

Fifth Seal – Part 10

Grace – 83-0424am

- ¹ Amen. Let's just remain standing. If you'd like to just read our Scripture, Galatians 3. It's good to see all of you this morning. Good to be back. Galatians 3:11-29. If you remember, we're still on the fifth seal and this will be message number 10 so just put a subtitle to it. Put "Fifth Seal" and then just put "Grace" because that's what we'll be speaking on this morning, will be grace.
- ² And you remember your Scriptures of Revelation 6:9-11 on your Fifth Seal, and then we'll just read this just to pick up our thought from.
- ³ Verse 11. Galatians 3 but let's go down about 13:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law?

- ⁴ All right. In other words, what's the law was served for?

It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

- ⁵ As we pray this morning, there's a man that I work with. His last name's Carlisle and just remember—it's his wife that who we want to pray for. She's facing an

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- operation this coming Monday on both sides of her necks. She is going to have to have a bypass surgery on the veins in her neck because there's not hardly any blood flowing through her brain and she's in bad shape so just remember to pray for her this morning. He doesn't claim to be anything. He used to hate my guts and, just to be truthful about it, he just hated me to where that he hated to even be in my presence, me not being in the union and different things or at the plant and what I stood for
- ⁶ He just hated me but all at once, he seem to just turned away from that and now, for some year or year and a half, he and I have become real good friends and, the Lord willing, maybe we'll try to deer hunt some together this year because I don't believe in beating anybody over the head. I just believe in them being what they are and I'll be what I am and then we'll live for the Lord and then they'll see Christ in our lives and they'll want to pattern after that, see, and instead—he was really concerned about his wife Friday as we were working so just remember to pray for him.
- ⁷ Anyone else that would have any other request? Let's all pray together.
- ⁸ Father, we ask You that You would just come now and speak to us. We read Your Word and, Lord, what a great text is laying before us this day. And knowing that we're insufficient too, in any way, approach this but yet knowing that You've made us sufficient, that You are the One that has brought us to a place that we would be sufficient, then You told us in Your Word there to come boldly before Thy throne. Then in that, Lord, we know that we're not worthy to come there but yet You invited us and You made a way for us to get there.
- ⁹ We pray this morning You'd be in the services with each one. Bless the hearer, bless the speaker, guide each one, bless my wife's body, Lord. Take away these old pains that are in her arm, Lord, in her back, we ask that You would remove these. And for our brother yonder, Lord, that his wife is to be operated on tomorrow, we know that You can be present with them and that You will, Lord, guide the hands of the doctors as they operate. We pray that You would just, through this, speak to his heart and show him, Lord, that You love him, that you want to guide him on. Have Your will and way in his heart and life. And Lord, just have Your way this day in our hearts, in our lives. Forgive our sins, in Jesus' name. Amen.
- ¹⁰ You may be seated.
- ¹¹ We had a wonderful time up in Tennessee last weekend. I listened to the messages—message when I got back with Bro. Colley thoroughly enjoyed the message that he spoke last Sunday night. I'm sure you did, being here with him. But we had a good time up there. We had a good time with the ministers'

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meeting and had a good fellowship time and had a good safe journey up and back so we're all pleased in the Lord. And just remember to pray for them.

- 12 There's a little baby up there that they called the other night, wanting us to pray for it that one of the brothers that's just been baptized, his wife just had a baby recently, just a newborn baby. They had to take it back to the hospital because it was turning blue. So just remember to pray for it. I don't know. I hadn't hear anymore from Bro. Woodby about it, whether the baby's alright or what but that was a long about Wednesday or Thursday night—I think it was Thursday. So just pray for them also.
- 13 We read a large Scripture this morning. I want you to think a little bit with me on something about grace and maybe just take our time this morning. I didn't bring a book with me. I just thought we'd read some Scriptures and maybe quote some things from the books and things and you can read them at home but just to think on grace and what it means to each one of our hearts. Then it would really do us good sometimes to just take the Bible and just read it and think about what it's talking about.
- 14 See, now what does our Scripture mean that Abraham had a promise and it was by grace, then you turn around and you see the law come into existence, then you see grace come back into existence, looking like, in our Scriptures? And maybe we need to think a little bit on that, specially being on the fifth seal, because on our last few messages, what we've been covering on on the fifth seal, we talked about how that that seal shows us the greatest revelation of grace that could ever been thought of, that God would give eternal life to the Jews now that don't even want it, that killed Him for trying to give them life, destroyed the very source of life, and wouldn't have anything to do with it, and all the way down through there, persecuted or anything—
- 15 you wouldn't find it in our latter days but in the early times there after Calvary and after the day of Pentecost, you find those Jews persecuting the church, and all of the things, you know, of how that they've done stoning Stephen, killing him and all like that, but yet, still, God reaches down and breaks that seal to us and shows us the revelation of grace that is so great that it's beyond man's understanding.
- 16 I mean I'm honest and truthful. I don't have maybe enough of the grace of God in my heart but it's hard for me to see how that God could give grace to a group of people that didn't want it, don't care nothing about it, but yet, still looking at it like that and seeing them, then I look back at myself and I say, "Well, Lord, why would you give it to me? What did I do to merit grace?"

