

THESE WREST THE SCRIPTURES

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On Thursday, there were some things I felt to speak on. The feeling was that if I went quickly enough I would get through it all, but I more or less only got the introduction done.

This morning I was looking again at my notes and I said: I'll probably be done with this in twenty minutes, but I know how that usually goes. I pray that I can say things in a right way and not go too fast.

First of all, when we look at *time*, there are a lot of voices among Christianity today. There are many voices saying different things even in the circle that we were a part of, in the sense that we followed Brother Jackson's teachings.

There are a lot of things being said today such as: people have been setting dates for a long time. I say: that's the truth. If people would have listened, Brother Jackson was against setting dates just as anybody else would be.

He himself talked about certain ones who set dates. There was one in the 90s, I don't remember the year, but they had said something like: the Lord is coming October 30th 1994 at two o'clock pm. The first thing I would have to ask is: is that Standard Time or Pacific Time?

Jesus said *no man knows the day or the hour* [Mark 13:32] right? I have to say amen to that. We don't know the day, we don't know the hour.

There is something that we read last time. Let's go back to the book of Acts. I said we were going to come back to that and we didn't actually get back to that on Thursday.

Here Jesus is speaking to his disciples.

Acts 1:7

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

They had asked the Lord: *are you going to restore your kingdom at this time?* [Acts 1:6]

They did not even know at that moment that he was going to ascend up into heaven and remain there for hundreds of years. They were already looking at the Millennium.

Then he was taken up. [Acts 1:9]

Now their vision has changed and they were waiting for him to come back. Then two angels were sent to tell them: *he's going to come back the same way*. But they said *why are you standing and looking up into heaven?* [Acts 1:10-11]

This let them know that he was not coming back that day. They had a work to do: he had given them a commission. He said *go and wait in Jerusalem until you receive power*. [Acts 1:4]

I don't doubt that many of them thought: while we are waiting in Jerusalem, he's going to come back and he's going to give us power. Spiritually yes, that's what happened but he did not return physically. Amen.

Here he tells them:

Acts 1:7

It is not for you to know

Let's go to the book of Mark. We're going to see that he speaks a little bit differently here.

As he's speaking of the end of the world and of his return, he says:

Mark 13:32

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son,

In other words, he's saying *I don't even know*, right?

He says:

Mark 13:32

but the Father.

In other words: Eternal God, He knows the day.

Now do we see? Here he says *no man knows it*, right?

But let's go back to the book of Acts.

Here he says:

Acts 1:7

It is not for you to know

He didn't say no man will know. He said *it's not for you*. That's absolutely the truth because they were in that first church age. They weren't going to witness his return, in the sense of living until the rapture. So yes, it was *not for them to know the times or the seasons*.

Brother Jackson preached a beautiful message: Times or Seasons, Centuries or Decades. He showed how the *times* represent *centuries* and the *seasons* represent *decades*.

Jesus said *it's not for you to know that*.

In other words: Peter, James, John, and the rest of you, you're not going to know the centuries or the decades when this is going to happen. But we have to understand, yes there will be a people who will know. It was not for them but it will be for that end-time Bride church.

When we read the Word, we can't get through the first chapter without encountering time. God is always speaking of *time*. The first verse speaks of *the beginning*. [Genesis 1:1] The first chapter speaks of the *seven days*.

What's the significance of the seven days? It could have been eight days, or it could have been five days. Why did He make it *seven*? That had to type something. That had to point to something, right?

Those were *seven redemptive days*. That's the truth: seven redemptive days.

We read about that, it says everything was disorderly and empty. That's the way we were when we came to the Lord. But then it says *the Spirit of God moved on the face of the deep*. [Genesis 1:2] Amen. Praise the Lord. *And God said: let there be light*. [Genesis 1:3]

Just as God shined light upon this earth, God gave you and me a *spiritual light*. Praise the Lord. So we could see that we were sinners and we had a death sentence hanging over us.

