

#44 Resurrection no 1 Understanding the first fruits

I 112 Tony, look here at me a minute. I haven't seen you for a long time, but you're sick. You're suffering with something like a dysentery. That's right. It's going to quit and leave you...?... I seen that thing following him as he started through there. There isn't a thing can be hid from God right now. I haven't seen Tony for months, I guess, but I see he was having that. He did have it; he hasn't now. Let's bow our heads: not one eye to be open, not one eye to look. Let's everybody be in prayer. And Billy Paul or Brother Neville, one, will call the next rows when it comes time. Now, everybody in prayer. We're going to try now... The middle aisle will come to your left-hand side when you're called. And so will the left-hand aisle over here come to your left-hand side when you're called. Brother Neville will call you. Now, I wonder if there is any of the brethren here that would like to stand here to lay hands on these people as they come by, with me. Any of you minister brothers, you're certainly welcome to come and stand with me if you want to do it. It's not an isolated thing. You have rights to pray for the sick the same as I. I know the Holy Ghost is here. Anybody that wouldn't believe that, there's something wrong with them.

113 All right, let's believe now with all of our hearts that God will grant these things that we're asking. Have faith now; don't doubt. And everybody pray one for the other. What did the Bible say? "Confess our faults one to another; pray one for another." And you people come in the line, as soon as these hands touch you, you'll go right out of here just happy and praising God that you're healed. All right, everybody in prayer now while Brother Capps leads the song. Lord Jesus, now help us. I pray through Jesus Christ's Name that the Holy Ghost will touch each person, and may they be healed as we follow Your commandments for laying hands on the sick. You said they shall recover. We believe it, Father, in the Name of Jesus. Amen. All right. Everybody in prayer now as we start praying. First there's a little sick boy in a wheelchair. Laying hands upon the child in the Name of Jesus Christ that he's to be made whole...?...

Now at this time brother Branham leaves the pulpit to go pray for the sick for about 18 minutes.

115 ... the sweetest carol ever sung, Jesus, blessed Jesus. How many of you believe that God has, you are sure in your heart with a sealed assurance, that God's answered your request because you've obeyed His Word? It's done. It's finished. It's done. Believe Him with all your heart that it is a finished work. Now, watch this week, and when you come back again watch what's happened. And I suppose by the next time I get back, the Lord willing, I'll be running the prayer line through one of these rooms in that little room that I'm to take them to. You see? I believe it's unfolding now (You see?) the hour... I want to come to where I can bring the people one at a time, deal individually with them until I search it out and find it, and then go ahead like that, until I stay right with them in that time.

2

So what is the first fruit mean? Well the first fruit was an offering made unto the Lord each harvest season. It takes place when the harvest is ready, and the grains or whatever fruits are harvested, they take the first portion of the harvest and bring it to the temple and offer it to God. It is actually synonymous with bringing to the priest the tithe of the land.

Solomon said in Proverbs 3:9 Honour the LORD with thy substance, and with the firstfruits of all thine increase:

And the prophet Ezekiel said in Ezekiel 44:30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

And the prophet Nehemiah said in Nehemiah 10:37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

So we see an association between the first-fruit and the tithing letting us know the tithing is not to be the last but the first thing we do when we receive our harvest.

Again we read in Nehemiah 12:44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

2 Chronicles 31:5 And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

Revelation 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

1 Corinthians 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Rising of the sun 65-0418M P:38 Notice, It was the first Corn of God's wheat that had been raised from the dead: God's first Corn of wheat, by God's Quickening power. God had quickened His life, raised Him up from the dead, and He was the First-fruits of those that slept, the First-fruit. He was that Sheaf; that's why they had to wave that sheaf, for it was the first One that come to maturity. And it was waved as a memorial of thanksgiving to God, believing that the rest of them would come. And it was a sign. And today, because He was the first Son of God to come to full maturity to be in God, He was plucked up from the earth and is waved over the people (Oh, what a glorious lesson.) by the Quickening power.

