

# The Fulfillment of God #4

*The Last Great Step!*

July 10, 1988

Our heavenly Father, we're grateful to be in the house that You've given us, and we appreciate that so much that we are not left on our own, as it were, going from door-to-door, house-to-house, but You've given us a place—a permanency, we believe, as long as we're here; at least we trust so. And, if they take it from us, they will have taken nothing, because all these things are expendable. And we just pray, Father, that that Word which will stand forever, that Word that You inhabit Yourself, the conduit of the Holy Spirit, will be our solid rock, our solid portion. And, when all else fails, we will not fail, because we and that rock are one—true revelation of God's Word.

So, Lord, help us in our studies this morning. May we really understand what is being said. May it feed our souls and, thereby, become a part of us, and may we somehow manifest it. We don't know how all these things work out. We do know that all things work together for good; that You have begun the good work in us, and You'll perform it until the day of the Lord Jesus Christ. And here it is in that hour. So, Father, we simply commend ourselves to You with gratitude. In Jesus' Name we pray. Amen.

You may be seated.

1. Now we're continuing this morning, which will be number 4 in "The Fulfillment of God." And I will read over what we took last Wednesday; and then, we'll go right on to the rest of it this morning.

Now the majority of Orthodox Christians are only vaguely aware that their earnest desire to live completely fulfilled lives is the exact desire that God has for them. And God in fulfilling that desire for the people, actually fulfills His Own desires and fulfills Himself. In other words there is nothing that we really desire, if we were to put it really down and look at it, but what that desire was put there by God and is what God desires for us. And, in us receiving that, God Himself is fulfilled, because that's what He wants. In other words it's a predestinated plan of almighty God that is in us by foreknowledge and predestination, and it's "the deep calling to the deep"—the little deep calling to the big Deep, which is the baptism with the Holy Ghost calling to the Holy Ghost Himself.

2. Now we are unique people in this respect, that we're not just born again, (that is the Holy Spirit looking to God for the revelation) but we are those who believe that God, in the form of the Holy Ghost and the Pillar of Fire, is here, leading and directing us, so that we're not looking down the road and looking back. We are looking at what obtains. And, if we ever lose sight of that, let me tell you this, we're either backslidden or had nothing to begin with.

3. Now you know I'm very blunt in saying these things, because look, we've got to be honest in this hour. As Bro. Branham said, *"If somebody going to run off a bridge, or be swept away, or out where the tide could take him out, would you say, 'Hi there, I got something to tell you.' No. You'd scream, and you'd roar at the person to save him from the cataract or the floods or the death."* And I don't intend to do that this morning; but this is what we're talking about.

We don't want to set ourselves apart as though we are someone. This is simply what the Scripture says in the end time. The Bride does not believe she takes any pre-eminence. She doesn't. But she understands pre-eminence and in whom it is—the pre-eminent One. And, if you can't recognize the pre-eminent One, and you say, "I worship Him," and cannot tell who is here in this hour, I just have to ask the question: "What are you worshipping?" And I don't mean I'm not including myself, as I'm looking down at you. I'm stating a principle here. Principles are foundations.

If a man should ever be fulfilled, truly fulfilled; and that means that there is a consummation as to the desire and the structure and a continuity of that... Now you can't take the Mafia and these inordinate people that are in the world and compare them with what I'm saying. Because they know there is no continuity. But we are talking of a continuity.

4. So, in the beginning, as we said Wednesday, Adam and Eve were recipients of endless days of absolute perfection. And all was in perfect order in harmony. And this is what God wanted for them. And it is certain that this is what they themselves really wanted, but only after they experienced the fall was there a comparison, and in a hurry they learned about good and evil.

Now you see, since the fall, which we are involved in, we want to go back. It's always, we want to go back. It is evident that Eve was either not aware that perfection was in her possession, or she did not believe it, or she didn't believe, or felt that it was all that she should have. She might have thought that there was something more, something extra that she was missing and could attain to and thereby gain a perfection. She would qualify as the first gnostic.

Now, if you apply that today, and to ourselves, you realize that what man is actually striving for, he may combine something with it, feeling that he would gain greater and be thereby more perfect than what God has set forth. Now you've got to look at Adam and Eve in that position. You can't look at Adam at this point; you've got to look at Eve. And it is certainly true that Eve either was not aware of her position of perfection, or she was fooled (which she was) that there was something better and more perfect than she had now.

