

Trees, Books, and Fountains # 8

(The Book of the Lord)

Bro. Lee Vayle - July 19, 1989

Shall we pray:

Heavenly Father, we would really appreciate if there was some way by Your Holy Spirit we could come to this knowledge of the truth, that all things are possible now that You are here. And yet, we know that we have already that knowledge given to us by a vindicated Word, that You are here. That also, The coming of the Lord draweth nigh,” as pertaining to the coming back in flesh. These things we know, Lord. By truth we admit that this is that hour. But, Father, we would pray that we would have a deeper realization and a greater inspiration, even as You said in the book of Revelation, that they should not harm the oil and the wine, especially therefore, Lord, the stimulation of revelation, which should be here, and we saw it manifested. And we knew [it] to be true, Lord. We pray it will be ours also.

So, we pray You will help us in the Word tonight, Father, to see those things that already we have seen; but to see them more assuredly, to know them more correctly, to know them more wonderfully, Lord, until these would be the things that we know, and these alone, and all else would, then, come under them. So that in taking precedence, Your Word would have right of way in our hearts, minds, and lives, in this church, Lord. And the influence would be to others by this living Word, being “epistles read and known of all men.” In Jesus’ Name we pray, amen. You may be seated.

1. Now, last Sunday we were sort of finishing up on the Book of the King as found in Deuteronomy 17. And in there we find God speaking of a coming Kingdom which would be governed by a King. Usually we term the Kingdom, or that government or that people, a nation (a kingdom) because of the very fact of a king. So, that’s why we’re using that phraseology – God speaking of a coming Kingdom. Although Israel was already there, it was not yet a true kingdom. And that kingdom, of course, came into being about four hundred years later under the time of Samuel.

2. Now, at the time of Belshazzar, God spoke through Daniel concerning another kingdom which was coming which was the kingdom departing from the Babylonians to the Medes and the Persians. And that did not take four hundred years. That kingdom was delivered one to another, and the kingdom taking over within one night. And notice also that Israel was looking for a kingdom promised by God. But when the king came, they refused him. And at that particular time, then, he became their judge. And you will notice that, that is usually what happens ... I don’t say ‘usually’ but it’s almost without any change or any deviation, that when authorities come in to take power – and this king would be no exception – there is always judgment of some description. When the Communists take over, they come in and they take over by force. There is always a judgment. Sometimes millions of people die, as we see. And as governments come in, it’s the same thing here. There’s judgment. They immediately kick out those in office and put in those cronies that they want. And so, you can’t help but see that when you talk about king, you talk about judge. And this is exactly what we see when God was speaking to Moses concerning

this man, that he definitely would be a judge. And his rule would be based on the concept of judging, and the judging on the concept of the Word of Almighty God.

3. Now, so then Israel refused the king that God wanted to have for them. And as judge, being refused, he prophesied the destruction that had to come, and he foretold the end of their kingdom. And there is no actual record of that kingdom being restored. The kingdom that Israel must look forward to, now, is the same Kingdom the gentiles must look forward to now, which is in the Millennium, when Jesus shall be King. Not in the literal sense of what we're looking forward to in the new heavens and the new earth, but he will still be King, because in Revelation 19 he is coming back as King of kings, and Lord of lords, and will institute an actual Kingdom at that particular time. And, you'll notice, much is spoken of as in judgment.

4. Now, this Kingdom of God, then, will come upon earth. However, most believers (and they're very, very sincere in this) have a misconception according to what I can find from what Bro. Branham taught. They read Zechariah 14 (perhaps most of it, if not all of it) and they take this to be a kingdom which God will set up on earth after the great Tribulation, and Israel will be governed under God, and they will be the great nation. And all nations, then, shall respect them and they'll rule and actually govern the whole world, because of the dominance of the Lord Jesus Christ. And because it is said that he's going to rule and reign with a rod of iron, they are sure that children will be born. And because it's a rule of the rod of iron, evidently everybody will hate God.

Now, this is strange on the grounds that this will be a most benevolent regime. And it will be very, very wonderful but they claim of course that the people being born in sin even though Satan is bound, this will cause the people to rise up which will of course bring down the fire of God at the end-time, see, at the Great White Throne, and all these things that they talk about. Now, I cannot go along with that, because Bro. Branham did not say that. He said different. He said, "*The Millennium would be a honeymoon period, and then the dead would come forth, and there would be the Great White Throne,*" and so on.

5. So, we just might read Zech [14:] 9,

- (9) And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.
- (10) All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.
- (11) And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited.
- (12) And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Now, you notice, Malachi said that He will leave neither root nor branch, at that time that the fire cleanses the earth, which is not (by the way) at the Great White Throne. The retributive wrath of Almighty God is one of anger. He is completely angry, and He will utterly destroy. And you will notice, at a judge ... there is no judge who can shoot his mouth off, go into a tantrum, and decide to take the law in his own hands. If he becomes anything but very dispassionate, he's a complete fool and not fit for his job. God opens the Books, and He's very dispassionate. He says ... (that's at the Judgment).

He said, "Is it not so and so, so and so, and so and so?"

Yes. What are You going to do ...[about]?... it?

"Well, the law, this is what it says."

There is no involvement in the condition. But when you get people heaping up sin upon sin as they're doing now – the sodomites and the filth that's in the world – the anger of God is mounting, and He will strike in red-hot anger. It will not be red-hot anger at the White Throne. But after the White Throne, when all Satan's groups gather together and come against God, He will strike again in anger.

6. Now, you follow me, what I'm saying. Because if you do not follow me, you cannot answer the Bible question, wherein the wrath of God is poured out upon the world and people believe that the Bride will go through the Great Tribulation and will not escape the wrath, because they put it down as some distinct penalty or some molding of character or something that is not there. It's the only way you can ever answer the question concerning that word 'wrath', because it's the same in the Greek all the way through. All right. So, it says, "The eyes are going to consume away." That definitely is the atomic bomb.

(13) And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Now, listen, [Zechariah 14:]

(14) And Judah also shall fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance.

(15) And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. (Now, you notice that only Judah is mentioned there. You don't find Israel, then, in ...[type/time]? ... of restoration.)

