

The Fulfillment of God #1

God's Consummate Plan;

Ultimate Communication

July 2, 1988

Shall we pray. Heavenly Father, we're so glad that Jesus Christ has returned at this hour in the form of the Holy Spirit, the One who said, "I'm going away, behold, I'm going to prepare a place for you, that where I am there you may be also." So, we know it's very fitting in this last hour that Your prophet would reveal much about the Holy City, the New Heavens and the New Earth, the New Jerusalem, the status of Your people, the condition thereof, revealing You and Your plan, Lord.

And tonight, as we study, we pray, O God, that we shall not miss any of the Spirit that is for this hour for our help, Lord, to enter into the Spirit of it, and enter the joy of it, O God, we might realize we're a part of it. And, if we're not a part, Lord, to make sure that we are, through the death and resurrection of our Lord and Savior, Jesus Christ, baptism in His Name, by repentance and, then, the baptism with the Holy Ghost. Lord, help us tonight. Let not one miss anything, Lord, of what is said, what is good for them, Lord; and above all, not miss You, Father, that we might know you, whom to know right is life Eternal. In Jesus' Name we pray. Amen.

You may be seated.

1. Now the message tonight is "The Fulfillment of God." And, before I actually go into the notes, (And I've got about fifteen pages.) I will stop at a good place where I can start again tomorrow and continue. But, before we study it, before we even read the Scripture, it might be well to first of all discuss the title of the message before we go into the actual subject matter, which deals with God's Own consummate plan, the New Heavens and the New Earth, its people, and their divine order.

So, when I speak of "The Fulfillment of God" or God Himself seeking to be fulfilled, it seems a contradiction. The human mind, in defining God as sovereign and doing what He wants when He wants to do it, would say that God is already fulfilled in Himself. For what does He need further than to be sovereign and to manifest Himself in His sovereignty? Now that's what they're thinking. So, if I was God I wouldn't have to worry about being fulfilled—I am fulfilled. See, that's where they're wrong. Now, for God to seek fulfillment, would seem to put God on our level. But actually, the contrary is true. It is our need for fulfillment that raises us up toward God and to God and have God-likeness.

2. Now, to see this, we'll first of all read a bit of Scripture, and we'll go to Psalms. And we'll take one verse out of Ps 50:21: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes."

Now the thought I'm looking at there is that God does not make any statement that says, 'I am altogether in no way like you.' He says, "I am not altogether like you." Now you'd say, "Well, the emphasis I would sooner put on that to mean, well, 'God is not altogether like anybody;'" signifying a derogatory comment. Now that isn't true, because what you're really looking at here (And we'll take other Scripture for it.) is that God is a lot like us.

3. Now, let's find out if that isn't true. We go to Phil 2:5-8.

(5) Let this mind be in you, which was also in Christ Jesus:

(6) Who, being in the form of God, thought it not a prize to be grasped and retained to be equal with God:

- (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

So, you see, God is a lot like people, because He was able to take on a form. And, remember; the seed must have a proper form. And it cannot change, if it's seed. Are you reading me? Now, if you know the prophet's message, you're reading me just as clear as a blackboard ten feet high. Are we the seed of God? All right. Then, what kind of body will God take on? What kind of a body would we take on? So, you see, when He says I'm not altogether like you, He is not disavowing any similarity. He's literally saying: look, there are things we don't have in common; but there are things we better have in common. All right.

4. Let's go a little further. Let's look at Heb 2:16. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Where did Abraham get his seed? There's a natural election as well as a spiritual, right?

Now, of course, the most common of all Scripture, that would settle this as to this truth, is in Gen 1:26-27.

- (26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, over the earth, over every creeping thing that creeps upon it. (Now there's a sovereignty right there. Image and a sovereignty.)
- (27) So God created man in his own image, in the image of God created he him; male and female created he them.

You'll notice a very strong emphasis on the image. And the image is not just particularly because man was a spirit being; but you notice, when man was formed into the physical in which to put the spiritual, God breathed into him the breath of lives. And Bro. Branham said that was the Holy Ghost.

5. So, we see not so much dissimilarity, but we see great similarity. Like father, like son. So, God has closely allied Himself and identified Himself with man that, even though He Himself is spirit, He speaks of Himself in terms of the human anatomy. Now He's Spirit, but He speaks of having a mouth; He has eyes; He speaks of His ears; His soul; His hands; His feet; His fingers; His bowels. He calls Himself a Warrior, a King, a Prince, a Husband, a Lover, a Master, a Farmer, a Father, a Begetter, a Provider, a Shepherd, a Strong Man; all of those things. He even goes so far as to liken Himself to a lion and an eagle and is symbolized in the ox and in the wind.

6. Let's just go to Isaiah 40. This is all to let you know God desires fulfillment. And by Himself and within Himself He is not fulfilled. Okay.

- (18) To whom then will ye liken God? or what likeness will you compare unto him? (And,)
- (25) To whom then will ye liken me, or shall I be equal? saith the Holy One.

Now, stop and think by noticing what chapter I'm reading from—40, right? Let's read the first seventeen verses that lead to verse 18.

- (1) Comfort ye, comfort ye my people, saith the Lord.

- (2) Speak ye comfortably to Jerusalem, cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. (Don't you believe it. Don't you believe it. That never happened. And you might think it did, but it didn't. It only happened in a symbol.)

I ask you a question. Is the warfare of Jerusalem going on or isn't it? Are people getting killed, or aren't they? So, warfare... This is just in a symbol, and a 'potential' is the better expression. What Jerusalem would this really suit, since Melchisedec has been revealed to us, King of Righteousness and King of Peace? That's just the first verse.

7. And her sins she has received double, which is, according to the eastern customs. And I don't know, but they tell me, when a man owes another man a debt, and he won't pay it, or he can't pay it, and the man to whom it is owed, he's a little fed up so he puts, you know, the name of the person on top of the piece of paper, and he writes down all he owes him. And that's hung out in public. And, maybe he'll get soft hearted in the year of jubilee, and he'll take and he'll fold the paper like this, double, and there's no more debt owed; it's canceled. Has Jerusalem's debt been canceled?