Notice how perfectly this fits with what we have been teaching since 2007 concerning the Spirit of Adoption and our coming to maturity. And that is what the ministry of the five fold is supposed to do.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting (that means for the equipping and maturing) of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, (unto a fully mature man ready for adoption) unto the measure of the stature (character) of the fulfilling of Christ: 14 That we henceforth be no more children,

You see, God wants us to grow up, he wants us to come to full maturity in order to receive the inheritance.

He does not want us as little children 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: It's all about our growing up.

Questions and answers COD 64-0823M P:150 Look at those prophets back there. They knowed in the literal sense, now, that the first resurrection, the first-fruits, would be in Palestine. Abraham bought a place, and he buried Sarah. And he begot Isaac. Isaac was buried by the side of his father and mother. Isaac begot Jacob; Jacob died down in Israel, in Egypt, brought back into Palestine. And then, Joseph also died down there. And they brought Joseph's bones back, 'cause he said, "Make..." had Joseph to swear to it--Jacob, that he'd not bury him down there, but bring him back to the promised land. Joseph said, "Someday the Lord your God will visit you. Let me--my bones go and be buried with my father." And they did, because, being prophets, they understood that the first-fruits of the resurrection would be in Palestine.

Recognizing your day 64-0726M P:18 Now, we noticed last Sunday there was--preaching the feast days... And there was a feast of Pentecost. And between the feast of Pentecost and the feast of Trumpets there was a long period of time, exactly fifty days between Pentecost and the feast of the Trumpets. And fifty days, which Pentecost means "fifty"; and it was the sheaf-waving, or the in-gathering, the first-fruits of the harvest was brought in. And we see that it was in type back there with the natural first-fruits, representing the first-fruits of the Holy Spirit to be poured out upon the people. And we find out then that them fifty days was received by the Gentiles, which God called from the Gentiles a people for His Name--the feast of the Pentecost. And we have been going through that long feast of Pentecost. Now, actually from the fifty days would be exactly seven sabbaths. And seven sabbaths represented the seven church ages to be called in the time of the Pentecostal--feast of Pentecost, to call a people from the Gentiles for His Name. Now, at the end of these seven Sabbaths which has been, there was to be the Day of Atonement, which was the Seven Trumpets. And the Seven Trumpets was to call a day of mourning back for the sacrifice or the atonement. And we find out then that Israel--the Seven Trumpets pertained only to Israel.

Feast of the trumpets 64-0719M P:101 How many understand what the Pentecostal feast is? It's the first-fruit of the harvest, the first-fruit of the resurrection, the Pentecostal feast. Don't miss this people. And you on tape listen close. This has been the time of Pentecostal feast. The Jews has laid silent; they rejected it. Now, they've got to be called back to the Atonement. We know Who the Atonement was; they didn't. And the trumpet sound after the Pentecostal jubilee calls the Jews together. Can't you see how that trumpet of persecution under Hitler and them blasted, and the Jews was forced to come together to fulfill the Scriptures? Now, you got it? All that's got it say, "Amen." [Congregation replies "Amen"--Ed.] Good. All right.

When their eyes were opened 64-0312 P:9 Now, this glorious scene that we have before us, tonight, is Jesus up from the dead in a springtime, walking around, up from the spring, the resurrection, the first flower to rise from the dead, our Lord Jesus. He was the First-fruit of them that slept--the Easter flower that come up, the first one that stuck its head up after the cold midnight of darkness and sin. He had paid the sin price, and God raised Him up on the third day. We believe that with all of our hearts, that God raised Him up on the third day according to His promise. And we believe it according to the Scripture, that He raised Him up the third day. He was the first One that raised up from the dead, the first-fruits of the ones that slept.

Christ is the mystery 63-0728 P:239 He, the Head, is the First-fruits of the resurrection. (We'll go off this revelation. Just a little while longer, if you say so. All right, all right; just a little bit now.) He is the First-fruits of the resurrection. Is that right? What? Then what is He? He's the Head of the Body, which is His Church, Bride. Uh-huh. Then the Bride-body must follow the Head, for it is part of His resurrection and part of the mystery. It's impossible for it not to go. Oh, my. It's part of God's mystery. How God revealed Himself here and raised it up by

the Word, so He reveals the Church and raises it up by the same Word. It's a part of His threefold mystery.