There was no way we could find our way back to our Heavenly Father but there is one who gave his life for us. He was perfect. He was without sin. He was obedient and he believed God's Word. Praise the Lord. He gave himself to be a sacrifice so that we could be pardoned and we could be brought back into fellowship with our Heavenly Father. Praise the Lord.

As we look at those *seven redemptive days* [Genesis 1] they type the *Seven Church Ages*. [Revelation 2 & 3]

We don't see the *seven days* of Genesis pointing to anything in the Old Testament but when we get all the way down into the book of Revelation, that's where we begin to read about the *seven candlesticks* [Revelation 1:12] the *seven stars* [Revelation 1:16] and the *seven churches*. [Revelation 1:11] Amen. We can see that's what those *seven redemptive days* were pointing to.

We know when we look back, starting with Brother Branham, he never said that he prophesied or said *thus saith the Lord* with regard to 1977. He very clearly said: I predict. He very clearly said: I do not prophesy. Yet there are men today who are holding that up and saying: look, he was wrong.

That's why I have to say: okay, if they are going to say something like that, let's go back to Paul. Are they going to say Paul was wrong? Well, some of them might have the audacity to say that. We know Jude said *there are those who rail and speak evil of dignities*. [Jude 1:8] Right?

But are we going to say Paul was wrong? Because Paul said *the time is short*. [1Corinthians 7:29] *It's better for those who are not married to remain so*. [1Corinthians 7:8] Then later on, God gave Paul more understanding and he said *that day won't come until there is an apostasy first*. [2Thessalonians 2:3]

Well the apostasy has come *in our day*, right?

Now, I hope nobody is scratching their head and saying: the Lord didn't come then, so of course he was wrong. When I'm saying: was Paul wrong? What I mean is: was he wrong in saying what he said? That's my question. We know that he didn't have the whole picture but he preached and he taught with everything that God had given him.

Was Brother Branham wrong to mention 1977? I say emphatically this morning: he was *not* wrong to say that. He saw how the spirits were moving, he saw the effect they were having on people and in society, and it looked to him like that couldn't go on beyond 1977. He was every bit right to warn the people and to say: the way I see it, it's not going beyond that.

I believe that put a certain urgency and a certain expectation in the heart of the true believer.

Remember, we all have a human nature. Amen. If Brother Branham had been able to say: *thus saith the Lord*, the Lord is coming around 2030, and I'm just throwing that date out there, what do you think people would have done?

The mind of many people would have been: I'm not looking so much to the things of the Lord. Yes, I'm still going to go to church, I'm still going to live right, but I'm going to focus on my job, my family, kids, grandkids, great-grandkids. I'm going to be looking for my retirement.

I say that now because retirement is getting a little closer for me.

If they had known the Lord's coming was decades away, the *push* would not have been there to really follow and study the Word as they did *believing* they were in the last days. Can we see that? And how many young ones, children, as they saw the fervour of their parents, it also had an effect on them.

Now we know 1977 came. There are voices today saying that Brother Branham made a mistake, Brother Jackson as well. They say: we don't want to commit the same errors as those who went before us.

I have to say: *listen* to what those men said.

Brother Jackson told this story many times: how he was getting his hair cut, this was prior to 1977, maybe it was in 1975. I don't know if it was the barber who was a Message-brother or if there was another one there getting his hair cut as well, but there was a brother there and he told Brother Jackson: the way I see it, I've got enough money stored up, I don't really need to work now. I can just go until the Lord comes.

It was not Brother Jackson who said that, it was a brother telling Brother Jackson. I remember Brother Jackson telling this in the 90s. He said: that brother's dead now. What was his point?

First of all, Brother Jackson didn't live that way and he even mentioned what Brother Branham said. He said: if you're a potato farmer and you know the Lord is coming tomorrow, put the potatoes in the ground today. Don't worry about them, right? The Lord will let the potatoes grow and there will be somebody to pick the potatoes.

