

THE MYSTERY OF GOD SHOULD BE FINISHED

Brother Jason Bright
Phoenix Assembly Church
Phoenix Arizona
Thursday November 2nd 2023
Edited by Sister Nicole Wentzell

I have a different title tonight but we're going to finish the message that we started on Sunday. We had called that message An Emblem of Time. I said how on Saturday morning my son-in-law Isaac had mentioned the national anthem of Israel. Their anthem is very short, at least compared to the national anthem of the United States.

As long as the Jewish spirit is yearning deep in the heart,
With eyes turned toward the East, looking toward Zion,
Then our hope
– the two-thousand-year-old hope –
will not be lost:
To be a free people in our land,
The land of Zion and Jerusalem.

First of all, back in the early 90s Brother Jackson began to touch on Hosea 6:2 where it speaks about Two Days. And how *after the Two Days, the Jewish people are going to be revived.*

We may wonder: well what do we, *Gentiles*, have to do with that?

The thing is: we see throughout time that God either works with the Jews or He works with the Gentiles but He doesn't work with both at the same time, especially as far as redemption is concerned.

In Romans 11 we see where Paul talks about how *God broke off those Jewish branches from the olive tree and He grafted in the Gentiles*. [Romans 11:17] Praise the Lord. That's you and me. And the *same* Holy Ghost that the Jews received which is *eternal life*, He gave that *to the Gentiles*. Praise the Lord.

In fact, we read when Peter went to the house of Cornelius after God had dealt with him [Acts 10:11-16] Peter still wasn't ready or expecting to see *the Holy Ghost poured out on the Gentiles*. [Acts 10:45]

But he could see that God did that because *the manifestation was the same as how they had received it on the day of Pentecost*. [Acts 11:15] So *Peter commanded them to be baptized in the name of the Lord Jesus Christ*. [Acts 10:48] Praise the Lord.

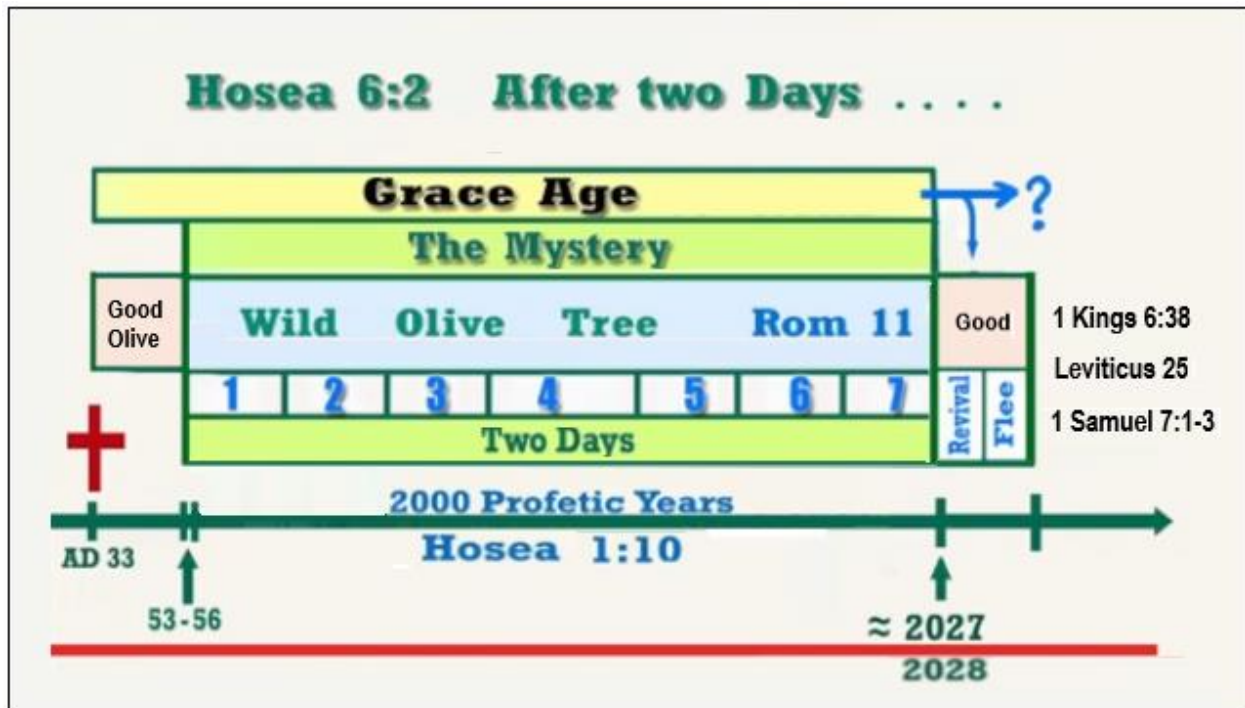
The point is: when we get to Acts 19, we see how through the ministry of Paul, God brought the gospel to the Gentiles *as a people*. [Acts 19:10] This was not just to a certain group or a certain household but it was *opened up to the Gentiles*.