For Him will I accept 52-0718 P:38 Father, we believe that You led Jesus to Calvary. He was born in a barn. Why the Prince of glory born in a barn? He was a lamb. Lambs are not born in beds; they're born in stables. And they led Him to Calvary. They led Him up there, just like Abel with a grapevine around the lamb's neck, led up to the rock. And there, as a sin offering for soul and body, He was made... It bruised Him, and mashed Him, and beat Him. And there He gave the Spirit into the hands of the Father, and the temple veil rent from top to bottom; a earthquake happened. They buried Him. On the third day, that morning star... After all the birds hushed singing as Mary and Martha walking up the hill, wondering who to roll away the stone. Then all of a sudden, here come an Angel as a light, streaking down from the heavens, and the stone was rolled away. He came forth. And many of those who slept in the dust of the earth, the saints rose and came out of the graves, and entered into the city, meeting some of the old friends before going up. Oh, what a time, the first-fruits, the earnest...

Rising of the sun 65-0418M P:41 As Christ was the first One to raise from all the prophets and so forth (although typed in many places, He was the First-fruits of those that slept), in the Bride coming of Christ, coming out of the church, there'll have to be a Sheaf waved again in the last days. Oh, my. Waving of the sheaf, what was the sheaf? The first one that come to mature, the first one that proved it was a wheat that proved it was a sheaf. Hallelujah. I'm sure you see what I'm talking about. It was waved over the people, and the first time there will come forth for the Bride age, for a resurrection out of dark denominationalism, will be a Message that the full maturity of the Word has turned back again in Its full power and being waved over the people by the same signs and wonders that He did back there.

There's your John 14:12 back in the church again. There's your Third pull back in the church again.

Romans 8:23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Church Age Book Chapter 2 - The Patmos Vision P:32 That's the way the church is. The vine has been split and limbs have been grafted in. They have grafted in Baptist limbs, Methodist limbs, Presbyterian limbs, and Pentecostal limbs. And those limbs are bearing Baptist, Methodist, Pentecostal, and Presbyterian fruit. (Denominational seeds from which they produce their fruit.) But if the vine ever brings forth another branch of itself, that branch will be exactly like the vine itself. It will be the same kind of a branch that was brought forth at Pentecost. It will speak in tongues, prophesy, and have the power and signs of the resurrected Jesus Christ in it. Why? Because it's thriving on the natural resources of the vine itself. You see, it wasn't grafted into the vine; it was BORN in the vine. When those other branches were grafted in, all they could do was bear their own fruit for they were not born of that vine. They don't know about that original life and original fruit. They cannot know for they were not born of it. But if they had been born of it, that same life that was in the original stem (Jesus) would have come through THEM and manifested through THEM John 14:12, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

Notice this promise of John 14:12 that brother Branham spoke so often about is also spoken by brother Vayle in the Church age book and uses the word "THEM" plural, is speaking about those who would do the works of Christ. And he tells us this is only those which were born of the vine and not grafted in. These works speak volumes as to why many cannot see that John 14:12 is for all believers. Only those born into the vine can see it and will have the same works performed through them as they are the only ones who have the same Life as Jesus the original Vine.

Church Age Book Chapter 1 - Introduction - The Revelation of Jesus Christ P:16 Now remember this. Christ in

the True Church is a continuation of the Book of Acts. But the Book of Revelation shows how that the antichrist spirit would come into the church and defile it, making it lukewarm, formal and powerless. It exposes Satan, revealing his works (attempted destruction of God's people and the discrediting of God's word) right down to the time he is cast into the lake of fire. He fights that. He cannot stand it. He knows that if the people get the TRUE REVELATION of the TRUE CHURCH and what she is, what she stands for and that SHE CAN DO THE GREATER WORKS, she will be an invincible army. If they get a true revelation of the two spirits within the framework of the Christian church, and by God's Spirit discern and withstand the antichrist spirit, Satan will be powerless before her. He will be as definitely thwarted today as when Christ withstood his every effort to gain power over Him in the desert. Yes, Satan hates revelation. But we love it. With true revelation in our lives, the gates of hell cannot prevail against us, but we will prevail over them.