5. Now you see why Bro. Branham hit organization. They've never have been satisfied with what God gave. She thought she was missing something. Now it was too late when Adam found out. Adam, when it was too late, attempted to regain the perfection that he had, and had just forfeited; for while he was able to take of the Tree of Life, he did not, and then could not, and they lost their perfect days, which they were granted. You can see perfection is only in the Tree of Life.

Now, even at the time that Adam sinned, the earth was perfect and not yet afflicted, nor could be, until God expressed His judgment and His curse upon it. This curse was because of Adam and for no other reason. Yet God so loved His entire creation—the word is 'cosmos'... God so loved His whole divine order that He planned to redeem it.

So now, according to Romans 8, creation will be restored; but it cannot be until first there is a complete restoration of those elected to the First Resurrection, both Old and New Testament, as It says the whole earth is waiting for this. Man must first become immortal; and then, creation will drop its curse and also become immortal. When man no longer offends God, creation will no longer be desecrated. One day God is going to destroy them that destroy the earth.

6. Now I said here that the earth will drop its curse, or its curse will be dropped when man no longer offends. Now, before I read Rom 8:14-23, we have to realize that there are other Scriptures with Rom 14:28, 14:23, such as Malachi 4, and parts of the book of Revelation, and many, many more Scriptures that show that the curse will be removed at the destruction of all those who offend.

Now that's the thing you've got to look at. And, when you look at it, it'll boggle your minds, because our own human resources, in the realm of thought, immediately project that you would come to a place, or God would bring us to a place, where anything could obtain, and it wouldn't matter what obtained, because it wouldn't affect you. That is a lie. It was sin in the human race; and those that perpetrated it upon the human race. And all, therefore, that was perpetrated in the curse, which was due to the desecraters, it's all got to go, period. Every germ, every briar, every mosquito, every malaria bug, every single thing will go. We understand that.

7. Now I know in your thinking and my thinking, we think a little bit different from God. It's time to get our thoughts entirely lined up with God.

You say, "Bro. Vayle, that's a little bagatelle—little picayune thing."

He that adds a jot or a tittle and takes away is in danger of hell fire. Everything that causes a desecration will go, period. It will be annihilated. As Bro. Branham said, the fire will go thousands of miles high and burn every germ and every thing that doesn't belong. There will be no seeds any longer hidden in the earth that someone can manipulate and perpetrate something upon us. No way, shape and form. That part of the universe that was afflicted by the offensive and desecrated, thereby must be dissolved and recreated, even as we see it, is thus with that part of man that is offensive to God and has desecrated the things of God.

8. Let's go to the book of Romans 8, before we read the other part; and, let me show you what I mean here. Rom 8:10. "And if Christ be in you, the body is dead because of sin; only the Spirit is alive because of righteousness."

So therefore, the human body has to die, and the human body has to be dissolved and, then, brought back again in a resurrection, because it was only in the flesh that Adam and Eve desecrated anything of God. And you cannot find the desecration of this world in spirits. Those spirits have to get a hold of men. That's why the spirit of God's got to get a hold of us, and the spirit of this hour has got to get a hold of us. And the Spirit that's in Christ (Then, it's in us.) must come together in a people that's truly Bride and manifest that love. And you can't do it apart from this Word—this Message.

9. There has to be a new seed to bring forth the refurnishing of the earth, as in 1 Corinthians 15, because the other seed failed. And, where did it fail? It did not fail in the spirit; it failed in the body. See? The spirit working through a body could pick up a wrong spirit. As Bro. Branham said, "*Any spirit can be in any building. It won't do one bit of damage; it won't do one thing till you let that spirit get on you.*" That's right. And you know something? That spirit, if it ever gets on one person, it'll start calling all around the audience and the church, until whoever it can pick up, it will pick up, and it'll will form a faction.

Listen, we're not dead until you die, and I die; we are not impervious to anything. You must be solemn and careful under the things of almighty God. All right.

10. There has to be a new seed to bring forth Isaiah 65, which we have read before; and Isaiah 65 even mentions the animals, the same as does Revelation. There never was anything wrong with the seed; it's when the body entered in the materialistic. That's why I say it's so tremendously important to understand the spirit behind anything.

