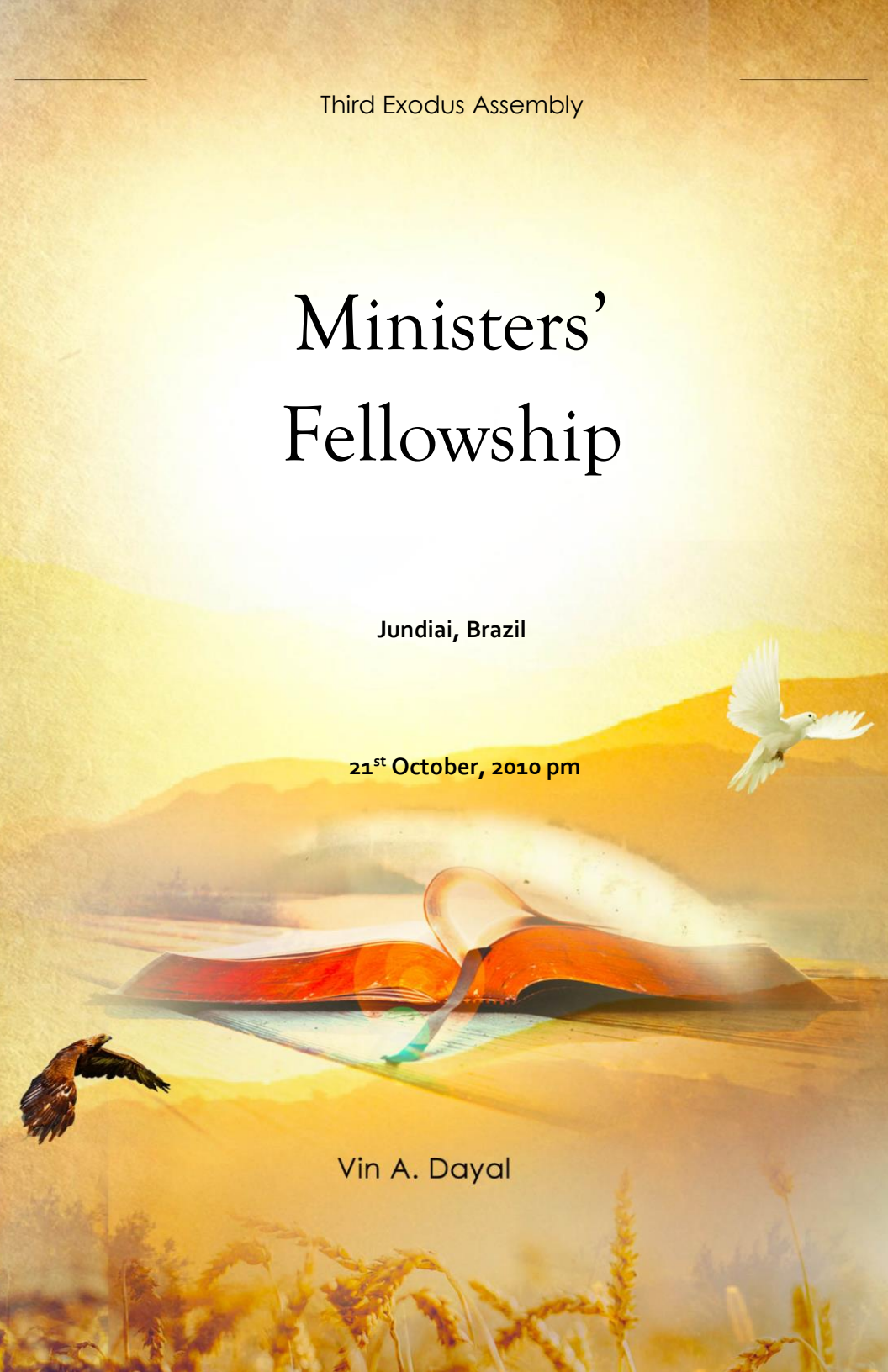

Third Exodus Assembly

Ministers' Fellowship

Jundiai, Brazil

21st October, 2010 pm

Vin A. Dayal



MINISTERS' FELLOWSHIP

21st October, 2010 pm

JUNDIAI, BRAZIL

Excerpt:

We are in the Hour of the Rapture. Many men want to see their church come into a sin-free church. They want to see their church come into a condition like it was in the Book of Acts. They want to see the church with Divine love. They want to see the people involved in the work; sacrificing; taking their place; accepting their responsibility. But how to get them to do these things? It has to be Divinely revealed and it must be according to the Word. Because if we look in the Bible and find when the church was a sin-free church where sin couldn't stand among them; where they had Divine love; all things in common, it was by a certain principle that was achieved.

And you know, today it's no different. The Bible is not a Book of history. The entire Bible was written for this Hour because this is the only Age where you could look at every Age that has gone by and see it come to pass. The days of Noah are here. The days of Sodom are here. The time of Elijah is here. The time of the exodus with Moses is here. The time when Joshua was placing them in the land is here. The time of Daniel is here. The time of Jesus is here. The time of the apostles is here. No matter what Age you take in the Bible, all are accumulated in this Hour. And so the entire Bible for every Age is relevant, present tense. Every seed, every Age, has reproduced itself in this Day.

And so when we can conceptualize some of these things, it's a great thing for a Minister. It puts the keys in his hand. **(Page 3)**

From Genesis 22 to 25 holds the mystery of the last two thousand years in shadow and type from Calvary to the present hour. We see Calvary, we see the Bride of Seven Church Ages, those that are asleep in Christ and we see the living Bride in the Days after Eliezer went off the scene. And this Bride in the Days of Eliezer is where the Bridegroom was coming. **(Page 31)**

Ministers' Fellowship

Jundiai, Brazil

Thursday 21st October, 2010 P.M.

FOREWORD

This is a sermon preached by Pastor Vin A. Dayal and is published through the freewill offerings of the members of the Third Exodus Assembly.

It is intended to edify the reader and make clear the Bride-Promises of God, which were revealed through the ministry of God's Prophet-Messenger, Bro William Marrion Branham, for the Elect in this Day. It is not meant to promote any special doctrine or person, save, the Lord Jesus Christ and His Divine Word.

The original video and audio recording can be accessed through our website www.thirdexodus.org

We pray the blessing of God upon each reader and may illumination by the Spirit of God be each one's special portion.



MINISTERS' FELLOWSHIP

JUNDIAI, BRAZIL

THURSDAY 21ST OCTOBER, 2010 P.M.

BRO. VIN A. DAYAL

Praise His wonderful Name. Certainly happy to be here this evening once again to be in the company of God's servants! It's always a blessed privilege when you have fellowship with Ministers that believe this Message and it's really a desire to walk a little closer to the Lord Jesus.

I was of the opinion that it was a general service. I don't know where I got that idea from. [Blank spot on tape] ...surprised because when you are sensitive to the Holy Spirit you know there is nothing going wrong. Everything is going just the way God desired it to go. I guess maybe it's because I was preaching to congregations. I've had about five services already in the country and coming here I thought well it was a general service.

But it's always nice when we can have a group of Ministers. When I look, I see mostly friends. The only reason that I said, 'some', is because I don't know everybody individually but the ones I know I believe are brothers who pray for me, who love me and are trying to help lift up my hands. I believe some of you already have the confidence that I'm not a loose person, you know just say anything. When I speak, I try to be scriptural; I try to be faithful to what was taught to us by God's Prophet.

And for maybe a general statement here this evening I want to say I believe everything the Prophet said even though I may not understand everything. Because I believe he was vindicated; he was identified to be the mouthpiece of God in these last Days. His ministry was prophesied in the Bible. It was to be a ministry to take

us back to the original apostolic faith. He was to reveal all the mysteries of God that will bring this restoration.

So I believe that has been done. And many times as Ministers we come together, you know because of the difference in our ministries, it's not that we agree or we are clashing. To notice in those Books the difference between Haggai and Zechariah, the difference between Nehemiah and Ezra; the difference between Malachi and yet they were the ministries that God appointed for that time. And the work that was prophesied to be done was accomplished by these men.

And the Bible even said, "The people prospered under the prophesying of the prophets." It was a great thing to see how God used the prophets to inspire the people when the leaders themselves were so discouraged; when some went into deep error; when the people you know didn't have the zeal to continue the work. God sent a couple of men and in a few days they accomplished what they couldn't do in twelve years just by the prophesying of these men. And knowing we are living in the Hour of restoration, and knowing the reason and purpose God put those Books in the Bible for, it is to help us understand how to deal with the conditions that we are face with.