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¹⁷ Anything you do, as we spoke of many times, anything you do yourself to merit anything, that's works. But what about a God saving a group of people that didn't care nothing about it and didn't even want it and killed the very source of life?

¹⁸ But as I've said before, you and I were so far back behind that, that we were not even considered being Gentiles and all like that, carrying clubs on our backs. We wasn't even considered any way. The oracles of God didn't even come to us. We were just dogs, Gentiles, the worst thing could be thought of. But, see, then maybe we need to look at that fifth seal with a little better understanding of grace, you know, to think about it a minute, of what grace truly is.

¹⁹ Now, if you'll read along in our Scriptures, maybe we can find out a few things because we talked about how that the Seals reveal redemption. Well, then maybe we need to know how are we redeemed. In other words, what caused us to be redeemed? What caused us to receive eternal life? Well, maybe we need to just slow down a little bit under this time and study for a minute from the Scriptures of what it—what grace truly is.

²⁰ Look in your Bible in Ephesians 2. You've got your Bibles with you. Let's just think a minute about grace.

²¹ Ephesians 2:8. We'll just drop back to verse 5:

Even when we were dead in sins...

²² Now, listen. "When we were dead in sin." Now that's as dead as you can get because that means that you're just totally lost, no hope whatsoever.

...hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

²³ Now, listen to this Scripture.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

²⁴ All right. Then there's nothing you could do to get it or it wouldn't be a gift. If you could work in any way, if you could say, "I never did drink, I never did smoke, I never did run around with women, I never run around with men," or this, or that, or the other, wouldn't matter who you are this morning, what you'd say about it. You can't say one thing that caused you to be a Christian. If you think one thing in there anywhere caused you to be a Christian or something you did do

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or didn't do, then it's not grace because grace means unmerited favor.

- ²⁵ Works is debts. In other words, I work for you, you pay me a debt. Works is what I do for God, see, people looked it at James and James talking about how you're saved by works, seemingly, and then Paul said that you're saved by grace. Well, that looks like a direct contradiction but Paul is looking at what God's looking at, that you're saved by grace, unmerited favor, then it wouldn't be anything you could do. But James then is looking at what you'd after you're saved.
- ²⁶ See, by your works you prove what you are. By what you do in your life, you prove what you are everyday that you're living. All right. Then the works—the only works I could do would be just to let God live through me. Anything outside of that, it would be works of my own. See, it would be something I could do but grace is unmerited favor and we see under the fifth seal that when God gives grace to this group of people, He don't mention their life.
- ²⁷ We've always talked about how that Abraham lied and gave his wife away and all the things but yet when God wrote about it over in the book of Hebrews, he didn't mention anything about Abraham, did he, and his failures? When He wrote about it, He said, "Abraham staggered not at the promise of God through unbelief."
- ²⁸ All right. Here, the Jews that are under the altar under the fifth seal, God doesn't mention what they have done or how they've been in their life. He just gives them white robes, it says. Well, all right. Then we ought to look at that and begin to think a little bit about ourselves and where we are and what causes me to stand. What about my life? What am I, you know? But now let's just think about our Scriptures this morning. I want you just to think. Maybe you've thought of this before but maybe you haven't in this light.
- ²⁹ Let's just look at our Scriptures that we read, seeing that we're saved by grace through faith so the only thing you could do is believe it. That's why it's through faith. It's a gift. The only thing that you do is just take it, receive it. You remember the story Bro. Branham told about the pardon's not a pardon is not received as what? All right.
- ³⁰ Then there can be all kind of grace but you must accept that grace for your own individual life so you're saved by grace through what you can believe, through the faith that you can believe, then you're saved that way. So the only thing you have to do with it is accept in what He said. You don't accept it, it will never do you no good. We don't preach salvation on the basis, "Well, God just saved me. Then I'll just do what I want to do," or "I'll just—it don't matter what..." No. By grace are ye saved through faith. It's on the basis of what you can believe. Then