Again we see this cooperation is doctrine between brother Branham and Brother Vayle that shows when the TRUE REVELATION comes into the church, she will understand that she can do the greater works. I did not write these words, Brother Vayle penned them for br. Branham, but I believe this, and teach it just as he spoke it.

3 Church Age Book Chapter 1 - Introduction - The Revelation of Jesus Christ P:76 May God begin by His Spirit to give us continuous life-giving and prevailing revelation. Oh, if the church could only get a fresh revelation and become by it the living Word manifested, we would do the greater works and glorify God our Father in heaven.

4 God's covenant with Abraham 56-0428 P:58 He's risen from the dead, the first-fruits of those who slept. He's here tonight. He's in His Person, in His power. The Bible said, in Hebrews 13:8, "Jesus is the same yesterday, today and for ever." You believe that? Then if He said, "The things that I do shall you also, more than this shall you do for I go unto My Father," He's obligated to that Word. Is that right?

In His sermon, Adoption no. 1 Feb 6, 1972 Br. Vayle said, "How can anybody deny John 14:12, greater works than these should you do because I go to my Father? At that day you will know I am in you and you in me, and the Father in me and I and the father and so on until there is a complete oneness. When has that ever taken place? See? When has there ever been manifested the fullness in the bride? We are not talking now about one or two people. That's where people get all mixed up in the stature of a perfect man. They try to make it in an individual thing and it won't work, it's the church through the ages. Brother Branham's Message was consistently the church coming to maturity and showing what the age produced and everybody wants to put it on a man. You can't do it. we're talking about a bride. See? Now we're coming to the age, we're coming into this age. Now, as this subject has been taught to us by brother Branham it is difficult for most people to see what he was driving at because they consistently confuse sonship with the placing of sons. Or in other words a child of God and the placing that same child of God as a son. Also they have been taught that the placing of the sons is the resurrection and not the capstone ministry of the Word and works of Christ in the Bride.

5 Now do you catch it, there are two things where people want to place this only for a thirty to forty days in the resurrection or the entire the resurrection itself and they put it in millennium or some place else. Now before its finished I am going to show you how it works, all the way down the line. That is with my understanding of it, you go the way you want to go on it. But I said, they don't understand the difference between ordinary sonship as the child of God in the placing of sons. And secondly they don't realize that Brother Branham taught that there would be a capstone ministry of the Word and Works of Christ in the Bride. See right here! Now first of all let us see the sonship or the ordinary fact of being a child of God is not the placing or the adoption or the manifestation of the son of God, and to do this we study the Life of Jesus Christ who is the last Adam The first begotten from the dead, see? Talking about the first-fruits, then we go to lump. why, because the lump follows the first-fruit. See?"

6 Now, of course brother Vayle is referring to Romans 11:16 For if the first-fruit be holy, the lump is also holy:

and if the root be holy, so are the branches. So we see the first fruit Christ and the lump (body) are to be the same. Same Spirit, Same Nature, Same Character, Same Works. And brother Branham many times refers to Christ as being the Vine, and we (the church) as being the branches, because that is what Jesus taught. And he says it is the branches that produce the fruit.

7 Now, there is something about the first fruit offering. It took place at the time of the wave offering. You see they brought in their first fruit, and the first fruit was taken first by the priest and then waved over the people.

8 Leviticus 23:20 And the priest shall wave them with the bread of the first-fruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

9 Rising of the sun 65-0418M P:39 The first One... Although He had been typed in many times, as we'll see later that He was typed, but this is really the First-fruit of them that slept. He was waved over the promised seed that had promise of Life; He was waved at the day of Pentecost, when there came a sound from heaven like a waving, mighty, rushing wind, and was waved over the people, the Pentecostal people that was up at Pentecost waiting for the blessing to come; and to be waved again, we realize, in the last day, according to Luke 17:30, in the Son-day again, in the days that the S-o-n of man will be revealed or waved again over the people.