Salvation by the blood of Jesus Christ: the Gentiles could now come to receive forgiveness of sins. And by the sacrifice that Jesus Christ made at Calvary, they now had access to *the same Spirit of God*.

So the *sap* or the *oil* that was flowing in that olive tree, *the original olive tree*, the Gentiles could now *partake of it*: the gospel of the Lord Jesus Christ and the gift of the Holy Ghost. [Romans 11:17] I have to say: we should be so thankful. Amen.

Now, we know that God is doing a work. It's not just: well, He's been saving souls and He's going to continue to save souls throughout time. It may sometimes seem like that to some because this has gone on for almost 2000 years of time, but He's been doing a work to *perfect a church*.

He made a promise that the Lord Jesus Christ is going to come back when that work is complete to *receive that Church to himself*. [Ephesians 5:27] Or we could say: he will receive *the living element*, and that is going to bring an end to the time given to the Gentiles.



When we read in Hosea 6:2 where it speaks that *after Two Days the Jews will be revived*, why does that excite us? It's because we know it means: the time *for the Gentiles* will have ended.

It's not that we want God to cut off *time*, or we might say: cut off *access to salvation*, but we know *according to His Word* that this time will come to an end. And at that time, *the Church will be raptured*. So we see that our time down here is coming to an end. Praise the Lord.

Now again, in Hosea 6:2 it mentions Two Days. We know *scripturally* that would be 2000 years of time. And I'll say: 2000 years *of God's time*. We don't know exactly when it started. We know it was around the mid-50s AD but history is pretty vague so we don't know exactly when it's going to end. However, the focal point that this gives us is around 2027~2028.

This is not for you and me to predict: oh, he's coming in *this* year or *this* month, but I will say it like this: it's for us to realize the urgency concerning our spiritual walk. We can't just have a feeling: well I'm going to kind of live however I want for ten or twenty years and then I'll get really serious with the Lord. We need to be serious *now*.

And when we see the world falling apart around us, which it is, it's an encouragement to our heart. This *isn't* going to go on forever. Praise the Lord.

Things are beginning to take a turn. I think I mentioned last Sunday about the new Speaker of the House. I have to say: it was a miracle how that came about. If you haven't seen his inaugural speech, I highly recommend that you watch it. He's not president, so I should say: his *acceptance* speech. It's beautiful to see somebody at that level of government speaking the way he did.

So we can say: God is already working *toward* where things are going to be *after* we go through this crisis as a nation.

We know God is going to clean up this nation. Praise the Lord. I don't know exactly how He's going to do it but as I'm looking forward in time, I'll tell you: I have a feeling it could very much be the events and the reaction to the next presidential election. To me it doesn't matter which side wins, the other side is going to be angrier than they've ever been.

And just my personal feeling: that's going to cause a conflict that people aren't going to be able to stop right away. It's going to be something to really shake this nation to its core.

Now getting back, here we have the anthem of the Jews.

As long as the Jewish spirit is yearning deep in the heart,
With eyes turned toward the East, looking toward Zion,
Then our hope
– **the two-thousand-year-old hope** –
will not be lost:
To be a free people in our land,
The land of Zion and Jerusalem.

When we get to the middle, it says: then our hope – the two-thousand-year-old hope – will not be lost.

To me this is so interesting: we've been looking at Hosea 6:2 for over twenty years and it references 2000 years. Not just that, now we see in their anthem they're saying that *they* have a 2000-year-old hope.