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- you'd see it's a gift that He gives you.
- ³¹ But now what I want us to think about this morning is the Scripture we've read. We read there how that the promise was given to Abraham and his seed, singular. You remember the other week when we're speaking on that when it's not "seeds as in the many" but to one seed, Christ? All right.
- ³² Then was the promise made to me if I would be a natural Jew today? If I could prove that my mother was a direct descendant from Abraham and my father was a direct descendant of Abraham, would that be what would put me in line of the promise? No, we found that it would be the seed, singular. Abraham's faith seed is what puts us in line, not the natural genealogy. So it to the faith seed that the covenant of grace comes.
- ³³ All right. It's through that faith seed, that seed of Christ that brings us to a place that He can give us eternal life. So then it's a faith seed. But now, just think now. God started off with Abraham and gave him a covenant. Well, let's just drop on that to just get the background of the story. You have Adam in the Garden of Eden. And God says to Adam, "If you'll keep my covenant, and you don't eat of that tree of Knowledge of Good and Evil, and you keep what Word I've give you," just a few Words there that they had to live, said, "then I'll take care of you."
- ³⁴ All right. That was a conditional covenant, wasn't it? That was a condition that if Adam done what God said for him to do, then God would do what He said He'd do. All right. Then you move it on over to Noah. As man sinned and fell away there, then you move it over to Noah. And Noah—He said, "Noah, if you do this, I'll do this. Now, if you'll do this certain thing, then I'll do these certain things." He gave him a conditional covenant, didn't he?
- ³⁵ But then when you come to Abraham and if you'll read it back there in Genesis—read Genesis 12, 13, 14 and especially the 15th chapter of Genesis. You remember the story of how, in the 15th chapter, that Abraham asked God how He was going to keep the promise. You remember he'd have been led out of—down in the places down there that he'd been and brought up to the land and he come to the place up there and he said, "God, how am I going to know that You'll keep this promise?"
- ³⁶ He gave him an unconditional covenant. The other two covenants were "If you'll do, I'll do," but when He come to Abraham, He said, "Abraham, I've already done it. I've already saved you. I'm doing it myself." Abraham said, "Well now, how do I know this is going to be that way?" He said, "All right Abraham. I'm going to show it to you."

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- ³⁷ He put Abraham to sleep. Read there in Genesis 15. He put Abraham to sleep, you remember? He saw a smoking furnace and all the different things that represented hell that man was due that punishment and should go there. He took the heifer and the birds and the things and laid them down there before God, and then God come right through there, the pillar of fire, and separated those two pieces and come right through, showing that man was due to go to hell. He deserved it but God made His own covenant. He made an unconditional covenant, we're taught.
- ³⁸ All right. Then in reading our Scripture here, we see that the promise was made to Abraham and his seed, not to everybody then. Who was that unconditional covenant made for? For Abraham and his seed, not his seeds, plural, but his seed, singular, his faith seed. He made an unconditional covenant.
- ³⁹ All right. Then in that unconditional covenant with Abraham, I want to ask you. Did God foul the whole thing up when He turned around then after giving up two covenants of condition, two things for man to keep, then He turns around and He makes an unconditional covenant? Well, then when He makes that unconditional covenant, then does He turn around and mess it up by giving a law? Did He go back to a law?
- ⁴⁰ See, I'm wanting this in the background in your minds so that you'll see what real, true grace is and you'll see if from the fifth seal of the real and true revelation of grace to each one of us, not just to the Jews but us also. When God gave the law there, did that do away with grace? Did that change it from an unmerited favor covenant back to a law of do's and dont's? That's what I'm asking you this morning. See, Abraham came before the law came. If you know your Bible, Abraham was in Genesis. The law wasn't given until Exodus 19.
- ⁴¹ All right. Now that was a long ways over there. You've done gone over to Moses before that it come to the place that the law came into existence. But did God do something wrong when He had said, "Noah, you can't keep my covenant"? He said, "Adam, you're not capable of keeping my covenant. You've proved it because both of you have failed and I'll give Abraham a covenant of grace. I'll give him unmerited favor. It won't be what he does or anything and I'll give it to his seed that comes from him, not his seeds but his seed, singular, that comes from him. I'll give that grace covenant to them also."
- ⁴² Then you see it looked like turning around from that and saying, "Well, I guess I fouled up there so I'll give you a book of rules to keep, and then the law would come into existence, and man would go back from a covenant of grace. He would go back to, look like, a covenant of do's and dont's." Have you ever thought of that type of what we're looking at? Have you ever thought of it in that form like that, that grace, it came way before the law—we read it to you there in the

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Scripture—that grace came 430 years before the law came.

⁴³ Well, it looks like a funny situation, don't it? Let's just look at it from the board view of it. I mean just draw it out, if we can, a second. Sometimes it helps to look at things at just naturally what you can see or it would be enough if we look at it. But you got Adam, you got Noah, and their covenant was what? Do's and dont's. Now that's the covenant they had, wasn't it? If you will, I will. If you'll do this, I'll do that.

⁴⁴ All right. He goes that way, with two covenants now, with that part, because that was the two that you come down through with your covenant. Well then when He comes to that place that you got Abraham, Abraham comes into existence. Check your Bible now, how these come about. Abraham comes into an unconditional covenant, unconditional. Nothing he could do to merit it. Nothing anybody in his seed would do to merit it. Nothing anything would do to have anything to do would merit him the covenant.

⁴⁵ All right, now. Then you look at it 430 years after that. Here comes Moses and in Exodus 19, you have a law. You have a covenant, a law that comes into existence, a covenant of what? Do's and dont's again. Now, that looks like God messed it up, don't it? He started out with do's and dont's, He went to an unconditional covenant, and 430 years later, He goes back and starts all over again, looks like do's and dont's. Now, is God that so confused. Well, let's see. Then maybe we need to think about the Scriptures then. If God ever made a covenant, He has to keep that covenant. He can't break it. He has to keep it.

⁴⁶ Now, let's just look at our Scriptures again. Christ has redeemed us from the curse of the law, Verse 13:

...being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

⁴⁷ Now, what's He saying we're supposed to receive?

Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made.

⁴⁸ Now, what promises is he talking about if you're going to turn around 430 years later and go back to a conditional covenant? Maybe we'll catch something when we get down to it that Bro. Branham said the children of Israel chose law in Exodus 19. They chose that themselves but said they didn't know what they got.

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They went back to do's and don't's.

- ⁴⁹ Now, just think with us on the Scriptures. And I'd say that the covenant, Abraham's covenant, unconditional, before of God in Christ, see, made with Abraham, the law which was 430 years after cannot disannul that it should make the promise of non-effect.

For if the inheritance be of the law, it is no more a promise.

- ⁵⁰ In other words, did the law fulfill what was given to Abraham? Abraham was given an unconditional covenant. Did the law come along and fulfill that? It's not quite right that way, is it? But I want you to think on it now because—watch what we're talking about.

Wherefore then serveth the law?

- ⁵¹ Verse 19. In other words, why did the law come?

It was added because of transgressions...

- ⁵² See? Transgressions came and then the law came.

...till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

- ⁵³ Now, think with me just for a minute. What happened to the unconditional covenant? What happened to Abraham's unconditional covenant? Did God change His mind when we're taught over and over, just the last book we got says God don't change His mind about His Word, that when He made a promise to Abraham by faith, He never changed that? But it looks like to our eyes and views that He had a conditional covenant and they failed. Then he went to an unconditional covenant that they couldn't fail, and then turned around and went back to conditions.

- ⁵⁴ Now, watch. You'll pick this up from the fifth seal if you'll think on it. It will take a breaking of that seal to show it. You say—I got it in my notes somewhere in case anybody hears this and thinks about it. You say, "Oh, I've understood grace all along. I've always believed in grace." Not without the opening of the fifth seal, you won't get a full understanding of it. You could never come to a full understanding of grace without the fifth seal being broke. You've got Scriptures there that are allot to that, that Paul said, "All Israel would be saved." Until that seal breaks you can't understand that Scripture, even though you can claim to believe in grace.

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- ⁵⁵ You can claim to say, “I’ve always believed in grace and in my basic make up since I’ve been in this message,” I’m talking about myself now, “I’ve always believed in grace.” And always believed I had a pretty good understanding of grace. But yet, when that fifth seal opens, it shows the greatest revelation of grace that could ever be taught of. Then your Scriptures open up, that all Israel shall be saved.
- ⁵⁶ But see, then we need to think about what that seal shows us about redemption because that’s what the seal is for. You remember, we were talking about the first four seals revealed the church as being redeemed, you remember that statement here a while back? But then the fifth, sixth, and seventh seal would show you how you’re redeemed. Something goes on there that shows you how you’re redeemed that will lock every Scripture together then. And if you didn’t have the opening of the seal, you’d never understand what Paul was saying when he said all Israel shall be saved.
- ⁵⁷ You try to make that a spiritual Israel and this, that, and the other. He’s talking about a spiritual Israel, that’s all right, but he’s talking about a natural Israel also and the fifth seal proves that, that there’s a natural Israel there that will be saved, given eternal life.
- ⁵⁸ But now, did God make a covenant of grace and then turn around and make another covenant of law? Did God change His mind when He said, “I’ve blundered and made a mistake in giving grace to Abraham and His seed, so I’ll just give them law,” now? Every denomination that there is—ask any of them a question about it—none of them knows that secret part of the Scripture there. You ask them and see if they don’t. Ask them was God intending to give the law to the children of Israel. They’ll say, “Yes, that’s what He brought them out to Mt. Sinai for.” You ask them and see if that’s what they don’t believe. They believe God brought them out there to give them the law.
- ⁵⁹ God didn’t bring Israel to Exodus 19 in Mt. Sinai to give them the law. Man chose law himself. Surely then God had to deal then with the law from then on and bring it because, as I said, they didn’t get what they thought they got. They got God in letter form but they thought they was given a book of rules. But they got God in letter form. That’s what the law is. It’s the Word of God. It’s God in letter form. The letter killeth. They got something that was death unto them instead of life. They thought they were getting life. They wanted life. They chose it there in Exodus 19.
- ⁶⁰ If you want to read what the prophet said, read Page 20, Does God Change His Mind About His Word? That’s not the last one. It’s the other book. Page 40 of Christ is the Mystery of God Revealed. Page 192 of Smyranean Book Four. And see if he didn’t say—I’ve got with me more if you like them—that the church

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chose law. The children of Israel chose law in Exodus 19.

⁶¹ But now, what did He bring them out? Look in your Bible. What did He bring them out there to Exodus 19 to do? You remember, He told Moses—now, this is after Abraham’s covenant of grace. He told Moses. He said, “Go down there and get my children. They’ve transgressed against Me. They’ve done wrong and had to be sent down into bondage because they’ve done wrong.” You say, “Well, it could have been an unconditional covenant, He wouldn’t have sent them down there in punishment for doing wrong.” You do wrong today, what did the prophet say? You sin a sin as a Christian, he said you’ll reap a tub full.