And about the only spirit I've ever learned to understand a little bit about, as I've told you many times, is the spirit of money. Because preachers have three temptations: popularity, women and money. Well, women never have gone for me, and I never will be popular. I shoot my mouth off too much. I stand for what I believe.

I got my neck in a sling with Bro. Branham over that. He just let people do what they wanted. I couldn't see it. So, one big mouth got a fellow involved in our meetings. I took my stand against unrighteousness, sin and lies. Bro. Branham wouldn't. You do what you want. He understood us to be a real 'herald the King', preach the Word and walk on. If you don't believe It, forget It. I'm not here to make you believe anything or do anything, ride-herd or anything else. That's right.

11. Spirit. Seed. There's a life in a seed. It's that body that messed up. Eve got messed around with the wrong bodies. If she'd have kept to the body of her husband, there wouldn't have been any trouble. She had a wrong body get in there. And that's where the trouble lies. So, we got to major on the spirit here.

Now the seed of the Gospel, until the time of resurrection, cannot allow man to live eternally. There's no way. It's only in Chapter 22, in the breaking of the seals, that man can live eternally. Then, immortality sets in. So, there has to be a seed sown at the end time.

12. Now, before I diverge there for a little bit, I was talking about the fact that everything had to go that brought on desecration. Now, let's look over here in Romans 8. And Paul says here, as we read before:

(14) For as many as are led by the Spirit of God, they are the sons of God.

(15) For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba, Father.

Now, right there at the time of the ministry of Paul was the cornerstone. And the cornerstone is no different, period, from the capstone. It's one and the same thing, but the position is different. Look. Does anybody have any money in your left pocket? I've got some money. I will now put it in my right pocket. Any difference? Except in position. Right? So, Jesus Christ, the same yesterday, today and forever, as the cornerstone that was laid at the time of the apostle Paul for the Gentiles, because the first years was a platform for the pyramid.

13. The same One that came down in a Pillar of Fire through the apostle Paul that appeared to Moses, in Moses' law, in Paul's gospel, is here for William Branham's message. No different at all. Identical. Everything was in Him, but it wasn't the time. That's why Bro. Branham said, "*Noah's message would not work for the time of Moses, and Moses' message would not work for the time of Jesus.*" Neither will Paul's message now work for this hour, though it is essentially and intrinsically the same, because the message always was the woman's seed, essentially. But it came up in steps and degrees, until the same Holy Spirit has come back. See what He's doing?

Now, that time Paul said, "You cry, Father"—the recognition of the Father principle. He didn't say the Son principle, whereby we cry, brother. He said we cry, "Father. Father, Father."

(16) The Spirit itself beareth our spirit, that we are (thereby) the children of God: (Now we are identifying with Son, the mediator, the one that sits on the throne up there now.)

(17) And if children, then heirs of God, and joint-heirs with Christ.

See how it comes together? Not a Father, Son and Holy Ghost—three separate gods. Not even two gods. Yet Jesus, the man from literally the loins of God, so to speak, spiritually, bringing forth the son of Mary, physical, you can look at Him. And, because He can be worshipped and is worshipped, He is basically God, because God is to be worshipped. But it's always God, the Father, and His Son. It is not God Father, who is the Son and this and that other nonsense that people try to tell you. We are not Jesus-Only, and we are not Trinitarian. We understand one God Who had a Son, and that person was able to die, because He died bodily. He was put to death in the flesh. But He didn't die in His soul and spirit any more than you and I die in the sense of destruction. He went to a place, and He arose. All right.

14. (17) And if children, then heirs with God, and joint-heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together.

Now the glorification is at the end of the ages. So therefore, the church suffers for two thousand solid years. And the earth suffers. It's under the sentence of degradation and the curse. Man is not cursed, but he walks in the light and the power and the strength and the awfulness of a curse. This is the only never-

never land, brother/sister, that you and I go through. We don't go through any more than that never-never land. If you're confused, if you got problems, just roll with the punches. Learn to stand still until you defeat something. That's what's wrong with so many people. They can't stand still until the defeat.

15. (18) For I reckon the suffering of this present time are not worthy to be compared with the glory that shall be revealed in us.
- (19) For the earnest expectation of creation waits for the manifestation of the sons of God.
- (20) For creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. (You're going to get back to where you were.)
- (21) Because creation itself also shall be delivered from the bondage of corruption into the (liberty of the glory) of the children of God.