8. (3) The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.
- (4) Every valley shall be exalted, every mountain and hill be made low: and the crooked shall be made straight, and the rough made plain:
- (5) And the glory of the Lord shall be revealed, and all flesh shall see: for the mouth of the Lord hath spoken it. (I read fast, but you can read along in your Bible.)
- (6) The voice said, Cry. And he said, What'll I cry? All flesh is grass, and all goodness thereof is as the flower of the grass: (What do you think of Rev 3:14-21?)
- (7) The grass withereth, the flower fades: because the spirit of the Lord bloweth upon it: surely the people is grass. (The spirit of the Lord blow upon it? I thought God in human flesh blew upon it. Just remember where we're reading. I said stop and notice and think.)
- (9) O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, bringest good tidings, lift up thy voice strength; lift it up, and be not afraid; say unto the cities of Judah, Behold your God!
- (10) Behold, the Lord will come with strong hand, his arm shall rule for him: (Did it?) Behold, his reward is with him, and his work before him. (Was it?)
- (11) He shall feed his flock like a shepherd: (did he?) he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.
- (12) Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (That was the Word that did all these things. Did they like him? They didn't like him, they killed him. Who is it that has the revelation

today that loves this? If we had a big mirror up here I'd introduce you to those who do. In the meantime I'm looking at them. It's not a sorry sight; it's a beautiful sight.)

- (13) Who hath directed the spirit of the Lord, or being his counsellor hath taught him? (The spirit of wisdom's come into this day.)
- (14) With whom took he counsel, who instructed him, taught him in the path of judgment, taught him knowledge, and showed to him the way of understanding?
- (15) Behold the nations are as a drop of a bucket, and are counted as the small dust in the balances: behold, he taketh up the isles as a very little thing. (When's that going to happen? Any day in the tribulation.)
- (16) And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. (What good is your sacrifice without knowledge?)
- (17) All nations are as nothing; and they are counted less than nothing, and vanity. (Who ever heard of an outfit like Laodicea that didn't fit this?)
- (18) To whom then will you liken Me, to liken God?

So, what you're looking at here is what I've already said and brought to your attention, that there is a knowledge that is missing today—and we're told about it in Rev 3:14-23—that describes the church. And, as Jerusalem had a mini-great tribulation, the world is going to have a great tribulation, and only Zion will come forth unscathed.

9. So then, now, according to Rev 3:14-23, just how well do the people know their God? Not at all. All they can quote is Mt 28:19¹. And they're three-god, Trinitarian heathen. They're baptized unto and into idolatry.

10. But God has given us the Word of repentance, which He said He would give, and demands of us in Rev 3:20². And that is found in Eph 1:17 that we all love and know so very well, especially we who believe and understand the Presence as Bro. Branham taught it: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:" That's the very same thing stated when the spirit of God moved upon the face of the deep: it wasn't as though God sent out a spirit from Himself, it was God Himself in the form of a spirit, because He is.

- (18) The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (19) And what's the exceeding greatness of his power, and so on,
- (20) Which he wrought in Christ, when he raised Him from the dead.

Now part of that wisdom and revelation, I believe, we can go into in these two services and see the fulfilling of God and know some basic desires that the very heart of God calls for. And, even as you and I cannot help desiring a fulfillment, then neither can God. And that is what we are looking at tonight,

¹ Mt 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

² Rev 3:20 Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

predicating the message upon, and in order to accept the spirit in which this message was preached by Bro. Branham, and which spirit we wish to have in our own lives.

11. Now God is what He is, and He will act on that and fulfill Himself. God is no more and no less than exactly what He is. And He cannot do anything other than what He is. And we are in His image. He's Creator, He's Restorer; especially the Restorer of the Word and the Bride in this hour. He's Savior, He's Healer, He's the Prince of Peace, the Lover of souls; He's the Father, Son and Holy Ghost. We know all of this. We are aware of this. All these attributes make up His longings, and being God, He will be fulfilled by the attributes and the potentials that lie within Him according to His ultimate and infinite wisdom. Now this purpose for us can only be a purpose in Himself, of Himself, by Himself, and for Himself. And that's true.

Now you see, you think, "Well, what it is, Bro. Vayle, God looked down, and he had this great purpose for us."

Now that in itself is not true. It's partly true, but it's not really true. You've got to go back to the beginning. Now why does God have us, as we claim that he has us, and we are part of that New Jerusalem? Because it was in Him. And until it was brought forth or will be brought forth, then God is not fulfilled.

So, we're looking at the fulfillment of God, and I hope we can talk about it tonight and tomorrow morning.

12. Now, never forget that He was also Judge. Within Him was Judge. Notice, at the White Throne, He takes His sheep as they were sheep, goats as they were. He doesn't say they are. He just likens them, puts them on the left and puts them on the right. He's the great Judge. And He's found in Heb 4:12 tonight, manifested through the prophet, which we know positively manifested the gift of discernment and showed the judging of God.

Now He's revealed under the Seventh Seal by Bro. Branham as the Judge. And that Judge, of course, is in Rev 1:13-14³, where He has the white hair and the girdle and so on, representing the Judge who is here to judge. He appears in Rev 10:1⁴. He's the same One on the throne in Revelation 5; He's the same One in Rev 10:1; He's the same One, then, all the way through. And, of course, He'll come back as the great King. But in the meantime He is that Judge. And He appears in Rev 10. And in verse 7, you'll notice, at the time when he is on earth with His prophet, that the conditions in Isaiah 40, which were only potential to Israel, are now fully available to us.

See? Far greater, because God never does diminish. His Word never diminishes. It takes always the stronger and the higher overtones. There is always an increase as John the Baptist said, "I must decrease, and He must increase." [Jn 3:30] When you can literally see the ministry of Jesus Christ Himself return to this earth in a prophet, what must be the increase of God, now that the prophet is gone? So many people are still moaning and groaning over the prophet having been gone. Thank God he's gone, because that's what God wanted. The prophet himself said he had to decrease, and God must increase.

So, we don't want to believe what some people foolishly believe—always looking down the road, or always looking back. This church looks now or we pull the curtain down, we go home. That's not a boast; that's the Word of God. And, if we can't stand with the Word of God, brother/sister, something

³ Rev 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. (14) His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

⁴ Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

better happen to us so we better stand with the Word of God. See? Now that's the truth. We're not fooling ourselves.