⁶² All right. Then as you sow, so shall you reap. You sow to the wind, you’ll reap a whirl wind, the Scripture says. Sow to the flesh, you’ll reap flesh. You’ll have to answer for it the rest of your life; it’ll be on you. All right. Then that’s a Christian. That’s not a sinner. So surely then we’ll see the children of Israel, that God said, “They’ve transgressed against me. I gave them an unconditional covenant but they’ve done Me wrong so now they’re going down in to Egypt.” And they went down into Egypt and stayed 400 years. Moses was sent down to deliver them and they rejected him. They had to stay 30 more years. 430 years, they had to stay down there in punishment for their doing of the wrong under an unconditional covenant.

⁶³ See, you don’t do sin that grace may abound, Paul brought that out. It looks like if it was unconditional, then it wouldn’t be on that but no, when you do wrong as a Christian, you answer for that doing wrong. You reap from it. You will have to answer. That’s scripture not talking to a sinner that—it can be used by a sinner and all but it’s not even talking to a sinner where it says you reap what you sow. It’s talking to the Christian. You’ll reap what you sow. You sow to the whirlwind, you’ll reap it. That’s what you get. There’s—an old-time saying used to go—or say lay down with a dog, you’ll get up with fleas.

⁶⁴ All right. Then when God brought them out to Mr. Sinai, He told Moses to go down there and get them, and bring them back out there. Did he bring them out there is what I’m wanting you to see now because sometimes these—the younger ones need to hear things like this because we’ve been taught so many things to the organizations until it’s just mixed us all up. But when God brought them out to Mt. Sinai, was He going to come down and give them the law when He had already given a grace covenant, when He had already sent a deliverer to Israel?

⁶⁵ But what happened in Exodus 19? Let’s just read it in our Scripture now. Back in the third verse:

And Moses went up unto God...

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⁶⁶ Now, when he gets up to Mt. Sinai, brings the children of Israel out.

...and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

⁶⁷ All right. Now He's going to talk to all the twelve tribes, ain't He? Distinguishing between Jacob and Israel is to show you that He's going to talk to everybody. You remember, whose name was it, that was Jacob's name was changed to Israel? Jacob's was, wasn't it. So we're not going to leave anybody out of this. If you're going to talk to all of them, they'll listen to you.

Ye have seen...

⁶⁸ Now watch what God says to them.

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore...

⁶⁹ Now watch Him. It looks like He starts trying to make a conditional covenant but watch what He said.

Now therefore if ye will obey my voice indeed, and keep my covenant...

⁷⁰ What covenant? What covenant's God talking about that they'll keep? His covenant He made with Abraham, not His covenant He made with Noah, not His covenant He made with Adam, but His covenant that He made with Abraham. He said, "Abraham, if you'll walk after me..." Go back there in your Scriptures and study Abraham and his covenant. He said, "I'll make you a peculiar people. From you shall fall forth children out of the sand of the seashore and," said, "I will—in other words, your seed shall possess the gates of their enemy."

⁷¹ Well then in an unconditional covenant, the children of Israel starts doing wrong. They couldn't be then that the enemy would be under their feet, could they? They was the one that was doing the wrong. He didn't break God's covenant. He's still telling them right here, "If you'll just keep My covenant..." He's telling me and you today the same thing, that if we'll just keep the covenant—this covenant today, the same covenant that's made back there, an unconditional covenant of grace. But that don't mean you can go out and live like the devil and say, "I'm under grace." You proved right there you're not under grace. You proved you're not born again when you do that. That's just the plain facts of it because grace don't—" "Let's don't sin that grace may abound," Paul said.

⁷² But watch what he's saying to them now.

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...if ye will obey my voice indeed, and keep my covenant then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

73 Now watch Him.

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

74 Now watch.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

75 That was what He brought them to Mt. Sinai for. He brought them to Mt. Sinai that He might come down and prove that Moses was the deliverer. Where did He meet Moses at? In the burning bush, didn't He? When He met Moses at the burning bush, He said, "Moses, you bring that people right back out here and not only will this bush be on fire to prove that I'm with you but," said, "the whole mount will be on fire." And when the children of Israel come back to Mt. Sinai—read your background Scripture of it—they come back in Mt. Sinai the whole mountain was on fire.

76 He was to prove His prophet to be true. That was all they needed. They didn't need anything else. They had a prophet. As long as they had the prophet with them, they had God's grace there with them. But yet now watch. God said, "You'll be a peculiar people. You'll be a kingdom of priests. You'll be a holy nation." Now that's what He brought them out there to tell them, to show the covenant was true, to show that it was unconditional. That's what He was telling them but the prophet of God knew the Scripture and he said in Exodus 19, "They chose law," watch, "for grace," not law instead of grace. They chose law thinking it was grace.

77 They chose a book of rules thinking that was what God wanted them to do. Me and you may follow the same trap if we ain't careful. It's grace, but watch. They chose law. All right now look at Verse 8 and watch what they said. Now, after they had got through doing all of that and God had told them what He wanted them to do, He didn't put no condition there, did He? Did He call him up there and He said, "No, I don't want you to work a heifer and a donkey together. I don't want you to do this. I don't want you to do that. I don't want you to do any of these things." He didn't say a word about that, did He? He did not bring up a group of conditions. That's the background I want you to get.