In other words: we don't use what God shows us about the coming of the Lord just to say: well let's just sit down and be lazy, we don't have to do anything. Brother Jackson himself taught us that we need to keep pushing forward. Amen.

Yet there are those who will look back and all they can do is criticize. They want to take that and apply it to what the Lord has shown *in this day*. They say: you see, we don't want to do that again.

My question is: where's your scripture?

I will tell you another statement from Brother Branham. He said: if a thousand people die, they're dead for twenty years and every one of them comes back and tells me there's nothing on the other side, he said: with joy I'm going to continue to praise the Lord Jesus Christ. He said *I know my redeemer lives*. [Job 19:25] Praise the Lord. Why? Because he had *scripture* and the Holy Ghost *revealed the Word*.

It's *not* about: well let's just see what happens.

That's what they were doing in Moses' day. Just imagine, after about the third plague, don't you think there were some of those unbelievers who had already started saying: well Moses, you said you're going to get us out of here but every time, it doesn't matter what the Lord does, Pharaoh says no. I got my hopes up the first time, I got my hopes up the second time, and now we're on the fourth time. But we know: it took ten plagues. [Exodus 7:14 – Exodus 11:10]

Now, don't get me wrong. I'm *not* saying that the Lord is going to keep pushing this down the road but what I am talking about is that *unbelieving spirit*.

When the Lord finally did take them out of Egypt and after they had crossed the Red Sea, they were on the other side and they were *still* out there *murmuring*. [Exodus 16:8]

At the end of the day, *the Lord judged that*. He said: yes I'm going to take the people across and I'm going to bring the people into the Promised Land. He said: but all you *unbelievers*, you *won't* be going. [Numbers 14:29-30]

I have to say: it's going to be the same today. We are living just before the coming of the Lord. We have heard a message and we are hearing a message to get the Bride of Christ ready. Praise the Lord.

Yet there are those *unbelieving voices* that are doing everything to get our eyes off what the Lord is doing.

I have to say: we need to know where we are. The way I see it: that does two main things. Number one: it lets us know that we need to be getting ready. And another thing it does: it brings joy to our heart because we're getting closer.

The Lord allowed Brother Branham to mention 1977. I know there has been a lot said in the religious world but that doesn't really affect me. I don't care if somebody puts a date every month, I'm not looking at that. The religious world is not my example. I'm not following that. I'm not. Brother Branham said: this is what *I feel*.

Brother Jackson did *not* say: it's 1980. No, I think it's 1985. No, I think it's 1991. No, I think it's 1999. He didn't do that. He didn't say anything about a time until the Lord showed him something in Hosea.

Now for those who speak so strongly against looking at time, does it not say in the book of Revelation that we're going to *rule and reign with Christ for a thousand years*? [Revelation 20:4] It does. It specifically says *a thousand years*, right? If we knew that the Millennium would begin today, then we could count *a thousand years* and know when it's going to end. Amen.

Now let's go quickly to the book of Hosea. He writes here:

Hosea 6:2
After two days will he

That's Jehovah God.

Hosea 6:2
revive us: in the third day will he raise us up,

Who is He going to raise up? It will be *Israel*, the nation of Israel, right?

We can read about it in Deuteronomy 28. *If you will follow my ways, if you will keep my commandments, if you will hearken to the voice of the Lord your God, He said I'll lift you up higher than all the other nations on the earth. You're going to be blessed in the field, you're going to be blessed in the city, the fruit of your womb will be blessed, even the cattle and the horses and everything else. I'm going to bless you in unbelievable abundance.*

Also, did not Moses write that *a day with the Lord is as a thousand years with man*? [Psalm 90:4]

So if we have read the Word of God and we understand the basic about the Millennium, we have to understand: this *third day*, that *is* the Millennium. Can we see that? That's the Millennium.

The *third day* is only one day, right? It's not three days, it's *day number three*. If the *third day* is the Millennium, one thousand years, then the *two days* are two thousand years.

We would have no clue where they go, I mean we could speculate but he says:

Hosea 6:2
After two days will he revive us:

Amen.