(16) And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

7. Now that, to them, is Matthew 25 – the judgment of the nations, that it is called. Bro. Branham repudiated that. He said, “*That was the great White Throne, period.*” So, either you believe the prophet or you believe the fellow that simply reads the Book and thinks he knows something, because, “Bless God, I’ve got a mind. I’m intelligent. I’ve got an I.Q.. I can read.” So could the Pharisees; so could the Saducees. So, let’s not get carried away with the fact that you can read. And according today, let’s face it: the way the people are reading, over thirty percent in our colleges cannot read. So, don’t trust your theologians. They’re likely just as stupid or stupider. All right.

- (17) And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.
- (18) And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.
- (19) This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.
- (20) In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’s house shall be like the bowls before the altar.
- (21) Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

So, you see, they do not literally believe in a First Resurrection people in a honeymoon taking a kingdom over.

8. Now, let’s see if this can hold water the way they interpret it. I’m not saying I’m a prophet. And I’m not saying I’m a very smart teacher, but just let’s find out how much they really do know. Okay.

Since most people believe that this is Matthew 25 (that’s spelled out here in Zechariah), that the Millennium is peopled of those nations that helped Israel – were good to the Jews ... because that’s what he said: “You helped my brothers here when they were in trouble, and you were good to them, so therefore now you’re going to be free” ... they will go in and propagate the land. And there can be trouble, because the children are still born in sin. There will be children there. Now, that is not what Bro. Branham said. All right.

9. Now, let’s go to Daniel 2, and see what is said concerning the kingdoms of this world, and exactly what is going to happen; then we can go from there. Now, this is the great vision that was given, that Daniel was able to recall and give the interpretation thereof. And beginning at Daniel 2: 31,

- (31) Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.
- (32) This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.
- (33) His legs of iron, his feet part of iron and part of clay.
- (34) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.
- (35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth.

Now, notice: "Thou sawest until a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke it to pieces." And then what happened? Everything was carried away like the chaff from the summer threshing-floor. There was no place found for them. And the stone filled the whole earth. Okay.

You know what the interpretation was of this: this was the four great kingdoms that would come upon the earth. And the last great kingdom ... it says here, the last one in verse 43, would be 'miry clay and iron'. In other words, they cannot mix. It would definitely be a political situation, and a military situation. It would be a world complex of some description, which was held together very, very loosely. And we find that exactly in the Bible, where the ten kings give their power to the whore because it's convenient. And when the time comes they turn on her and burn her.

10. So, you can see what you're looking at. You're looking at that which has no foundation whatsoever. It has no stability. It cannot possibly last. And at the same time it lets you know, here – if you want to put it in military terms – it wouldn't be very hard for God or any great dictator to blow the whole thing to smithereens, because there's nothing there of any substance. But you're speaking in terms of God in this earth, so there is no substance. The whole thing has to go because it's legitimate. [illegitimate?]

God forbids mixing. You can't mix animals. You're not allowed to mix linen and wool. There are many things you're not allowed to mix in the Bible, because they are types. You can't mix men's dress and women's dress. There are many, many things you cannot mix. So, therefore, when you see a mixture, you can see that the whole thing is a fiasco.

11. Now it says in Daniel 2:

- (44) And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Now, it says here, God is going to have His Own Kingdom. Now, what is He going to have ...[it out of]?... ? That's the question. Now, you can't take Daniel and pit it against Zechariah. You've got to realize that all Scripture has compound meanings. And the compound meanings are so diverse so that you can find one meaning two thousand years separated from the other meaning. So, therefore, you have to go by the words of a prophet. And the words of a prophet did not clue us in that there was going to be a great big kingdom of Israel arise on the scene at the end-time. It was going to be the Millennium or honeymoon of the Bride and the Groom, which would then drift into the second or general Resurrection, the judgment, the White Throne, the destruction, the placing of these people, and then the new heavens and the earth coming down, which would be an everlasting Kingdom, an everlasting honeymoon (which it certainly would be).

- (45) Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

This is exactly what's going to happen. And notice, it's going to be the stone made without hands; it is going to absolutely take the whole thing to powder.

12. Now, we're going to go to Matthew 21: beginning at Mt 21:33.

- (33) Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country:
- (34) And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. (Now, the husbandmen are seven church-age messengers, for all we know.)
- (35) And the husbandmen took his servants, and beat one, and killed another, and stoned another.
- (36) Again, he sent other servants more than the first: and they did unto them likewise. (That's all through the seven church ages.)
- (37) But last of all he sent unto them his son, saying, They will reverence my son.
- (38) But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Now, that looks like it's just a parable concerning the fact of Jesus' death at that time. It is, but we go further than that.

- (39) And they caught him, and cast him out of the vineyard and slew him.

- (40) When the lord therefore of the vineyard cometh (He's going to bring us up to date, now), what will he do unto those husbandmen?
- (41) They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.
- (42) Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
- (43) Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
- (44) And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

That's the same as Daniel. There isn't any difference, because that can only happen at one time – and we're not using phraseology, and we're not using metaphor or any type of figure of speech. We are giving the exact truth of Revelation 19. And that's exactly the way it is. There is neither root nor branch. It is a chaff that is burnt up, not just scattered before the summer wind. The summer wind is the fanning of the chaff from the wheat, preparatory to the burning. See, the separation by the Word. Okay, you can see, then, what we're looking at here.

13. Now, what we're looking at is this: there are only four kingdoms. And this is the time of the fourth kingdom when Rome has its power, and Israel is a part of Rome, as a nation. You know that to be true, because Paul said, "I am a Roman." He was a Roman. He might have been a Jew by nationality ... actually, generically he was. But nationally, he was a Roman. And as a Roman, you will notice that Israel was scattered under the Roman Empire. She is back as a nation now, but there is no way she will ever rule the world, under any consideration. Why? Because she cannot be a fourth empire! She had her turn. She blew it. God raised her up to have a theocratic government. And during the time of year when the males went to Jerusalem three times a year to worship, while they lived under the Presence of God, never at one time was Israel ever attacked by any nation, which would have left the women and children subject to rape and destruction by any nation. Because, they all knew that was the time Israel went up to worship – all males over twelve. Never once in history did anybody ever get attacked. That was God having His right of way. But they sold God out. There is no place in Scripture Israel ever becomes the fifth great nation; they had their day. What happens now? What happened?

14. Israel at the time of the Lord Jesus Christ and at the time of Paul sent ...[Junio]?.. and Junias [Rom 16:7 ... Andronicus and Junia ?]... (as I said) to Rome. They established a true Christian doctrine, a true Christian church, the gifts of the Spirit in operation, the Holy Ghost moving, the Romans turned them out. And as soon as they turned them out, the church went into idolatry. That's when the wound of the beast began to be healed. So, the Roman Empire goes right to the plumb end.