In other words nature will vibrate when we vibrate. Anybody that's scientific enough to take instruments can take every vibration out there in the world.

One fellow was so smart; he made what they call the myaplex machine. Every part of your body vibrates. Your heart's supposed to have a definite vibration from the liver and so on. Of course, doctors laugh at it. Doctors laugh at anything. Let them laugh. They're a bunch of goof-offs anyway. An American doctor wouldn't make peanuts over in Europe, because all they know is drugs. What he did, he had to use a tuning fork in order to pick up a vibration and then move it into the electrical realm; and that machine could do wonderful things for you. But the doctors laugh. But it is very strange; they use TMZ right now for pain and all.

How come there are electrocardiograms, if there isn't truth to it? How can they measure and scan your brain for impulses? The doctors know the truth, but there's no money in it when you know the truth. That's why there's no money in the Gospel. Soon as you get the truth, you don't have much money, because you don't want it. The less truth you've got, the more money's in the church.

16. Now, let's keep reading.

- (22) For we know that the whole creation groans and travails in pain together until now.
- (23) And not only (creation), but ourselves also, which have the firstfruits of the Spirit, even we within ourselves groan, waiting for the adoption, the redemption of the body.

Now It says here that nature's groaning, and we are groaning; and nature doesn't even have the Holy Ghost. Now the church at that time had the Holy Ghost, because the cornerstone is the capstone. Now that was spiritual. Then, you tell me we're not going to have a spiritual capstone come down here like that? You desecrate the whole Bible. Well, how many people believe this Message understand that?

17. Let me tell you about that Pillar of Fire that destroys everything that gets in its way: the first thing it hits is liars. The next is scoffers.

We have not learned yet to be solemn and serious in the presence of God. I'm a fighter. Too much so. And I guess I'll go down fighting, by the grace of God. But, if that's true, I'm not going to back away from it. If it's a lie, I've been fooled. But I just say this; tell me who has got more than we've got with our lie. They've got a bigger lie than we've got. Because they're just trying to make some dead words prove itself from a dead Book; because this Book is dead, unless God does something with it. The minute

God does something, that Book's alive. The charismatics can't prove a thing, because God said, "I'm going to anoint everybody. I'll anoint all flesh." They'll all do the same thing, except some won't have the Word—only a bare minority. All right.

18. The beginning of the fulfillment of Rom 8:14-23 is seen in Revelation 5 under the opening of the Seven Seals, because in Rev 5:1-14 we read how John saw the One sitting on the throne with the Book that nobody could open till the Lamb came and opened it. And, when He did, all heaven broke forth in praising and wonderment, as said in verse 13:

- (13) And every creature which is in heaven, and on earth, and under the earth, and such as in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sits upon the throne.

And up there at the same time, which is tremendous and wonderful, a great number of people are praising the Lord. Now the exact description and time of that particular Scriptural revelation depends on what Seal it's under, because it's under the Seals that this takes place. Not the Church Ages now. That's finished. That revelation is over, but it's under the Seals. Now, which Seal does it take place under?

19. You will notice in Rev 10:6:

- (6) And swore by him that liveth for ever and ever, and created the heavens, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that time should be no longer.

Now, listen; you know that people are not in heaven per se. They're not in the atmosphere per se. They're not under the ground per se. They're not in the water per se. They're on the earth. And those on the earth are praising and glorifying God under the opening of the Seals, and here is where the earth is mentioned again.

So, you can see a direct relationship to what I'm trying to tell you here. That, at the time the Bride people are glorified and loosed from the thralldom of sin and power and degradation and desecration and so on, irreverence, that's the time the earth gets help. See? Now, what Seal is it under? It's under this Seal right here. That's all we know about it.

20. Now, last Wednesday's tape, for you who are... This is sketchy. You get last Wednesday's tape; it's filled in very full there. You notice carefully, in Rev 5:8-12, what the Bride is dealt with in particular. There's a long dissertation. But, in Rev 10:1-6 it is now creation time of restoration, for the sons of God are already shown to be manifested or adopted, and nature can now no longer suffer but come into the same order that mankind has been brought into. And you notice in here, that that's all that's mentioned here is the earth and creation.