We can read in the book of Revelation chapter 11. If we understand the Seventy Weeks of Daniel [Daniel 9:24-27] we know that when God finishes His work with the Gentiles, when that work is done, the Lord will go back to the Jews and He will revive the Jews.

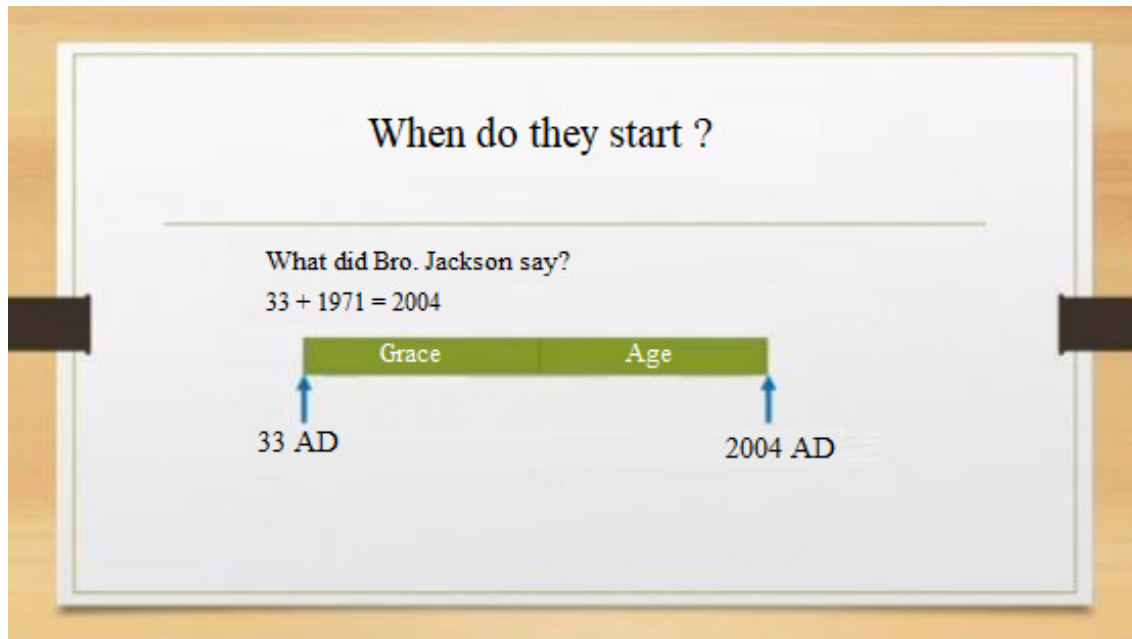
Brother Branham ministered on this and Brother Jackson ministered on this.

That lets us know the *two days* end at the beginning of the 70th week, or maybe I should say: the *two days* will end and the 70th week will begin. That tells us where the ending is, relative to the 70th week, right? But there is still something else: when did it start?

That's where God did not show everything to Brother Jackson. What he could see is: we're on the end of the Age of Grace that has been about two thousand years. So naturally, the beginning as best he could tell was 33 AD but even there, at times he said things, you could see he was struggling with that part.

What do I mean by *struggling*? Does it mean he wasn't doing things right or he didn't know what was happening? That's not my point at all. He was looking into it. He was seeking the Lord but the Lord *withheld that from him*. He did not let him see it.

But that gave us *a structure* and this is more or less a simple version of it.



He had the *two days* starting at the crucifixion of Christ, or let's say the beginning of the Grace Age. We know that's when the Lord Jesus Christ gave his life and it opened up the age of Grace around 33 AD. You could argue it was 32, 30 or 31. That's fine, somewhere between 30 and 33. Brother Jackson felt like it was 33 because of the eclipse. That's fine.

That brings you down 2000 prophetic years. That's two thousand years in God's time.

You may ask: why do I have 1971 there? It's because everywhere in the Bible, a year is 360 days. It was man who said: *no* we're going to go by a complete revolution around the sun and we're going to call it 365 ¼.