And I can see no place where Bro. Branham ever changed the Word of God. People are trying to reconcile the Word of God in human thinking. It won't work! Now, that's what Bro.

...?... Now, I know, again, people don't like me to mention names, but I just don't care two-bits about it. I was withstood by Ewal Frank over Chapter 14 of the book of Zechariah, as though Bro. Branham were wrong. Ewal Frank, today, is in his whoredoms, let's face it. I've got his letter right at home. He admits to his adulteries, but he lied about it. He didn't tell the whole truth. Now, let's get this straight: the first thing you find when people go off the Word [is], they start lying. Watch your tongues! That's right. I'll look you all in the eye and tell you: the next thing they do, they get mixed up with women. This church is a long, long way off the Word, yet. We've developed so far, but we're not getting far enough. It's true. I don't say anybody here is a liar. I don't say anybody is in adultery. There are other things that are pertinent, too.

15. The church, then, goes all the way to Revelation 17 and Revelation 18, based on what America does. And Revelation [blank spot on tape] ... they give life to the beast that had the deadly wound. As I said, you try and show me one place where Rome ever amounted to a 'spit in a tin-can'. Mussolini – a stupid jerk fat little Italian, all he was – got enough power around him by the power of persuasion, walked into Ethiopia. But after Ethiopia he was finished. And he died with his paramour, hanging upside down in the streets. He was a nothing from nowhere! And yet, some idiots had a mind to print on a coin, one side Jesus Christ, Benito Mussolini on the other. Hogwash!

16. A Pentecostal guy, years ago, told me he had a great dream. He woke up in the middle of the night, a hand slapped his side and said, "Hitler is the antichrist." I said, "Hogwash!" And I didn't know the first thing about what was antichrist and what wasn't. But I'm going to tell you one thing, brother/sister: if you're seed, the ...[lying]?... doesn't hook to you like dirt to a window, or your windshield attracts a lot of bugs. There is something in there you simply can't take. I could never take this ten-kingdom stuff they try to pull on us in Europe – this, that, and the other. Oh, they've got it all down pat. When did the prophet talk about it? The prophet laid it out exactly as it is. See, that's where you're getting into the Book of Kings, and understand that. The Book of Kings, where the king was supposed to rule by the Word of God being primarily a judge. The king was only the enforcer of the judgments. But you have everybody enforcing that which is not the judgment of Almighty God. What a terrible rotten condition. But, there you are. The Book is mostly a Book of 'Judge'.

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17. All right, we're going to go to Isaiah 34, now, and we're going to look at the Book of the Lord. And this could be quite interesting; in fact, I'm sure it is. [Isa 34:] 16-17, it says these words:

(16) Seek ye out the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

(17) And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it forever, from generation to generation shall they dwell therein.

The major thought: "Seek ye out the Book of the Lord and read, no one of these shall fail. None shall want her mate, for my mouth hath commanded it, and his spirit hath gathered them."

Now, you'll notice where this is couched. It is couched between chapter 34:1-15 and chapter 35.

18. Now, we'll start reading a bit here [Isaiah 34:]

- (1) Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.
- (2) For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

And that's God's anger in retributive wrath for piling sin upon sin. (See?) The lack of the reverence in the Presence of God, the utter disdain of Him ... whether you know it or not, the Pillar of Fire is still here. The people are heaping up judgment.

- (3) Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.
- (4) And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

19. Notice, right in here, you've got again the retributive wrath of God intermingled with the heavens rolling back as a scroll, with the new heavens and the new earth. Because, what you must understand is that this particular time and period you have where time and eternity runs in together, and you don't have a separation any more. Because, the minute you enter in from time into eternity, and you enter into what is your fullness on the grounds of immortality, time doesn't mean anything; it's gone. And therefore, as you're looking at time having run out and the last couple minutes left in the ages – seven church ages, and all the ages of Israel, six thousand years – and coming to the seventh, which is literally one day, why would God then speak in terminology of time and not in terminology more of eternity? You're going to have the blending.

- (5) For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.
- (6) The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

20. Now, you notice right there that you've got a Word back there from Isaiah who has just come from Bozrah with the garments in blood. You've got the penalty for the turning down of the sacrifice, and also the twice-sacrifice – the two-times crucified. Right on down ... and you can read it here. What you're looking at is a complete desolation.

But now go to chapter 35: [Isaiah]

- (1) The wilderness and the solitary place shall be glad for them; and they shall rejoice, and blossom as the rose.
- (2) It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.
- (3) Strengthen ye the weak hands, and confirm the feeble knees.
- (4) Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence, he will come and save you.

Now, you can see right here that a judgment has been pronounced as to exactly what is going to happen to the infidel – those who have turned against God, those that filled up the cup of iniquity. And it takes them right through to their complete destiny of annihilation. On the other hand, you see exactly what is promised to the individual, at this time, who is Bride and is going to go through to his complete destiny. So, that's what you're looking at here.

21. Now, we see that this Book stands right between the two of them. So, we see the condemnation of the harlot system in Isaiah 34:1-15 and Isaiah 35, extolling the coming of the new age. Now, again, [Isaiah 34:]

- (16) Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

Now, as I see it, the Book of the Lord is a book from within a Book. Just like Lamb-life and the Book of Life is one book. So, really, in all these books what we're looking at, we've come to the conclusion that the major Book is an original Book of names written in heaven, where this book of the Word of the prophets was already there even previously. So, now we hind [find?] where one is going to match the other. So, the Book of the Lord is coming from the entire Book which we call the Word of Almighty God, the complete canon of Scripture as given by God Himself through the prophets to the people.

22. So, all right, the Book of the Lord is a book from within a book. The great Book is the entire Bible, the entire Word of the Lord. The Lord's Book, as we're looking at it in view today, is based on the words:

#1) None of these promises are going to fail.

At this particular time, between these two places, the interim where wrath is positively determined upon the world, at the same time the goodness of God is positively determined upon a Bride, we see this: #1) none of the promises can fail.

#2) None shall want her mate.