10 Rising of the sun 65-0418M P:36 I'd like to read a little Scripture here for you. I'd like for you to turn to another Scripture I got wrote down here. It might help you a little. It's found in the Book of Leviticus the 23rd chapter, the 9th to the 11th verse. Listen close, in the law, Levitical law, God speaking to Moses. Listen. All these things are types now, and we'll stop here for a few moments to get into this type. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When you... come into the land which I give unto you,... (unto the place, the position that I have given unto you. Now, you speak to the children of Israel, that when you get to this certain place that I've promised you I'd take you, when you get there in this land... Now, speaking natural here, typing the spiritual)... and shall reap the harvest thereof,... (you have received what I told you)... thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

11 Feast of the trumpets 64-0719M P:130 There will come a messenger in the last days, will guide the people back to the first-fruits, back to the original faith. Grant it, Lord, that that great Messenger among us now, the great Christ, the Holy Spirit made vivid, made understanding, opening up the Word and revealing It to us, may He guide them back to the original Pentecostal faith.

12 Paradox 64-0418B P:114 Now, while we have our heads bowed, I wonder this morning if there's any here that's not sure that the little leaf, that you're making shade for somebody else, if the life should leave it to go back to the ground, would it rise again? Is the seed Germanized with the Mate that would make it come back again? If you're not absolutely sure of that, friend, let us pray about it now. You know what the Life is? It's the Holy Spirit. If you haven't received that Holy Spirit in you, which is the Life that was in the first Plant that raised up (See?), Christ, first-fruit of those that slept... Now, if that Life that was in Him, that same Spirit, is not in you, no matter how nice you try to be, you can't come forth. There's nothing there to raise you up. You can take corn, hybrid it with something else; it won't bear no more. It's finished.

13 Now, this is Romans 8:11 brother Branham is referring to. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit

itself (That's God's Spirit) beareth witness with our spirit, that we are the children of God:

14 And How does God's Spirit bear witness with our Spirit? He confirms the life you live, and the words that you speak and the actions you do and the works you do in His name. He confirms them with a supernatural bearing witness, for His Spirit is supernatural and where His spirit is, there has to be a supernatural taking place.

15 Revelation chapter 5 pt 1 bruised serpent 61-0611 P:44 Let's turn to another Scripture, right quick, I got written down on this other page here. Romans 8:22, I think it's beautiful. Now, in studying yesterday, I kind a wrote out a few Scriptures here that I'd like to refer to.... we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Oh, do you see it? "All creation is groaning," said Paul. Everything is groaning. Look at the trees how they struggle. Look at the flowers how they struggle for life, just for the frost to tear them down. Look at the trees how they struggle to hold their branches out to sing glories unto God. See? Everything, all nature, all animals, all birds, how he flies from the enemy quickly and gets away, everything groaning. "And we ourselves," said Paul, "we groan too with them, for we're waiting for the redemption of our body." And he calls that the adoption. So it is all about adoption time and getting ready, and the wave offering of your first-fruit of the spirit is your life on display before all to see.

16 I know 60-0417S P:32 Before Abraham could see Elohim there had to be twenty-five years of testing. Before the Hebrew children could see the Son of God they had to go into a fiery furnace. Before Daniel could see an Angel he had to go into the lion's den. Before Job could ever see the resurrection he had to go in and lose everything he had; but then by a vision he saw. And if Job by a vision could stand so firmly upon a promise, how much more ought we to do, after Christ has raised from the dead and become the First-fruits of those that slept, and sent back the Holy Spirit as a seal of promise upon us, that we too shall live. "Because, I live, you live also." Seeing His great Presence among us, working, doing the same signs and wonders that He did on earth, giving us the hopes. And we come to the resurrection and then remain on our ash heaps? Let's get off the ash heap today with a new vision, with a new power, with a new determination that we see God in His power. We see the resurrection of the things coming.