13. So, we see here, He appears in Rev 10:1, and in Rev 10:7, time and eternity blend—in the day of the voice of the prophet. “In the days of the voice of the seventh angel, when he shall begin to sound, that shout takes place, time will be no more, the mystery of God should be finished, as God has declared the good news of His Gospel to His servants the prophets.” In other words the Gospel winds up. Remember, the Jews aren't under the Gospel, because they were blinded. So, it winds up this is the book to the Gentiles, of course.

14. So, at this particular time then, when that happens, Rev 22:10 takes over, because Rev 10:4⁵ says, ‘Seal the book.’ Rev 22:10⁶ says, ‘Don't seal the book.’ So, between Rev 10:4 (And I said this many times.) and Rev 22:10, the book is opened and the thunders thunder, and the mysteries come forth. And, if we have not received those mysteries, then somebody is going to receive those mysteries. Well, you just can't fool with that. That's true. See?

Now, “Seal not the sayings of the prophecy of this book, for the time is at hand.” What time is at hand? What's He talking about? New Jerusalem. See? So therefore, the opening of the Seventh Seals and the Thunders is placing you with the messenger of the time that Zion comes into its glory according to Isaiah 40.

Now we're all sitting here and saying, “That's a thousand years down the road.”

Listen, my brother/sister, put your thinking aside and get into the spirit of God.

This is the spirit of God in the prophet, the eagle age, which we'll talk a little bit about. And, as the first age had the lion spirit and the second age had the beast spirit, the oxen, the third age, had the man, we go into the prophetic, and the prophetic deals with a thousand years [Bro. Vayle snaps his fingers.]—just like that. What about it? It's not easy, but it's not impossible. In fact it is incumbent upon us. It is in the mercy of God to what I speak to you as the truth; because look, I knew William Branham, and I know his messages, and I know the Word. And I am not at all fazed by the fact that I can speak in terms of one thousand years hence as being now, because God calls those things which are not as though they were, and He's been building a city for two thousand years. A thousand years is but one day with the Lord.

15. Let's keep reading. “He that's unjust, is unjust still: he that's filthy is filthy still:” [Rev 22:11a] Do you realize, he's going all the way down to the White Throne? Because, when we're out of here, they still aren't all filthy. The 144,000 Jews come in; the foolish virgin gets killed. The die's been cast, brother/sister. “Behold, I come quickly.” [Rev 22:12a] Now He's saying, “I'm coming quickly.” Now he comes back. And Bro. Branham did the same thing. I told you many times: this about drove me out of my skull. It doesn't any more. No problem. But there was a big problem.

How could that man William Branham be that great prophet of God and jump around here like that, one thousand years down, just like that? He was a prophet. He was a prophet. The spirit in the church today is the prophetic spirit. The eagle that goes up and sees the whole terrain and the whole domain, and it spots the varmints as well as the good ones. I like that thought, “I am Alpha and Omega,” [Rev 22:13] the two ends have met—eternity—when the circle of eternity—time and eternity met.

16. Now, listen. “Blessed are they that wash their robes,” not “do his commandments.” How that got in there, nobody knows; but that doesn't belong in the Bible. “Blessed are they that wash their robes,” according to Ephesians 5. When I preached down there in Cincinnati, about Bro. Branham, of leaving it

⁵ Rev 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

⁶ Rev 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

out in his sermon here, but I can see it more than ever what I preached down there. “Blessed are they that wash their robes, that they may have the right to the tree of life and may enter in through the gates into the city.” [Rev 22:14]

Now, remember; and watch it: it was Adam who wanted to get to the Tree of Life to become immortal, and he couldn't do it; he was cut off. But now somebody has to go to that tree now to become immortal in order to walk into the holy City. So, now God, being fulfilled, wraps the whole thing up in this hour and drops it in our laps. Can we receive it? See, that's the big thing. It isn't that God isn't going to do it. It's just whose lap is He going to drop it in? Because God is going to be fulfilled. He's never failed yet, and he isn't going to fail: the fulfilling of almighty God.

17. So, let's go to Isaiah 65, and let's read some verses. We've got a lot of Bible tonight. We might as well start at the very beginning. [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. (Now he's talking about Gentiles.)

I want to ask you a question. How many of you people sought God to know He was going to come down here in the form of the Holy Ghost, Pillar of Fire? Bro. Branham said Luther looked for the Pillar of Fire, and I thought, “My, I don't know if that's anywhere in his books.” I don't know any Lutheran believe that. If he looked for the Pillar of Fire, then Wesley looked for it. And the Pentecostals thought they had it, but they were wrong. They got fooled by a few lights.

18. (2) I spread out my hands all day unto rebellious people, which walked in a way that was not good, after their own thoughts; (Let your thinking go.)
- (3) A people that provoketh me to anger continually to my face; (Why? Because they don't have the thoughts of God.) the sacrifice in gardens, and burn incense upon altars of brick; (I can just see the Roman Catholic Church and the Greek Orthodox and the Anglican Church and the whole bunch doing that one.)
- (4) Which remain among the graves, and lodge in the monuments, and eat swine's flesh, and worship saints and everything else;
- (5) Which say, Stand by thyself, and come not near me; for I am holier than you. (So, the pope's infallible. When did he become infallible? 1870. Why wasn't he before? Because they voted it. Vote me infallible, please do! I'll just keep quiet. My God, have pity. Vote somebody in. Sprinkle water over a woman that's a harlot and make her a virgin. Annul Frank Sinatra's marriage—ridiculous! You talk about stuff.) There's smoke in my nose, a fire that burns all day. (People trying to get rid of cigarettes, See, God hates them, too.)
- (6) Behold, it is written before me: I'll not keep silence, but will recompense, even recompense into your bosom,
- (7) Your iniquities, and iniquities of your fathers together, saith the Lord, which have burned incense upon the mountain, and blasphemed me upon the hills: Where therefore I'll measure their former work into their bosom.

In other words, “Like father, like son,” right down through the ages. That’s why God will take the last generation and visit all the wrath of God upon every single blasphemer through two thousand years. You say, well I don’t think God should do that. Well, you better keep quiet and pay attention. He’s going to do it. Nobody asked you anyway to solo. No solo’s required. The only soloist is God. Jesus said, “I’ll sing praise unto the Almighty in the midst of the congregation.” Let God tell us what God wants in this congregation. That’s what we want, whether we do it or not.