Those are the two things you're looking at, which in themselves are very peculiar and very much a part of this hour. It is a part of the whole Bible, and is that portion of Scripture

referring to the people of God – His entire Bride at the great Marriage Supper of the Lamb. Now, it refers to it. And it says, in this particular niche, this is open and available. It should be searched, and you will find in here what you were looking for. Not one promise is going to fail. Now, this is [in] the face of Peter, who they'll be saying, "Where is the promise of His Presence? I thought the dead were going to be raised. I thought the great big thing was going to happen." A lot are saying, "Well, the Son of man ministry is in the Bride." Hogwash! Where did they get that? Where did Bro. Branham ever say his ministry would go to the Bride? I suppose they're going to create circles. They're going to create their own hell on earth! That's Latter-Rain stuff! Pentecostal hogwash. But they can't help themselves, because they haven't got out of the manure heap. Pigs never get out of the manure heap. If they do, they go right back to it. All right, the great Marriage Supper coming up.

23. The Book of the beginning of all his epistles (this is the Book that we're looking at, here) ... of all the beginning – the Book of the Bride, you could call it (that might be one appellation of it) and the Bridegroom. And these are all the "living epistles, read and known of all men." Now, the very one of the book of Hebrews, which we keep looking at, because this is a very important thing, because it has to do with us. You can't look at the other; you must look at this:

[Heb 2:]:11-13.

- (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

So, the very One we read of in Heb 2:11-13 is revealed with His Bride in the Song of Solomon which we know positively to be the Bride, in [Hebrews] chapter 4:9-12.

- (9) Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.
- (10) How fair is thy love, my sister, my spouse! ...

Now, notice that. That's the brothers ...[as]?... He stands in the midst of the church. And they are the same as He is, in a limited sense of the word, except it's not limited in the sense of the Source. And He marries her. So it's a sister-spouse.

- (10) How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!
- (11) Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

(12) A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. (In other words, completely dedicated to the husband.)

24. Now, you've got the same thing over here in Eph 5:23, the last part:

(23) ... Christ is the head of the church: and he is the saviour of the body.

Then, over in verse 30,

(30) For we are members of his body, of his flesh, and of his bones.

(31) For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

(32) This is a great mystery: but I speak concerning Christ and the church.

Now, you can see, at this particular time, you're looking down the road to the event which will take place. Because, the church is not joined to Christ as husband and wife at this particular time, because the Bride isn't all there. So, there has been no marriage supper, no marriage. There is just a betrothal period. And they're waiting for that time of coming together.

25. Now, this is also the same as over here, in Rev 21: 9-11.

(9) And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

(10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

(11) Having the glory of God: and her light was like unto a stone most precious ... (and so on, and so forth).

Now, these are spoken of as wise-virgin in contradistinction to those who are called the foolish-virgin, and they miss the first resurrection which Paul calls the 'out-resurrection from the dead' in Philippians 3. And they are spoken of in Mt 25:11,

(11) Afterward came also the other virgins, saying, Lord, Lord, open (up) to us. (And, of course, that couldn't happen.)

26. Now, these are the same ones in Rev 20:4-6, and it says,

(4) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received

his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

- (5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
- (6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him (on earth).

Now, it doesn't say 'kings' there, but the fact of reigning lets you know that's a holy priesthood that Peter spoke of. These are those people, then, that come up afterward.

Now, it is my understanding that the major promise in this book is the Bride finding her Husband. The major promise of the Book of the Lord is: "everyone shall have his mate". Now, who is the mate of God? The mate of God will be the Bride of the Lord Jesus Christ, because God Himself, incarnates Himself into that physical Body.

27. All right. Just quickly swing back, then, to Isa 65:1.

- (1) I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

So, you can see here, the majority of Bride – speaking of in terms of the end-time Bride that's going to be immortalized and caught up – has to do with the Gentile church, which it certainly is. Now ... and remember, Peter himself, we read in 1 Pet 2: 9-11 (or so), that this was a nation that wasn't a nation, but now has become a holy priesthood.

28. Again we go to the book of Solomon, chapter 5, and we read verses 5-8.

- (5) I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.
- (6) I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.
- (7) The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me.
- (8) I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

Now, you notice that she's going out to get her husband, and she doesn't have her vail; they took it from her. And at the Wedding she's got to take the vail off her shoulders and put it on to his shoulders – from her face and her head and be put upon him.

29. Now, at the same time, we go to Song of Solomon 6:1-3.

- (1) Whither is thy beloved gone, O thou fairest among women?
Whither is thy beloved turned aside? that we may seek him with thee. (Now, you see, there's your foolish-virgin coming in, but they don't get a ...[shoal]?...
- (2) My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.
- (3) I am my beloved's and my beloved is mine: he feedeth among the lilies.

Now again, you notice in here, we're reading according to Matthew 25 (as I said), the wise and foolish virgins.

30. But also, note chapter 6 of Song of Solomon, and we look at verses 8-10.

- (8) There are threescore queens and fourscore concubines, and virgins without number.
- (9) My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.
- (10) Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

Now, you can see right there in the Song of Solomon, you have the New Jerusalem with the Bride and all the others outside, that they are at that particular time. They bring their glory into the City. So, here you're looking at the Book for this very special occasion, that says that none of the promises of God are going to fail. And each one is going to have his mate. And we're looking particularly, now, at the fact of the Lord, the Book of the Lord, and seeing what is in it. Now, who is the Bride? She is, in particular, the genes of God in Christ Jesus (or in Christ), according to the book of Ephesians. That's why he speaks of the fact: my sister, my spouse.

31. Eph 1:3.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him (that's in Christ) before the foundation of the world, that we should be holy and without blame ... (that's without blame) before him ...

[End of Side one]

Now, her names are written in the Book, which would be the Lamb's Book of Life, because positively she is of the same Source, and in Him from the beginning. Her names were spoken into zoe. Bro. Branham said, in Melchisedec, "*The names were put on a Book before they were spoken.*" They were in the mind of God, the thoughts of God; literally, therefore, a

part of God. They were a part of God on the grounds that God was distributing His Own ability to create. Which in plain language is ‘beget’ or ‘procreate’ in order to bring forth from Himself. And so, therefore, they being in Him, and He knew them, and their names were on a Book. And they came forth in their due time to be manifested in the realm of zoe, which God Himself was about to do, making Himself also human flesh in the person of the Lord Jesus Christ. (I’m going to bring something from Bro. Branham on that one of these days, if I just remember.)

32. All right. When God descended in Rev 10:1 with the open Book, it was the Book of Redemption, according to Bro. Branham. And Br. Branham said, “*It held the names of all those to be redeemed*”, which of course would be in particular, those of the first resurrection. And they would be Bride. “For, the rest of the dead could not live for the thousand years.” [Rev 20:5] And, remember, the foolish virgin did not go in. They did not go into the Wedding Supper. They died; they’re somewhere, but they’ve got to wait for the thousand years.