17 QA on the Holy Ghost COD 59-1219 P:29 Now, notice. He said, "Go up to Jerusalem and there remain; just wait there until I send the promise of the Father." And then what did they do? There was one hundred and twenty of them, men and women. They went into a upper room at the temple. Now, it was nearing the day of the feast of Pentecost, from the cleansing of the sanctuary, the killing of the Pascal lamb until the coming of Pentecost, which was the first-fruits of the harvest, the jubilee, the Pentecostal jubilee. And on the buildings...Now, I've been in the countries. The oriental countries seldom had a stairway inside. The stairway was outside. Outside the temple, we are told, there was a stairway that led up to a little room way along: go up, and up, and up, till you get up to a little room up there, like a storage room in the top of the temple, some kind of a little room, an upper room. And the Bible said that they were in there and the doors was shut, because they were afraid of the Jews, because they'd pull them apart for worshipping the Lord Jesus, after Caiaphas the high priest, and Pontius Pilate, and them had put Him to death. So they were going to get rid of all the so-called Christians. And the doors were shut, and they were waiting.

18 And what happened in that little room? The people received the first fruit of the resurrection. And what was the first fruit of the resurrection? It was the very Life of Christ coming back on them. Quickening power. O My, and what was brother Branham referring to in pp.115 of Desperation? Listen to what he said... "And I suppose by the next time I get back, the Lord willing, I'll be running the prayer line through one of these rooms in that little room that I'm to take them to. You see? I believe it's unfolding now (You see?) the hour... I want to come to where I can bring the people one at a time, deal individually with them until I search it out and find it, and then go ahead like that, until I stay right with them in that time."

19 O brothers and sisters, do you see how every step we have taken in the Word over the past few years is all coming together to make plain the time of the resurrection, and can't you see that you must have this first fruit of the resurrection if you are going to receive your change in that little room? Now, I don't want to get into that room just yet in our study, so let's wait until Sunday to get a view of that little room so we can better understand what is to take place in the tent and during the time of the Omega resurrection.

20 Now, from brother Branham's sermon Planting the vine and where to plant it 59-0920 P:31 No wonder they're odd and peculiar people. No wonder they act strange. They don't have no more affairs of this world, for they are dead and buried in Christ, and are raised to a new life to be the first-fruits of them that enjoy the spiritual resurrection.

21 Redemption 55-1119 P:43 Notice, Ruth was willing to forsake her idols, forsake her past life, forsake her people, forsake everything, and return with Naomi. No matter what the circumstances was, she was willing to go on. That's the way every man that comes to Christ must first be willing, regardless. I never like to tell the people, "Oh, you're going to prosper and be a rich man now. And God's going to bless you. You ain't going to have no sickness." I don't promise them that, because God doesn't promise them that. I say: If you're really born again in your heart, I don't care how rough the road gets, you'll still hold onto God's unchanging hand. No matter what that lays before me, if Jesus goes with me, I'll go. Hallelujah. Long as He goes, that's all that's necessarily. And she returned, and oh, the picture now, Ruth (the Gentile church) just coming in; and Naomi (the Jewish church) coming back... And notice, when they turned and went back to the homeland, they came in just in barley season. Now, anyone knows what barley season was; it was Pentecost, the first-fruits. How the Gentile church was brought in under the wings of Almighty God at Pentecost, the Gentile church, the Bride. And when she returned, it was barley season.

22 Now, listen, Br. Vayle knew there was something special about barley, and so he pointed the people to barley products like "Barley Green" for the people's health. But that was for the natural. That was a deep calling and where there is a deep calling there is a deep to provide for that calling. Some of you older people probably remember that.

23 But that was for the natural, but what brother Branham is speaking of here is for the spiritual. I believe the natural always points to the Spiritual. And the natural comes before the spiritual. So we are in the barley season, the harvest season, the time of the true Pentecost, and the time of the Jubilee as the prophet indicates here. And brothers and sisters, if you are not aware, this year in September will end the Jubilee and any who are still slaves to sin when the Jubilee Trumpet sounds will be taken to the awl and a nail will be driven through their ear and they which are filthy will remain filthy still.

24 The day of atonement comes, and then the Jubilee is over. Then begins the feast of trumpets for the in gathering of the people. That's how close we are to the resurrection, but we've got to stop now, but I'll go more into this later and we will review the time and season of the resurrection in another sermon next week.

Let us pray...