78 God didn't bring a group of [recording paused] that God said from to do anything. I'm trying to get you to see that the prophet was riding the Scripture there because

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I can see then the Scriptures after what he said about it, that they chose the law themselves. It wasn't God's original plan. You read back up there and see where God ever said for them to do anything. But watch what they said:

And all the people answered together, and said, All that the Lord hath spoken we will do.

- ⁷⁹ He didn't tell them to do nothing. So rephrase the Scripture to where we'll understand it, they said, "Well, we're glad to be a royal priesthood of people; we're glad to be a peculiar people; we're glad to be a holy nation; but we want something to do. Every denomination there is in the world fell in the same grace. And the Branhamites can go the same way, the same identical way because everyone's falling the same way. Now, you think about it and see if that ain't right. You think about Exodus 19 and see if the people today aren't following the same way.
- ⁸⁰ God didn't tell them. He didn't tell them something to do. They said, "We're glad to be what You tell us we are but we want something to do." Right there's what fouled it. People today—it's the hardest thing in the world for people today to just accept salvation on the basis of what God done. They want it on the basis of what God done and what I'd do or don't do.
- ⁸¹ See, then preaching grace that way, people will say, "Well, if that was grace that way, then what does it matter what I do? What does it matter how I live?" Because you prove what you are by what you live. That's sensible, ain't it? You prove what you are by what you live. My wife, she would say, "Well, I'm a wife of Samuel Dale and I'm going to prove it and I'm going to go out and live like a prostitute." Well, now everybody in the world she wasn't a wife. They'd know she's a prostitute.
- ⁸² All right. Then what we are, what we live, is what we prove in our lives. See, we can look at the Bible today and say, "Yes, Lord. We're glad to be a peculiar people; we're glad to be in this Message; we're glad to be here," and all like that, "but I sure am glad I didn't do this or didn't do that. You wouldn't have saved me." Now, you're just as lost there as the children of Israel was when they chose the law.
- ⁸³ Now, think with me now. But what was the law given for? Now, they wanted it and Bro. Branham said, "They didn't get what they thought they got," because they wanted a book of rules of do's and don't's, something they can do themselves. But when God gave them the law, was His law contrary to the covenant of grace? Now, that's what I'm wanting us to see. Was His law that He give here, that we call the law there in Exodus where it says, "Thou shall not do this and thou shall not do that," you know, the Ten Commandments and all the

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- commandments and everything that went with it—was that contrary to the covenant of grace? That's what I'm asking you.
- 84 Did God foul up giving the covenant of the law just because they wanted it or was grace still there? Was grace still there just like it was to Abraham? Maybe, if we look at the word correctly, we might see it's still there. Did God change to a covenant of do's and dont's? No, He just gave them what they wanted. They wanted do's and dont's. They wanted a covenant of that but He just gave them what they wanted.
- 85 But they wanted, they didn't realize they got something else. They thought they got just a bunch of rules—and you can read it there, “You're not supposed to do this and you're not supposed to do that. You're not supposed to work this kind of animal with this kind of animal. You're not supposed to do this. You're not supposed to do that.”
- 86 Now, let's get down to grace even if it takes two to three sermons on this. When God gave them that, everything He gave them—listen. Everything He gave them in the law, whether it was working a donkey, or an ox, or wearing a garment of two different colors, or whether it was working on this day or not working on that day, or travelling so far this way, or doing this, or eating a certain kind of meat, or anything like that. Did God disannul grace to give them law? Paul just said here to the Galatians that that covenant, thought it was made in the law, come forth thirty years after, couldn't disannul the covenant.
- 87 I might consider this message a little more than some of you are because I had no intentions of going this way. I got the notes if you'd like to read it but my points changed because of what I can see from it. So you better consider it then. Lord willing tonight, I want to ask you a question: Have we missed something that's among us?
- 88 But just think now. The law came 430 years after the grace came. This law came into existence after that grace was already there. Did that law disannul that covenant of grace? Then the prophet's right. They didn't get what they thought they got. You know what they got? Everything that's in that law is a type of Christ, whether to work in those two animals together, the garment of two colors, or eating a pig, or doing this, that and the other, whatever you find there. All of that was a type of Christ because it was God in letter form.
- 89 They thought they were just getting a book of rules, that you're not supposed to do this or you're not—you're supposed to do this, or not supposed—you know, just something for them to do. But when they got that, that's all they thought they got. Now, listen and you'll see it come all the way through. That's what they

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thought they got.