I'm a firm believer that there is nothing new under the sun. I'm a firm believer that whatever we have gone through in the past, is going through in the present and will go through in the future is already written in the Bible. This is what the Book is. When the Seven Seals opened and the Bible became a new Book to the Prophet, this is the Book that what we are faced with that the answer laid in the Bible for everything!

Sometimes today when we are faced with things, we judge it from a human standpoint. Say, "What do you think? What does that brother think? So that brother is the most experienced brother, what does he think?" Well say, "This brother has the biggest church, what does he think?" And say, "This one is longest in the

Message, what does he think?" And then sometimes you get four or five great men and they decide to give a collective opinion. When I look in the Bible, I see that the answer is already laying in the Word. When we could find the Word in the Scripture relevant to what we are faced with, we will know how to deal with the problem.

We are in the Hour of the Rapture. Many men want to see their church come into a sin-free church. They want to see their church come into a condition like it was in the Book of Acts. They want to see the church with Divine love. They want to see the people involved in the work; sacrificing; taking their place; accepting their responsibility. But how to get them to do these things? It has to be Divinely revealed and it must be according to the Word. Because if we look in the Bible and find when the church was a sin-free church where sin couldn't stand among them; where they had Divine love; all things in common, it was by a certain principle that was achieved.

And you know, today it's no different. The Bible is not a Book of history. The entire Bible was written for this Hour because this is the only Age where you could look at every Age that has gone by and see it come to pass. The days of Noah are here. The days of Sodom are here. The time of Elijah is here. The time of the exodus with Moses is here. The time when Joshua was placing them in the land is here. The time of Daniel is here. The time of Jesus is here. The time of the apostles is here. No matter what Age you take in the Bible, all are accumulated in this Hour. And so the entire Bible for every Age is relevant, present tense. Every seed, every Age, has reproduced itself in this Day.

And so when we can conceptualize some of these things, it's a great thing for a Minister. It puts the keys in his hand. When a man has a key he can open a way and the Scripture is the key the Prophet tells us. And when the Word opens, it gives us an access to all that

we read about in the Bible. What we see Moses did, he had a secret; he had an approach; he had a knowledge of the God who called him; he had a revelation of God's will; what Elijah did; what Ezra did; what Moses did; what Jesus did. He said, "I do nothing, except the Father first shows Me." They all operated by Divine revelation. And so it becomes a pattern for us.

You don't see these men, you know, getting together and continually trying to discuss this, and discuss this, and discuss this. You see when men come together they are anointed with the Spirit; they have experience with God; they walk with God. This *Ministers' Meeting* many times are things what are done in our local churches. The older Ministers, help the younger Ministers get better established in the faith; understand their ministry; know their doctrine.

When we come together like this as leaders with a people, each one comes from their church where they are leading a people to perfection. They all have seen the Lord Jesus descending in this Day. They see the Prophet-Messenger announcing, "*Behold the Bridegroom cometh.*" They know the condition of their churches, what it's supposed to be. They know the signs of the time because all these things were the ministry of the Prophet. He identified the signs. He identified the time. He identified the anointing for the Age. He said, "We are not in a Pentecostal Age." It's Bride time. That's a reformer Age. We are in an Age of restoration. We are in an Age of redemption. We are in an Eagle Age. It's a prophetic Bride. He identified these things.

Because when we know our Age; when we know the time that we are living in; when we know what is promised; when we know what we should be working to achieve, all these things God inspired His Prophet to give us messages. He brought teaching from all forms. Seven Church Ages showed us the whole dispensation: what the church was in the beginning; how it drifted

away; how it became a leavened church and how it fell into organization; how God rebuilt the Church; how the Headstone has come to cap off the Church.

He took *Israel And The Church* [1953-0325 to 1953-0329 -Ed.] and began to show us the journey; same way God dealt with Israel. He took *Daniel's Seventy Weeks* [1961 -Ed.] and showed us the time where we're at. Time is about running out. He opened the Seven Seals, called a people out of the organization, "Come out of Babylon," getting a people in order for the Rapture! This was the ministry of the Prophet. It was a work being done. It was not like the normal preacher preaching sermons. It was the man dividing the Age; dividing the promises; showed us the work that God did under the reformers; showed us why there is a change of ministry from a reformer to a Prophet.

The reason they didn't understand him is because they wanted another reformer, but it wasn't a time of reformation, it was a time of revelation. And we can't take it back to the past Age, when we were called out of the old Age and placed in the new Age. For four hundred years they had rabbis, they had synagogues; they had the Talmud. But then at the end of four hundred years a man with the Spirit of Elijah, John the Baptist, stepped out of the wilderness and began to preach; the voice of one.

They were accustomed having voices of many. But then came the voice of one crying in the wilderness and all the many voices God had to silence them to hear this one voice because this one voice came with a mission; came with a purpose to introduce the Messiah; to bring them to the fullness of the Word; to bring on a new Age. He closed up the Old Testament. He took them out from under the Law, the shadow and he pointed them to the real Lamb. He took them from an animal substitute and brought them to the reality, the Lamb of God that could take away your sin; not cover sin again but take it away;

bring an end to the old Age. They didn't understand the Message.

When Jesus came, the ministry of the Son of Man, He kept asking them, "*How readest thou? How readest thou? Search the Scriptures, in them you think have eternal life.*" Because for years they had the ecclesiastical interpretation but it was a new Age coming on. These same things have repeated itself again. When Bro. Branham came, four hundred years we had of denomination and at the end of the New Testament, like John came at the end of the Old Testament, he was introducing them to the fullness of the Word again just like John did. John pointed them to the Messiah. This is the type of Age we came into.

And when we come in a meeting like this, these are things if a Minister hasn't really gotten a hold of to know how to rightly divide the Message, it will be difficult because he wouldn't know where his church is. One minute he's preaching to his church like they are in the wilderness, next minute he's preaching to them in Canaan's land; next minute he's trying to get them out of Egypt because he's just preaching.

But if he's understanding the work that has been done; what has been given into our hands because Jesus had to teach them who John was. They didn't fully understand who John was. Jesus said, "What you went out to see; a reed shaken with the wind; a prophet? More than a prophet!" Because they saw John! Some would say, "Yes, I think he's a prophet but a prophet to do what?" See? He wasn't just another...

Isaiah was a prophet. Jeremiah was a prophet. Nahum was a prophet. Obadiah was a prophet. But when John came he is closing up the Old Testament and he is introducing, not the Word in part but the fullness of the Word. Moses brought a shadow; Isaiah continued with the shadow; Jeremiah continued with the shadow; Obadiah continued with the shadow; Malachi continued with the shadow, but when John

came John introduced the Substance, "*Behold the Lamb.*"

So even Jesus when He realized the difficulty in the people not recognizing the purpose of the prophet... That's why the Scripture says, "He will turn the hearts of the fathers to the children." And when he came, you know, they could see something in the ministry of John more than what Caiaphas had. Nicodemus said, "We know no man could do these things You're doing," talking about Jesus, "except God be with Him." To them it was just a powerful ministry.

Even His Own disciples in Luke 24 after the resurrection, they were talking about a Prophet mighty in Word and in deed and He said, "*O fools, and slow of heart to believe all that the prophets has spoken,*" because Jesus was more than a Prophet mighty in Word and in deed. But they weren't... This was people in His Message. Watch Peter! He was heartbroken. He said, "I go back fishing." Watch James and John! They say, "We go with you." Watch Thomas! He wouldn't believe a thing. They were all confused. Yet these were the ones sit in Matthew 13 and He was teaching them all the Mysteries of the Kingdom.

When you look in the Message today you see a lot of that. A lot of people have been around the Message a very long time but there is no real entrance into the Message. They can take up a Message sermon find a point in there that they can speak something on and they do that in the churches and they have a sense of satisfaction, "I'm preaching the Message. I'm saying what the Prophet said." And it's not that they are wrong but that kind of concept is like a baby. It's like a little child. And that's why Paul tells us, "When I was a child, I thought as a child; I speak as a child: but when I became a man, I put away childish things." It's a different concept.

Look in the restoration Books. They came out of Babylon just like we came out of Babylon. And when

they came in the land they knew exactly why they were called out; they knew exactly what the will of God was; they knew exactly where the church was failing. When Ezra came; when Nehemiah came it was right down the line and the people became sensitized to exactly what the will of God was for that Hour because they knew the prophecies of Jeremiah. God was going to bring them back in that land. They knew the prophecies in Isaiah that that house was going to be rebuilt. They could look and see it coming to pass.