21. So, when you understand Bro. Branham having come with the Message, his message in particular is to loose all creation to come into the liberty of this glory—that illumination and that radiation and reverberation, and scintillating, glowing, literally searing as it comes forth, if you want to use the term. But it's a soft glow; it doesn't really sear. It could if it had to. Nature all depends upon that and enters into it.

Man gets in harmony first with God and God with man. Then, everything else begins to flow. That's why God placed love in the church, in order... If we ever get the understanding of love in the church... And I don't as I should. Listen, I don't want hypocritical love. And I call it that, because, look; you can even pretend you love somebody, put on a good front. Look, I don't mind; I'll be honest with you. I hope you understand that and read me what I'm saying. We know its there and ignore it.

God put that in the church, because love worketh no ill toward his neighbor; and love says, "I will do to others what I want others to do for me." Love understands a few things that nothing else can understand. God put that in the church until God Himself, Who is Love Himself, takes over. The love of God is not the God of Love. You understand what I'm saying? The love of God is the love of the God Who is Love. And that God, Who is Love, puts His Own Love in us by the Holy Ghost, the baptism; and the conduit is the Word.

22. So, if this church is built upon the Word, we have got to have that kind of love. And nobody's going to ride herd on you. No one needs to go to your house and peek under the bed to follow you around and see if you're living the life. This is adult season. It's time to be full grown—Melchisedec time. Perfection time. See?

Now the Bride is dealt with in particular in Rev 5:8-12; but, in Rev 10:1-6 it's now creation time—restoration of creation—for the sons of God are already shown to be manifested or adopted; so nature can now no longer suffer.

23. Then, in Rev 10:7:

- (7) But in the days of the voice of the seventh messenger, when he shall begin to sound, the mystery of God should be finished, as (God) hath declared (the good news of the gospel by) his servants the prophets.

And the last good news to any believer is, "you won't die." You're back to the Tree of Life. Now you may sit here this morning kind of numbed at what I'm saying; and I don't mind that at all, because I'm in the same position. To me they're not just words. They are more than words, but they are not at this point living, liquid, pulsating, reverberating Word. But the more we get the false out of our minds that shouldn't be there and the desires that we really don't want anyway, (Because we know we're condemned in them.) and, as we move more and more and up and up into Christ, it will be that way. It's coming. If not for us, then somebody else.

24. Then, verse 7. We find that, as God has come down to deal with creation, He also deals with the Bride by the Gospel, because they've always got to go together. But, notice how beautiful the opening of the Seals said, "The Lamb's Bride, is redeemed," and in the next breath, "Creation, get in line." What more do you want? See? It is the state of 1 Cor 15:20, the Resurrection, Christ appearing, and everything in divine order. We read it.

Also, we see that time begins to blend into eternity. In verse 6, speaking of creation, "Time shall be no longer." The earth is now coming to a state of complete immortality. And God stopped Adam from being immortal in the state in which it was; so therefore, God will stop this earth. He did stop the earth from being immortal. But now it's time to be immortal. Time has run out. What time has run out? The time of the curse from the time that Eve and Adam went back on God to the time when God said, "It's time for immortality." This is that hour.

25. So, if Bro. Branham truly came, as Elijah, to bring restoration, it's got to be according to the mouth of all the holy prophets, and that is, New Jerusalem is in sight as it never was before, because now man is passing through to immortality. And the next step is the earth. It will take one thousand more years, which is just as a moment. Time blends with eternity: Rev 10:6.

26. Now then, since Rev 10:6 depends on Rev 10:7, that's creation depending on the Bride, it is evident that Rev 10:7 is nothing more nor less than 1 Cor 15:51-57, because It says the trumpet shall blow and the dead shall be raised, and we shall be changed into incorruptible material and no longer mortal. And that goes through to the New Jerusalem, because it's the only place fit for her. There's no place else. That's we thus see Rev 10:1-7, is the Seventh, or last, Seal, because it goes right out to the restoration of creation which is spoken of in 2 Pet 3:10-13. It sets in motion the dissolution of the earth.

And you say, “Well, I think God ought to just do this, do that, wipe it out.”

I’ll tell you the secret of just why Bro. Branham spoke this message. We’ll get to it. [Bro. Vayle explains how his preaching can go on for some time until he finishes what needs to be said.] All right.

