wants to say. That's true.

So, they could say, "Well, you're just saying that." Well, I'm saying it, because a vindicated prophet said it. In fact, he said, "God is obligated." And he based it upon Hebrews 13:8. Now, of course in teaching my obligation...I mean, what I see is the obligation of God to do that which the prophet said. I would not use Hebrews 13:8, I would use Hebrews 13:8 to prove Who is doing it. I would use other Scriptures where He's obligated. And this is what I'm doing today. Which is fine, because it's all part and parcel of the message.

4. Now, if fact we go beyond the statement that He must do for the Gentiles, or will do for the Gentiles in His Spirit, what He did by the same Holy Spirit in One person called the Lord Jesus Christ. We go beyond that statement by saying that what could not be done two thousand years ago because it was not the hour for it. That is to be done by that Person, that is to be done by Jehovah, or Elohim. Who manifested Himself in flesh, it wasn't the hour to do certain things, then which would be related to that specific thing that He was doing, but He would do it two thousand years later. (You follow?)

So, now is the time, the hour has arrived for that. So, we're saying here that there is in the Old Testament the Scripture that positivity shows that Bro. Branham was giving us the truth from the Word concerning the fact that God had obligated Himself.

Now, what do you mean 'obligate'? Well, is God obligated to anybody? No? God is obligated to Himself. Then if He said something about anybody, He's obligated to that person by what He said. So, if He said something to the Gentiles, He's obligated to do it. And as He put it based upon the ministry of Himself in human flesh and said, "This is for now," but here is something else contingent then He's obligated to do what He said, based on and contingent to whatever He was doing then at a certain other day. Right? Okay, as long as you follow me, that wasn't a Philadelphia lawyer talking, I was just trying to get everything in.

I know, the only man living who could ever give a fifteen hour sentence, was the late...(what was his name anyway, that got in a fight with everybody? He was the most...anyway he was an editor, it doesn't matter) but anyway he was the only man that could go for hours like the apostle Paul, and bring the sentence out. I never could figure Paul out a lot of times by his long sentences. So, I hope you didn't get thrown by the wayside in that long sentence.

5. Now, the two portions of Scripture that refers specifically to the Gentiles are Isaiah 42:1-7, and Isaiah 61:1-3. Now, those are the Scriptures that we use, so we're going to go back again today. And remember, repetition is the key to getting an understanding, (you know) of what you really want to understand very specifically.

All right, here we read: [Isaiah 42:]

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: (and) he shall bring forth judgment to the Gentiles.

Now, you know specifically without us going any further, that he's talking about a prophet. Because there's no other way you can...he's not talking about redemption. (See?)

- (2) (And) He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- (3) A bruised reed shall he not break, the smoking flax shall he not quench: he shall bring forth judgment unto truth.
- (4) He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Now, with this you will notice a sovereignty of this One's ability to bring forth the results, or what the Word indicate. Now, no prophet, per se, ever had that power. So, you are talking about a very, very, very, very special type of Person. Now, just keep that in mind.

- (5) Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

- (6) I the LORD have called thee (this person) in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light (to) the Gentiles;
- (7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Now, there's more things to that then just what I read.

6. But let's go to Isaiah 61. Now watch over here: "Behold my servant, mine elect, I have put my spirit upon him," Now watch his language:

- (1) The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings (to) the meek; (and the 'meek' in the New Testament is a pilgrim, tent dweller) he hath sent me to bind up the brokenhearted, to proclaim liberty to the

captives, and
bound;

the opening of the prison to them that are

- (2) To proclaim the acceptable year of the LORD, and the day of
vengeance of our God; to comfort (them) that mourn;
- (3) To appoint unto them that mourn in Zion, to give unto them beauty
for ashes, (now, the confronting of them that mourn is Zion. Zion is
the Bride. The Bride is the body. See?) to give unto them beauty
for ashes, the oil of joy for mourning, the garment of praise for the
spirit of heaviness; that they might be called trees of
righteousness, ... (righteous trees can't be cut down.)

The only righteous Tree ever cut down was Jesus. And He was a righteous Tree that was cut down for you and me. But there's a group of trees that can't be cut down. It was death that cut Jesus down, and it was sin that made that death possible, became sin for us. We're not going to get cut down. Oh, let's start running and screaming.

Listen, I'm not a Pentecostal fanatic, and I'm not a shouting Southern Baptist, but I am a born again Christian. I'm not against you screaming and shouting in the right places. (Not that I'll get you screaming in the right places, I just get going myself.) As I told you, see death...I don't care if death stares in the face. I ain't got a thing to do with that. You understand what I'm saying here? I know I'm up here crazier than a hoot owl. Nuttier than a loon to people who don't know what I'm saying. Before God, I lie not. There's something in my heart that doesn't have a thing to do with death. I could die tomorrow, but I have nothing to do with it. Do you understand what I'm saying? Look, it's a revelation. I don't know, it's something that comes down. It's something that does something.

- (3) ...that they might be called (the) trees of righteousness, the planting
of the LORD, that he might be glorified. (A step of glorification that
God is to have a people that don't die.)

7. Now, we're going to take the Scriptures and weave them back and forth. First, we notice that the two prophesies referred to the same Person.

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul
delighteth; I have put my spirit upon him: ...

Okay, Isaiah 61:

- (1) The Spirit of the Lord GOD is upon me; (see?) because (He)
hath anointed me to preach good tidings unto the meek; sent me
to bind up the brokenhearted, proclaim liberty... (and so on.)

8. Now, you will notice, this is the same Person absolutely from the Book of Matthew and Luke. We go to Matthew 12:

- (14) (But when Jesus knew it, they took council to) destroy him.
(15) ...he withdrew himself from thence: and great multitudes followed
him, and he healed them all;
(16) And charged them that they should not make him known:

- (17) That it might be fulfilled which was spoken by (Isaiah) the prophet, saying,
- (18) Behold my servant, whom I have chosen; (that's Isaiah 42) my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall (show) judgment to the Gentiles.
- (19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.
- (20) A bruised reed shall he not break, and smoking flax...not quench, till he send forth judgment unto victory.
- (21) And in his name shall the Gentiles trust.

Now, that's the One that Isaiah 42 was speaking of, and that's Jesus.

9. All right, Isaiah 61: So, we go to Luke 4:16, and we read: (verse 14)

- (14) And Jesus returned in the power of the Spirit into Galilee: ...
- (15) And he taught in their synagogues, ...
- (16) And he came to Nazareth, (His old home town) where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
- (17) And there was delivered unto him the book of the prophet (Isaiah). And when he had opened the book, he found the place where it was written,
- (18) The Spirit of the Lord is upon me, because he anointed me to (proclaim) the gospel to the poor; sent me to heal the brokenhearted, preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised,
- (19) To preach the acceptable year of the Lord.
- (20) And he closed the book, and he gave it again to the minister... (all) eyes were (upon) him.
- (21) ...he began to say, This day is this scripture fulfilled in your ears.

Now, It absolutely is the same Person that is spoken of. And that is, the Lord Jesus Christ Himself.

Now, number 2-a, the second point: A-part: We notice that Isaiah 42:1b and 6, are specific references to the same person Who is ministering at that time to the Gentiles.

10. Now, let's go back Isaiah 42: Now, we notice Isaiah 42:1b.

- (1) ...he shall bring forth judgment to the Gentiles.
- Verse 6,
- (6) ...and give thee for a covenant of the people, for a light of the Gentiles;

Now, they are specific references to the person who is ministering at that time to the Gentiles. Now, these are specific references of the one who ministers to the Gentiles. I don't care

if he ministers to Israel, or he ministers...well, I don't care if he went to the tip of South Africa. No way am I bothered. Now see, It tells you there.

11. Now, the b-part of number 2. Nothing is said in Isaiah 61 as to what people this same person is ministering to. Now, let's go to Isaiah 61:

- (1) The Spirit of the Lord GOD is upon me; ... (to do so and so, so and so.)
- (2) To proclaim the acceptable year of the LORD... and...to comfort all that mourn;

Now, they could say, "Well, verse 3 will tell you that, that's Israel." Well, you could use that if you wanted to, but that's way down the road in our understanding, but those verses are not specific in telling you exactly where He is ministering, and to whom He is ministering unless you wanted to use that particular portion.

12. Now, let's go over there to...but, we find It over in Luke 4:16-17, (which we got into a little bit ago, and we keep going into.)

- (16) ...he came to Nazareth...he went into the synagogue (that's to Israel) and stood up to read...(the Book of Isaiah.)

And He said to those people who sat there in verse 21,

- (21) ...This day is this scripture fulfilled in your ears.

So, we know specifically that even though there is not the mention of Israel, in the going to the people of Israel at that specific time, (though there is a hint of it in verse 3,) we know positively that this is that same Person.