33. Now, remember also that Rom 8:14-23 gives you the order or the chronology of redemption. Okay, Romans 8.

- (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 (our Father, Father) Father.
- (16) The Spirit (Himself) beareth witness with our spirit, that we are the children of God:
- (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
- (18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- (19) For the earnest expectation of (creation is waiting) for the manifestation of the sons of God (for them to come to theirs).
- (20) For (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.
- (21) Because (the creation) itself also shall be delivered from the bondage of corruption into the (liberty of the glory) of the children of God.
- (22) For we know that the whole creation groaneth and travaileth in pain together until now.
- (23) And not only they, but ourselves also, which have the firstfruits of the Holy Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

All right, there's your chronology. Man must be transformed first. Now, this is a part of what lies in that Book. Because, what lies in that Book, concerning the promises, can only be taken from the literal full expanded Word itself – what they call the 'plenary' addition, the full addition. But these promises then, concerning this hour ... and Bro. Branham said in The Seventh Seal, "*Everything just comes to an end like a Roman candle.*" It all comes to an end. And all the promises of God, not one is going to fail.

Now, don't forget that the Book of Redemption has only the names of those that are full of the Holy Ghost. Now, that's what you're looking at. This particular Book, that we're looking at, does not have names of others except those who are full of the Holy Ghost.

34. We go [to] Eph 1:13-14.

(13) In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise,

(14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Anybody's name in that Book is positively going to be full of the Holy Ghost. Because, only those are going to come up in the first resurrection, because that's what the Holy Spirit is given for. And it says, not one promise is going to fail! Not one Word of God, at this time, is going to go by the board, that is revealed for this hour. In other words, whatever Bro. Branham rehearsed from God, he said is *THUS SAITH THE LORD*, and, he said, *it come to pass*. And three times, on The Rapture tape, he told us that.

35. Now, notice, at the time of the revelation of this Book (Isaiah 34:), it says,

(16) ... for my mouth, it hath commanded, and his spirit it hath gathered them.

All right. "*This is*", Bro. Branham said, "*absolutely is dependent upon a prophet*". Over here, in Amos 3, beginning at verse 6:

(6) Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

(7) Surely the Lord GOD will do nothing but he revealeth his secret unto his servants the prophets.

(8) The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

Now, you notice right there, you've got Revelation 10 ... [the cry of the]?... LORD, as a mighty lion. So, therefore, the Lord had spoken. Now, this again takes us positively to God speaking, the Book of the Lord coming in view, which is really the Marriage Book – the Book of Espousal, written all out there – comes into view in Hebrews 12.

36. For it says in verse 22,

- (22) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels (or messengers. Now, that's what you find in Isaiah 35).
- (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, (even) to the spirits of just men made perfect.
- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
- (25) See that ye refuse not him that speaketh. For if they escape not who refuse him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

Now, it doesn't say that He's up there speaking in heaven, although that would be all right. But the fact of the matter is that the One from heaven is down on earth speaking. And remember, He's using a prophet.

- (26) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Now, at that particular time, you'll notice when He cried in a loud voice, the earth was shaken, and that started the dead coming out of the ground, though they did not come out until Jesus was right there to bring them out. So, therefore, you have the voice of God on earth. The shout is the message. The voice definitely is the raising of the dead. So, you have the One that's speaking, positively as in that day ... the very descent with that voice, the shout, will bring forth the dead out of the ground. Just as it did there, because everything has to run in the same manner as it ran before. Now, but notice, this time it says,

- (27) And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
- (28) Wherefore we receiving a kingdom which cannot be moved ...

37. He's telling you, right here, the fourth kingdom will be destroyed at this time, and everything blotted to dust. Now, where do you get a kingdom coming in for Israel? God ... He's not interested any more in that. They had their day! They had their day. The bruised reed He broke; the smoking flax He put out. They're blinded. A hundred and forty-four thousand will come in. And they'll come in under the same Gospel you and I come in. And at that time a Bride will be upon the earth, and her attendants. And the attendants will come from the hundred and forty-four thousand.

So, you can see, you're not looking at [what] many people think you're looking at. You're looking at what the prophet said.

- (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

(29) For our God is a consuming fire (which He is).

38. All right. Now, this literally started the Bride in motion. Revelation 10 through 1 Th 4:16.

(16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:

Now, the voice of the archangel is the chief messenger of God. And that's just not some figure or some other person. God, at this time, is His Own messenger, because He's speaking from heaven. He's the One that's doing it. He's the One that came down. This is the same One that we see come down in 2 Th 1:7-10, where He appears with His heavenly messengers in flames of fire, which at this particular time are reserving, as Peter said, the unjust. There is no immediate destruction. There is a pronouncement of the promises of this Book, contingent to the Bride, which guarantees the mating.

39. Now, remember, back in the beginning Adam didn't have a mate. So, you're looking at a new Book, here: "Everyone shall have his mate". As Adam looked over the field and named all the animals, insects, and heaven-knows-what, which he was going to go into, Adam alone did not have a mate. Contrary to people's reasoning, I say the beast did have a mate or how come we have him in this particular form, the boa constrictor? That's the beast that has been changed down, like a reptilian figure. Okay.

Now, then, one was given him out of his side, which literally was sister and spouse. Exactly what it would be. You've got the same thing now at this time in this Book open – "everyone shall have his mate" – you are going back then to the reproduction, and refurnishing on the earth. As Bro. Branham said, "*God will create again*". Not through sex, but what is here at hand in this universe, He purifies and takes, and forms what is here into a glorified body which can never ever die.

40. Now, notice in 2 Th 2:1,

(1) Now we beseech you, brethren, by (the parousia, the Presence of Him coming down with the Book), and by our gathering together unto him,

Now, what is the gathering? The gathering is the promises. The gathering is the Word at this hour. And it says, "Not one promise shall fail. Neither shall any of the elect fail to be in a Bride that has been for-ordained. There will be no loss of anybody what-so-ever because it cannot be so." Now, notice the peculiar condition of the people at this particular time of the message that comes forth. It is 2 Th 2:13-14. And this is the condition of the Bride, in contradistinction to those who do not believe, because they cannot believe, and they are damned because they had pleasure in unrighteousness. And unrighteousness is faulty worship. It is worship contrary to the revealed Word of God: "We don't care what God said by revelation. This is what we say it is, and we're going to do it!"