19. (8) Thus saith the Lord, As new wine is found in the cluster, and one saith, Destroy it not; that blessing is in it: so will I do for my servants’ sake, that I may not destroy them all. (New wine in new bottles. Not old wine in old bottles; not new wine in old bottles.)
- (9) I will bring forth (Now, listen.) I will bring forth a seed out of Jacob, (a seed) and out of Judah an inheritor of my mountains: (Come on, that’s your holy City.) and mine elect shall inherit it, and my servant shall dwell there. (And God said, I already know what I’m going to do, and I know who I’m going to put there. And I’m going to fulfill Myself in doing it.)

How in the world could God fulfill Himself in putting a bunch of something or other than His Own seed in His own place? We sometimes think we show a lot of love by adopting some poor little kid and giving it a home. That’s very nice, and that is love. But God doesn’t adopt anybody’s kids. The word ‘adoption’ means ‘placing’. Hasn’t got a thing to do with adoption, as we think adoption. It’s ‘placing’. God doesn’t adopt anybody as according to the English language adoption. He places you as sons; God wants His Own children there. Didn’t He say to Abraham, “Look, it’s coming out of Sarah?” It’s not coming out of Hagar, I’m sorry. He didn’t say, “I’m sorry.” No he didn’t. He said, “Abraham, you’re fooling around.”

20. (10) And Sharon shall be a fold of flocks, and the valley of Achor (That’s bitterness.) a place for the herds to lie down in, for my people that have sought me.
- (11) But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, that furnish the drink offering unto that number. (So, you see, there’s always a good crowd and a bad crowd.)
- (12) Therefore will I number you to the sword, and you shall bow down to the slaughter: because when I called, you did not answer; when you spoke, you did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. (See, God’s going to fulfill Himself, don’t you think He won’t. Going to take a judgment to do it; and He’s the Judge.)
- (13) Therefore thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but you’ll be thirsty: behold, my servants shall rejoice, but you’ll be ashamed:
- (14) Behold, my servants shall sing for joy of heart, but you shall cry for sorrow of heart and shall howl for vexation of spirit.

Now, remember; that’s the law of the parallelism of the Scripture: blessing, cursing; cursing, blessing; blessing, cursing; blessing, cursing; blessing, cursing. You see; Scripture never changes.

And the old legalist, he sits there, and he says, “Oh, I could be cursed.”

How can God curse a part of Himself? Why would God throw away His begotten? I'm going to tell you something. You and I are responsible for every child we brought in this world, whether that child is a good child or a rotten one. God is responsible for His children, or He lied to us. And he wants something out of us that He Himself is not willing to give. That's ridiculous. That's a most unholy thing for someone to think a thought like that.

21. (14) Behold, my servants shall sing for joy of heart, and you shall cry for sorrow of heart and howl for vexation of spirit.
- (15) And you shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: (Why, their Bible tells them the new name. Not Christ now. We get a new name.)
- (16) And he who blesseth himself in the earth shall bless himself in the God of truth; (Now this is Revelation 3, the Laodicean Church Age.) and he that sweareth in the earth shall swear by the God of truth; (That's the God of the Amen) because the former troubles are forgotten, and because they are hid from mine eyes.
- (17) For, behold, I create new heavens and a new earth: (Who's he talking to? He is talking to a living people who do not die, but literally now, in full potential, waiting for that seed to come forth in its proper body—we'll talk about it—to walk into the City, the glory of God.)
- (18) Be glad and rejoice for ever in that which I create: for, behold, I created Jerusalem a rejoicing, and her people a joy. (You're going to get created again. And this time you're going to be a joy.)
- (19) I will rejoice in Jerusalem, he said, and joy in my people: (God's going to be fulfilled.) and the voice of weeping shall no more be heard in her, nor the voice of crying. (That's Revelation 21 and 22: there'll be no more infant of days nor an old man. Now there... Let me put it this...)
- (20) There shall no more thence be an infant of days, nor an old man that hath not filled his days: for a child should die an hundred years old; and the sinner being an hundred years shall be accursed.

Now you say, "Bro. Vayle, what about?"

I can tell you about it very simple. He's already told you that there's not going to be sin and death in that place, so this will have to be some type of a parable—a comparison. I simply believe what Bro. Branham told me. It's not on a tape.

On a tape he said, "Sometimes it looks like it does; sometimes looks like it doesn't.

I said, "Bro. Branham, will children be born? Will they die?"

He said, "No." Because you see, he said, "*They shall build, another shall not inhabit. They shall plant, another shall not eat thereof.*" How are you going get unrighteousness there, when you're trying to get away from it? When the people joy in God, there won't be people dying in sin and everything else.

22. (21) They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit thereof.

- (22) They shall not build, and another inhabit; not plant, another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. (What kind of tree are you looking for? The Tree of Life.)
- (23) They shall not labour in vain, nor bring forth for trouble; (Then, how can you have kids that are rotten little kids? I don't know what all it's saying, but I'll tell you one thing, it doesn't line up with the New Jerusalem. There's just something being said here that lets us know, these things can not happen anymore. There'll all over.) for they are the seed of the blessed of the Lord, and their offspring with them. (Now that tells you something.)
- (24) It'll come to pass, before they call, I'll answer; while they are speaking, I will yet hear.
- (25) The wolf and the lamb feed together, the lion eats straw like a bullock: and the dust shall be the serpent's meat. They'll not hurt nor destroy in all my holy mountain, saith the Lord.

All right. Now, watch. Where we're at. According to what we are reading here in the fulfillment of God, we are right at New Jerusalem, and that is where we're going.

23. So, let's read the Scripture now in the fulfillment of God. We're going to read 1 Corinthians 13 to begin with. And, of course, that will be 1 Cor 13:9-12.

- (9) For we know in part, and we prophesy in part.
- (10) But when that which is perfect is come, then that which is in part shall be done away.
- (11) When I was a child, I spoke as a child, I understood as a child, I thought as a child: when I became a man, I put away childish things. (Now that's for this hour here. Now no more kid's play, no more kid's talk; the language of the adult, the mature, last day child of God.)