Now, what we're trying to do here is to show you that every way shape and form we can. That the One Who was to mentioned to go to Israel, and did go to Israel had an obligation by Scripture to come and Appear to the Gentiles. We'll show you, because of the time element of Scripture proves it.

Number three: the purpose of the two ministry, to the two different people are very similar as to some of their effects.

13. Now, let's go back to Isaiah 42:7, see, we just go back and forth, because that's all we can do. In verse 7, this is to the Gentile.

- (7) To open blind eyes, to bring out the prisoners from the prison, and (to) them that sit in darkness of the prison house.

14. Now, with that, we go to Isaiah 61:1b,

- (1) ...he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, the opening of the prison to them that are bound;

All right, you can see that there's great similarities between the two, that He is going to literally do something in a certain field which positively runs parallel in both groups of people and to both groups of people.

Number four: the end results of these two ministries to the two groups maybe set forth as 'a' Isaiah 42: 'b' and 4. All right, 'b'.

- (1) ...He shall bring forth judgment to the Gentiles.

Now verse 4.

- (4) He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Now, watch carefully what is being said here. And I'll explain It as I go down the road. Now:

- (1) ...He shall bring forth judgment...

Now, concerning that judgment:

- (4) He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. (That's to the Gentiles.)

15. Now, to Israel he says in verse 2, (the first part)

- (2) To proclaim the acceptable year of the LORD, ...

Now, let me assure you if this is true, there was to come to Israel an acceptable year consequently everything preceding it would be unacceptable. But because you can't have two acceptable things running at one time, neither can you have God coming on the scene with that which is acceptable, if that which is on the scene is already acceptable. Now, you know He says, "Away with your sacrifices, you've become a smoke in my nostrils." See, you can tell it just wasn't working anymore.

All right, that was four. Two ministries. The end results of these two ministries to the two groups, judgment given to the Gentiles and He would not fail to bring it from the time that He starts it. But over here he stops something and starts something.

16. All right, number five: His manner of conducting His ministry to the two peoples is radically different from each other. The two ministries, their conduct, though their similarities are radically different.

Isaiah 42:2-3.

- (2) He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- (3) A bruised reed shall he not break, the smoking flax shall he not quench: (until) he shall bring forth judgment unto truth.

All right, Isaiah 61:1-2a.

- (1) The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings (to) the meek; (doesn't say that over yonder) he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, (now He says something about that) the opening of the prison to them that are bound; (He says something about that.)
- (2) To proclaim the acceptable year of the LORD, (doesn't say a thing about that. Nor, He doesn't even say a thing about) the vengeance of our God...

But you notice, the third verse here combined over yonder goes on to talk about, "comforting that those that mourn, to appoint unto them that mourn in Zion."

Now, that's way down the road. So, you've got a ministry that came together, split, and comes together again. You follow what I am saying? You didn't get it. I'll tell it again: This One, the prophecies are concerning two groups of people, two ministries by the One person which is God. Now notice, there's a split. They start in a similarity, they split, and they come together in a similarity. Now, just keep it in mind. Just keep it in mind. We'll start doing something more and more with it.

17. All right, now we go to some New Testament on that. In Matthew 11:20.

(20) Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

(21) Woe unto (you), Chorazin! woe unto thee, Bethsaida!...

Now, if that's not wrangling in the streets, I don't know what wrangling is. Well, said He wouldn't do that to the Gentiles. Yeah, I hope you're thinking. I hope you're thinking as you never thought before. Because look, I'll bring it out, (don't worry) just let your minds go for a while. And just...because some of these things are just so fantastic it's plumb out of this world how the prophet taught it. And we're just doing the same thing today.

18. John 7:37-39.

(37) In the last day, that great day of the feast, Jesus stood and cried,
(he bellowed out) If any man thirst, let him come unto me, and drink.

(38) He that believeth on me, as the scripture said, out of his belly shall flow rivers of living water.

(39) (But this spake he of the Spirit, which they that believe on him should receive: (because) the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

All right, you can see the radical difference. In one place, He's wrangling. In one place, He's striving. In one place, He's rebuking. He's lifting His voice up. But, in the next place He's not! You don't even see Him. Don't hear Him in the streets. He's not making a public show.

[Number] six; and this is very important. In Isaiah 61:1-2, and in Luke 4:18-21 and you know them. He cuts off His ministry after His personal Presence purpose and effect to Israel. So that at His next personal Appearing there is judgment. Isaiah 61:2b, "And to proclaim the day of the vengeance of our God." That was to be announced and entered into. His first Appearance, end of the law, ushering in grace. His second Appearance, ending law and bringing judgment.

Now remember, the judgment is Isaiah 62: is not the judgment of Isaiah 42: No sir! No sir, you better be careful to watch this. I'll show you why, don't worry.

Now, we're going to read a whole chapter of Romans 1: Like I've done before. Because I want to show you what I'm coming up to, why this is as I see it is in the Word of God. Now, remember we're talking about Zion as well as Israel. And we're talking about a Bride within a church. You hear what I said? Zion within Israel, all are not Israel who are called by Israel. And all are not Church who are called by church, there's a Bride within the church. (You follow what I said?) All right, just keep your minds and try to follow me the best you can.

19. Romans 11: and Paul says here:

- God
- (1) (So,) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
 - (2) (Jehovah) hath not cast away (see, the word 'God' there is Jehovah) hath not cast away his people which he foreknew. (Do) ye not know what the scripture (says) of (Elijah)? how he (make) intercession (of) against Israel saying,
 - (3) Lord, they have killed thy prophets, and (they) digged down thine altars; and I am left alone, and they seek my life.
 - (4) ...what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
 - (5) (So,) even this present time also there is a remnant according to the election of grace.
 - (6) And if by grace, then is it no more of works: otherwise grace is no more grace...

Notice, the acceptable year of the Lord, under the Fifth Seal. Israel will come in. And the remnant under the Sixth Seal, the 144,000, and Israel that's not Israel will be destroyed. Just like church which is not Church will be destroyed.

- (7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest (is) blinded.
- (8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear;) unto this day.

20. Now, if you haven't got the kind of eyes that see and the ears that hear, what good are they? Nothing.

- (9) And David (said), Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: (In other words, reap what they sow.)
- (10) Let their eyes be darkened, that they may not see, and bow down their back away.
- (11) I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.
- (12) Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

Now, they're going to come to a place, a fullness.

- (13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
- (14) If by any means I may provoke to emulation them which are my flesh, and might save some of them.

- (15) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Now, that tells you right there that when Israel gets back in the homeland there'll be a resurrection. (See?)

- (16) For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

Remember, the First Resurrection took place in Jerusalem. That's where It took place. It was in Jerusalem that the dead came out of the graves, not someplace else. That's why Joseph wanted his bones back there, and Jacob, the whole bunch of them.

21. All right, Jesus came out of the ground in Jerusalem. Now, when they get back there, you watch the first-fruits of Israel will come up too.

- (17) And if some of the branches be broken off, and thou, being a wild olive tree, wert (grafted) in among them, and with them (partakes) of the root and fatness of the olive tree;

- (18) Boast not against the branches. (And) if thou boast, thou bearest not the root, but the root thee.

Then People try to tell you that the coming of the Gentiles was indiscriminate. The number of branches broken off will be the exact number the Gentiles grafted in as far as I'm concerned. God's not indiscriminate.

- (19) (But,) Thou wilt say then, The branches were broken off, that I might be grafted in.

- (20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

- (21) For if God spared not the natural branches, take heed lest he also spare not thee.

22. Now, is he talking to a Bride? No way. He's talking to Gentiles, period, across the board. Just the same as He talked to Israel across the board. And though He died for the Gentiles, and the Spirit of God moves amongst the Gentiles, doesn't mean all the Gentiles are coming in, no way, shape or form, and more than all Israel comes in. It's, whatever God predestinated are going to come in.

- (22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

- (23) And they also, if they abide not still in unbelief, shall be grafted in: for God is able to (graft) them in again.

- (24) For if thou wert cut out of the olive tree which is wild by nature, and grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be (grafted) into their own olive tree?

Now you see whose life we're living on, on the Life of God. Original Life of Elohim.

- (25) For I would not, brethren, (you) should be ignorant of this mystery,
lest (you) be wise in your own conceits; that blindness in part is
happened to Israel, until the fulness of the Gentiles be come in.

Until the last elected Gentile is in and child trained, God cannot turn to Israel in redemption.
And the 144,000 got to be on earth right now just waiting for that time.