41. This is why all these books written by Weaver, and all the rest, they will stand in the Judgment. And I wouldn't be in their boots for billions and billions of dollars, for they exalted themselves above a prophet. A prophet cannot be judged! If he comes with **THUS SAITH THE LORD** to the people, you hear him. But they didn't care two-bits if he had **THUS SAITH THE**

LORD. So, now don't expect me to be sorry for these people. Otherwise I kick Jesus in the face, and I wonder what I'm doing about it. You don't go around saying, "I'm so humble, Bless God."

Moody said, "There go I, but [for] the grace of God." You can say that to a limited degree. That is concerning action. But if you look at a serpent-seed and say, "There go I, but by the grace of God," I can't see that, that grace has anything to do with it, because you were in God or you weren't in God! Maybe there are a lot of things about grace I don't know. But I cannot attach grace to anything of a divine order when the order is God Himself, when the origin is God. Can't buy it. There's a lot of theology messed up somewhere, and it had better not be ours. In other words, we had better begin to see exactly what the Bible says here. "My spouse, my sister," it wasn't something any different. And all of one Source. And what did God really do? The redemption was to give you that body. That's what you're looking at.

42. All right, we go down the line. As we go down the line, we find here the Bride, 2 Th 2: 13-14.

(13) But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification ... (even) belief of the truth:

(14) Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

43. All right, now. With that, we go right over here to Ephesians 5, and you look at the last part of the 25th verse,

(25) ... Christ also loved the church, and gave himself for it;

Now, what? To the end that down the road ...

(26) That he might sanctify and cleanse it with the washing of water by the word.

(27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without (blame).

That in the face of Rev 3:14-21 (or 22-23) – the church completely wretched, miserable, naked, and blind! Now, what's going to do it? It's going to be the One that speaks and the One that gathers.

44. So, now again, let's go back to Isa 29:9-14.

(9) Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

(10) For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

- (11) And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:
- (12) And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (He's even denying this.)
- (13) Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:
- (14) Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Now, do you understand what he's saying here? He's telling you that this is just like it was in the days of John the Baptist, that the Book was completely sealed as concerning the revelation of the coming of the Lord Jesus Christ, how he was to come, and exactly who he was. They only knew there was to be some great king, some great Messiah – Messiah-King – and he was going to make them a great and mighty nation, which he wasn't. He was for redemption, because Israel had shot her wad as a nation. Now the only thing that could be any good for her is that she might be redeemed. And God could take the redeemed and do something with them in a place where they wouldn't be fraught with danger or any thoughts of a back-sliding, or anything could happen to them.

45. Now, the Book is handed ... they don't understand what the Word of God was, concerning the coming of Messiah the first time. And so, John the Baptist delivered the wisdom to the just. And at the end-time Elijah will turn the hearts of the children back to the fathers, so that they will have an understanding and a wisdom. But, in the meantime, unless that is done ... unless God Himself does something, there is nothing that can be done by anybody to solve the dilemma. So, therefore, between Isaiah 34 (the last three verses), and Isaiah 35, which is judgment into blessing – standing between the two – unless that takes place and something comes out of that, you have a perennial stale-mate. You have a continuous going on, which you cannot have a continuous going on because the seed one day must run out. Because, God has taken only so many; and within Him there was only so many progeny.

46. Now, the thing is people say, "Well, you're limiting God". If God isn't limited, then there isn't any God! God has to be limited. And He's limited by His Own Godhood, and His Own Godness. In other words, He cannot be any other than what He is! And unless He tells us in such a way that we can apprehend it, we do not have a clue! So, therefore, the whole Book is one of revelation. It makes it very difficult. There's a deep sleep upon the people. Their eyes are closed; they're blinded. Right. Blind to the Word. Not Israel anymore; this is the Gentiles.

The Book has been delivered. In other words, the time was here when the Book came down. Now, let me tell you something: I don't care two-bits what anybody says. William Branham or no William Branham, the Book came down, period! And if you don't believe that,

you've got to believe it sometime, somewhere. The Book has got to come down. Now, my answer is: "What are you doing about it? Where are you going with it?"

You say, "Well, I'll just stand back and take my chance." You'll end up exactly there, too. That's exactly where you'll end up at. You took your chance; [it will] be the Lake of Fire.

47. All right. Now, you compare Isa 29:9-14 with Rev 10:1-7, and here you can see there is no mystery as to the Word, as though in a foreign language. They were given a book that they could read. They were able to read and it didn't make sense. It was like the fellow that said ... Mr. ...[Bohannen]?... told Bro. Branham, he said, "I think John must have had too big a dose of hot peppers that night he went to bed and got that so-called book of Revelation". It isn't that you can't read the Book. It isn't something in here with the pages stuck together. It's not something like that at all. It's not a book in a foreign language, as though somebody can't read it. No great mystery. It's not the book, rolled up and tied, so nobody can pry it apart and get into it. It is that which is already spoken and is like Daniel's book. It's sealed up simply as to the time of it coming to pass. And when the time comes to pass, you'll know that this is that hour. And when that hour is there, it will be made plain as to what is already written. So that you can go back, the same as Moses did and pick up and bring to the place as a historian, exactly what is requisite at that particular time for the people to understand the message. It will be made known according to the Bible, to the seventh church age messenger. And he shall declare the true understanding of it, even as with Daniel, so the people can come to the order of the kingdom and enter therein.

48. Because, the point in problem is [that] the people are not in an order to go into the kingdom. And everybody thinks, "Well, that's going to be a resurrection. That's going to do it". You go to the Word, and you're going to find that it doesn't work that way! The order can only come to a people to whom the Word is revealed. Go and start right with Cain and see where you're coming out. Go to the time of Moses: he said, "The reason you're going to go in is because of this Word. And the people will know what a great and wonderful Word it is". It's the Word that does it. There has to be a Book opened, and it has to be the Word, which is going to give the people an understanding. And it's the opening of those seals that allows the people to come and get eternal life without even dying. That's immortality.

So, I don't know what they're trying to tell us. They're trying to tell us something wrong. That's what they're doing. So, the people must come to an order, and that's the order of the divine Kingdom of God. There is a cosmos order of God and there is a cosmos order of Satan. Because, God has His Bride, and Satan has his bride.

49. Let's go back to the book of Daniel again, chapter 12:4-10.

- (4) But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to an fro, and knowledge shall be increased. (What book? The book that he wrote.)
- (5) Then I Daniel looked, and, behold, there stood other two, the one on this side of the ... river (and so on)

And then, verse 7,

(7) And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever (and ever, and so on ...) all these things shall be (accomplished).