Hold your hand there. Turn back to Mal 3:16.

- (16) Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name.
- (17) And they shall be mine, saith the Lord (This is the Bride.) saith the Lord of hosts, in the day when I make up my jewels; and I will spare them as a man spareth his son that serves him.
- (18) Then shall you return, (or turn back—the hearts being turned back) and discern between righteousness and wickedness. (You'll know the difference between Cain and Abel, sacrifice. You'll understand who serves God and who does not serve God.)

All right. Heb 5:10:

- (10) Called of God an high priest after the order of Melchisedec.

- (11) Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing.
- (12) For when for the time ye ought to be teachers, you need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- (13) For every one that useth milk is unskillful in the word of righteousness: for he is a babe.
- (14) But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore, there will come a time when you will leave the doctrines or the principles of Christ—the baby things everybody talks about but know really nothing about—and you’ll talk about Melchisedec and understand what you’re saying. You’ll be able to understand the Seventh Seal and the Thunders thereof. And the others will not understand. They won’t have a clue, because they’re still tongue-talking babies that prate. And all the churches are gone charismatic—are little kids playing with toys.

24. 1 Corinthians again: [13:12]

- (12) Now we see through a glass, darkly; but then face-to-face: now I know in part; but then shall I know even as I am also known.

Now, listen. We see in a glass darkly, but then face-to-face. At this time I know in part. What do you know in part? You know the prophetic Word of God in part. And there were seven parts and Seven Church Ages, and Bro. Branham categorically said, *“This is a book of prophecy.”* So, when He appears face-to-face with the prophet... And we’ll talk about face-to-face later on down the road. When He appears face-to-face, you won’t know part anymore; you’ll know the whole of it.

That’s why the prophet said, *“Every messenger left off a certain part; and when the Word began to come back, as it did under Luther, he left off a part, Wesley left off a part, Pentecost left off a part.”* But they sure put a lot in that didn’t belong in the true doctrine. But now, every mistake is cleaned up, and the Word of God is no longer in a part. When you see face-to-face, you are going to know as you are known. You are going to know what? What is in the prophecy? What **is** in the prophecy? It tells you in Eph 1:17.

25. Now I speak to you people, because you sat under me for a long time now. You should be able to follow every verse.

“We used to see through a glass, darkly;” In other words you knew something was there. It was what was under the seals. You knew something was there, but you couldn’t have it. With the opening of the seals, the Seventh Seal and the Seven Thunders, you come into a perfect revelation as the prophet said, *“That which is perfect is come.”* You don’t know in part anymore, therefore, if you don’t know in part anymore, then you know what is yours. See?

The secret things belong unto God, but those things revealed belong unto you, to the thousand generations. There never has been a thousand generations that ever took the Word of God. A thousand generations would be forty thousand years. You’re looking down the road to New Jerusalem.

26. Are you ready to just move in now, and say, “I’m coming to take my house.”

See? That which is in part has passed away, because that which is perfect is come. Because by the grace of God we have the perfect revelation for this hour which brings us into a manhood, where we understand these things, and we have now put aside these things, the basic things of redemption, and

gone on to perfection. And the perfection is proven, that is, the ultimate, is proven, the ultimate message, is proven by the vindication. The false anointed spring up like briars. They're all over the place, like the grass of the field; but they're going to die in the judgment. "That which is perfect is come, then that which is in part is done away." In other words Luther, Wesley, Pentecost; is gone. The chaff He burns up. God being fulfilled. Certainly. God is the Word.

Now, listen. If you really knew in your heart that God was being fulfilled, then you would know that that is a part of your worship to grant unto God with great praise and love, devotion and honor, His fulfillment. And say, "Praise the Lord." How much more to know that we are a part of that fulfillment.

27. Now, let's read some more verses of Scripture. Let's go back to Job. Job 42:1-6

- (1) Then Job answered the Lord, and said,
- (2) I know that thou canst do every thing, and that no thought can be withholden from thee.
- (3) Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. (But now we know them.)
- (4) Hear, I beseech thee, I will speak: (Hear me, and I want to talk.) I will demand of thee, and declare thou unto me.
- (5) I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
- (6) Wherefore I abhor myself, and repent in dust and in ashes.

All right, now. Let's go back to Job 19. All right. Now this in Job 42 is said a long time after Job 19.25-27:

- (25) For I know that my redeemer liveth, and he shall stand at the latter day upon the earth:
- (26) And though after my skin worms destroy this body, yet in my flesh I shall see God:
- (27) Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

And God taught Job a lesson. Job knew, as far as he could know, that he was going to see God, and God tested him. He came and stood right before him before Job died and came back in glorified flesh. And I'm going to tell you something: he said... Look what he says here; he went before God, then he said, "I'm going to demand of you, and you declare it. I have heard of you by the hearing ear, but now mine eye sees."

God vindicated Himself to Job, and he said, "I repent in dust and ashes." In other words I'm just as good as though I'm perished in the dust; and I see him.

He had his resurrection spiritual at that point; like the prophet told us.

28. Revelation 21.

- (1) And I saw a new heaven and a new earth: and the first heaven and the first earth were passed away; and there was no more sea.

- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
- (3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. (Oh, listen.)
- (4) And God shall wipe away all tears from their eyes; and there shall be no more death, nor sorrow, nor crying, neither any more pain: for the former things are passed away.
- (5) And he that sat upon the throne (the great dictator, sovereign God), Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
- (6) It is done. I am Alpha and Omega, the beginning and the end. (And He wasn't, because He wasn't ended yet, but just as good as.) I will give unto him that is athirst of the fountain of the water of life freely.
- (7) And he that overcometh shall inherit all things; and I will be his God, and he shall be my son. (I'll be fulfilled in Him, and He'll be fulfilled in me.)
- (8) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

[Rev 21:22-27]

- (22) And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
- (23) The city has no need of the sun, neither moon, shine in it: for the glory of God that lighten it, the Lamb is the light thereof.
- (24) And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
- (25) And the gates of it shall not be shut by day: and there'll be no more night there, no more night.
- (26) And they'll bring the glory and honour of the nations into it. (He tells that twice, that they're going to bring their glory and honor into it. See?)
- (27) And there shall in no wise enter anything that defileth, or anything that worketh abomination, or makes a lie: but they only will be there who are written in the Lamb's book of life. (There isn't any sin anywhere. God completely fulfilled in a fulfilled people.)