- (26) And so all Israel shall be saved: ... (Now, all Israel is not Israel, it's
only those that come down by legitimate seed.) There shall come
out of Sion the Deliverer, and shall turn away ungodliness from
Jacob:

23. Now notice, the Deliverer, the Redeemer is the One that's doing it.

- (27) For this is my covenant unto them, when I shall take away their
sins.
(28) As concerning the gospel, they are enemies for your sakes: but as
(concerning) the election, they are beloved for the father's sakes.
(29) For the gifts and (callings) of God are without repentance.

See, Judah has always had a king, but they killed their King, and the King rose and He's still
King. You see, people don't believe the Bible. They make this go, that go. British Israel get all
the junk piled in and God knows... still simple to understand everything comes out.

- (30) For as ye in times past have not (obeyed) God, (that word is obeyed)
et (ye) have now obtained mercy through their (disobedience:)
(31) Even so have these also now not (obeyed), that through your mercy
they also may obtain mercy.
(32) For God hath concluded them all in unbelief, that he might have
mercy (on) all.
(33) O the depth of the riches both of the wisdom and knowledge of God!
how unsearchable are his judgments, and his ways past finding out!
(34) For who hath known the mind of the Lord? or who hath been his
counsellor?
(35) Or who hath first given to him, and it shall be recompensed unto him
again?
(36) For of him, and through him, and to him, are all things: to whom be
glory for ever. Amen.

24. Now, with that we go to Zechariah, and I'll put It together for you, so you don't need to
worry, just listen and follow along what is being read. And if I give you a little thought, you just
pick it up. Zechariah 13:6-7.

- (6) And one shall say unto him, What are these wounds in thine hands?
Then he shall answer, Those with which I was wounded in the house
of my friends.
(7) Awake, O sword, against my shepherd, and against the man that is
my fellow, saith the LORD of hosts: smite the shepherd, and the

sheep shall be scattered: and I will turn mine hand upon the little ones.

Now, right there you understand the prophecy concerning His death. The Chief Shepherd, and Israel doesn't understand the death of the Lord Jesus Christ. But they'll see it later in great fear.

25. Daniel 9:24-27.

- (24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most

Holy.

- (25) Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks... (that's exactly sixty-nine weeks. Now, there's seven and sixty-two, make sixty-nine) the street shall be built again, and the wall, even in troublous times.

- (26) And after threescore and two weeks shall Messiah be cut off, but not for himself: ...

Now, It tells you right there the seventy weeks is all Israel had. And there's a period of seven and sixty-two, that brings it to sixty-nine. So, there's only one week left. (See?) The seven had to do with building the walls of Jerusalem in the old temple. The sixty-two, had to belong to those that continued to seventy, which was the next week when Christ was cut off.

So, in the middle of the seventieth week, sixty-nine and a half weeks are gone for Israel. In the middle of the seventieth week, God's relationship with Israel ceased. And they've got only half a week to go, three and a half years is all Israel's got left. I don't care what anybody says. The relationship to God because of blindness they crucified the Lord Jesus Christ, and the relationship ceased. Actually, in the year 53, they had a little spell where they could come in, and the relationship stopped, and will not resume. The relationship of God through Messiah until He shows His hands and the 144,000 come in.

27. All right, Daniel 12:1-3.

- (1) And at that time shall Michael stand up, the great prince which (stands) for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

- (2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt.

- (3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

(And verse 7)

(7) ...I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand (to heaven) and his left hand unto heaven, swear by him that liveth for ever (and ever) that it shall be for a time, times, and an half; (that's three and a half years) and when he shall have accomplished to scatter the power of the holy people, all these things be finished.

Then It says, once Israel's scattered, 70AD, three and a half years is all they got left.

28. Now, what I'm trying to show you here is, that when this Great One started to deal with Israel, He dealt for three and one half years as a person. Came back as the Holy Ghost in 33[AD] and a half, and let left Israel in 53[AD] and a half. Space of about half an hour. Right? See, all these things jive. Everything has meanings and extra meanings in Scripture.

And that time God turned from Israel. Now, He will turn back to Israel again in the three and a half years of judgment and bring out 144,000. And He'll stand there amongst them. He'll leave the Bride at the Marriage Supper, and He'll go down according to the prophet, because the Gentile Bride was left in the palace and they'll see, "Here I am."

And they'll say, "Oh boy, are we in for it." Just like in the time of Joseph.

29. All right, now let's go back to Isaiah 42:1-4, and I want to show you exactly what I'm coming to, what I'm drawing to.

(1) Behold my servant, whom I uphold; mine elect, in whom my soul (delights); I have put my spirit upon him: (and) he shall (not go as a lamb to the slaughter. No sir, there's no acceptable year of the Lord says about this here.) he shall bring forth judgment to the Gentiles.

(2) He shall not cry, lift up, his voice... heard in the street.

(3) ...bruised reed (don't) break, smoking flax shall he not quench: shall he bring forth judgment unto truth.

(4) He shall not fail nor be discouraged, he have set judgment in the earth: and the isles shall wait for his law.

(5) Thus saith God the LORD, ... (Now, He said, I'm the great creator, and I put My Spirit in people.)

(6) (And) I the LORD have called thee in righteousness, and will hold thine hand, will keep thee, and give thee for a covenant of the people, for a light (to) the Gentiles;

(7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

(8) I am the LORD: ... (and so on.)

Now, notice especially verse 4.

(4) He shall not fail nor be discouraged, ...

Now, that tells you flat, that when He starts He won't stop. And no condition will turn Him aside. Now, He got turned aside in Israel, didn't get turned aside here. (You follow what I'm saying?)

30. All right, then verses 5-7.

(5) Thus saith God the LORD, he that created the heavens, and stretched
them out; he that spread forth the earth, and that which cometh out of
it; he that giveth breath unto the people upon it, (even) spirit to
them that walk therein:

That's right, Bro. Branham said, "A child is born, he's not living until that spirit comes in. That's not the Holy Spirit, that the spirit that's allowed of God.

(6) I the LORD have called thee in righteousness, will hold thine hand,
will keep thee, and give thee for a covenant (to) the people, for a
light (to) the Gentiles; (Now, the people is Gentiles.)

(7) To open the blind eyes, to bring out the prisoners from the prison,
and (to) them that sit in darkness out of the prison house

(8) I am the LORD: that is my name: ... (and so on. Now, let's keep
reading) ...neither my praise to graven images. (Roman Catholic
church.)

(9) Behold, the former things are come to pass, and new things do I
declare: before they spring forth I tell (them to you.)

Who tells them? God tells them. Based on what? This man! That takes another prophet, by the same ministry. Absolutely, God won't tell a thing about secrets unless He's got a prophet.

Now, I know the fundamentalists don't believe that, and I believe it's just seeping into our minds the magnitude of God's plan brought to our attention, so simple. God sent a prophet. That meant God was there. (See?) Just that simple. (See?)

31. Now,

(9) Behold, the former things are come to pass, and new things do I
declare: ...

Now, He tells you the former things said here about this One, and the prophecy concerning Him has come to pass, and before this spring's forth, what I'm going to do, I'm going to tell you about It too. (Do you follow me?) Now come on, let's understand this. You had a John the Baptist. You got an Elijah. See, people don't want to believe the Bible. They won't. You know why? They got ears, but no hearing. They got eyes, and no seeing. What good does that do you? Tongues that doesn't taste, stomach that won't digest food. Man, you're dead and don't know it. Why don't you just lie down?

(10) Sing unto the LORD a new song, and his praise from the end of
the earth, ye that go down to the sea, and all that is therein; the isles,
and the inhabitants thereof.

...one break in the ministry of Jesus to the Gentiles. From Acts 13:46-48, to 1 Thessalonians 4:13, and Revelation 19:11.

32. Now, let's go to the Book of Acts [13:46], and you'll begin to see what I'm talking about here.

(46) Then Paul and Barnabas waxed bold, and said, It was necessary
that the word of God should first have been spoken to you (Jews):
but seeing (you) put it from you, and judge yourselves unworthy
of everlasting life, lo, we turn to the Gentiles. (Now, the
special ministry of the Spirit to the Gentile.)

(47) For so hath the Lord commanded us, saying, I have set thee to be
a light (to) the Gentiles, that thou shouldest be for salvation unto
the ends of the earth. (Salvation until when? Unto the end.)

(48) And when the Gentiles heard this, they were glad, and glorified
the word of the Lord: and as many as were ordained to eternal life
believed.

(49) And the word of the Lord was published throughout all the region.

33. Now, let's go to 1 Thessalonians 4:13, and you begin to see what I'm getting into here.

(13) ...I would not have you ignorant, brethren, concerning them
which are asleep, that (you) sorrow not, even as others which
have no hope.

Now, he's telling you something. There's a time when the living and the dead are going to
mingle.