You may say: but Brother it says *to be a free people in the land*. Well yes, you and I know that when they become *free in their land*, that's when the revival is going to happen. Praise the Lord. And then, not only will they be *free in the natural*, but they're going to be *free in the spirit*.

Remember: the two prophets [Revelation 11:3] who are they? Moses and Elijah, right? Amen. It's not going to be the literal Moses and Elijah, but it's the *anointing* that was on them.

The *anointing that was on Moses* freed the people from the natural bondage and brought them into the land. Well, *this Moses* is going to be preaching to people who will already be in the land but they're going to be freed, we might say, from that Orthodox religious spirit that doesn't want to see more than Moses. When I say that, I mean: the first five books of the Bible. They are going to be freed from that and they will see *the entire picture*.

I was reading something Netanyahu said a couple of days ago and it really caught my attention. I actually forget what the context was but he said: the Bible says this. Again, I don't remember exactly what he was looking at but what really caught my attention was he said: *the Bible*. That's a word we *Gentiles* use. We call this Book *our Bible*, right?

With the Jews, it's the Law and the Prophets, or the Torah and the Prophets. So why didn't he say: *the Prophets say*, or *it's recorded in the Prophets*? But he said: *the Bible*.

That made me rejoice because when those *two prophets* come on the scene and they begin to preach, they're going to be preaching *out of the Bible*. They're not going to stop with the five books of Moses. They're not going to stop with the Prophets, even though much of Judaism today doesn't want to look too much at that, they mainly want to stay with the Torah.

But those *two prophets* are going to go all the way into the New Testament. They're going to be able to say: Jesus said, and Peter, James, John, and Paul said. Praise the Lord.

So just that one reference to the Bible, to me it was kind of a small opening into what we're going to see when the Jews come back to the knowledge of the Gospel. And *spiritually* they're going to begin to talk more like the Gentile Christian because the plan of salvation is the same for all. Praise the Lord.

Of course we went over this last time but there was also the *national emblem* or what we sometimes call the *coat of arms* of Israel.

20 years Good	Grace	2000 years 7 Ages	Grace	7 years Good
------------------	-------	----------------------	-------	-----------------



It has an *olive branch* on the left, the *menorah* in the center, and an *olive branch* or *olive tree* on the right. That comes from Zechariah 4. But when we look at *time*, this picture fits perfectly with Romans 11. The *time* between these *two olive trees* or *olive branches* is the 2000-years. That's the Two Days. [Hosea 6:2]

According to the book of Revelation, we know that there are *Seven Ages of time*. [Revelation 2 & 3] Amen. But remember: the Gentiles were *grafted in*. [Romans 11:17] We received the *same Holy Ghost*. We are saved by the *same Gospel* by which the Jews were saved on the day of Pentecost.

When the Gospel does go back to the Jews, it's not that they are going to receive the Gospel of the Gentiles. They are going to receive the *same Gospel* which they *themselves* received in the beginning. Praise the Lord.

It's *us, Gentiles*, who are saved by the *same gospel* and the *same Spirit* that *they* received.

This Word was written entirely by Jews as they were inspired by the Holy Ghost. So as we are led by the Holy Ghost, we receive the Word and it's the Holy Ghost that causes that light to burn in our life. Praise the Lord.

Now I'd like to go to Ezekiel chapter 11.

Brother Fred had been looking at Ezekiel 10 and also the beginning of Ezekiel 11. I was thinking: what if somebody would be contentious about the *time factor*? Because he showed the relation between that and Revelation 4 and Revelation 8, which of course puts us at the ending of the Gentile Age and going into the 70th Week.

If we get down to verse 16, here it says:

Ezekiel 11:16

Therefore say, thus saith the Lord GOD; Although I have cast them far off among the heathen,

Who has He cast far off? The house of Israel and the inhabitants of Jerusalem are the ones He cast far off.

We know there were stages to that but the final part was actually in 70 AD when the Romans came and there was a siege. After it was over, there was no more a *nation of Israel* for almost 2000 years. But they had the Word that *they would dwell again in the land*. [Ezekiel 11:17]

In fact, I'm getting ahead of myself so let's keep reading.