Now I'm using these four sets of Scripture to give us an understanding that God has already determined in His sovereign Will to bring His Own elect into a position and condition of utmost satisfaction, wherein not only are His children fulfilled, but God Himself, Who has infinite capacity. Listen to my words. You've got this capacity. God has infinite capacity to be fulfilled.

And you'll say, "Well, Bro. Vayle, I'm looking in the mirror, but I don't think that from what I see that I qualify."

Where's your faith? Where's your faith?

29. What if I'm preaching the truth here? Tell me how many hundred people believe what we preach here? I'm not infallible, but I study an infallible prophet. The same little flame of fire deals with me, or I'm telling you a lie. I'm not lying. This is White Throne. Maybe you don't believe it, but I do. There's a big difference, brother/sister: talk about it and believe it. I don't believe it as I ought to believe it; I don't believe it as I'm going to believe it; but I believe it.

30. I see Job tonight waiting for a resurrection. He didn't need it. Both God and mankind are finally positioned perfectly to their satisfaction; and at last eternal life has blossomed completely and borne its perfect fruit. An ultimate God has brought forth His ultimate desire for His ultimate people from His omniscience and omnipotence according to what we read in Isa 65:17-25, which I'll not read again.

31. Now I have arrived at these statements of fact by the four portions of Scripture, which I read. In 1 Cor 13:12 we have the promise that there will come a time that God will no longer be a God of mystery, but we will know as we are known. In other words God's revelation will be definitive that He gives us and we know it, as the prophet could say, "When I discern I will tell you all about it." And you couldn't hide if you tried. And every spirit was taken under his control in the name of the Lord Jesus Christ for the glory of God.

But people cannot see the vindication that God gives this man. God is no longer a mystery. The mystery of God has been revealed: Christ the mystery of God revealed—the mighty God unveiled before us. We now know as we are known, whether you want to believe it or not. This is an ultimate for man as now he shares infinite spiritual wisdom. I'm talking about the reality made known to us in this hour according to 1 Corinthians 13.

32. You say, "Bro. Vayle, I'm looking down the road."

You must stop that. What are you going to look down the road for? What are you looking for? Tell me, and I'll tell you: you are out of step with the advice of Bro. Branham.

I preach this way with love in my heart and a smile on my face. And I'm not laughing at you, but showing you my congeniality towards you, and cordiality, and all these other things that are necessary. I stand here unafraid of anything, because I know I am telling you the truth; or the prophet lied. And, if he lied then how could God have let him use his name and back it up?

33. Now, listen. In Job 42:1-6 we find Job demanding of God for a revelation of himself based on his faith. See? He demands it. "I want to know more." And he met him before his resurrection. He had a spiritual one. You and I are in the same position now. We can go to God. Let's look at that verse again. Job said, "I beseech thee speaking: I will demand of thee, and declare thou unto me."

Now I look at this, and he was demanding the revelation that God could give, but would He give it? And I believe that's how Bro. Branham was with the "Unveiling of the Mighty God." Now, in Job 19:25-27 we see Job was certain he would one day, and some day, come face-to-face with God and know as he was known. See, but he didn't understand.

34. Now, when you face somebody, you come into ultimate communication. See, look; that man has been talking behind my back, but you wait till I face him. Chips will be down. I'll have some answers. I want to know. Right? That's how we feel about it. Ultimate communication is face-to-face.

Bro. Branham mentioned the bread and the wine is communion, which is communication. And he explained who Melchisedec was. In this hour we have had the ultimate in communication, by God

Himself. God took upon himself a form and served the emblems, which will be taken in the Millennium and most likely in the holy City. It's not mentioned, but you know it's going to be there in essence, because the Lamb is on the throne; and, as long there is Lamb, there is sacrifice. You don't forget the Blood.

35. Ultimate communication. In 2 Cor 3:18, Paul assures us that this is true and is a revelation given just prior to the Resurrection, though it is not a physical manifestation until Revelation 21 is fulfilled.

Now, let's go to 2 Corinthians. Now, do your best to follow me, and keep right up with me.

(3:18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the spirit of the Lord.

(4:1) (Now, notice.) Therefore seeing we have this ministry, as we receive mercy, we faint not;

Now Paul assures us here that we are going to be literally transformed into the image of almighty God by looking in the Word, and God coming to us through that Word, and we seeing the mighty God revealed in that Word. And that, in this hour, is Eph 1:17, because therein is He revealed: the spirit of wisdom and revelation coming into the Church that we might know Him. And, notice what It says, "The riches of the glory of his inheritance in the saints." We're coming to it. We are in it at this very hour.

Then, in Rev 21:1-5 (And we've read It.) we find that God is seen and known and dwelling in harmony, reigning over his people exactly as we saw in Isaiah 65; and we've read It.

36. Now, what we are looking at is the "Fulfillment of God." That's what the title's all about, and that's what this is about. That is, New Jerusalem inhabited by God and His Bride and the 144,000, which is the New Jerusalem, of course, and thereupon the newly created earth with all the redeemed outside the City, with nothing but perfection over all, to the place where, before they call, He answers.

Now that let's you know there is no such thing as a problem in the future. Therefore, there is no unrest. There is no doubt. There is no misgiving. There is no distrust. There is no suspicion. There is nothing but answers.

In other words you go to the child-like existence; and that's why He said, unless you're like a child you'll never enter that place. And, when you and I come forth in our new bodies, we'll be new-born out of the earth, and we'll be the children of God like new children taken forth, taken care of by God, under the divine and majestic Will of the Lord. This is the ultimate of the ultimate God. There is, therefore, nothing beyond this that God could or would desire for Himself, and certainly nothing beyond this that we would desire, at least pertaining to redemption, because God has many things beyond that I don't know of and you don't know of. But, when it comes to redemption, when it comes to what God is working out to his satisfaction, and our satisfaction, this is it, for this Bride from the Garden to the City.

37. There again, you will notice that people will speculate, and they're not satisfied to believe this. For instance, there'll be no night there.

"Well, who in the world wants to stay awake all the time?"