(14) For if we believe that Jesus died and rose again, even so them also
which sleep in Jesus will God bring with him.

(15) (For thus saith the Lord) ...this we say by the word of the Lord,
(that's Thus saith the Lord.) that we which are alive and remain unto
the (presence) of the Lord shall not (take a pre-eminence over)
them which (sleep.)

(16) For the Lord himself shall descend from heaven with a shout, with
the voice of the archangel, with the trump of God: and the dead in
Christ shall rise first:

(17) Then we which are alive and remain shall be caught up together with
them in the clouds, to meet the Lord in the air: and so, shall we ever
be with the Lord.

(18) Wherefore comfort one another...

34. Now, let's go to Revelation 19:11,

(11) And I saw heaven opened, and behold a white horse; and he that
sat upon him was called Faithful and True, in righteousness he
doth judge and make war.

(2) His eyes were as a flame of fire, his head (as it) were many crowns;
he had a name written, that no man knew, but he himself.

(13) ...clothed with a vesture dipped in blood: and his name is called The Word of God.

(14) And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (That's the Saints.)

35. All right, what I'm trying to show you is Isaiah 42: which is not Isaiah 61: it's the same person, the same God with ministries to the two groups of people.

Okay, Isaiah 42:

(1) Behold my servant, ...

Mine elect. Look at Him, take a look at Him, behold Him, He's in plain view. And He was to the Gentiles in the First Age.

(1) ...mine elect, in whom my soul delighteth; I have put my spirit upon him: (that's that Great Prophet, that Great Redeemer. Now,) he shall bring forth judgment to the Gentile.

Now watch:

(2) He shall not cry, lift up (his voice), cause his voice to be heard in the street.

(3) A bruised reed shall he (won't) break, smoking flax (he'll) not quench: he shall bring forth judgment unto truth.

(4) He shall not fail nor be discouraged, till(!)... (you see what I'm trying to tell you?)

With the Gentiles He starts the work and finishes it, puts it right here in the Millennium. With Israel, He started a work. Cut it off, goes back to them. Now, the same One that was there back in flesh starts coming into the Gentile church in the beginning with the complete full revelation. Like the Gentiles, also blind themselves.

36. But remember, in their blinding they are not cast aside. He doesn't turn from them, even when He says under that Seal, He said, "Do not spoil the oil and the wine, don't cut it off, that little tiny measure." He said, "Don't you kill it." Under the Catholic church saving men's souls was with giving money and all that kind of junk. He said, "No!" He's not discouraged. See, He's not failing. He's going to have a Bride, and He deals with this Bride straight from 53[AD], her glorification. She's never cut off, but He comes more and more into the Church by the Holy Ghost until He stands there in the last day, the same God that ministered to Israel. (See?) And had to cut it off. Does not cut off the Gentile church. (See?)

That's why He Appears in grace and mercy. And people running around saying, "Oh, I can be in the tribulation. I can be this." Well, you go ahead, be my guest. I believed that's nonsense for several years, sold a cruddy bill of goods by people ought to have known better. Even Daddy Bosworth was messed up in that hogwash. (See?) The Bride does not go through judgment. He deals with her under every extreme condition, until He brings her, sets her right back on this earth reigning and ruling over the whole thing. Now see, that's Isaiah. That's where you get to Thessalonians. That's why people can't see the same God in two ministries obligated to come to the Gentiles.

Let me tell you flat: If that God did not come to the Jews in salvation, we wouldn't have it, and they wouldn't have it. And if that same God didn't Appear back to Israel and show him His hand, they still wouldn't have it. (See?) Notice how the ministries are: one's cut off, and one's not cut off. I'm talking about Election. Not that bunch of hybrid's out there. (Oh, I've got a lot of things to say about that, if I can unwind sometime, I don't know.

37. All right, let's go back to Isaiah 42:1a, and we see a little more here.

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him:

Now, which is the same as Isaiah 61:

- (1) The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings...

Now, the One of Whom It has been said has appeared in flesh, and you see what he does when He comes back in the fullness of the Spirit, He doesn't do the same thing. (See?) Two ministries.

Now, the One is Isaiah 61:1a, is Luke 4:16 is the Prophet like unto Moses. He goes to Israel and with vindicated proclamation and confrontation presents Himself as the Prophet and Messiah Lamb.

38. Now, let's find out what He says, "I'm that One, I'm that Messiah Lamb, I'm that Prophet." Okay, John 5:45-47.

- (45) Do not think that I will accuse you to the Father: there is one that (accuses) you, even Moses, in whom (you) trust.

Oh brother, do you realize at that great day when they come up, Moses is going to stand there? You know, a lot of people don't know what's going on. We're dealing with the Living God.

- (46) For had ye believed Moses, (you) would have believed me; for he wrote of me.

- (47) But ye believed not his writings, (but if you believe not his writings) how (are you going to) believe my words? (See, they didn't look for Him.)

39. John 6:48-51.

- (48) I am that bread of life.

- (49) Your fathers (ate) manna in the wilderness, and are dead.

- (50) This is the bread which cometh down from heaven, (let) a man eat thereof, and not die.

- (51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the live of the world. (And the Jews got mad.)

All right, He announces grace, the acceptable year of the Lord, based upon Who He was in Isaiah 61.

40. All right, that's John 10:27-30. (That's also John 6, which I read.)

- (27) My sheep hear my voice...and they follow me:
- (28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
- (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
- (30) I and my Father are one.
- (31) Then the Jews took up stones again to stone him.

41. John 11:25-26.

- (25) Jesus said..., I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (First Resurrection)
- (26) And whosoever liveth and believeth in me shall never die. (You won't even have to die for that one.) Believest thou this?

Now, He announces the acceptable year of the Lord, which is, it starts with a resurrection, because those people back there in the graves, (they believed the coming One) and He would come down and confront them, and He would raise them. And the day of grace ends with the same resurrection. That's right.

42. All right, now with Israel turning from God, and the acceptable year of the Lord announced, what happens to Jesus in the meantime? See, now these are good questions. Makes you think the Seventh Seal, the Seals are open, how Bro. Branham said, "Temple fills with smoke." See, this takes you back to the Seals.

Okay, let's go to Hebrews 7:23-15.

- (23) And they truly were many priests, because they were not suffered to continue by reason of death:
- (24) But this man, because he (continues) ever, hath an unchangeable priesthood
- (25) Wherefore he is able to save them to the uttermost (that's completely saved, all that) come unto God by him, (which absolutely means, because of Him, you will be in that First Resurrection. See?)
seeing he ever liveth to make intercession for them.

43. Hebrews 10:4-14.

- (4) For it is not possible that the blood of bulls and of goats should take away sins.
- (5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
- (6) In burnt offerings and sacrifices for sin thou hast had no pleasure.
- (7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

- (8) (And) when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;
- (9) Then said he, Lo, I come to do thy will, O God. He (takes) away the first, that he may establish the second. (Now notice, how He takes away one, to establishes another.)

"The law was given by Moses, but grace and truth came by Jesus Christ." [Jn 1:17] For John was an interim. Introduction. We've got an introduction going on right now to take the Gospel back to Israel. Time is running out.

- (10) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.
- (11) And every priest (that stands) daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
- (12) But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;
- (13) From henceforth expecting till his enemies be made his footstool.
- (14) For by one offering he hath perfected for ever them that are sanctified.

Now, Messiah at the time of His sojourn was Prophet, Lamb, and now He's High Priest. But He's also Lamb and High Priest. Because the wounds never disappear, and the sacrifice never goes.

44. Now, let's go back to Isaiah 42:1 again, because that's what we're here for, to learn these Scriptures.

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: ... (Now, this One here, Prophet to the Gentiles.)

Okay now: this One the servant, is Matthew 3:13-17, (now He's a servant, he calls Him that.)

- (13) Then cometh Jesus from Galilee to Jordan... to be baptized of (John).
- (14) (And) John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
- (15) And Jesus answering...Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
- (16) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- (17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Yeah, this is my beloved Son.)

45. Okay, let's go over here to Matthew 17:5, and He says:

- (5) ...This is my beloved Son, in whom I am well pleased; hear ye him.

And this other Scripture says, "In whom I am pleased to dwell." It's one of the other Scripture, but I'm going to take you instantly to 2 Corinthians 5 instead of that from the Gospel. 2 Corinthians 5:18-19.

(18) And all things are of God, who hath reconciled us to himself by
Jesus Christ, (who) hath given to us the ministry of reconciliation;

(19) To wit, that God was in Christ, reconciling the world unto himself,
not imputing their (sins) unto them; and hath committed unto us the
word of reconciliation.

46. Colossians 2:9.

(9) For in him dwelleth all the fulness of the Godhead bodily.