Ezekiel 11:16

and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

That has given them a certain hope that while they are scattered, God will still have a place in their heart. And even though they are scattered, the ones who have a genuine heart are still going to be able to worship Him, look to Him, and do what they know to do to serve Him.

Ezekiel 11:17

Therefore say, Thus saith the Lord GOD; I will even gather you from the people,

Praise the Lord.

Ezekiel 11:17

and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

Praise the Lord.

If we could look at a world map from about 1920 and I said: find the country Israel, it wouldn't be there. They had a land area they called Palestine, *the land of Palestine*.

Again, I know it wasn't instantaneous but from about 70 AD we can say: that's what marked their destruction as a nation. If we look at world maps from the 1600s, the 1700s, the 1800s, there was no country of Israel and it had been that way *for centuries*. So the natural mind would say: there's no way it could exist again!

I don't know if this is a good example or not, but I remember when I was a kid, there was a store everybody went to. It was called *Kmart* and everybody loved it. And if someone had said: in twenty years it's not going to exist anymore, everybody would've said: how can that be? Everybody loves Kmart! But something else came on the scene, namely Walmart. Kmart couldn't keep up, and now it's gone. I never would have thought that there wouldn't be any more Kmart!

Just imagine: that was just something maybe over a couple of decades for me. But we're talking about *centuries* and almost 2000 years for Israel. Nobody analyzing this from the natural would say: oh sure, Israel is going to be reborn as a nation.

Yet the Jews wrote their national anthem while there was still no nation called Israel. *But they had the Word of God*. They had hope in the Word of God. And when our hope is in His Word, then it's more than just hope. Praise the Lord. It is a surety.

Ezekiel 11:17
and I will give you the land of Israel.

Ezekiel 11:18
And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

Ezekiel 11:19
And I will give them one heart,

That's speaking to the spiritual Jew.

Ezekiel 11:19
and I will put a new spirit within you;

That's the Holy Spirit. That's the revival right there.

Ezekiel 11:19
and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Praise the Lord.

So He's going to deal with and break that stiff-necked nature.

Ezekiel 11:20
That they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God.

On Saturday night two weeks ago, I was speaking with the Chandlers on this subject and we had a wonderful time. We always do. We were looking at Hosea 1:10. If we could go there now, I'm not going to read the beginning of the chapter about the children and their names, that's all related to this, but let's just read verse 10.

Hosea 1:10

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

That right there is a *mystery*. How can it be that *it was said unto them: you are not my people*, and then it says *but it shall be said unto them: you are the sons of the Living God?*

Well, we can go to Romans 9 and I'll start in verse 24.

Paul says:

Romans 9:24

Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Romans 9:25

As he saith also in Osee,

That's *Hosea*.