But, listen,

(8) And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? (It was written, but it wasn't in line with history. It just couldn't fall into order.)

(9) And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

In other words, they're already written out there. They're just closed up until the end of time. At the end of time the Book is opened; everything begins to work out.

(10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Now, that's what it tells you; exactly what it is. And then it says:

(13) But go thou thy way till the end be; for thou shall rest, and stand in thy lot at the end of the days.

50. Now, all right. There is a divine cosmos order for the entire New Testament Bride. And we know what that is. In 1 Th 4:13-16, it says they're going to be living, the dead want to come out of the ground, the Lord Himself shall descend with a shout, the voice of the archangel, the trump of God. That One coming down, is coming down in 1 Corinthians 15, because the question was written to Paul, "What is going to happen at the end-time? Some say there's no resurrection. Is there a resurrection? And if there is a resurrection, what's going to happen when we're here?"

So he answered the same question. "Well," he said, "The thing is, at the time of the Presence, the Parousia, (he said) the church is going to be set in order. And the setting in order is what is going to bring about the literal change of the dead into living human forms, and the living mortals into living immortals. And it's going to be at the last trump. And it's going to come at the message."

51. And that's exactly what the Bible says all along. And it says, "When this Book opens, it opens to the promises of which none are going to fail!" And at this time there is a shock still in our midst, "When is God going to do something?" Now, I can stand up here and tell you exactly how you feel, because I feel the same way, many times. I'm human; so are you. There's a gnawing, period – wondering what God is going to do ... "Why doesn't He do something?" And the fact of the matter is, He has done it! And He tells you, "Not a promise is going to fail, and everyone is going to have his mate."

The very thing Bro. Branham said: "*If you don't get the right mate here, you'll get that one over there.*" Which is purely a matter of compatibility. It has nothing to do with anything

else. (Bro. Branham explains that.) And so, everyone gets his mate. You've got to say the promise is right there – the Marriage Supper of the Lamb. The great promise has been revealed to us, and there is no changing back.

52. Now, this is in progress right at this point, because the seals have been opened. And it says, Rev 22:10,

(10) ... Seal not the sayings of the prophecy of this book: ...

In other words, the prophetic utterances of the Word of God for this hour had been made known to us. And what hasn't been made known, keep your hands off. See, we've got preachers that say they believe this message; they simply ride on Bro. Branham's coat-tails. They don't believe it at all; they believe their own stupidity ... and that's what it is. And I'm going to tell you, there's death in those men. And they'll plumb destroy you, make merchandise of you. You might not think so, but that's your business. You do what you want.

He said, [Revelation 22:]

(10) Seal not the sayings of the prophecy of this book: for the time is at hand. (The time is going on now.)

(11) [Paraphrased] The [un]just are remaining unjust, the holy are remaining holy, the filthy are remaining filthy, the righteous are remaining righteous.

And during this period of time, whether you believe it or not, Peter is being vindicated when he said, "Where is the promise of His parousia? What's coming out of it, anyway?" The people are dying. The prophet himself is gone. He said, [Revelation 22:]

(12) ... Behold, I come quickly (because God is long-suffering, as in the days of Noah. Every last one is coming in); and my reward is with me ...

(13) [And He said] I am Alpha and Omega, the beginning and the end.

He said, "What I'm doing now, I'm doing in exactly the same manner as I did before," which was the time of Noah. Now watch,

(14) Blessed are they that (wash their robes) that they may have (the) right to the tree of life ...

53. Now, that's the sanctifying of the Bride by the washing of water by the Word. What Word? The Word that validates a Bride. At the same time, another word – and yet the same Word – validates the bride of the antichrist. Absolutely no difference. Because, what one turns down, the other has and takes her through. And therefore she has a misconception of the whole thing.

Thus, we can see that the unsealing of Rev 10:4 is the time when the Lord's Book of Promise wherein the Bride meets her Groom and when time and eternity blend together, and God comes down by His Spirit and not His Body, and makes known His Bride. Now, Bro. Branham said, "*Their names were in the Book. And it is a revelation.*" But he never ever told us

anybody's names in there, on the grounds he couldn't. Because, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." [2 Tim 2:19] This Book opened, the Word of the Lord, will definitely be taken, assimilated, utilized by the Bride and nobody else. And at this time, He will raise the dead; He will change the living. And all those whose names are in the Book of Promise will go to the Wedding Supper and there will be none lost.

54. Now, this is my understand, as I say tonight, of the Book of the Lord. It is His wife, whose names are all in the Book of the Lamb's Life. The Book of the Lamb-life is the Book of Redemption of the Bride. There is not one of them that hasn't been sealed, nor one who will not be sealed. It is, as Bro. Branham said, "*The invisible union going on now.*" What invisible union? Of those who were completely foreknown, elected and predestinated to this of which we are speaking, which is a Bride-people, generically and genetically of God, put into a human form. And that Book, today, is open.

55. So now there is no mystery. And there isn't one book in the entire Bible, since the prophet came, that isn't open. And you are going to find that every one of those books is inter-related. It's all a matter of a great composite, and as you open up each book you will see their relationship. Just the same as you cannot study one doctrine but you then begin to embrace every doctrine. The minute you study justification thoroughly, you have to find and understand 'how are they justified?', you'll come to sanctification. The minute you come to sanctification, then you understand there is a life beyond that, and you come to the baptism. The minute you come to the baptism, you begin moving and moving until you come to the place 'Well, what good is that?', and you come, then, to immortality. When you come to immortality, you say, "What, where is that?", you come to resurrections.

You cannot take one portion of Scripture at any time and not inter-relate the whole Book, or you are taking from or adding to it. Therefore, everything we speak of in Books, there isn't one part that isn't related. And there cannot be one part that does not point to the climax, which was God's supreme purpose: in order to bring forth children like unto His Own glorious Self, and people on earth, and be with them and their God. And before they cry, He answers.

56. There's the plan we have before us. And that plan is coming into fulfillment more and more. That's why [when] Bro. Branham preached his great Thanksgiving sermon, he said, "*Invisible union.*" He said, "*You don't know it's going on.*" He said, "*You haven't realized my message has separated the people. You haven't realized Matthew 24 has taken place – the carcass. The eagles have gathered; the vultures have gathered around the wrong food. The Word is separating the people. You don't realize the Son of man ministry has vindicated it.*" They wouldn't take anything he said. And now they must needs blaspheme what he said. His Word must come in judgment in order that they be judged. And I'm going to tell you one thing, brother/sister, I'm not after man's blood, but I'm going to tell you flat: if they're not judged, I'm in jeopardy. And you sitting here, smarten-up, you are too.