Now, in there we understand that this One...now, let's go back to Isaiah 42: again, and It says, "Also He gave Him a Spirit without measure, fullness of the Godhead bodily."

(1) Behold my servant...mine elect, in whom my soul (delights);
I have put my spirit upon him: ...

Now, many people because they read in the Bible, "The Spirit of God moved upon the face of the deep," they think, well God, is God's Spirit and out of Him comes a Spirit. That's not true. God is Spirit. And when you speak of the Spirit of God, you're merely saying, "God is a Spirit."

So, when He's anointed, as Bro. Branham correctly brought out, (and I say 'correctly', not as though I'm judging Him, but I correctly have brought out same thing) that God actually anointed Jesus with Himself. (See?)

Now, this One, this One that you'll notice here, that One Who appeared in flesh, that One Who was a temple of God, is the same One to bring forth judgment to the Gentiles. Now, this is not judgment against the Gentiles, but judgment to the Gentiles.

47. Let's go back to Isaiah 42: because we've got to know our language of what we speak. Because, right away everybody wants to put this over in Isaiah 61: about the announcing the day of the judgment of God, and forgetting what this is saying over here.

(1) ...he shall bring forth judgment to the Gentiles. (Not on the Gentiles.
Not against the Gentiles, but to the Gentiles.)

Now notice: "He shall bring..." To bring is to come with something. It doesn't say He's going to send, It says He's going to bring. (See?) That's a big difference.

Now, He shall come with something, judgment unto truth.

(3) ...he shall bring forth judgment unto truth.

He's going to bring it forth. He is going to bring it, it's going to spring forth from His Presence. Now:

(4) (For) ...he (shall) set judgment in the earth: the isles shall wait for
his law.

48. Notice verse 5-12 again.

(5) Thus saith God the LORD, he that created the heavens, and stretched
them out; he that spread forth the earth, and that which cometh out

them of it; he that giveth breath unto the people upon it, and spirit to that walk therein:

- (6) I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
- (7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.
- (8) I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.
- (9) Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell (them to) you.
- (10) Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; (and) the isles, and the inhabitants thereof.
- (11) Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, (and He's our Rock, you know, the Rock of revelation too) let them shout from the top of the mountains.
- (12) Let them give glory unto the LORD, and declare his praise in the Islands.

49. Now, notice did He personally come to Israel in grace? He certainly did. So, why should He not come to the Bride? Okay, let's fine out, 1 Timothy 6:13.

- (13) I give thee charge in the sight of God, who (quickens) all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession;
- (14) That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: (Now, that's where He comes as a Light.)
- (15) Which in his times he shall (show), who is the blessed and only Potentate, the King of kings, and Lord of lords;
- (16) Who only hath immortality, dwelling in the light which no man can approach unto; ...

Now he says, He's going to dwell In the Light, Pillar of Fire, now see. No man can approach. It doesn't say He can't approach the man. Because no man can approach. So therefore, He's coming. That's what it is all about.

- (16) ...no man hath seen, nor can see: (that's right. You can't see It, you can see a light, but that's all you can see.) to whom be honour and power...

Now, he tells you that absolutely that One is coming to the Gentiles.

50. Now, let's go to Malachi, let's just find out of what he says is true. All Scripture have to dove-tail or forget it. Malachi 4:1.

(1) ...behold, the day cometh, that shall burn as an oven; all the proud,
all that do wickedly, be stubble: the day that cometh shall burn them
up, saith the LORD of hosts, that it shall leave them neither root
nor branch.

(2) But unto you that fear my name shall the Sun of righteousness arise
with healing in his wings; and (you'll) go forth, and grow up as calves
of the stall.

Now notice, judgment announced, yes! Grace undone, no! No way. The Bride lives in grace to the end. There is never any cutting off at any time. It has been the seven spirits before the Throne, the seven Messages of God through seven messengers, through the seven spirits, which is the anointing on the Word through seven Church Ages. It never ceases until He stands right here. And it's in grace. See, this is what's wrong with Quincy, and wrong with the tape for all I care. They're still legalists. That's their trouble. And I don't fear one little bit to say it. That's what always been wrong with that church. They're legal. Are you sitting here this afternoon as legalists?

51. All I've brought everyone is, tell me Steve, one thing you can do to merit grace, or put yourself in that resurrection? I think Steve has been a pretty good clean living boy, but maybe not as good as some little kid sitting there. Tell me son, you just tell me one thing your father told you that you can do put yourself in the Rapture? No way. You're old enough to be in school, (I think) so you understand a bit of language.

Sarah, a few years ago you wouldn't be accountable. You're accountable now. Tell me one thing that you could have done? (See?)

When did it ever change? When did it ever change? It doesn't change! Israel went from law to grace and they flunked out. And they're under the grace of sovereignty of God. Not one will fail under the Fifth Seal to get there, but God turned from Israel not one time, the moment He came on the scene of the Holy Spirit at Pentecost, and then at Corinth to Peter, the same thing identical. Did He ever turn from the Gentiles?

In fact, He stands at the door and knocks, [knocks on the pulpit] humbly pleading, "I'm here, won't you let Me help you?" But, when He goes with the Bride, the next Appearing, it's too late. Because at the same time He's here in grace and mercy. And He's patient and won't let anything get between Him and bringing that Bride back to earth. The announcement goes out. Down the road there's judgment. (See? Yes sir.)

52. Joel 2: let's read It.

(21) Fear not, O land; be glad and rejoice: for the LORD will do great
things. (Fear not, O land.)

Listen, God's going to destroy them that destroy the earth. They've got this...what is it...PCB and all that junk out there. Michigan is so full of it, you wouldn't get me near there unless I had to go there. Louisiana is so full of it. Niagara is full of it. Ohio is not so bad off in some respect. But if you only knew we'd want to leave Ohio too. The earth is so polluted, and they're doing more of it for a dollar bill. "Woe unto them that join house to house, and land to land." [Isa. 5:8]

Corporations uniting and defrauding the workers, because you can't even get a job. They took a hundred and twelve, or fifteen billion dollars off the money market in two years. To do what? Destroy jobs. That's straight in government, which is nothing but a spinoff of the Roosevelt regime. And ungodly stinking mess, bringing on a depression, and despoiling the earth at the same time. And these men haven't even got their own money in these organizations, these great complexes and great combines, and great business enterprises. They're using somebody else's money.

Woe unto them, they're going to burn in the lake of fire. And they withheld the wages. Money has one purpose is to be reinvested to bring jobs. But they've done it to build bigger and bigger empires, like the devil did, but it's going to go down. One day we're going to... these same men are going to look at the devil that tricked them. And they're going to say, "Are you the stupid little jerk that had us all fooled, merciful God, weren't we a bunch of asses." It would be too late. Tricked by a dollar bill. Money, popularity and women. (Yeah)

53. Joel [2:]

(22) Be not afraid, ye beasts of the field: the pastures of the wilderness
do spring, tree beareth her fruit, the fig tree and the vine do yield
their strength. (When? In the Millennium.)

(23) Be glad then, (you) children of Zion... (that's the Bride)

Blow the trumpet in Zion. Sure, trumpet is going to be blown, prophet blows it. Because we're Zion.

(23) ...rejoice in the LORD your God: he hath given you the former
rain moderately, and he will cause to come down for you the rain,
the former rain, and the latter... in the first... (not first month, no,
as in the very first. The original Word restored.)

(24) ...the floors shall be full of wheat... (fan is in his hands, gather
his wheat in the garner.)

Who's doing it? He! God is doing it! "Shall the righteous perish with the wicked?" No! Who said that? Elohim said it. Not Jesus the man in Whom God dwelt. Elohim said it. Who's down here with the fan in His hands separating righteous and wicked? God is.

(25) (I'm going to) restore to you the years that the locust hath eaten, the
cankerworm, and the caterpillar...I sent among you.

(26) (You'll) eat in plenty, and be satisfied, and praise the name of the
LORD your God... (notice, how that Name's in there, and in His
Name shall the Gentiles trust.)

54. Oh, you say, "What name is that?" That's the name I got, I'm part of Mrs. Jesus. See, don't get any Isaiah and some of these Scriptures, we're not into these things yet. We're going to get into though, I feel good, I don't know about you. I felt good last time, feel good now too. I always feel good when I preach. You don't like it, just stick around so I can feel good. Who gives a rip about you? [laughter] I mean that's a fact. I you don't want to feel good, (phfft!) who gives a rip? I don't give a rip. Go out and eat your sauerkraut and beans. I'm feeding on the Manna. I think it's great. I don't loath this Manna. My soul loves It. Oh sure, It's not like this crud out here that's all spiced up with junk.

(26) (You'll) eat in plenty...and praise the name of the LORD your God,
that hath dealt wondrously with you: and my people shall never be
ashamed.