If those men had come and the church is stagnated; the building is half way and they come preaching other things all over and not try to stir the people to go on and achieve the objective; to realize they lost the vision of why they were called out of Babylon and what they came back into Jerusalem for. People came out of Mystery Babylon; came into the Message but it is like, "What are we coming here for?"

And everybody sees the thing on a personal level, "I am in the East or I'm North-east; this one is South-west; this one is in the center; I have my church; you have your church," and everybody has their own little work. But there is a collective aspect of the church because no one man has the church and no one man can say, "All the people in my church is going in" and no one man could say, "Well I'm not going to work with this one; I'm not going to work with that one." And many times the difficulty there, you see people not willing to listen sometimes. They are not willing to discuss. They are not willing to look at the same picture from a different angle.

Sometimes two people are saying the same thing with two different emphasis like James and Paul. Paul was preaching justification by faith; James was preaching justification by works and the conclusion many great thinkers came to, "I think James is right." Some say, "I think Paul is right" and then you get a division and some take side here and some take side here. And a

Prophet came at the end of the Age, he said, "One was looking at it from God's standpoint and one is looking from man's standpoint and it takes these two standpoints to bring the Truth out clearly." He said, "They are not contradicting each other at all."

You look at Haggai, Haggai came and rebuked the people; called them to self-judgment; convicted them; showed them their selfishness; showed them how they neglected their responsibility and then Zechariah came and encouraged them. Well somebody could say, "Zechariah, he doesn't preach the Word. He's a man pleaser," because Zechariah came and he's giving encouragement. He said, "Tell Zerubbabel not by might, not by power. This mountain shall become a plain. The same hand that laid this foundation stone will bring the headstone. He will finish this work because God is going to work with him to complete it." Now some people, they find that looked soft because there were many things he could have criticized and he didn't criticize it. Haggai came and criticized it.

And this is God's way. God is working through different ministries to bring His Truth out. And the type of flexibility that these things need, you don't find it in immaturity. You find it in people who know it's not really in the effort we make. These things are done by the will of God, not the will of man; by the will of God. And in the end God is glorified and man is just seen as an instrument that God Who is sovereign, choose to do it that way. It wasn't that man who made it better or successful. It was God Who did it. And sometimes a lack of seeing God—and that's why the Prophet said, "Let us see God." You know, our eyes to be anointed to see this God.

And this is just some little comments I'm making to get adjusted with you a little bit because you know, it's a time you know, these meetings can go around like a routine but it takes the Holy Spirit. Because sometimes some people, you know, they could be hearing the Truth

but because in their minds they must be able to read that in black and white and if they can't read it in black and white then you have problems. And that's why we have problems with Matthew 28:19 and Acts 2:38, because both are in black and white. But without the revelation to connect it together; to open it, one quotes one and one quotes the other and the message is the same.

When we came in the Message years ago, there were Ministers who used to preach, "Bro. Branham brought the revelation. You can't get any revelation." And without revelation you can't know God because even though he brought the revelation, it must be revealed to you that is the revelation. That's right. And then many times he said, "Now if there is a Minister there, he will know when I say 'seven hundred,' the Bible really says seven thousand." And the people who think he brings the revelation in the way they think the revelation is, you know they were asking, "Bro. Branham, is it really seven hundred?" They were ready to admit the Bible has a mistake and he was sent to correct the Bible because that is how they understood the Word.

And you realize the ministry is a God-called thing. Ministers are made that before the foundation of the world. They are given that position before birth and after death it is still with them. Moses was still a prophet. He came back and talked to Jesus. Samuel was still a prophet. He got up and prophesied to Saul. Elijah was still a prophet. Bro. Branham is still a Prophet this evening. That's right. Death doesn't take that from you. The Prophet said, "That's why you could pray to speak in tongues; you could pray to prophesy; you could pray for wisdom. These gifts of the Spirit you could pray for it, but you can't pray to be an evangelist; you can't pray to be a Pastor. That is foreordained."

God told Jeremiah, "Before you were formed in your mother's womb I knew you. I ordained you to be a prophet before birth." And sometimes people in the

earthly journey here takes the ministry lightly because in this Age with the Light that has come on the Word, a real Minister will know he was that before the foundation of the world and he will be that in eternity. Because in this Age, the cover was taken off of all these things so nobody doesn't have to argue. Bro. Branham came and preached, *God's Gifts Always Find Their Places*. [1963-1222 -Ed.] Not sometimes, always!

In other words, God couldn't have Jonah or Moses or Elijah and then they missed their calling in their Day. He was running—Bro. Branham was running from God and God ran him down and brought him back. When he was a young boy, he heard the wind, "Adam, Adam." When he was an old man, *Standing In The Gap*, [1963-0623m -Ed.] he said, "I'm finished with these people. I'm going in the wilderness." God came and said, "If you do that you will become a bum. Go back and pray for the sick. You were born on the earth to pray for the sick. You were called after the apostolic order."

Look at man's human will! He took the gun, put it to his head; took off the gloves, go to hold the high-tension wire. He said, "Which is stronger, my human will or God's eternal purpose?" He said, "God is protecting the gift because God already said, '*Behold I send you Elijah; in the days of the voice of the Seventh Angel,*' and God can't bring up a next man to fulfill that." That is why when Jonah ran, God ran down Jonah. He said, "God didn't say, 'Okay, you don't want to go. I'll get somebody else'." Not foreordained people, friends.

Moses went in the wilderness for forty years and lost the feeling for the people. Moses forgot the people. It is God Who saw Moses in the back-side of the desert. It is God Who attracted Moses' attention. And forty years after, Moses' heart was so set that he was not going back to Egypt.

When God said, "Go to Egypt," he said, "They won't believe me."

God said, "They will have to believe you."

Then Moses said, "I can't talk!"

Then God said, "What do you have in your hand?"

Then God started to give Moses signs to convince him he has to go because God has nobody else to do that job. That was settled before the foundation of the world for this man. This is the place. When a man gets a revelation of his gift, of his office, of his election, his calling, his place and God puts a church under him, this man becomes just like Moses and them – fearless. He comes to a place he knows it is not by his might or by his power. Moses didn't know the way to get the people to the Promised Land. He might have known a couple of highways in the desert and he could choose one of the routes but God had a place to try them. God had a place to test them and prove them; to teach them that man doesn't live by bread alone.

In Deuteronomy 8, God began to point out to them, "I passed you there; I passed you there; I passed you there to humble you; to teach you man doesn't live by bread alone," because God had told him, "My angel will lead you and bring you into the place I have prepared for you and these people." That's right. And the Bible says, "They couldn't move until the Pillar of Fire moved and they stopped when the Pillar of Fire stopped," because it was not by human thinking.

Somehow today we dropped down into a realm and those things become sermons. It does not become principles that govern the way we live and walk. It's amazing sometimes you see men preaching and while they are preaching they are reading the Scriptures; reading things in the Message and their method of operation, their approach is totally different to the man who was saying those things. But because they know it's the Spoken Word book they say, "The Prophet said this. The Prophet said this." And you realize it is literacy because they themselves are working by a different principle. And then you realize that's not revelation because the real interpretation of the

Message is not what Bro. Branham is explaining, it's what he is living because what he's explaining is exactly the way he's living it.

Sometimes you cannot dispute the word a person might read. You say, "Hand me that message book." You say, "It's there. You quote it right." But after that person quotes that, the condition that they are applying that word to, sometimes it's to break fellowship with somebody; it's to put somebody down and you know that was not the Spirit of the Prophet. So when you come down to that, what it is? Literacy! Amen.

And this is one of the things that by God's grace we want to always in our hearts look at the footprints that have been left to us in the sands of time by the Prophet that God sent because, do you know why? Not only did he preach things, God took him aside; God overshadowed him with the Cloud, "This is My beloved son; hear ye him." God put the King's Sword in his hand. His behavior was pleasing to the Lord. His behavior, because the behavior is a great part in that son being adopted; being positionally placed.

Remember how God brought the animals before him and he watched the animals? He was hunting, didn't get any game yet. He said, "There is Bro. Evan's own; here is mine; here is this other brother's own." He said, "I could shoot all three of them right now." Then he said, "Wait a minute! I made a promise to God I wouldn't do this anymore. God had talked to me about that." And then he said, "Go your way; go your way." And the Voice spoke, "I see that you remember your promise." See. What it was? The behavior!

When God sent the young man and young woman making love in the church and they started to distract the people and he said, "You are distracting me. God sent me here to have a meeting. There are people in the city who needs help and please don't distract the people like that." He kept on preaching. They were laughing and carrying on. He said, "If you want to do that, there

are other places you can go and do that.” They were still carrying on! Rebellious! Then the Holy Spirit dropped down, “If you say blindness, they will be smitten blind. If you say death, they will pack them out.” And that whole congregation, tens of thousands of people, saw him warn these people a couple of times. And now he has the authority in his hand and God is testing him to see his behavior. So that’s what I’m saying.