57. I'm not trying to judge anybody. I'm not going to stand back and be a fool though, in face of vindication. That's a real picture. [Bro. Vayle points to the picture of the Cloud] You can say what you want. That happened out there in Arizona. And now they're trying to tell you, "Well, they shot a ...?... or something up there," when they know stinking well nothing was up there. And the people all believe it. It's going on right now. Don't you ever kid yourself.

And the world is against the Jews. Everything is moving in its exact place, the way the prophet said it was going to be. One day America will sell out the Jews. One day Russia will move down to get the oil. All these things will take place. But, I tell you, when you look at these things, I'm not interested any more in that ... [Bro. Vayle points to ?]. I'm interested in just one thing: the sweet Spirit of Christ coming in this church, and the sick being healed. I'm looking more and more at the evidence of Almighty God on the scene. Not that we need any further evidence than has already been given to us, but I'm talking about the evidence of the progression we have in Christ Jesus our Lord. The fact we're going on ... that He's taking us on. The fact that we're closer [to] home. The fact that we're more and more with the revelation God gave us. We're more at home with it; we're more a part of it. And that's all we look at. We don't look at something else.

58. I realize that people are looking at conduct. We don't look at conduct. They're still looking at conduct; you can't help yourself. But I'm going to tell you: what if you're the nicest person ever lived and you weren't a seed of God? You say, "Well, if I am a seed of God, I ought to be the nicest person that ever lived!" Find that in the Book. It says ... "What manner of people we ought to be." Bro. Branham, himself vindicated of God, said the last age would bring forth brotherly kindness which was sticky. But that age brought down ... [humanist]? ... love. Now, I ask you one question: What do you want with love if you're good looking, your healthy, not one thing wrong with you, you've got lots of money, you're not afraid of anybody because you can lick anybody at hand? You don't need anything. You don't need love either. God never came for a race to bestow love upon Him ... they were beautiful, marvelous and wonderful. They were all wretched, miserable, blind and naked, and thought they were all right. That was the age He came down in. But we strive to put off the old man. We strive to bring ourselves under subjection. And I tell you, the only way it's ever going to be done is filling this ... the minds with this Word, gets down in the heart. When a man's inner springs are full of the truth – a vindicated, revealed truth – it will bring forth a conduct. It might not bring forth a conduct the world likes to see, because they would like to see us kow-tow and say, "Yes, you're right; yes, you're right; yes, you're right."

Your conduct, brother/sister, regardless, you can be the sweetest saint under God's earth, but if you don't rile up somebody with the Word that you've got in your heart, you're a flat-footed floosy. You ain't a Bride of Jesus Christ. Because there's something wrong. You're not telling the truth as it is. Remember, they crucified Jesus Christ because he opened his mouth and told the truth. They crucified Peter because he did the same thing. They cut off Paul's head for confronting them. It's that Word, brother/sister, that made Cain kill his brother Abel. It was that Word disbelieved [that] threw Eve into a tail-spin.

So, I want you to see the truth tonight: that Book has been opened. And just as sure as Bro. Branham could have called every single person by name, he didn't have to do it; it wasn't necessary. He just preached the Word, and they sat right there and went right back to Pentecost.

The great tragedy, whether you know it or not, is this: there are so few even amongst those who say they believe. Sobering thought. Makes you want to guard your heart by Christ Jesus. Makes you want to look in the Book for a further examination. But I want to tell you something: the Book of the King is open. And the Book of the King opened the Book of the Lord, because He's here to pick up a wife. And the Book of the King was more Judge than King.

But we're going to find out shortly, He is King of kings, and Lord of lords. That's the Word of God. Let's rise.

Heavenly Father, we want to thank You again for Your goodness and mercy to us. We know, Lord, these things are true. We look at them. And we say, "Look at even the placing of it. How marvelous! ... to see the Word of God so flawlessly written by these prophets, to see these junctures that Bro. Branham spoke of, to see a Book open." And tonight we see a Book, not just of the King (although, that's marvelous) ... we best not say just of the King; we see now the Book of the Lord. The Book of Jehovah – the Husband Jehovah, Himself, the Self-existent One opening that Book for a Bride. Not one shall miss the mate. Not one promise will fail. The Spirit of God will move in and do this.

And we can see what Bro. Branham said, "*When that Spirit (we know that One that brought the Word) that's in our midst here now to raise the dead will take us up and incarnate Himself in the Body of the Lord Jesus Christ, we will crown Him King of kings and Lord of lords.*" And that will be the King of kings, the Lord of lords, the Son of God, the Son of man, the Son of David, the Altogether Lovely, the Lily of the valley, the Rose of Sharon" – be all in all. We know that.

We thank You, Lord, for the open Book, which opened all Books as pertaining to us. And we're grateful, Lord, that we don't even have to think of those things that don't pertain to us, when the prophet gave us that great lesson – the Feast of the Trumpets – when he thought he could take the trumpets and open up what lay beneath in those vials, You said, "No way. You'll be gone. That's not for you."

So, therefore, Lord, we know the Word by You has been given to us such as we have need of – the manna from heaven – while Israel looked for the flesh of fowls, Lord. Help us here as a people to never more want the leeks, the garlic, the onions, the flesh of fowls, but be so happy for the Bread from Heaven. The Bread from Heaven, Lord, where the people's shoes did not wear out, their bodies didn't stink, their clothes didn't wear away – we can see a type, right there, Lord, of what the Word can do for this day, this separating, sanctifying Word. Just literally cleansing our robes with it ... robes that are disappearing from what they were, changed to what they're going to be – everlasting garments, and garments of praise.

Father, we thank You for Your goodness, sending us a prophet, opening our eyes, making us a part of it, Lord. May we never cease to thank and live in the wonderment, O God. May our hearts and our minds be filled of it, that our meditation might be of You, Lord, and the words of our mouth be of You, Lord, the Word that You gave us, so they might be acceptable, not to men, but to You, and very much so to us.

Now, unto the King eternal, immortal, invisible, the only-wise God, be all power and honor and glory, through Jesus Christ, our Savior. Amen.

'Take the Name of Jesus with you'