I can just hear the sobbing going on now. And I could be a part of that mumbling, stumbling, gross crowd, because, man, I never get enough sleep. But, thank God there'll be a day when I don't need any. Why would you want to miss a second in the presence of God? Nobody would want that if he had the right mind and understanding.

In other words this Bride and the holy City and the Lamb and their attendants and their subjects outside the City, is the masterpiece of God. It is God's best. It is the perfection of His wisdom and His infinite mind. It is what becomes Him. It is His glory; for this new creation, this new era, is the true assessment of God and, therefore, the glory of God. And the word 'glory' in the Greek means 'assessment', 'true value', 'true positioning', 'the real giving of credit', 'the comparison'. Nothing to compare to it.

38. But you know brother/sister; the Bible warns us that we must not assess the things of God after our own ideas. Look what It says over here in 1 Cor 1:18-21.

- (18) For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- (19) For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.
- (20) Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
- (21) For after that in the wisdom of God the World by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Then, where's your PhDs today?

Like old Dr. Buckman said, "You get colder by degrees; you get further away from God by degrees."

What does It say here? "Eyes not seen, nor ear heard wherein the heart of man the things of God to them that love him?" But God's revealed them by His spirit. And the people turned Him down. Who wants to go some place where you can't sleep, stay awake millions of years? Well, just a minute now, you weren't born to live in the water. You were born to live on this earth in a beautiful, tremendous state of harmony, which would increase in intensity as God revealed Himself more and more. So, you're a child of the earth.

39. People don't like Hebrews 6. They don't understand the message of the prophet. It is the throne of God brought down to earth. It is God on His throne brought down to earth. See, not just a throne of God brought down. It's God on His throne brought down to earth. It is the majesty and wisdom and strength and honor of God brought down and manifested on earth, and His children inherit it by the Blood that bought it. That's right.

And the atmosphere and the spirit of it started when the seals were opened. Yes indeed. For John saw only in a vision, Rev 5:8-14. And that has already begun and will continue to grow, until the earth reverberates, and we pulsate with peace.

40. I said the other morning in the old church over yonder, "How many wake up in the morning kind of all trembling inside and feeling funny?" Let me see your hands again. Yeah, come on; you're honest girls. I felt for years that way, until I began helping myself. You won't have that up there. How would you like to pulsate with peace? Never thought of that did you? You take your pulse? That would be erratic. You have pulsations? How would you love now to never be afraid? This is the hour fast coming on the earth, when they will say again in the evening, "Would God it were morning," and the morning, "Would God, or evening." And I've been through a lot of that being sick. Couldn't wait for the morning to come to get out of bed. Couldn't wait for the night to come to get back in bed. I've had my share of the never, never land. Some of you folks have had it, too. But just think; you'll pulsate with peace.

You say, "Pulsate, peace?"

I never said “stagnation.” I never said “stupefaction.” I said “peace.” The Bible doesn’t call ‘peace’ ‘stagnation’. It says, “Peace like a river.” The song writer knew it: “Peace like a river attendeth my way, then trials like sea billows can roll. Whatever my lot, Thou hast taught me to say... ” You’re like the Amazon River; it’s pouring out the water into the great Atlantic Ocean.

There was a captain that run out of water back in the old days. And he signaled frantically for water; and the ship captain said, “Let down your buckets and pull it in.”

He said, “It’s salt water.”

He said, “No it isn’t; it’s pure clean water.”

The mighty Amazon was rushing and pouring the clean water into the salt water, making a clear path of clear water. Peace.

41. How would you like to pulsate with joy and praise?

You say, “Bro. Vayle, I’ve been happy once in a while. I’ve had a lot of praise at times, but this business of peace...”

That’s why we talk so much about peace. Gave you two sermons on it, because that He is the Prince of Peace. And they offer the emblem of peace. Everything is peace, peace, peace. The Indians have this; they smoke the peace pipe. Their peace goes up in smoke, too, doesn’t it? New creation will give you peace.

42. Let’s keep reading. And we’ll reverberate and pulsate with peace and joy, in praise and the realization of the full assessment of God. That’s when God gets some glory as we understand what He’s doing, and He does it, and we know it’s God that’s giving Him glory, because that’s the true assessment. We say, “Yes, that’s God; that’s God.” The Pharisees didn’t know when they saw God. How many bishops and elders and great people understood even the prophet? Nobody, hardly.

Now, so here, in this great City, the earth reverberates, and we pulsate with peace and joy and praise and the realization of the full assessment of God and the one continuous manifestation of the out-lying of God—one continuous manifestation of the out-lying of God.

That’s exactly what I’m talking about. And that’s over here in Hebrews, “Who being the brightness of his glory,” [Heb 1:3] who being the out-lying of the true assessment of God. Do you believe that you and I can be the true assessment of God in the particular area that God wants that? I can believe it, because He’s going to change us. And we are going to be so different. That’s why Paul cried for it. “That I might be a part of the out-resurrection from among the dead.” And here he saw God. He’s going to make it. And here, Job, typing us, stood right there in the presence of God, not even dead, got a spiritual resurrection. He said, “Look, everything I believe, I’m going to have.”

Now, look; if you don’t see him when He’s visible, you aren’t going to tell me you’re going to get what you think you’re going to have, because you won’t be going to get it.

You say, “Bro. Vayle, who are you to judge?”

I’m telling you, that’s the Scripture.

43. Now I’m going back to Revelation 5. I want to read it to you. And, what verses did I want? Rev 5:8-14.

- (8) And when he had taken the book, the four beasts and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.
- (9) And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- (10) And hast made us unto our God kings and priests: and we shall reign on the earth. (But we are already that.)
- (11) And I beheld, and heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;
- (12) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
- (13) And every creature which is in heaven, and on the earth and under the earth, and under the sea, earth and which are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, unto him that sits upon the throne, and unto the Lamb for ever and ever.
- (14) And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

That took place when the seals opened. It's going on now. How many of us are catching up? Now, my brother/sister, if we can believe it, we have it. Whatsoever you believe. Prophet proved it: say to this mountain... When... in a meeting...perfect faith and proved it, the people got healed—just like that. [Bro. Vayle snaps his fingers.] What a judgment, brother/sister, is going to come on this earth because of unbelief. The spirit of New Jerusalem, and even more than the spirit of it, the God of it, in the form of the Holy Spirit, and the Pillar of Fire is here to set the church in order so the Bride can come back to this earth for the Millennium.