See it’s not just quoting the Message. It’s the consciousness. He knew as a son he was growing up because God told him, “If you are more sincere, not even cancer will stand before you. And if you are more sincere, I’ll take you to the Third Pull.” And God was making demands. It’s not like, “Well he’s the Prophet so I have the blessings.” No! He was being trained; he was being schooled how to carry out this ministry; how to represent Jesus Christ. And when we miss these things it is like coming to a meeting and comparing notes, “How do you see the Third Pull? How do you see the Seventh Seal? What do you think the Bride is going to do? What do you think about people who don’t have the revelation?” And then it comes to something like that.

Where are the men today being trained? On the message, *God-Called, God-Trained Man*, [1958-1005e -Ed.] he was preaching about Elijah and Elisha and he was bringing out a thought that there is a ministry being trained to put on the Robe of Elijah. And then he preached, *The Secondhanded Robe*, [1956 -Ed.] showing that when Elijah goes off the scene, just like when Jesus was ascending on High, the Spirit came back upon the apostles. The Spirit came back upon Elisha when Elijah went up. When Moses went off the scene, the Spirit went on Joshua to continue on the work.

And so Bro. Branham was showing God has men being trained. Instead of we hear and see that training in the men by the Holy Spirit, men who came in shape

to fit the Robe, we are seeing a lot of people trying to alter the Robe to fit themselves. He said, "Elisha couldn't alter the robe. He had to come in the same shape to fit the robe." And this is what it is. It's a people coming to a certain shape; in a certain condition in this Hour to walk in the Truth; to handle the Word because this revelation is a powerful thing.

This is like God all these years waiting for the Church to grow up from justification, to sanctification, to the restoration of the gifts; bring it up to the opening of the Seven Seals where the Church is going to be given the Spoken Word and these things. Look how God trained that Prophet. Look at the kind of obedience that it required in his life to come into that stage of the ministry. Then we who God is going to put this same Message in our hands, we don't realize fully the responsibility of how to carry this Message; how to use It.

Because if you look in the Scripture, if you observe the ministry of Elisha, it wasn't a big public ministry like Elijah's own. It was a more private ministry. Elijah had the Mount Carmel showdown; Elijah got all the leaders in the country; Elijah dealt with the entire system but watch Elisha. He came among the brethren. They have bitter water, they said, "Master, nobody can't drink this water." Bitterness, immediately inspiration came. He said, "Give me a new cruse. Give me some salt." And the Bible said he put it into the very fountain head where that spring was, the source and then he said, "Let every man drink now."

And they said, "My, the water got so sweet."

And sometimes you go in a church or you go in a country, you see bitterness; you see strife; you see contention; you see competition; you see contention, strong contention and you look around and say, "Doesn't anybody have some salt? Nobody could heal these bitter waters?" You know...

Look at Paul! He asked the same question in the Corinthian church. Corinthian is division and contention and strife and malice and Paul said, "Isn't there a man with wisdom among you?" In other words, he said, "I started this church. God gave me a vision; told me to come into Corinth; He has many people here." And then he left; go on establishing more churches. And the amount of contention in the church, he had to write Corinthians, the Book of correction and he asked the question "Is there not a man with wisdom among you?" Because one man with wisdom could solve that whole thing! Solomon with one gift, wisdom, brought Israel into a Golden Age greater than Moses; greater than Elijah. Solomon was in the Golden Age.

He went to another place, man put wild gourds in the pot. It was a time of famine and you know they had one pot and all the sons of the prophets were there. And while they were making this pot, maybe everybody was bringing what they had; one man has a little revelation of the Church Ages; one man maybe preaching the Seals. Somehow some wild gourds got in the pot, some wild peas and somebody took a taste from the pot and started to go into convulsions and got so sick and said, "Oh my God, there is death in this pot." And now they realize, "Now we have to throw away all this" and people started to get agitated.

Said, "What! Who brought the wild gourds?"

"It's this Minister."

"No!"

"Maybe it's this son of the prophet; maybe it's that son of the prophet over there!"

And he said, "Relax, relax," because now it started to get even heated. He said, "Anybody has some meal here." Little sister comes with a little handful of meal. He has the meal; he threw it in the pot. He said, "Everybody, eat now. It's okay."

He could heal the pot. Everybody now started to blame one another. You know the whole service got

disrupted. But the point I'm making, he had the mind for every situation. When Naaman came with leprosy, he knew exactly what it was going to take to heal that leprosy. When the widow's sons were going into bondage, this church cried out for help, "My boys are going into captivity." The creditor has this one in chains. He's on drugs. This one over here—next one's in fornication; problems. And she found herself unable to hold her children in her house because this power came; because she is in debt. Debt is a type of sin in the Bible.

When were all these things happening? In the days after Elijah! Elijah had gone but the robe of Elijah and the Spirit of Elijah was still in the land. The Bible is written like that so we can see. Person goes down there, they get ten quotes: five to blast fornication and five to blast rebellious children on drugs, smoking or whatever it is and they let go both barrels. Elisha asked the woman, "Do you have anything in the house?"

She said, "I have nothing."

He said, "Think. Don't be so quick to speak. Go and search your house."

Said, "I have a little oil in a jar but what could that do?"

He said, "What! You have oil in your house?" He said, "You have the thing to pay all your debts and deliver your children from captivity. What you need is teaching how to use it." He said, "Go get empty vessels. I will teach you how to work with the oil."

Oil is the Holy Spirit. You have a little Spirit in that church; a little Spirit in that house; maybe enough to sing; maybe enough to go into a prayer meeting or something, he said, "We will take that. It's a way we could work with it." And the Bible says, "She cleared all debts." The creditor had no claim on anybody in her house. Her children were completely delivered and she had enough, she had enough not to go back into bondage.

That is what the church needs. The church needs to come into a position where it doesn't go into bondage all the time or are losing the children all the time. But if we stand up and say, "Elijah was a great man. Elijah rebuked Jezebel and all you Jezebels, run for your life," and the creditor is taking them by the twos and you don't have anything to stop them but you are on Elijah and Jezebel.

The Message has—you must see the Message in the Word first because the Message is from Genesis 1 to Revelation 22. As I started over saying, everything that is written in the Bible is written for this very Hour because the Book was sealed in every Age. This is the Age the Book is fully opened. Not for us to read history, no; to see the things on the earth; to know how to deal with every circumstance; to know no matter what we are face with, there's a Word for it in the Scripture and there must be continuity. There must be continuity in the Church.

If a man is raising crops and he knows that in the second month a certain type of fungus attacks this or certain types of insects, he needs to spray it. As that crop is growing and coming to maturity, he is sensitive and aware of the things attacking the crop! There are things that the enemy cannot attack believers with because Satan knows they have overcome those things. But then there might be some—because remember God in every Age is giving us what we need to face the challenge of the Hour.

Look at Revelation 2 and 3. The first thing God does, He reveals Himself a certain way. "I am He Who has the seven stars." That is not just a statement. That revelation is needed for that Age. That's the same God Who came to Abraham as Melchisedec, then came as El Shaddai; then came as Elohim; then came as Jehovah-Jireh. In the first Age, "I am He Who has the seven stars." Then He comes later on, "I am He Who has the

sharp Sword.” And He is identifying the conditions in every Age.

That is what is making Him reveal Himself in that manner. He called Himself Jehovah-Jireh because He created something. He provided Abraham's need. He had need of a ram. When He came as El Shaddai that was a specific revelation because he was fussing and fretting and he had no rest. And like a mother picks up a baby when it's fretting and put in on the breast and quiets the child, this is what God is giving Abraham – rest because that's where the revelation of the Holy Spirit came so he could cease from his own works.

He was trying to multiply because God told him, “Your seed will be like the stars.”

He said, “God told me my seed will be like the stars. I'm becoming an old man and this barren Sarah, she's keeping me back.”

So finally Sarah said, “I release you. Go with Hagar.”

He said, “Praise God! Now we'll get the job done.” So he went with Hagar. He's going and started to multiply.

When God came God said, “I will make you fruitful.” In other words, “You went trying to make yourself fruitful.” And the same place he was trusting in, El Shaddai said, “Circumcision. Put the knife on the same place that you were trusting in and mortify that member.” And God waited until his body was totally dead and then came and told him now, “You are going to have a son next year.” And then Abraham didn't consider his own body now dead.