Now that may make sense in a natural setting. It's nice when we know springtime always starts in March. When I was a kid, springtime used to start in March but now it starts in January. That shows this planet has been affected.

We're not getting into all of that this morning but that 1971-part is really the part that's most important as far as looking at the *two days* because that's the *time frame*, that's how many years.

Again you may say: Brother, I don't really know if Brother Jackson was that concerned about when the *two days* started.

Well, here I have an excerpt from one of the Contenders. He says:

- My point in going through all of that is this, (You have to follow me all the way.) we have to understand that 33 AD when Jesus was crucified, ended the 69th week,

I have to say: amen to that. That's something the Branham movement can't see. They say: there's three and a half years left. The Bible itself says different and so did Brother Branham.

He says:

- and there is an interval of time between the closing of the 69th and the initiating of the 70th one.

That's true as well. We call that *the Grace Age*.

- There is a span of time which the prophet did not know the length of, between those last two weeks of prophetic time.

He's speaking of Daniel's seventy weeks: the 69th and the 70th.

- But now that we are coming toward the end of our Grace Age,

Here's the beautiful thing: many times Brother Jackson said it himself and didn't even realize it. He said: we are coming toward the end of *our Grace Age*. I really believe when he said *our*, he was thinking of the Gentiles.

But I will say this: the Gentiles weren't being called in 33 AD, or 34, or 35. It hadn't started for them yet.

Let's keep going, he says here:

- we have to begin to measure this backward, because we have a fixed point where it ends.

And yes we do.

So here's the thing: I'm a math teacher, right? I teach algebra and in algebra there's this famous number, it's called x . Find x . Find out what x is. Well we can't unless we know something about it. Okay well: $x + 2 = 5$. Oh, now we can find x .

Why am I saying that? Yes, we know where it ends: it ends right before the 70th week begins. But do we have a number? Do we have a year to put on that? In the sense that he's speaking, no we don't.

He says:

- The question is, Are we smart enough to take it back through time and **come to an understanding** of where it began?

Now, when he says *are we smart enough*, don't criticize that and say: who does he think he is? Or: you don't have to be intelligent to be a Christian. We know that.

But really, I'll say this: I'm standing in front of the most intelligent and wisest people. It's not just about what the universities say. It's good if they have a piece of paper to give you, but the day I'm looking for is when *He* will say *well done*.

That will be better than any doctorate, better than the Congressional Medal of Honour, and better than being knighted by the King of England. There will be no better place to be than to hear the Lord Jesus Christ say *well done*. Praise the Lord.

So when Brother Jackson says *smart enough*, he's not talking about natural intelligence. When he says: can we go back through time and come to an understanding, it would be a *spiritual understanding* of where it began. He leaves that as a question right there.

He felt it was 33 AD. That was all the Lord allowed him to see.

But I want us to see the *progression in understanding*. Brother Branham said 1977. He said that's what he felt like with what he could see. Brother Jackson said: those *two days* [Hosea 6:2] are 2000 prophetic years.

I have to say: amen 100% but the Lord didn't let him see where it started, and that's the question he's asking.

Let's keep reading what he said.

- Just as they did not know how to end their 69th week,

This was also a question at that time.

- we are in the same position with the age of Grace. Are we going to be caught sound asleep like they were? That's the point I'm trying to illustrate.

That's what Brother Jackson said: are we going to be caught sound asleep?

The enemy has played a trick, 2004 came, 2004 ½, Brother Jackson said: plus or minus a couple years. We got to 2007 and time kept going, right? And what have so many people done?

I'll say this: even then, my question was: when did it really start? I never had a question about the *two days* being wrong, but my question was: when did it *start*? I didn't have the answer to that. I had a few ideas, maybe it's this, maybe it's that, but I didn't have the answer.