44. And He's doing it in 1 Corinthians 15. It tells you right here, at the time of His Presence there's going to be the Resurrection. He said, "Then cometh the end." What end? The time of the first-fruit. Time of the First Resurrection. "When He shall have delivered the kingdom of God, even the Father; when He shall put down all rule and authority and power." [1 Cor 15:24] God doing it now in the form of the Holy Ghost, putting it under the feet of Jesus. And He says now, at the time of the Parousia, at the time of the descent, at the time of the Appearing, this is going on now—God bringing everything under the feet of Jesus. And it will only cease at the end of the Millennium—Right—when the Lamb sits on the throne and the Pillar of Fire above the throne.

45. It's going on right now; and come back in Revelation 19. The prophet has decreased, and God is increasing. It has to be so. It has already started as to the chain of events that will bring in the consummation. It is 1 Cor 15:23-28, which I have read, and that is Revelation 21, for those who believe it—that is New Jerusalem. That's right. Because that's when it's under His feet. Everything.

When is everything under God's feet? First it's under Jesus' feet. God does it. Then he disincarnates Himself—goes to the Pillar of Fire. The Lamb sits upon the throne, and God, the Pillar of Fire, is above the throne, and before they call he answers. Part of that Bride City is living on earth right now, if this be the hour of the opening of the Seals.

46. And it is Rev 10:1-7. We read it in 1 Corinthians 13. We've seen It in Rev 22:10 and read It. And It's proven by Rev 22:16-27... 22:17. Now, let's read It. I said we're going to prove It.

Now, "And the Spirit and the Bride say, Come." Who says that? Bride. When? Now. To what? This. To New Jerusalem. Remember the old song, "Oh come and go with me to my Father's house, to my Father's house, where there's peace, sweet peace." The invitation is to New Jerusalem. Every age has it's own Gospel, its own key built upon the redeeming power of Jesus Christ, the Word of Almighty God, revealed by the Holy Spirit in that time. This is that hour. That's why Bro. Branham preached these sermons. Get in the spirit of it. "And him that heareth say, Come. Let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man," and so on. Believe it! Remember how Bro. Branham often said, "*Now do you believe Vindication?*"

There it is; it's going on right now. It is a fact that there is a people of God who must know they are a part of the ultimate of God, even while they are waiting for the Rapture.

47. Paul said it in 1 Th 4:13-18. He said, "You people living, you're all worried about the dead and the time of the dead, and all those things." He said, "Let me just tell you all about it." And he said,

- (13) I don't want you to be ignorant of these things, concerning them that are asleep, ye sorrow not, even as others which have no hope.
- (14) We believe that Jesus Christ rose again, even so them which sleep in Jesus will God bring forth with him.
- (15) For this we say unto you by the word of the Lord, that thus saith the Lord, that we which are alive and remain unto the coming of the Lord (That's His Presence.) shall not take precedence over them which are asleep.
- (16) For the Lord himself shall descend from heaven with a shout, (He's telling them right now, at that particular time they are a part of it. If you believe the shout to be the prophet's message, and you believe that message, you are part of it.)

He said it in Lk 17:26, "As it was in the days of Noah, the Son of man has appeared." He's been revealed. And in Noah's day, very, very few believed it, and who got in the ark? Noah and his family. Who will be in the ark? Christ and His family of the last hour, nobody else. So, we know someone has to be Bride in the last day. That one, or those ones, will know their God.

48. As It says in Mat 25:1-13, "Come out and see Him." They come out and they say, "What are you talking about? I don't see a thing. What I do see, I don't like. What is that junk about a picture up there on the wall with a Pillar of Fire? What's that nonsense? A bunch of angels. Ha! You're crazy here." You think we're going to attract people around here? I doubt it. I'm not interested. They've got to believe that; they've got to believe that.

"For I believe the blood." Oh, do you? The Blood speaks better things, a whole lot better things than a lot of people think. Matthew 25, the foolish virgin, wise virgins; and five, the wise, came out and looked, and they saw, and they went in to the holy City.

That's enough for tonight. Let's bow our heads in prayer.

Gracious heavenly Father, we thank You for the privilege of being with this lovely people of God tonight. That we can talk about the ultimate, Lord, Your satisfaction, Your fulfillment. And we know it's true. We know Dr. Pink talked about the satisfaction of God. We know that You were satisfied, with

Jesus, that the Lamb with the suffering, with the death, with the blood, with the resurrection and now, Lord, You're pointing us to the holy City, where the fulfillment is. And we thank You, Lord, that we know and see these things by the grace of almighty God.

Help us, Lord, to enter now into the spirit of it, living God. I stand on one thing, Lord, and You know it. As I testify before this people in speaking to You, O God, I stay with the prophet, hoping I have not read him wrong: that he said the conduit of the Holy Spirit was the Word. And Lord God, I'm looking to You for the perfect mechanics of this Word, that You will come in by Your spirit, enrich and enliven, and make each one of us a part tonight and come right through us into reality. We're missing so much; we know we are. We talk about these things, Lord; they're still bare mechanics in many areas, but thank God at least we are getting into the mechanics and to an understanding of it, Lord.

I pray tonight not one person in hearing my voice and studying with what I've been trying to bring to their attention but grasp this understanding and see it all come together and see it fit in there, that we are the husbandry of God. We are this fruit coming forth. Lord, I believe it, and if we're not, we say with the prophet, "If we're not Bride, there's a Bride out there somewhere, by the grace of God, we won't stand in her way."

Help each one, Lord, to come to the place of putting everything behind us, as did Paul, and be part of the out-resurrection.

Lord God, there's much Word people think they're ingesting tonight, and they think it's the Word of God, the truth, and they'll drop dead by it. It won't have any life in it; the life is gone out of it. It's past its day. It's gone on. Help us, Lord, to just abide now in this Word and just become one more and more with You, Lord, through the Word of the hour, the life of the Spirit that's in It. We'll give You the praise in Jesus' Name. Amen. The Lord bless you.

[Bro. Vayle continues with the Communion service.]