But when he went with Hagar the body wasn't dead yet. He could feel the energy; he could feel the strength and he said, “I will get this thing done.” See? And God had to bring him to rest. “It's not by might; it's not by power; it's by My Spirit. It's not him that willeth, or him that runneth. *The flesh profiteth nothing.* It's the Spirit that giveth life.” And God had to teach him the promises of God will not come by human energy of the flesh.

And this is what God has to teach us. We want to plant the Word; we want to bring forth the promise; we want to get the church pregnant; we want to see those sons and daughters born a super race but the way we are going about it. See? How he got there? His wife had a well worked out explanation. Do you know what God told him after? *"Walk before me, and be thou perfect."* No more wiggling off the road; no more listening to your wife; no more man-made program. God waited until he was dead. These things are put in the Bible for our examples. The same way God deals with Abraham, He deals with Abraham's seed after him. You see it's not just explaining the thing. It's we are governed and influenced by the principles that has been revealed to us. It's a great thing. It's a great thing.

I want to read a Scripture. I would like to read a Scripture over in Genesis 24; a little part from Genesis 24 and a little part from Genesis 25. I'll just maybe take about twenty minutes again, thirty minutes and close. Just to leave a little thought here with you. Genesis 24 verse 58! I'm sure every Minister here would be acquainted with Genesis 24 because that's the evening messenger going out to call the bride. So I'm just going to break right into the end but you know the story.

The father was getting ready to make a marriage for his son and the bride had to be chosen and the father took his faithful servant and made him swear he will not take this bride from among the heathens. What was in the father's mind at the time, was the marriage of his son. This has been something in God's mind before the foundation of the world because that's why the Lamb was slain – for these names that were in the Lamb's Book of Life, who are the Bride. And the Lamb Who laid down His Life was the Bridegroom like Adam Who was put to sleep on the Cross and the Bride was taken out of Him.

So this is the story! God in Genesis wanted to make a marriage for His son and so God took the bride out

from him, built the bride and presented to him a glorious bride without spot, without wrinkle and God performed the first marriage. Well here is Abraham the father, just like God having a son Isaac, like God had Adam. And the time came, God had to make a marriage for Adam who was His son who He had given an inheritance to. Well Isaac was Abraham's son who he had given an inheritance to and now he had to get this bride because this promise of God, *"In Isaac shall thy seed be called."*

So the servant went out, (you know the story,) found the bride at evening time and now he had the little contention with the brother and the mother, the Prophet said, "The preacher and the church," when he was trying to get the bride out of—separated from Babylon. The churches and the preachers were the opposition that confronted him. But some of us are here tonight so he got us out. Amen. Verse 58:

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man:

See. They said, "Will you go with the man?" She said, *"I will go."* Then she's riding on the camel and she is following the man.

...and the servant took Rebekah, and went his way.

62 And Isaac came...

This is the coming of the bridegroom.

⁶² And Isaac came...

She was on the camel coming behind the messenger. She was not in the system any more. The messenger got her separated from all unbelief. God's Word calls for a total separation. She was following the evening messenger. He was taking her to the unseen bridegroom. She was not coming with anything from there. She was decked in the jewels that he gave her. She was clothed in the raiment the bridegroom sent for her and she was coming on the beast, the power from the bridegroom's country. The bridegroom's beast was what she was coming on.

She saw the man, she recognized the man, and she was following the man. Amen! And at a certain stage in the journey she already knows life story of the man; she already knows how the commission the man got; she already knows the gifts that the bridegroom gave to the man; she already knows that she was going to a marriage. That is why she was called. And then she saw him coming. This is what—this is it here, the coming of Isaac; the coming of the bridegroom

*⁶² And Isaac came from the way of the well
Lahairoi; for he dwelt in the south country.*

*⁶³ And Isaac went out to meditate in the field
at the eventide:*

We know the time of the day. We know what he was doing. He was coming. It's at the evening time. She was under the messenger and she was seeing the coming at evening time. Amen.

*...and he lifted up his eyes, and saw, and,
behold, the camels were coming.*

Any time you read in the Bible, "He lifted up his eyes," it always speaks of perception; revelation. Something is being revealed. "He lifted up his eyes and the camels were coming." It tells you it was ten of them. He knew those camels. Each one of those camels had a name. He had provided the transportation to bring her back.

She's not going to come struggling in her own power. The messenger went with gifts, with power and with raiment and she was coming with all – with gifts, with raiment and power because the beast is power. She had nothing from Mesopotamia. Amen. She was separated from that place. And when he saw those camels coming... In verse 61 it says:

...and her damsels, and they rode upon the camels, and followed the man:

He was seeing more than one damsel but he knew which camel she was on because he didn't send raiment for the damsels. He sent raiment for the bride. And with those eagle eyes, that telescopic vision, when he pulled that zoom up here and he put that microscopic lens on, he saw the embroidery, everything on that garment. Amen. "Because it was granted unto her to be arrayed in linen fine and clean!" Hallelujah! And he saw her. Now watch the chemistry here. It's like a spiritual magnetism.

⁶⁴ And Rebekah lifted up her eyes,

They were at a distance but both were moving towards each other. He was coming and she was coming, amen, and the messenger is bringing her directly to him. He couldn't drop her off anywhere else because his ministry is to make the introduction; is to make the connection because this is the uniting time, hallelujah, when the head and the body are to be united.

...and when she saw Isaac,

She saw him coming at evening time. When she saw the coming of the bridegroom,

...she lighted off the camel.

⁶⁵ For she had said unto the servant, What man is this that walketh in the field to meet us?

She was enquiring of the messenger, "Who is this Melchisedec here? Who is this, greater than Solomon? Who is this one coming leaping like a hart?" Amen. She

was enquiring of him. She saw the coming of the headstone, her head.

...What man is this that walketh in the field to meet us? And the servant had said, It is my master:

Watch her behavior when she got this revelation. She took her veil. She didn't put on her high heels. She had no high heels to put on. She didn't go and paint her face and put on some mascara. She took her veil. The Prophet said, "Why does a woman wear a veil?" To show she has no head! She's coming to her head. That's why when she is coming to a marriage, she covers her head signifying she has no head. She's coming to her head.

And from the time she saw her head because remember she was chosen to be a bride. She was going to a marriage. And from the time he is identified to her and he looks and he sees Isaac at evening time [Bro. Vin points to the supernatural Cloud -Ed.] coming after she followed the messenger, see and she said, "Who is this?"

He said, "Turn it to the right angle and see Who it is. That's my Lord up there. That's Jesus. That's the Bridegroom." See.

...[and] she took a vail, and covered herself.

⁶⁶ And the servant told Isaac all things that he had done.

She lifted her eyes and saw him; he lifted his eyes and saw her. She could identify him; he could identify her. She took her veil and covered herself; look what he is doing now.

⁶⁷ And Isaac brought her into his mother Sarah's tent,

What a place to bring her! You see, well that is how the Bible is written. The other time you read about Sarah's tent...

The first time God ever spoke to her He said, "Where is Sarah thy wife?"

"She is in the tent behind You."

And that is where she had her experience and she judged Him faithful and received Dunamis, strength, power to conceive seed. It was in that tent she was changed and came back young so she could conceive seed. She could have the baby. That tent is a supernatural place. Amen. And he is taking her there because his father Abraham had an experience where the promise of God was interpreted in that tent and now he and Rebekah are the continuation of this mystery.

...and [he] took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Father, we thank You for the reading. Give us a few minutes Lord that we say something that would unlock this Scripture and inspire faith and enlighten the understanding Lord that we could be raised up into a higher level of awareness. Because when we read this, we see the mystery of our lives; of our purpose; what is to take place on the earth in this Hour. Help us to understand it by the Holy Spirit in the Name of Jesus Christ, amen.

You may have your seat. God bless you. Let's continue on Genesis 25 verse 20. Let's link that Scripture right there. Genesis 25 verse 20:

20 And Isaac was forty years old when he took Rebekah to wife,

The last thing we read just now, he took her in the tent and she became his wife. Now it picks up back the same thing giving us his age. Now catch this. If Isaac is forty years, what was Abraham's age? Anybody knows what was Abraham's age? We all know that Abraham was a hundred years old and Sarah was ninety when Isaac was born, Genesis 21. So Abraham is a hundred and forty years old at this time. Genesis 25, in the first part of it, it tells you he lived a hundred and seventy-five years. So he has thirty-five years on the earth still before he dies. But at the marriage of Isaac and Rebekah who do you think performed the

marriage? Abraham of course! He was the prophet. He had part of God's Name. He was a little Elohim. He was the one God covenanted with; Abraham and his seed. Amen.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

So, so far if you read Genesis 24, and I'm sure you are all familiar with it, we see Rebekah's election and calling; we see Rebekah's decision to follow the messenger; we see her separation from Babylon. Mesopotamia was a city in the kingdom of Babylon. Then we see Rebekah after making her decision to follow the messenger; after she separated from all unbelief following the messenger she came to a revelation. She saw the bridegroom. She had never seen him before. Up till that time she never saw him before. She only saw him through the words of the messenger. That is right. She had to know the messenger first. You say you know Jesus first. You don't know Jesus first. You know the messenger first. He is the one Jesus is revealed in and through in this Hour. Amen. He was one standing near to Jesus all the time. Amen. So look.