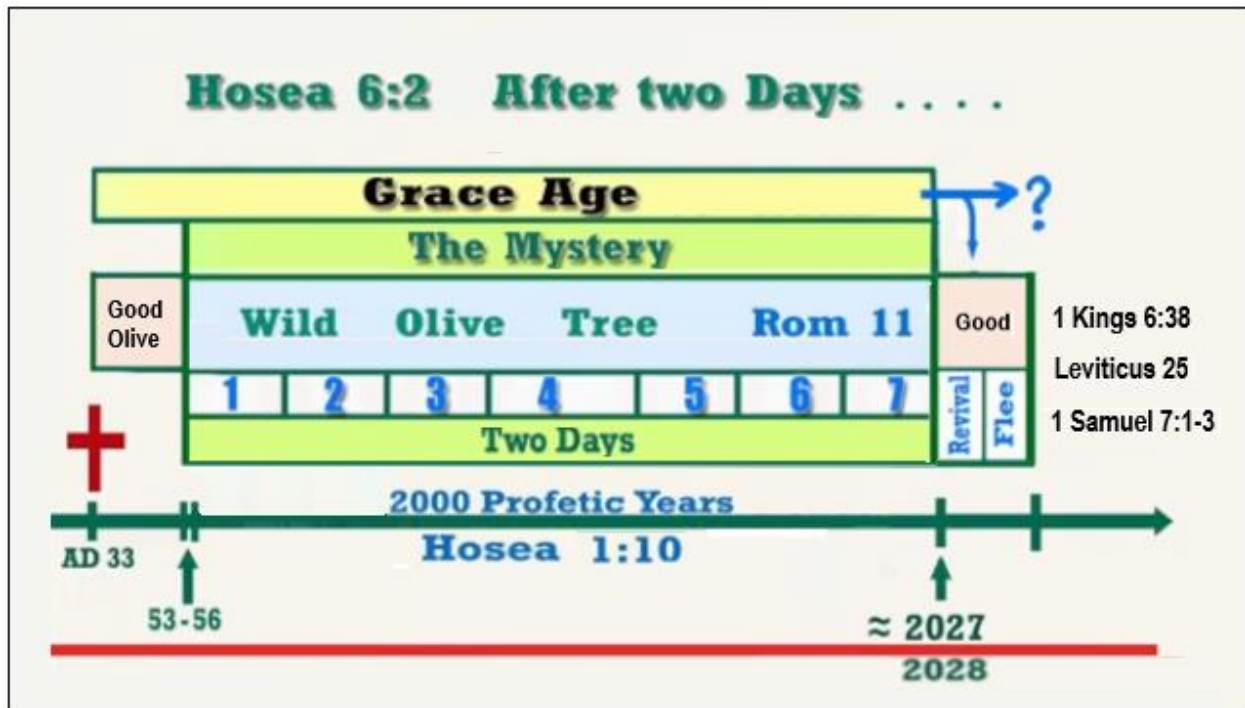
Romans 9:25

I will call them my people, which were not my people; and her beloved, which was not beloved.

Romans 9:26

And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

Verse 24 gives us the clue of what Paul is saying here.



If we look at this chart, throughout these *Seven Ages of Grace* it was said to the Jews: *you are not my people*. [Hosea 1:10]

So it was said unto them – *the Jews* – *you are not my people*. But *there it shall be said unto them* – that's a different *them*, that's *the Gentiles* – *it will be said unto the Gentiles: you are the sons of the Living God*. [Hosea 1:10] Praise the Lord.

The Gentiles have received Grace for these Seven Ages. And we have been called *sons and daughters of God* even though according to all natural lineages, we would have no claim to that.

But *by faith, Abraham is our father*. [Romans 4:16] He's our spiritual father. When God revealed to him what He was going to do, *Abraham believed it*. [Genesis 15:6] And when He reveals His Word to us, we believe it. So *by faith*, we are children of Abraham. Praise the Lord.

And as such, receiving the Spirit of God, we know that Jesus Christ is called *the firstborn among many brethren*. [Romans 8:29] So if we are *in Christ*, he is our elder brother. He is the Son of God, therefore you and I are *sons and daughters of God*.

Again, the *time* during these Seven Ages was *a great mystery*. The prophets studied it. Where it says: *He says unto them: you are not my people, but He says unto them: you are the children of the Living God*, they couldn't understand it.

It says: *after Two Days, He would revive us.* [Hosea 6:2] But what are those *Two Days*? What are they about? All of that was a *great mystery*, how God would have a time set aside *for the Gentiles*. Praise the Lord.

But here in Ezekiel we see where He said that this is going to *come to an end*. He said: *yes I scattered the people but I'm going to bring them back.* [Ezekiel 11:17] Praise the Lord. *And I'm going to put my Spirit in you.* [Ezekiel 11:19]

So He's not just bringing them back to the land as their anthem says, but He's going to give them the Holy Ghost. Praise the Lord. And as such, the Gentile Age has to come to an end.

This brings us to Revelation 10.

Now we've already looked at the Two Days. We know it gives us an approximate closure of 2027~2028. But here we also have Revelation 10:7

Revelation 10:7

But in the days of the voice of the seventh angel,

Or we can read it: *the seventh messenger.*

Notice it says: *in the days of the voice*. It does mention *sounding*, we're going to read it here in a second, but it also mentions *the voice*.

As we look at our age, there is no other man we can look at as having *that message*, the message from the Word of God for this age. It wasn't his own message but it was how God used him to go into the Word and bring out what was necessary for our age. This was none other than William Branham.

I don't say that to exalt the man but we have to see who God is using. Just as God used Paul in the first age, He used a man in our age to get us back to the writings of Paul, Peter, James and John. That was Brother Branham.