- ⁹⁰ They thought they got a covenant of do's and dont's but they got God in letter form because Moses stood there later trying to explain it to them when He went up there in Deuteronomy and come down. And what did he say to them? Said, "Boy, I'm glad I went up to the face of God and I found out that these do's and dont's was right so now you all don't do this and do that, and we're all going to heaven." Was that what Paul—or what Moses said when he come back down?
- ⁹¹ No. When Moses come down off the mountain after getting those Ten Commandments, what did he say? He said, "The Lord is not over to see that one would have to go there." Said, "He's not off yonder somewhere but," said, "the Word is nigh thee," what? "This law that I've given you—the law that's been given to you, that's the Word of God. It's nigh thee, even in thy heart and in thy mouth, the Word—Paul brought it up later and said, "The Word which I preach..."
- ⁹² Well, then the covenant that was there was a covenant of grace. Law didn't disannul that covenant that God had to make another one. The law was added because of the transgressions, where they transgressed and went wrong, they chose it. See, God come out and said, "Look, this is what you are. You're this. I'm just telling you what I told Abraham in plain language but," said, "now, here you are. Here you are now. You're wanting a book of rules to keep so here. There's a book of rules to you but that's not what you think it is."
- ⁹³ How could a book of rules type Christ? How could a book of rules be a schoolmaster to bring you to Christ? That's what it says there in our Scripture. The law was added because the transgression until the seed would come. Let's read it again. How could a book of rules be a schoolmaster? It cannot be. Grace is a schoolmaster but law was added because of transgression. The book of rules they didn't get. They've got God in letter form. They got a covenant confirmed in letter form of grace.
- ⁹⁴ You say, "Yeah, but I've always been taught law's a book of rules. Yeah, that's what we've always been taught, that law was a book of rules." When law is the Word of God in seed form, it's not a book of rules. It's a covenant of grace confirmed in letter to be a schoolmaster. I've never seen that before all my life. That Scripture's always bothered me. The law is not a do's and dont's covenant. The law that was given there was God in letter form and Paul said it was a schoolmaster to bring us to Christ. Listen to him now.

Is the law then against the promises of God? God forbid.

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- ⁹⁵ In other words, he's saying, "Do you believe that the law done away with the promise to Abraham or did the law make another covenant? For if there had been a law given which could have given life, verily righteousness would have come by the law. Righteousness would've been by that law then, wouldn't it? But the Scripture had concluded, listen, all under sin. That doesn't matter whether you're a Jew, Gentile, American, or whoever you want to be. The Baptist used to say, "We never was under the law. The law just come to the few." Paul said:

... all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

- ⁹⁶ Now, listen.

But before faith came, we were kept under the law...

- ⁹⁷ The law came into existence because man wanted it but you was kept under the law. God kept you under the law. God kept you while you was under the law, let's put it that way.

...shut up unto the faith which should afterwards be revealed.

- ⁹⁸ All right. It's going to last for a while so you'd have too—that law would be in existence and man would be under that law and God would deal with man under that law and save him according to that but listen.

Wherefore the law was our schoolmaster...

- ⁹⁹ Is the teacher in school a book of rules? A teacher in school is a schoolmaster that helps you, don't it? Is the books you read out of supposed to kill you? Now, we know the natural education will now but I ain't talking about that. No, it's supposed to aid you, ain't it?

...to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

- ¹⁰⁰ Now, think. Was the law contrary to grace? When the law was given, was it contrary to grace? Did the law put man back under a covenant of do's and dont's? Watch it, church. If it did, when David committed adultery, he was to die. The law condemns him. There is not one doubt of grace—now, listen—in the law but while the law was in existence, God gave grace to a lot of people. While the law was in existence, God gave salvation to a lot of people.

- ¹⁰¹ If the law was a book of do's and dont's and telling you what would happen unto you if you did do it or didn't do it, then David was to die and go to hell because

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- he committed adultery and the Bible plainly states in the Ten Commandments, “Thou shall not commit adultery.” Then David would’ve been condemned and no grace.
- ¹⁰² But now, listen. Grace was there to save David but it wasn’t there to save, we’ll say, John Doe, the guy next door to him that committed adultery because he wasn’t the seed. He wasn’t the one the promise was given unto. It was Abraham’s seed, faith seed. David then was down in the lineage of Abraham’s faith seed, not his natural genealogy that saved him, was it? It was the sand of the seashore that the seed shall be as enumerable.
- ¹⁰³ Then let’s just watch something. When the church started off on the day of Pentecost, it started off as a pure unadulterated word. Watch an example exactly like it happened there in the Old Testament. When the denominations began to come along, the church began to fall away and it got it down to just barely a stump but God said, “I will restore.” The prophet of God said these denominations you and I come through were schoolmasters to bring us to Christ.
- ¹⁰⁴ All right. That denomination itself was a book of rules and do’s and dont’s but the man that originally preached the message that the denomination stemmed from was a covenant of grace. When Luther came out preaching “The just shall live by faith,” that was God’s Word. The denomination chose a denominational idea and went in to a book of rules of do’s and dont’s, and died. The children of Israel chose law in Exodus 19 and died. The only thing that lived through there was the seed, promised seed.
- ¹⁰⁵ Jesus, standing one day, talking to those Pharisees, they said, “Our fathers”—they could check the lineage back. Said, “Our fathers ate manna in the wilderness.” And He said, “They’re every one dead.” Eternally separated is what that word means. He didn’t say they’re asleep. He said they’re every one dead. Then it was the faith seed that the seal reveals as the promise seed.
- ¹⁰⁶ So is it with the fifth seal Jew. It’s not every Jew that died from Calvary to the rapture of the church, but the chosen seed that came down. The real, true Jew, Bro. Branham said, not the natural Wall Street that will cut you throat for a dime. “Then everything fits,” the prophet said, “under the fifth seal that the covenant of grace wasn’t disannulled by the law.” It was made effective in this much that the law came as a book of rules to the person that didn’t want it, you know, or they wanted it for that reason but to the seed singular, Christ’s seed, singular, it came to the schoolmaster.
- ¹⁰⁷ Oh, church. What a schoolmaster. Then you could read and see those commandments mean just as much today as they ever did. Then you could read back there in Deuteronomy where it tells a woman not to wear a garment