Then from seeing him she was introduced to him at evening time by Eliezer and we never heard anything about Eliezer after that. The evening messenger's work was over. He had the gifts. He had the clothes of the Word. He had the power. He had the commission. He displayed the gifts. He had the Angel of the Lord with him. That is how he found the bride. He said, "The angel of the Lord led me to find this bride." And so he got that bride and he introduced her and he went off the scene because now the bridegroom himself was the one

who had taken headship over the bride and the marriage makes two one. That's right. So we see so far.

Then we read of the barrenness of the wife. Chosen; predestinated; has the jewels; has the raiment; has the husband but she was barren. But then we read she became wife, not mother, wife. So she's having... There's a knowing after union. When a young man—a young woman is going and get married, she knows the husband to be. She likes his nose. She likes his complexion. She likes how he combs his hair. She likes his voice. She likes his motorcar. She likes the way he dresses. There's a knowing before union. She knows his birthday, you know. She knows his birth sign. She knows what he likes to eat.

But then there's a more intimate knowing after union because that's the knowing where the veil is broken and where she conceives. But she was barren for quite a season. First we read she was a virgin. When the messenger found her she was virgin. But we read where she was no more virgin. When he took her in that tent she was no more virgin, though she is not yet a mother but she is having a more intimate knowing of the bridegroom because they are united. And by virtue of the marriage covenant he could make himself known to her in ways that it would be unlawful to know him in this way because now she has his name and now they are no longer twain, they are one. It's a great mystery there. That's right.

Because Jesus is a gentleman! People want to know things about Him and they aren't even baptized yet. They want to know things and they haven't taken a vow, a promise to Him yet. They want to know things about Him and they can't come in submission to Him yet. That part that the woman preserves and keeps back from every other man, she submits that to the husband in the bridal chamber.

She had a father. She carried her father's name. She had a mother. She knows what it is to be loved by a

mother. She knows what it is to be loved by a father. She knows how it is to be loved by her brothers. Her brother was Laban. Her mother was Milcah. Her father was Nahor. It's all there in Genesis 24. They loved her. They didn't want to part with her so easily. Eliezer never got to know her so. Eliezer was like a eunuch. He was just to get her and bring the package sealed to the bridegroom.

But when the Lord Himself descended at evening time and He began to break the Seals on the book of her life, hallelujah, and began to show where her origin was, that she came from Him and now in time where they were together in eternity, she was coming to have an experience here. This virgin girl that the servant met at the well, she journeyed all the way from the well with the messenger. And then the messenger hand [gave -Ed.] her to the bridegroom and went off the scene.

And the bridegroom takes her into privacy where he himself was conceived in his mother's tent, where he was named before he came, where it was the plan of God to bring him by the supernatural Power of God. That's right. Because God told Abraham, "You'll have a child next year by Sarah and his name will be Isaac," and Sarah didn't conceive yet. And when God come in Genesis 18 and God told him, Sarah started to laugh, "Me an old woman, have pleasure with my lord in this tent here?" See.

Now watch the continuity. There's continuity in the Word because it's a covenant coming down. Abraham and Sarah are bridegroom and bride; Isaac and Rebekah are bridegroom and bride; Jacob and Rachel are bridegroom and bride; Joseph and Asenath are bridegroom and bride. Sarah showed the change; come back young. Asenath showed the dismissal to the palace so he could make himself known to his brethren. Rachel showed she brought forth Joseph, the one who could save the world; the mystery of Christ. That's right.

Rebekah brought twins. This is what we want to get to. All of these mysteries of the Bride this is... Are we not going to be changed and be dismissed to the Palace? Are we not going to bring forth Christ? That's right. This is in the Word. Genesis is the seed Book of the Bible. Everything in revelation is in here; started in here in seed form. This is what the plan of God is.

Now we read this girl conceived now. In other words, she is now the pregnated wife. From the virgin girl; from the virgin following the man; from the virgin introduced to the bridegroom, we read she became wife and she became his wife in the tent. But now we read of her conception and she came into motherhood. Watch the journey of the bride that was called at evening time. This is something I want you to see. Let me back up a little bit.

Genesis 22 is Calvary. As Ministers we all know that, right? Isaac, the obedient unto death; in submission to the will of the father with the wood on his back going up on the mountain; lay down his life in submission to the will of the father. "No man takes My life from Me. Not My will but Thy will be done Father. I lay down My life." That is what Isaac did showing the mystery of Calvary.

Then he came off the mountain because there was another figure there, the lamb. Both are Jesus. Where did that lamb come from? That ram didn't come with a male ram and a female ewe. That ram didn't come by sex. That ram came by the Spoken Word. And that male ram that came by the Spoken Word; that died on the mountain; whose blood was shed as a substitute; that was Christ. That was the Atonement. God will provide a Lamb for Himself. So that's Calvary.

The same resurrected Isaac now was coming off the mountain! Next time we see him is in Genesis 24. Is the one who went up Calvary; the one who was obedient to the will of the Father; the one who laid down His life; obedient unto death; the one that came off the mountain, was that the same one is going to be the

bridegroom? Is that the one the evening messenger went out for? Did God tell Bro. Branham in Genesis 24:7, Eliezer, that was his ministry? That's right.

You go to the message, *Ashamed*, [1965-0711 -Ed.] by dream and then coming out of the dream God spoke to him, "Go and get My Bride," and gave him Genesis 24:7. And then, *Choosing A Bride*, [1965-0429e -Ed.] that's the Scripture he took going to get that Bride. He was the one with the gifts; he was the one who came with the power; he was the one that had the raiment; he was the one that separated the Bride out of Babylon; he was the one when he was coming with the Bride that came out of Babylon...

Revelation 18 it says, "A Mighty Angel descended from heaven whose glory lightened the earth." A voice said, "*Come out of her, My people.*" Revelation 19, the marriage of the Lamb; the people who are called out of Babylon in Revelation 18, "Is given and it's granted unto her to be arrayed in fine linen." And he brought that Bride and introduced her to the Bridegroom and went off the scene. That's right.

So watch! In the Scripture here we are seeing the pattern. When was the bride found? At evening time! When did she see the coming of the bridegroom? At evening time! Who was Eliezer? The evening messenger! On the message, *Evening Messenger*, [1963-0116 -Ed.] he talks about Eliezer going out to get the bride. Eliezer was Gentile and Rebekah was a Gentile. Laban had idols down there. God had called Abraham out of that idolatry and made a covenant with him.

So watch Genesis 22. The Lamb on Calvary, we see Him as the Lamb first then we see Him at the end of the Seventh Age, at Evening Time, Genesis 24. The same one who died for the bride in Genesis 22 is coming as bridegroom to marry the bride in Genesis 24. And the Seventh Angel Messenger, the Messenger of the Seventh Age, and the messenger always comes at the end of the Age. And at the end of the Pentecostal Age, one man

like Eliezer had went out at evening time looking for character for the marriage because the Hour of Calvary had done taken place.

Now was the Hour of the marriage. At midnight, there was a voice, singular, announcing the coming of the bridegroom. It's a mystery of Christ, the Bridegroom coming to unite with the Bride. *Uniting Time And Sign*, [1963-0818 -Ed.] *Invisible Union*, [1965-1125 -Ed.] *Oneness*, [1962-0211 -Ed.] all these messages the Prophet opened; *Choosing A Bride*, teaching us. Then Eliezer goes off the scene. You read nothing of Eliezer after Genesis 24.

But now the bride is pregnated. The same one who was a virgin, now she is the elect lady with her children! But in Genesis 23 is the death of Sarah. It's put between there. It's put between Calvary and the evening bride being called because Sarah represented the Bride of Seven Church Ages that is asleep in Christ and Rebekah represents the living Bride called by Eliezer at the end of the Seventh Age. And in the days after Eliezer goes she has twins that's fighting in her womb. She has a carnal man and a spiritual man. She has one who is election and one who is reprobate. She has one who will desire the birthright and one who doesn't want the birthright; one who wants the morsel of meat.