Now notice it says: *in the days of the voice*. It does *not* say: in the days of the messenger. The messenger has already gone but those who are *ministers*, who have received that message and who have continued to walk in the light of it are *continuing to sound the voice*.

And we know there has been three distinct phases or stages. The Bible refers to them as *the watches*. [Luke 12:38] The First Watch was with Brother Branham, the Second Watch was with Brother Jackson, and now we are in the last one, the Third Watch.

It says:

Revelation 10:7

when he shall begin to sound, the mystery of God should be finished.

This does not mean that when he began to preach, everything closed.

The focal point of *when he began to sound* [Revelation 10:7] really was in 1963 with the breaking of the *six seals*, or let me say: the *preaching* of the *six seals*. [Revelation 6] What it means is: this *started* the ending which put the Bride in the conclusion of her time [on earth]. It *began* the ending.

In other words, if we were to look at the entire Grace Age and say: where did it end? We would say: *from Brother Branham's time onward was the ending of the age*.

Now it says: *the mystery should be finished*. [Revelation 10:7]

Again, what is that *mystery*? It's how God would go among the Gentiles, pull out a people for His Name's sake, and perfect the Church – a Gentile Church – to be espoused to His Son. Or in other words: *to present* to His Son.

So when the prophets read: *after two days* [Hosea 6:2] that was a *mystery*.

When they read: *where it was said unto them: you are not my people, it shall be said unto them: you are the sons of the living God* [Hosea 1:10] they said: what does that mean? It was a *mystery*. They couldn't see it.

We see that it was also spoken to Ezekiel in a different way, yet it's the *same picture*.

But it was *revealed* in Paul's day: how that was *to the Gentiles* and there is a *time factor* associated with it. And really, it's the *time factor* that is *the place*. [Hosea 1:10] Praise the Lord.

So here it says:

Revelation 10:7
the mystery of God should be finished,

In other words: that *factor of time*, those *Two Days* are going to come to an end.

Now, as Brother Branham quoted that he would say: the *mysteries* should be finished. Well the Branham movement still says it that way today. It's almost like they think John made a mistake and it really says *the mysteries*.

It doesn't say the mysteries, it says: *the mystery*, right?

I'm not saying Brother Branham made a mistake but we have to understand: why did God allow him to say it like that?

When he said: *the mysteries*, he was looking at *revelation*. He was looking at the *hidden truths* of the Word of God being revealed to the church. And he could see that it actually began with his own ministry.

Brother Branham went off the scene and God began to use Brother Jackson. The Branham movement said: we don't want to hear that, even though Brother Branham himself said: the mysteries should be *revealed*. Here God was using a man to reveal more of these mysteries and they said: no, we have the words of the prophet! And they closed their mind to the Word of God.

We see the same thing has happened in our day.

I really like a couple of things Brother Cormier said. First, the Jackson movement wants to point the finger at us and say: that's not really a true revelation. Well first of all, they never have used this Word to prove it.

Then, there's the question: what has God given *them*? I'm not saying that in a tone of bragging nor in a way to put anybody down, but if what they have is the truth, how has God led them on? They haven't been given any significant truth to continue on.

I just had to sort of yell *amen!* when I was listening in the car because Brother Cormier said: they see and they say: *we're not in the Third Day*, he said: but they might as well be! What he meant, of course, is that when we look at Faith Assembly, they say: we're in the Third Day, which really puts them in a place where they have completely lost all concept of scriptural time.

Now it's the same with the rest of the Jackson movement as well. They have no concept of where we are in time.

To me it's very interesting that we did have a concept of time when Brother Branham was here. We had a closer concept of time when Brother Jackson was here. And now they say: well we don't really have any concept.

I have to say: *the true church* has a better picture today than she has ever had.

It says here:

Revelation 10:7
as he hath declared to his servants the prophets.

God declared *an end to Gentile time* to Hosea, and He tied it to the *revival of Israel*.
[Hosea 6:2]

He declared to Ezekiel *the revival of Israel*. [Ezekiel 11:19] It has to happen at the *same time*. So that's also the close to the Gentiles.

I'm going to go ahead and close tonight. Let's go ahead and pray.