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- pertaining to a man and that's just as true today. Then you can read back there about cutting of the hair, painting of the face. It's just as true today because that's the Word of God. Grace cannot disannul—I mean the law cannot disannul the covenant of grace. It just had to be there until Christ, the seed, would come. It had to be there until the seed come, Christ.
- ¹⁰⁸ Let's stand together.
- ¹⁰⁹ Father, we thank You for this opportunity of being here. We ask You, Lord, that you would just guide each one of our thoughts. May we, Lord, not be as the children of Israel, of seeking a book of rules but to search out the Word and to see that the seed of God is the Word of God, and that it's God in letter form. And then we walk after that Word, walking the Word. Bless us together. Forgive our sins and guide us in Jesus' name.
- ¹¹⁰ Joyce, would you come? Let's sing a hymn. We'll just cut off there and take up tonight because if I go any further, I'll have to go another quite a while.
- ¹¹¹ 232, Joyce. At the Cross.
- ¹¹² You think about it this afternoon, now. You consider what was said because that's what you're supposed to. Think on it. Did God give grace, as I said up here on the board now. He had a conditional covenant, do's and dont's, Adam and Noah. Then He had a grace covenant, unconditional, given to Abraham. But then did He give the law of do's and dont's to do away with the covenant of grace? Is Bro. Branham's message just a do's and dont's? If it is, it's not even the law because the law, listen, the law has not one word of do's and dont's in it. That's a funny statement, ain't it? But you analyze what I said this morning, you'll see what I'm talking about.
- ¹¹³ The law has not one word of do's and dont's in it. The law is God in letter form. Is there a do and don't in God? God's whole make up's grace. Bro. Branham said, "My whole make up's grace." Then that goes to show that we don't just live like the devil and try to get by because there's not a do's and don'ts there to try to tell us that. There's a Word of God standing in your face saying, "You do it or don't do it.
- ¹¹⁴ You just prove what you are. You just proved you're lost." You mean we can break the Old Testament covenants, you know, the things that it said, but we can't break the New Testament? No. That's foolish now. "You break one letter of the word," Bro. Branham says, "you've sinned a sin as a Christian," he said, "you'll reap a tub-full up for sin is unbelief." You disbelieve one Word—he didn't say you just believe the New Testament. He said you disbelieved one word, and you

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die.

115 Let's just sing this. Any one has a need?

116 [Bro. Dale sings At the Cross with the congregation.]

117 Let me ask you a question today. Do you serve God out of fear? Do you serve God out of fear? Do you say, "Well, I serve Him because if I don't, He might do something to me," or do you serve Him out of love? Which one is it? You can serve Him out of law and think it's love. You can think it's love but you can't serve Him by fear. The children of Israel chose a law and thought they was serving God but the real, true down through there, when they caught it like Moses said, "God's not off up in heaven. He's standing right here today."

118 Was that what he said? In other words, he's saying "He's not up that mountain where I just met Him and come down to talk to you. He's right here today. He said, "He's in the Word that I speak unto you." Paul must have thought that was true because when he picked it up he said it was the word of faith that I preached, that if thou shall confess with thy mouth the Lord Jesus Christ and believe that God has raised Him from the dead, thou shalt be saved. Then do you serve God out of fear or do you serve Him out of love? A lot of question now.

119 You think about it.

120 [Bro. Dale sings At the Cross with the congregation.]

121 Don't forget. We have pictures over here courtesy of Bro. Hembre (ph) and them. Some of them picked them up of the Hoffman's Head of Christ and the Beatitudes. You remember when Bro. Branham said one time that man sent him that, said, right where you can see it, press a little darker on the letters to make his eyes and his beard and things? Well, just take your one home and just set down and look at it and see Christ revealing His Word.

122 Anyone have anything to say before we dismiss?

123 Lord Jesus, we thank You for being here with us today. We thank You for an opportunity of coming and fellowshiping with our brothers and sisters. We pray that You might reach down in our hearts this day and just remove the things that would be there contrary to you and help us to walk upward. Guide us, Lord. Bless the people on the way home and just let each heart and life, Lord, be guided in You, in Jesus' name. Amen.

124 You're dismissed.

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¹²⁵ [Bro. Dale sings Take the Name of Jesus With You.]

[End of audio]