We are going to... My time is up but that is something. I'll pick that up. Go ahead? You see, catch this. From Genesis 22 to 25 holds the mystery of the last two thousand years in shadow and type from Calvary to the present hour. We see Calvary, we see the Bride of Seven Church Ages, those that are asleep in Christ and we see the living Bride in the Days after Eliezer went off the scene. And this Bride in the Days of Eliezer is where the Bridegroom was coming. Let me nail that down for you.

On, *The Breach*, [1963-0317e -Ed.] Bro. Branham was taking Revelation 10, Christ coming down, he says, "Now when He's coming, the Seventh Angel Messenger must be on the earth at the time of that coming." Like

when John was on the earth, Jesus had to come when John was on the earth because John is the one to make the introduction. He is the forerunner. Eliezer must be on the earth at that time. Here is Eliezer – Revelation 10:7; here is Rebekah – Revelation 10:8-11, the Bride separated from Laodicea; mystery Babylon, “Come out of her My people,” – Revelation 18, and here she sees Revelation 10:1 descending at Evening Time. It’s a picture of your Seventh Seal; the coming of Christ; His appearing.

Because I want to show you there’s a lot there. There is a lot there with the going of Eliezer on December 24th, 1965. And here we are, the 21st of October, 2010. We are not the little virgin girl that the Evening Messenger met by the well. No, no, no! We already had pleasure with our Lord. We are the pregnated Bride. We have the Wedding Band and the Marriage Certificate and we took His Name and we know He is our Head and we are in submission to Him. When we saw Him we veiled ourselves. We have no thoughts of our own. He is our Head. He took the Headship over us. Amen. His wish is our command. Our whole life is to please Him.

So from Calvary and the resurrection to Sarah, the Bride of Seven Church Ages asleep in Christ, to Rebekah, the living Bride on the earth called out of Babylon by the Evening Messenger, then the twins because this Bride’s revival produced twins. What a revival she has had; sees this Messenger coming at Evening Time with the Angel of the Lord; with the gifts; the jewels. Oh my! He gave the brother and the mother gifts, the preachers and the churches. He displayed it among them.

When Laban saw the bracelets on the girl and the ring on her face; the Bible tells you how much shekels of gold it was. They never saw gifts like that in Babylon. They had all kinds of hocus pocus [deception; trickery –Ed.] things down there. Laban, the preacher he said, “Come in the house. Come in our house.” He said, “When I

went out with the gifts, everybody wanted me. Oh Bro. Branham, come over here, come over here.” But when he had to separate the Bride, they said, “No. Why she can’t stay? You know, she doesn’t have to go.” They said, “Well, let her talk for herself.”

“Say what? After what I saw, I made my election and calling sure. We never saw anything like this in Babylon. I will go with this man.”

Hallelujah! When she watched that big camel, amen, that camel knew his way all the way back to his master. That is the same camel she had watered. She watered that very camel. The camel that she watered is what took her to the unseen bridegroom. What a great thing that was!

That’s your experience; that’s my experience with the Messenger; with the Message; with our coming to see the Mighty God unveiled before us. We see the Name written on His Thigh that no man knows. Oh my! When He put the seed in us and it conceived, (amen, glory,) we know our Husband is going to be honored because we are bringing forth one that wants the birthright from the womb; one who’s dreaming of angels; wrestling with Angel; one who could prophesy; one who could bless his sons; one who has resurrection faith, hallelujah; one who came into a New Name. You never heard Esau got a New Name. You never read Esau dreamt of angels. You never read anything about Esau had flocks; sheep. That’s right. But both of them were coming from the—are the results of the union of the Head and the Body in the days after Eliezer. Brother! Verse 22:

*22 And the children struggled together within her; and she said, If it be so, why am I thus?
And she went to enquire of the LORD.*

Where is she going? It didn’t say she went to her husband. Where is she going? She said, “Is this is how women have experience in their pregnancy? Like a war is going on inside of me!” Maybe she asked a couple of midwives. They said, “Well, we can’t explain this. This

is strange. We know people who had children before had strong contractions but what we are feeling here, that is a battleground. It's a war going on inside of there." See. So she went to enquire. Who do you think she went to? I could prove it to you that she went to Abraham.

When they wanted to enquire of the Lord, they would go to Samuel in the time of Samuel. In Moses, they went in the time of Moses. They left around the world and they flew to Jeffersonville sometimes waiting for weeks for a five minutes or a ten minutes interview because they knew when they came before that Prophet, the only thing he wouldn't see is what is under the Blood. Sometimes he doesn't even have time to see them. He writes out all the questions. He writes out all the answers and he put it in the order they wanted to ask it. You never heard that? That's right. Because he saw! He was a seer.

And remember this was Abraham's grandson. These are Abraham's grandsons and this is twenty years they waited. Do you know Isaac waited twenty years for a child? Abraham waited twenty-five years. And after eleven years Abraham went with his concubine. Isaac waited twenty years and never went to any concubine. Isaac entreated the Lord. Isaac was standing in the gap believing for his wife. That's right.

Maybe Abraham told him, he said, "Son, don't make the mistake I made. When El Shaddai came to me that day and when He looked at me, those eyes were like fire. His voice was very stern and when He shook that finger and said, '*Walk before Me and be thou perfect*,'" he said, "I knew exactly what He meant because I let my wife talk me out of the will of God and I leaned on my wife's understanding and I ended up with an Ishmael; a hybrid child from a slave. She could only gendereth to bondage and that was not the son God was talking about." He said, "As a matter of fact, God came and told me I have to cast him out, him and his mother. Cast

out the bond-woman and her son." He said, "And I don't know if you could remember son but he used to persecute you plenty."

Remember Ishmael used to persecute Isaac, right? Ishmael used to persecute Isaac. He used to mock him and persecute him, (read Galatians 4, read Genesis 21,) until Sarah told Abraham, "Cast out this bond-woman." And Abraham said, "No..." Abraham started to beg because Abraham loved the boy. And God had to say, "Listen to what Sarah said." This is the family history. This is how the Bible is written because Abraham was still alive. I'm going to prove it to you because Hebrews 11:9 says, "Jacob and Isaac dwelleth in tents with Abraham." That's right.

Abraham saw his grandson. I believe it was Abraham himself who told her God said, "*Jacob have I loved and Esau have I hated*," because we understand what the office of a prophet is today. Abraham was the prophet that Elohim, the Word came to. Melchisedec came to him the same way Melchisedec came to Branham; same way the Angel of the Lord came to Branham; same way Jehovah-Jireh came and created squirrels in the woods with Branham. He was testifying in Hattie Wright's house, "All I can say is the same God Who created a ram for Abraham created the same squirrels for me in the woods that day." This wasn't a theory. This was fact because when she said, "That's nothing but the Truth," that same God come right down there and said, "Tell her ask what she will!"

This was the God of the Bible. There is only one God. It doesn't have two and three. The God with Moses; the God with Elijah; the God with Abraham; the God that was in Jesus, that was the God with Bro. Branham from a little boy all the way; not a lesser person, that God! That's why he said, *The Mighty God Is Unveiled Before Us*, [1964-0629 -Ed.] because he was to reveal. Amen. The children struggled and she went to enquire of the Lord.

23 And the LORD said unto her,

Now you read that because the prophet has “THUS SAITH THE LORD.” It’s not the prophet saying it, it’s the Lord saying it but the Lord says it through His office.

...Two nations are in thy womb,

She went somewhere. She went! She left where she was and she went somewhere to enquire. She wanted the mind of the Lord. She wanted to know the Word of the Lord concerning this. She received the Word of the Lord.

...Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

That was a prophecy. That was a prophecy coming forth because the children were not born yet. She was only having contractions and she was being told everything about these two. She didn’t even know it was twins. She just couldn’t understand how one baby could be making all this trouble inside the womb. And she got to find out:

...Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

That’s prophecy. That’s the foreknowledge of God going out. Look at the next verse to prove it.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

She was told there were twins in her womb and when she was about to be delivered, the midwife recognized it was two children coming out. It says, “Behold,” which is the fulfillment of what was prophesied; the fulfillment of what was prophesied.

25 And the first came out red, all over like a hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel;

Could you imagine that? How many years ago did that happen? Abraham was about sixteen hundred years before Christ. That was about three thousand, six hundred years ago. Do you know what you got there? You got a view from the midwife's stool bringing the children out. You got a zoom right into the child coming out where the hand of the second one is on the heel of the first one that the Bible tells you it's not on his knee; it's not on his back; it's not on his calf; it's on his heel. Why was it there? He was trying to pull him back in so he could come out first; so he could come out first. The struggling there, this younger one wanted to come out first.