(27) And (you) shall know that I am in the midst of Israel, and that I am
the LORD your God, and none else: and my people shall never be
ashamed.

And that's to the Gentiles coming in the midst of Israel at that day when He stands there. They'll be scared stiff. (Yep!) You bet. Those two prophets will do their mighty works, knock them down. Fine, after so many days of prophesying they'll kill them, and God will have a little resurrection to show them. "Hey, it's all over boys, you killed the wrong guys." You've always been doing it, you should have killed your own bums off.

You say:

(28) ...afterward, (I'll) pour my spirit upon all flesh; ...

That's the time of the anointed ones at the end time, and right after that comes the great tribulation's right here in the Word sequence. (See?)

55. That's exactly Acts 3: oh, I love Acts 3: Boy, you can sure tell some places I like in the Bible, then other places. That's until I get some more places. All right:

(19) ...when times of (refreshing shall come the presence of the Lord,
(the great healing revival.)

(20) (Even) he shall send Jesus Christ, which... (was appointed.)

(21) Whom the heaven must (retain) until the restitution of (restoration
of all) things... (Tells you right there.)

Who's going to do it? God! Because He doesn't faint over the Gentiles, "I'm going to get them out of their mess," He said. You don't believe it? Come on.

56. Let's read over here in 'Message of Grace', in Revelation 3: to the Laodicean Church Age, under the messenger, here's His Message:

(15) I know (your) works, (you are) neither (hot or cold): I would (you)
wert (hot or cold.)

(16) ...because (you're) lukewarm...I will spue (you) out of my mouth.

(17) Because thou (say), I am rich, and increased with goods, and have
need of nothing; and knowest not (you're) wretched, miserable, poor,
(naked) and blind:

(18) I counsel (you) buy of me gold tried in the fire, that (you may) be
rich; white raiment, that (you may) be clothed, shame of nakedness
do not appear; and anoint thine eyes with eye salve... (shamed in
His Presence like Adam. Caught right in the act.)

(19) As many as I love, I rebuke and chasten: be zealous and repent.

(20) Behold, I stand at the door, and knock: if any man hear my voice,
and open the door, I will come in to him, and him with me.

Knocking at the door, He won't let us go. [knocks on the pulpit] Seven Thunder's eh? Prophet raps seven times. Seven Thunders to wake up the Bride. She's in there sleeping. That's Songs of Solomon. Come on, get your Scripture together.

(20) ...open the door... (we'll sit down and eat.)

(21) ...(He) that overcometh... (he that overcometh, he that has enough brains to open the door, let me in, to come out of Babylon. You'll sit with me, (in the) Throne (as I am sit down now.)

He went off the Mercy Seat, took the Book out of the hand of Him on the Throne. Ripped off the Seals, handed It back and climbed on the Throne. Bless God, That's Melchisedec. High Priest King! What are You waiting for?

57. A Priest in Columbus, I mention how that He is here, in Him is the Millennium, in Him is all this. And I said, "Why are you waiting for the Millennium, It's already here in Him?" Preacher, right down the road, he said, son in law, he said, "I-I- I don't know what Lee said, does he think the Millennium is already here?" Merciful God, if this is the Millennium you can eat it. [laughter]

But, in Him Who is here is the Millennium and I'm assured of It. Because He opened the door, heard the Thunders. It is exactly as Bro. Branham said, "The Holy Spirit coming more and more into the Church, and now All in all is here. That which is Perfect has come. Oh, they don't believe that around the country. And they don't want any grace. They say, "Oh, ho..."

And one poor little kid he said, "I was only four years old when the Seals opened, I can't be saved." That's the junk they're preaching in Pennsylvania, you can figure who that come from. Why do you want to take away grace from anybody for? Are you going to tell me that just because you say something some cock-eyed preacher, some nitwit, some blasphemer, some Jesus-Only, a cult stands up and denies these things of God, that they're true. No, they're not! They're lies from the pit of hell. Grace does not run out for the Bride! He saves to completion, perfection. That which is Perfect is here. (Sure) Do you love Him?

58. I stand up here and get tough. That's okay, I love Him. That's why I'm tough, that's because I love Him. Gloves are off. Ho, don't anybody come around here and fool us. That's why this pulpit's closed. I almost had it opened this week, but it's closed. I'm going to preach Wednesday myself. Whatever preacher, I don't know. The good bishop here will preach, one of the two. [laughter] There ain't going to be nobody coming in here. Not at this point. No way, shape or form.

You people better know this Word. You're going to know this Word. You'll know everything I know by the grace of Almighty God. You see grace, grace, grace the Headstone which brought forth the scream, "Grace, grace, grace," not condemnation. Judgment, grace! We're not appointed unto condemnation and wrath. Hallelujah. How can a husband be a covert, and put his wife through it? Merciful God, she has enough trouble with child bearing. Church was here to bring him forth in flesh again. Come on, he doesn't go through this hell on earth. She gets away from it.

59. That which is Perfect has come. (Sure) Who is Perfect but God, and what is God, but the Word? Revelation 10:1-7 says It, and 1 Corinthians 15:20-27 says It. Now listen: This One, what He did brings us nothing but grace, and brings us right back to earth here in the First Resurrection. To take over the Millennium, to eye-ball the antichrist, to walk on their ashes, and institute the Kingdom of God on earth with Jesus as our Head.

Now listen: That One right now that paid the price is sitting on the Throne, while God Elohim is down here bringing everything under His feet. And the Bride coming into the subjection of knowledge and unity of a love life. (Yeah) You talk about grace brother/sister. If it's been Seven Ages of grace, and grace piled on grace we have come to the mountain of grace.

60. Oh, come on, let's read It. You're not ready to go home for sixteen more hours, bless God. I'm just getting wound up to wind. Don't worry I'm going to wind down. Come on, let's read It over here in Hebrews 12:

- (18) For (you) are not come unto the mount that might be (burnt, you're coming to another mount. And burnt, you might be) touched, and burned with fire, nor unto blackness, and darkness, and tempest,
- (19) And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

Well, when you get tired of Presence, Presence and Logos, Logos, go on home before I throw you out. I'm going to get you to deed this place over to me, so I can throw out those that... [laughter] You said awhile ago that we might have to do that. Not that you said that, you said, "If it made me feel at more at ease, you'd deed the place over." Didn't say to me, it said to the church. But I'll become the church. [laughter]

Listen brother, we're not fooling anymore. This pulpit is free. This place is unbound by the grace of God. Only through the Holy Spirit will it stay that way. And it's going to stay that way by the grace of God, not by Lee Vayle. No, I ain't got nothing to do with it.

61. Listen:

- (19) ...they intreated he word should not be spoken...
- (20) (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
- (21) And so terrible was the sight, that Moses said, I exceedingly fear and quake:)
- (22) But (you) are come unto mount Sion, unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,
- (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
- (24) And to Jesus... (oh, it's all in there. They're all there. God is there. Jesus is there. We're there.) mediator of the new covenant, and to the blood of sprinkling, that speaketh better things that that of

Abel.

- (25) See that (you) refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that (speaks) from heaven: (That's the that came down. The Thunders thundered on earth.)

One

- (26) Whose voice then shook the earth: but now...promised, saying, Yet once more I shake not the earth only, but also heaven.
- (27) And this word, Yet once more, (signifying) the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
- (28) ...we (therefore) receiving (nothing but a kick in the neck, and a club on the head, there's no more grace,) wherefore we receiving a kingdom... (yeah, at this time.)

At this time of the announcing of the day of vengeance, at this time the announcing of all these things coming. This time the announcing, everything getting shaken down. It said, Hallelujah, we got a kingdom." Oh, brother/sister. If this isn't real, don't ask me what is. Mercy, mercy, mercy.

- (28) ...we receiving a kingdom which cannot be moved, let us have...
(law and judgment.)

62. It's says 'grace'. I told you. I told you there's no sensation. Just gets better and better. Oh, the devil thought he had Jesus down there, but Jesus got out. The devil thought he had the Church, but she climbed out of the ground. Justification, sanctification, baptism, restoration of gifts. And now All in all is here. Oh, brother/sister, let's understand God is here and we've got a kingdom.

Whereby through grace. And as Terry said it, "Grace is God, plus nothing." That's what they hated. Now, the word's going around we're splitting churches. I got news for you: I never split from Quincy over this doctrine, I split because of sin. Because I want a thunder across to you, nobody full of the Holy Ghost tells premeditated malicious lies. Now, if you get a hand caught in the cookie jar, I can forgive that, and so does God. But, there's something else here.

- (28) ...we serve God acceptably with reverence and godly fear:
- (29) For our God is a consuming fire.

What's He doing? Consuming every bit of dross out of us. Burning it all out.