Time kept going along and like I said, I didn't hear it when Brother Fred first ministered on it, but I heard a message by Brother Govender about The Hidden Mystery Time for the Gentiles. That *one* message, as soon as I heard it, I said: praise the Lord, that's it! Why? Because *it was all there all along*. Praise the Lord.

Basically, it's like when I'm out hunting. Maybe a lot of us haven't had this happen, but one day, it was the last day of my hunt, I was standing at this tree. I don't know exactly how long I'd been standing there, but there was nothing. It was just a hill with trees, it went down a little bit and it went up.

I was looking at the hill, the trees weren't all close together. Anybody could look over the hill and see there was nothing there. I was just about to leave and go home.

One time my wife was with me and she said: there isn't a poor deer out here. I said: what's that thing down there? She said: where? I said: look down at that tree. I saw this log. The log had been there the whole time, just this log lying on the side of the hill, about four feet long, it had this little branch coming off of it. I thought: that's an interesting branch.

Now, you're not supposed to do this, I didn't have my binoculars so I looked through the scope. Then I could see there was another branch and they were connected to the head of a deer! So if somebody points it out and says: there it is, see the little antler? And then you look at it: ah, there it is!

When that was explained, I had to say: praise the Lord! There it is! God in His Grace gave 2000 full years. Even Paul says *the fullness of the Gentiles*. [Romans 11:25]

My point this morning is not to preach on the Two Days. I will get to my point in a couple minutes. Let me pull up this chart.



2000 PROPHETIC YEARS IS APPROX 1971 SOLAR YEARS

2024-53 = 1971

HOSEA 6:2

2005-53 = 1952

II PETER 3

ROM 11 VS 15

If we look at this chart, we have the 2004 1/2. The Gentiles came in around 53 to 56 AD. That's when the first church age got started. If we go from 53 to 2004 1/2 we don't get 2000 prophetic years. It's cut short by about twenty years. God is *not* going to cut it short.

Those who have just stuck with: well Brother Jackson said 2004 ½. They say: that ended the Two Days, the penalty to Israel is over. Now they're just in this uncertain limbo time. Forgive me for using that word. But they don't know where they're going. I would also be saying: let's just live for the Lord.

But the Lord has given us *more* information. *When we needed it*, the Lord was faithful to open that up. It's not that we just say: we add this and this, and there it is: 2028! That is *not* the point.

The point is: it gives us a big picture, knowing the Lord is going to complete *His time*. He's not going to cut it short for the Gentiles. If it had ended in 2004 ½ the Gentiles would have only had about 1980 prophetic years.

In the big picture, yes we do look at everything else: the apostasy that Paul talked about [2Timothy 3:1-4] all the conditions that the Lord Jesus talked about [Luke 17:26-30] [Luke 21:10-11] and the *man of sin* has to be *revealed*. [2Thessalonians 2:3] There are also things that have to happen within the church.

When we pull all that out, the big picture is looking at around 2027 ~ 2028. That's where it takes us.

We have to be looking at that, looking at our spiritual life, and say: I want to *be ready* when the Lord Jesus Christ comes back. [Luke 12:40] Praise the Lord.

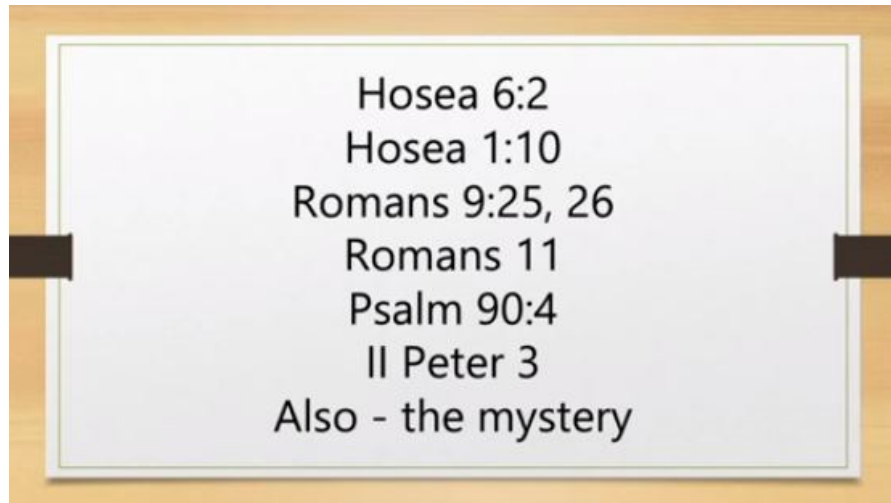
Now you say: are you going to tell us your point?