Hosea chapter 12, I think, picks that up too where Hosea went right back there and talked about Jacob's hand on Esau's heel because it's teaching us something about what is coming out of the end time Bride; the living Bride on the face of the earth at the end of the Seventh Age.

...and his name was called Jacob:

You see what they named him? Supplanter! They saw him actually trying to pull back the one who's coming out first to take advantage over him to come out before him and by that action and behavior they named him.

...and Isaac was threescore years old when she bare them.

Then how old is Abraham? One hundred and sixty years. But Abraham died at a hundred and seventy-five years. I'll close there for this evening but it has fifteen years again. So those two boys were fifteen years when Abraham died and Ishmael was twenty-nine years because Hagar conceived when she was eighty-six. And

El Shaddai came to Abraham when he was ninety-nine and said, "This time next year Sarah will have the child," and it took nine months for the child to be formed. And in the second year God appeared to Abraham in Genesis 18 and said, "According to the time of life," next twenty-eight days, "I will return and Sarah will have the child." Nine and three are twelve. And Genesis 21 It says, "And God gave Abraham the son in the set time that He promised him." And It says, "And Abraham was one hundred years old and Sarah was ninety years old."

So for fifteen years, this little boy was over in the grandfather's tent, Hebrews 11:9. When his father missed him around the house, the next little one was shooting bow and arrow; shooting the dog in the yard; shooting the chickens in the yard; shooting the little calf; running all over the place shooting. He was a little hunter.

The father said, "Where's your brother?"

"I don't know where he is."

The evening shadows fell and the boy was coming home, eyes red; tears.

He said, "Son, where were you?"

"I went by papa."

Next day he saw him again. "Where were you?"

"By papa!"

"So why are you over there all the time?"

So he asked his father. "Every time I miss this boy he's by you. What is happening here?"

Abraham said, "This boy wakes me up early in the morning. All day the boy is behind me."

He comes, "Papa, tell me the story again about Melchisedec, this Man Who came with bread and wine, you know. Describe Him for me papa. You said He appeared to you and then disappeared. Papa, how is this? Where is this Man living?" Then he comes, "Papa, when we move from one place to the next, I noticed you come and you build a next—you put down your tent and you build an altar. Papa, why you always have this altar

and you are always sacrificing and you like to sit down in the tent door in the cool of the day? Why do you do this? Papa, tell me the story. I hear God came and ate right under that tree and how grandma was laughing in the tent." He said, "Papa, explain to me how that ram appeared on the mountain." He said, "My father told me but I like how you tell it." He is asking all this.

Abraham was watching this boy because remember, when Abraham sent Eliezer out he said, "Put your hand on my thigh and swear." Why? Abraham was thinking about the covenant. He was thinking about the bloodline that it can't be hybrid. When God nearly killed Abimelech and his whole kingdom before Sarah brought forth the son, Abimelech go to take her. So this boy was watching and Abraham realized there was something about this boy. He saw his grand... Abraham knew he was going to have the continuity. I wonder if you catch that.

Luther, when the corn of wheat fell on the ground, it came up in Luther. You know who was the man for the Age? The man who caught the continuity! Whoever is the man has to bring sanctification. Man could preach what they want, they have to bring sanctification because that is the next step. That has to be revealed by God.

Then the Pentecostals, whoever is going to be that group they had to catch restoration of the gifts because after the stalk you have to get the tassel; after the tassel you have to get the husk; after the husk you have to get the grain. Whoever is the messenger, the next man, has to be a man coming with all the Word because you have to have all the Word to become seed. He stopped at the seventh verse. He never read beyond the seventh verse. Whoever are the Ministers in the Message, that are going to get a people ready for the coming the Lord, have to have the continuity.

Because when it came from Abraham, it couldn't go to Ishmael. Ishmael was hybrid. That could not be the

continuity. *Abram* brought him but *Abraham* brought Isaac. That's why God said, "Take thy son, thy only son." You say, "Only son? But he had Ishmael already." No, *Abram* had Ishmael but when God put the 'H,' *Abraham* had Isaac. When Esau came first, Esau couldn't be the continuity. He had nothing in continuity to Abraham and Isaac. That's right.

Remember these people are coming in line. Remember after Paul, Irenaeus; after Irenaeus, Martin; after Martin, Columba; after Columba, Luther. Remember that is an ordained plan. That is not just happening. That is not just a good man. That is predestinated man. Man who could catch the Word for the season. That's the evidence of the life and the continuity of the Spirit. When you miss that, you miss the plan of God. That's right.

And that's why my brothers you know these are things to ponder. If I have a next opportunity sometime with the Ministers, I could pick that up again and go down into the part where the Prophet... I have it right here, but I don't want to take time. He said, "Every revival produces twins and this last Day revival has done the same." And what is the last Day revival? An evening messenger went out and started with healing and gifts of the Spirit.

Then he came with the raiment. Laban and his mother got gifts but Rebekah got raiment. She got gifts and raiment. We've got the gifts and the Word. He said, "Father, that You will take the clothes of the Word and dress the Bride." She's dressed in the Word. She's a Word Bride. But they only got the gifts down in Babylon. It's a lot there I'm sure you can see. "But this revival," he said, "it always brings forth an Esau and a Jacob," the twins from the Bride's revival; the twins produced from the Bride's revival alive on the earth today.

Why do we have this struggle? Why do we have contention? Whenever the natural and spiritual meet,

they always clash. Next time I'll pick it up. I'll show you what the despising of the birthright was. He didn't have a good concept of what the birthright was. He treated it with contempt. That is what put him out. He wanted the morsel of meat. He desired the natural things. The appetite was for the flesh. He was the man of the field. The field is the world where he was a hunter. He was continually pursuing things in the field but never satisfied; chasing this and chasing that and chasing this; all kinds of ambitions and achievements in the world and the birthright, he had no time for that. He couldn't see any relevance to the present.

But down inside the womb, there was something in Jacob that wanted this. He wanted to know where he came from. "Gene of God? I existed with God before the foundation of the world? My name was in the Book? I'm predestinated to adoption? This is the Hour for the manifestation of the sons of God going back to Eden?" He wanted to know this. And some people they aren't interested with this thing. They want the big church. They want their car park full of cars. They want to travel internationally. They want the things of the flesh. They don't have the appetite. They don't want to walk with angels. Angels? They can't conceive that. But Jacob saw Angels. The Third Pull wasn't little birds; it was Angels. Abraham in the tent door saw Angels. The Angels were with Jacob; the Angels were with Isaac. This is how they were.

There are a people in this Day under a Message like this; Pillar of Fire that goes with us; theophany beyond the curtain? Oh my! We heard these things in this Day? These mysteries were opened? They can't keep us away from it. Jacob gave up his food. He said, "You take the food. Give me this. I want this."

May that be the desire in our heart! May when we search we discover we are the right one of the twins. Paul called it, "A profane person." He wants the morsel of meat and he still wants the blessing. He wants the

better of two worlds. He couldn't give up one for the next. What a place! It is two desires that identify these two that are the results from the union of the Head and the Body in this Hour! It's going to get down to the election.

Even before they were born they were ordained to be born through the womb of the living Bride on the earth, but God knew it was going to have an elected one and right alongside it was going to have another one. They are not interested. Seventh Seal, they don't want to get involved in that. Change of body; the last sign before the change, they are not interested in these things. They want church; a little religion Wednesdays and Sundays.

Look at the Prophet and denomination. The Pentecostals rejected the Seventh Seal mysteries for pomp, big church, steeple, robed choirs; big denominations. They rejected the Message for those things. They had the first chance at it. We are like the younger one coming—being born after. That is dispensationally speaking on an Age level but then right in the framework of the Message, there are two spirits in the framework of the Message. Let's have a word of prayer.

Father, we have been long but it's been a fellowship around this Mystery. Your servants, men of God that You have called in this Hour and You have given unto them the Birthright, the Title Deed; the Seventh Seal Mysteries that they can take a people out of mortal into immortality; out of the cosmos into that celestial City.

Oh God, may we recognize what we have Father; what You have given unto us. May we never give it up Lord! May it be our life! May it be our everything because this was the very Title Deed that Adam had in the Garden of Eden; a son of God; a priest; a king with access to You; with dominion; with an inheritance; Your firstborn. Lord, may we be the same Father! In the Name of Jesus Christ, we thank You. And may You bless Your

ministering servants and may Your Holy Spirit open these things even greater and further for them Lord as they look into it. In the Name of Jesus Christ we ask it, amen. Amen.

God bless you.



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