63. Oneness: [62-02-11]

[102] *You've got to get with the Word, get yourself killed out. I am persuaded that many of us, friends, have received the Holy Ghost, but we just receive enough Holy Ghost in us to make us to a place where we don't want to lie, steal, or do anything. (That's your bunch of legalist with the Holy Ghost, if they got It.) But God wants to fill every fiber of His church; He wants to fill your thinking; and He wants to fill your mind. He wants to fill every bit of you, just make you completely, totally dead to yourself or to your thinking, just so surrendered in God till His Word's just living right through you. You don't know nothing else but God's Word; just stay right with His Word; It is Life.*

Now, a lot of people think that's to be obedient. How are you going to be obedient if you haven't got it in you, and if it is not living through you.

It is Life. "My Words are Life," said Jesus. He's placed with them, teachers believing the Bible, prophets that say the truth, that say, show the same prophecy

that there always was down through the age. (In other words, whatever prophets will say the same thing that other prophets said.) What's He done? He's showing Himself alive among them, confirming His Word. His Word, the Kingdom of God is God's Word made power.

64. In other words, there's no way the kingdom of God is going to be here, until God's Word's made power. In other words that live. (Yep)

[112] *This is God's oneness, when the spirit that you've got agrees with the Word, and manifests this Word and makes this Word power to act the same way It did there.*

Oneness with God is to have God's Spirit in you agreeing with the Word, all the Word the whole Word and to make It manifested in power. There you are; that's oneness with God.

Now, a lot of people say right there, "Well hey, I'm going to have a gift of healing." Who said it? What makes you think you're the one? "Oh, I'm going to be this?" Who said? He's not talking about individuals, he's talking about the body, made up of individuals where that Word has a common property in life of a body. You've got to come to this Word here. And people don't want It; when they reject grace. You see, it's never been anything but grace. But now it's that greatest grace of all.

65. All right: Okay, we are in here, we might as well cut back here now to Isaiah 42: because that's our subject. And we read here.

(1) ...mine elect... he shall bring forth judgment to the Gentiles.

Now, this word 'judgment' means 'judiciously pronounced', 'verdict', 'form of decree', 'divine law'. Verse 2.

(2) He shall not cry, lift up, his voice... (and so on.)

It won't be a man, it'll be the Spirit of God. Verse 3.

(3) (The) bruised reed (he won't) break, and... (so on till He does it.)

It shows a stability and the certainty, because it comes forth unto truth. And He lets you know here at this time that His Word doesn't lie. I don't care what happens to it in the hands of men. (See?) Don't care what they do. The 'Reader's Digest' put a new Bible out. Well, they'll pay the price of it.

(4) He shall not fail, until He has set judgement in the earth. The isles shall wait for His law.

The word 'law' is precept, especially as in the Mosaic law. But He's not the one bringing the Ten Commandments to us. Because the Ten Commandments', 'Thou shall not steal' everybody can steal. He said, "Don't do it." He's a thief to begin with. 'Thou shall not covet.' Everybody can covet. Shows he's a coveter to begin with, but don't do it. But He's going to bring forth truth. (See?) Now, then what He brought forth then is what man is of himself. But what He brings forth today is what man is through God. See, there's your reflection again. (See?) The precepts.

Now watch: Isaiah 42:6.

- (6) I the LORD have called thee in righteousness, will hold thine hand,
keep thee, and give thee for a covenant of the people, a light of the
Gentiles; (especially the 'b' part.)

"A covenant to the people, and a light to the Gentiles."

66. Okay, first we'll go to Hebrews 6:13.

- (13) For when God made promise to Abraham, because he could swear
by no greater, he swore by himself,
(14) Saying, Surely blessing I will bless thee, and multiplying (and)
multiply thee.
(15) ...(having) 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, that says, "If you give your word that does it." But, that doesn't do it!

- (17) Wherein God, willing more abundantly to (show) unto the heirs
of promise the immutability of his... (Word, intervened Himself.)

Now, let me tell you, God didn't just send a prophet. William Branham says, "Hey, I've got news from you, 'Thus said the Lord', so and so." God came down, and God's doing it! Didn't just give a word, no way, shape and form. God came down and did it. The same as in Revelation 10:1. A mighty Angel with a Rainbow on the His Head, came down at the time of the prophet.

67. Matthew 24:23.

- (23) Then if any man shall say unto you, Lo, here is Christ, or there;
believe it not.
(24) For there shall arise false Christs, (lying) prophets, shall (show)
great signs and wonders; insomuch, if it were possible, they shall
deceive the very elect.
(25) Behold, (I've) told you before.
(26) Wherefore if they shall say...Behold, in the desert; (don't go there,
no need to go there. No need to go there. No need to go to) secret
chambers; (don't fool with that stuff.)

Because if you don't see the Light, you never see It any place else. Tells you why. Tells you how.

- (27) For as the lightning cometh out of the east, and (shines to) the west;
(even) so shall the (Presence) of the Son of man be.

He's going to be here for the Gentiles. (See?) Just before judgment. It is He Himself, the Holy Spirit. That's the Jesus we're talking about, the true Jehovah Savior. Not that Jesus in flesh wasn't, but you got to understand Hebrews 13:8, "The same yesterday, today and forever," cannot apply to the man, per se. It's got to apply to God! Because Jesus changed from what He was here on earth. His body hasn't got blood anymore in It. He's goes through walls. He couldn't do that before. (See?) He's a High Priest, He wasn't that before. (See?) All of these things show

that That One we're talking about is here. That One, Almighty God, the Great Anointing Himself is here.

68. Now, Isaiah [42:] 7.

- (7) ...open the blind eyes, (that's Laodicea, open) prison, (that's to lose us from creeds and dogmas, so He can stand in full view.)

All right, get us out of the prison house. "Come out of (Babylon) my people, lest you be partakers of her sins." [Rev 18:4] A mighty Messenger did it.

Isaiah (going back and reading It) 42:8-9.

- (8) I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.
- (9) Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you...

69. All right, what is it going to be, "Sing a new song to the Lord." [Ps. 96:1] And in there is the Millennium. (See?) We don't look for the tribulation. No way. We look for the Millennium. In Him is the Resurrection, and the Millennium. And like the great Roman candle that came down in the river in June 11, 1933, It began moving like the great Roman candle until now. The full power of God is in the midst of the people. And in Him is everything.

So, we see our promise for the hour, others won't. They can only go the way of creeds and dogmas. Remember, God said at the end time, "I'll kill her children with death." [Rev. 2:23a] The last plague is spiritual death. And what is spiritual death? To turn down God! (Sure!)

What about that spirit? You say, "Well, just a minute Israel went to the Promised Land, Egypt died." But you say, "What about those that fell at Baal-peor?" They died! You know why? Because they sacrificed unto death. What was death? Unbelief. Where did it come from? She [Eve] disbelieved one Word. What was the act? Sex! Baal-peor, (pardon me) is where they worshipped the female. Not the male. They worshipped the female in a sex act. It's exactly what it is. And that's where death came from, and that's where death is now. They went out.

Now, the same thing today. There are those who come out, but there are those who will not go in. No way, spiritual death hit. And when it does, there is no more repentance, because that's what It says in Hebrews 6: (Which I won't go into.)

70. Get back to Isaiah 63: and I'm going to close.

- (1) Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.
- (2) Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?
- (3) I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; their blood shall be sprinkled upon my garments, and I will stain all my raiment.
- (4) For the day of vengeance is in mine heart, and the year of my redeemed is come. (Notice: vengeance and redemption)

That's right. The day of grace closes out with grace my brother, my sister. And when it does, there's nothing left but trouble, vengeance.

(5) And I looked, and there was none to help; and I wondered that there
was none to uphold: therefore, mine own arm brought salvation unto
me; and my fury, it upheld me, (Notice: salvation and fury.)

(6) And I will tread down the people in mine anger, and make them
drunk in my fury, and I will bring down their strength to the earth.

Telling you what's going to happen in the last day. Grace does not run out to the Bride. Grace is multiplied to where that One will take us right into immortality. Bypass death. "Though it is appointed unto man once to die." [Heb. 9:27] Man can't die, because God comes down and stops it. "Swallowed up in a victory." [1 Cor. 15:54b] (See?)

(7) I will mention the loving kindnesses of the LORD, the praises
of the LORD, according to all that the LORD hath bestowed on us,
and the great goodness toward the house of Israel, which bestowed
on them according to his mercies, and according to the
multitude of his loving kindnesses.

(8) For he said, Surely they are my people, children that will not lie: ...

There it is. You say, you're born again and tell deliberate lies. You better get your mouth washed out with soap. Better all, you better get the Blood of Jesus Christ to apply to your heart.