The point is this: we have different ones today who say: it's all based on natural wisdom. Brother Branham said 1977 and we're beyond that. Brother Jackson said 2004 ½ and were beyond that. They say: so are we going to make the same error? That's the way it has been worded.

I will repeat: they *didn't* make an error. The error is how people today take that, they just push it all to one side and say they don't know the time they're living in. If there ever was a time when we should know where we are *it's now!* Praise the Lord.

They ask: are we basing it on a scripture?

I have to say: to ask something like that, apparently they haven't been listening.



This is just the beginning. This is just the foundation for it. We could take this as a subject and minister on it for over a month.

Then the question is just thrown out there: if so, in other words if we are basing it on scripture, they say: is it maybe misinterpreted?

I have to say: oh wow, I never thought of that. That's extreme sarcasm, forgive me.

I have to say: have people forgotten the ministry we sat under? Brother Jackson *never said*: maybe this brother just misinterpreted a scripture.

Brother Jackson would come to the pulpit as we have sometimes had to do. Now I'm not saying that we can do it like he did, that's not what I'm saying at all. But he would take the Word of God and he would say: this is what's being preached. And piece by piece by piece, going through the Word of God, he showed it to be error.

Back in 2009, fourteen years ago I ministered on this. Not completely as I didn't know where the Two Days started, but I ministered on the gist of this message in the sense that 2004 was not the end. I said: if I'm wrong, show me. *Show me*. I opened it up. Take the Word of God, don't be saying: well maybe they got it wrong. Get your Bible out, read it, and if it's right, say: praise the Lord, now I see it's right. And if it's wrong, *show it!*

Let's go to the book of Second Timothy.

2 Timothy 3:16

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Praise the Lord.

Paul says *if there's something wrong, the scripture will prove it wrong.*

We had that example under Brother Jackson for forty-nine years. When something began to be sounded that was wrong, he would take the Word of God and he *showed* it was wrong. Praise the Lord. He never said: could it be, maybe they're misinterpreting the scripture?

First of all, I have to say: it's not just one scripture, it's practically the whole Bible. And if it's wrong, *show it*. Is that too hard a thing to ask? But I haven't heard anything.

I've said it before: the closest that I got was when a brother came and said: I admire your courage. He was preaching *opposite*. He was there and a lot of people esteemed his ministry.

I don't know if saying that he was *right* is the correct word to say, but as I was preaching I didn't know if I was going to pass out in front of everybody, the pressure was so strong. I pray I never have to preach a message like that one again.

He said: I admire your courage. So: thanks. He said: you've definitely done your study, that's clear. I just want you to know that we've done our study too.

So is that what it's about? As long as I do my study and you do yours, I can believe the way I see it and you can believe the way you see it?

Somebody should be able to use the Word to *show it*, and I believe I did that part. But there was no scriptural rebuttal. There still hasn't been fourteen years later. I thank the Lord this is solid. Praise the Lord.

I think I'm going to stop with this.

Getting back to Brother Jackson, I never saw him stand up and say: this brother has been preaching something but I feel like he's got the wrong spirit. I don't feel like he's preaching it with love so I don't want to go there.

He may have felt the spirit was wrong, and then again, some people have a wonderful nice sweet way to talk. I'm probably not one of those [laughs] but again it was always *the Word*. Scripture: what does the Word say? Amen.

I'm going to close with that. Let's pray.