(9) In all their affliction he was afflicted, and the angel of his presence
saved them: in his love and in his pity, he redeemed them; and he
bare them, and carried them all the days of old.

71. That's exactly they are is truth today brother/sister, that same Angel of His Presence. In other words, the Messenger of the Presence of God. Let me tell you something: the messenger of the presence of Lee Vayle would have to be Lee Vayle. Because I'm present. I'm here to tell you of my own story. Then Who's here? God's here. Who's He with? Prophet. What's He veiled in? He was veiled in a Pillar of Fire, that's only a prophet could see Him, but now He's veiled in the Word. And with every creed and dogma stripped aside, He stands there in full view. And there He is, our Mercy Seat, there's our great Redeemer. See, that's the Word of God brother/sister, you can't change it. No way, and who would want to change it anyway? I wouldn't want to change that for hundreds of billions of dollars. No one could buy that, because that's grace.

"Amazing grace how sweet the sound, that saved a wretch like me.

I once was lost, but now I'm found, was blind, but now I see."

I once was saved and blind. Blind and saved at the same time. The Bible also done so blind as my wretched servant. That's Him. God deliberately closes His eyes and turns His back. "Who dares lay a charge against God's elect." [Rom. 8:33] You say, "That means Bro. Vayle, I can do anything?" No way. If you're born again you won't want to do it.

72. But, Bro. Branham said, *"Look, you got to the place where you don't want to steal, cheat, lie and do these things."* That's right. *"Commit adultery, go out there and do these wrong things. Nobody wants to do that if you've got some sense. That all the Holy Ghost you do have at this point."* But he said, *"We need Holy Ghost that takes every Word."* Says, "Amen," to It. Receives that Word, until the Life in that Word, which is the Holy Spirit is released.

You say, "What's It going to make me? It's going to make you the living Word of God. How? I don't know. I just told you the best I could. What's It going to make you do? I don't know, that's up to God, because the body is still the body. But I'll tell you what It will do. It'll bring the vertical into the horizontal, and there won't be anybody turning It down. There won't be anybody trying to interfere.

Listen, I've got words right today, and I can prove by witnesses. Those words were said, "I'm going to get between Lee Vayle and the people." Then if you get some men got...let's get this straight, by there, but I'm not a lie, right? I'm not telling a lie, right? I'm not telling a lie. God is my Judge, and here's the Bible open before me.

73. If any man gets between Lee Vayle as a minister and the people, and my ministry from the vertical to the horizontal is this Word of God; somebody will answer to God. You wonder why I've been upset and angry? And you wonder now of certain words you said I just go right to the ceiling? I've told you, told you. I've told you, I've told you. I've told you. I've told you. I told every man in here, point my finger, I've told you. And Roy and I have had a long conversation. I've known all along that men tried to get between me and God, and the people. Nobody, nobody, nobody. No one. I'll die first.

I'll going to tell you something: nobody can, because God's too big. No, I'm nobody in myself, I admit that. I'm not trying to sell it to you. Look, ...You can go...anytime you want. I told you I'd pay Bro. Evans five thousand dollars we'll pay for all the materials, (paid for already) and we'll bulldoze the place down. You see, you're not...nobody's pulling my bluff, because I haven't got a bluff to be pulled. Because I'm standing with this other bluff, I'm standing here in the knowledge of my God, that I believe Him. And He's never told me wrong once, but He did tell me one thing, He did tell me I'd be ministering North East, at a right angle, isosceles right angle triangle. If I live in the south, the hypotenuse will be directly North East. And this place is exactly three miles East of 235, and 235 Northward cuts 47, is exactly three miles from De Graff. Then the hypotenuse forms and points in the direction of exactly North East.

74. I don't know what God told you people, it's up to you. You say, "Bro. Vayle, what if I go?" Well, you go, I still may not bulldoze it, I may stand and preach to the four pillars. [laughter] One, two, three...we got, I think I can find four. Do you love the Lord this afternoon?

You see, look, His Word doesn't fail. The prophet said He was obligated to do for the Gentiles. He didn't say that He was going to come back and die on the Cross. "They crucified to themselves the Son of God afresh." [Heb. 6:6] But when He positively showed that He was that One Who was here in Galilee two thousand years ago, and they turned down the Words of His mouth, which come by a prophet, because Jesus Himself was a Prophet. Come on, you can't deny that. Don't go making Him God, in the full sense of God period. Give Him His offices. Give Him His titles. Give Him His reverence. Show that you know Him. He was a Prophet, and He proved He was by vindication. He was That Prophet that Moses spoke of. Then He was that Lamb that Moses spoke of. Now He's that Priest that was spoken of, and He's coming King in just a minute or two.

75. I'm going to tell you a little secret. Because I like to tell you things that I know in my heart are coming. A few years ago, I was quite puzzled as to the effect of the pull of the Resurrection, the gravitational pull. I'm going to tell you, I believe from what He dropped into my heart recently that I have never looked at, or even heard anybody ever look at. They have just looked at it and gone right by that I believe that we are one step, if not already being pulled completely

into the Resurrection. Which could mean: the last one is in and child trained. I don't know. But, whatever I tell you will signify this: that you are very, very close to everything that brings the Resurrection out.

And I'm very glad, because I see in my heart I don't want, and in my revelation, I don't want a part of that Resurrection, I want to bypass It completely. Now, that's truth. Now, sure I'd like to die and get out of here, who wouldn't? Because it's just a continuation, and it's the best of all. Right? Sure.

But look, I'm not a prophet. God knows, but I wouldn't lie to you. I've not lied to you, and I'm not grinding an axe, no way. No way am I saying anything to you, for I'm ready to stand here and say, "I believe by the grace of God, I'm telling you the truth, the best I know how is someone who does not stand in the shoes of a prophet, but who does have a little ministry, a little gift." Brother, sister look it, it's closer than you think. I'm getting very happy about the fact.

76. Now, sure it may take a year or two, I don't know. Look, I've been fooled before about time, because I'm human. Too human in fact to get too excited to think, "Well hey, (you know) the mother said, (you know) 'Johnny, when eight years old I'm going to buy you that little moped'. Well Johnny is only four. "Do I get my moped when he's five? Do I get my moped when I'm six? Six and a half? Six and three quarters?" I mean come on, everyday he wants a moped, because he figures he's eight years old tomorrow he's going to get the moped.

Now look, I'm that way with the things of God, I admit it. But you know something? I don't believe it this time. I don't believe it. I believe something's happening, somebody's going to go. I want to go, I believe I'm going to go, we all do. Let's rise.

Merciful God, dear Heavenly Father, we certainly do praise You, and appreciate the fact we've been here this afternoon amongst the people of God who bring Your Spirit with them and the desire to hear the Word which opens up fountains, Lord, to bring forth the Word and we appreciate that very much. For, Lord, without the people there'd be nothing. And I have not meant to say to them for one minute that they should not come, or would not come, or this or that. I merely made my stand, and by the grace of God being my brothers and sisters and loving us as we love them, I believe they make their stand also. That they're going to be here as long as they can be here with us in this building to worship and glorify Your Name, and put everything aside but the goodness and grace of Almighty God.

The Lord bless each one I pray. O God, just bless each one, Lord. Bless each one, bless each one. Take away the cares of the heart at this hour, Lord. And roll away the cares of the mind, Jesus, and roll away above all, anything which is petty. We realize there are things which are contradictory, which cannot be rolled away, and we simply accept them and say, well they don't exist forget it.

We know these things, but, Lord, let this be the rolling off You had back in Your day when people just had that rolling off ceremony. They came to place a rolling off. They rolled off everything. They just rolled it off, rolled it off. Lord, today by Your grace, by Your help we're just rolling off everything, Lord, just rolling it off, and then kicking it down hill, bless God.

Letting it fall into the pit which has no bottom. Just keep falling, falling, falling. Don't even want to hear the splash of it. Don't want to hear anything about it. Just want hear it once and for all. Father, we want that in our lives. By Your grace, Lord, we accept it. We receive it this

afternoon. By Your grace, Lord, we do that. We've taken one last look of everything, and forget it and put our eyes now what You've told us, that which is for the Bride, which is the blessed Son of God.

May we begin to view Him, our Redeemer, our Lover. That man born as no one was ever born. Having God as a Father as no one ever did. That One way back there coming down taking upon Himself that form to die for us. And He did it. He actually did it, and now stands there absolutely waiting, knowing the establishment of grace in a mighty empire on earth. Just fantastic, fantastic, fantastic. We love You, Lord. We have to love You, because it just dissolves our hearts and minds in the wonderment of the grace and love of God.

Thank You for everything, Lord. We praise Thee and bless Thee, now and forever more in Jesus' Name. Amen.

'The Lord bless you'