27. Let’s look at It. It says in 2 Pet 3:10:

- (10) The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are in there shall be burned up.
- (11) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and behavior and godliness.
- (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat?

Now It tells you right there, at the time that this is to happen, it, time just very quickly spins into eternity. And one thousand years is a 24-hour period. That’s the Bible.

Now It says, if within 24 hours that’s going to happen, and you knew it would happen, (I look at all of you, and you look right back at me.) what would you change from this minute on in your life? What would you change about your life? I want us to be uncomfortable. I’m uncomfortable. I was trying to do the will of God. I know, the same as you know, what everyone of us should have put aside a long time ago, of the carnal things of life. The Bible says so right here. What this end time Message should do in and to us.

If you were a good born-again Roman Catholic, and you still believe in confessing to the priest, you never need to go back. You’d expect him to tell you something. But he has isolated himself so that he can sin, but you can’t.

Let me tell you something: the only perfect One is in that Pillar of Fire, the only holy One, the only great One. You and I will never approximate Him, but in this hour It says, “We better try.” Because It says, that day it just moving rapidly along; it’s hasting it.

28. Get that tape from Waterloo. You get the right tape; you’ll be there the night that the Holy Spirit flapped Bro. Branham’s coattails in the wind and roared off across the congregation. And Elsie [Klingler], if you were here, I’d just have you hit those chords at the electric organ. Just—just crash! I rose off my chair to stop the organist playing the pipe organ. She had left. You couldn’t help but know something in that man’s presence, because of Presence there.

It’s about time, brother/sister, we got to the place where we know more about that Presence, because that day’s coming upon us very fast. And it can be attained to by prayer and by godly consecration to the Word. We are fast coming to the Seventh Seal where we’re ushered right into the Millennium.

Bro. Branham said, (Remember.) “*The Seventh Seal is the end of all, the end of time of all things.*” That’s right. In other words the Seventh Seal goes right to the White Throne and right up to the New Jerusalem. Because now the things in time are swinging into eternity, and everything that’s here in time right to the White Throne and past, goes right on to the new kingdom—sealed up the plan of redemption from before the foundation of the world. And “Future Home” is part of it. It every bit ends. It is the end. It is the end of the struggling world, hallelujah! Right now, the end of the world, struggling.



You say, “Looks like it’s getting worse.”

It is. But don’t worry, it’s getting better soon. The bigger the devil gets, the bigger God gets.

29. [ ] *“The end of struggling nature,” (He says it twice.) “the struggling world... It’s the end of everything. Here ends the trumpets, end the vials, end the earth, end of time, time runs out. The Bible said so. Time will be no more. It’s the end of the church age, end of the Seventh Seal. Ends the trumpets, even ends the vials, even ends the ushering in of the Millennium.”*

In other words Bro. Branham is telling you, every single thing that started back there in the plan of God begins chopping off, because it isn’t required any more. There’s no more message; chopped off. “Oh, I’m looking for this great thing to happen, and a great messenger. Maybe God will...” Uh, uh, uh, uh, uh, chopped it off. Seventh Seal. “Well, there’s something else.” No. Chopped it off. Under the Seventh Seal the trumpets get chopped off, the vials get chopped off, this gets chopped off, that gets chopped off, until there’s nothing left to chop off. It’s all over—seven. Seven. Hit eight and puts you in a new category.

It’s like firing a rocket in the air. The rocket explodes here, goes up, then it explodes again and puts out five stars. One of those stars explodes, blows up five more stars. Then, one of those stars explodes, rise up five, four, then it fades out. That’s the Seventh Seal. It just ends the time for the world; ends the time for this, time for that. And He tells you it’s progressive. It’s progressive. Under the Seventh Seal, Pentecost died; it’s all over. Under the Seventh Seal, there’s no more message; there’s no more revelation. It’s completely finished.

Now I know of people still looking around. They’re like John the Baptist. John the Baptist screamed, “Oh,” he said, “You’re the one, you’re the one, you’re the one. Here’s the one, here’s the one.” Then, he said, when he got in prison and it got tough, “Say, were you really the one, or do we look for another?”

We didn’t make a mistake. He did not. My God, if that man was wrong, I’m really in trouble. I haven’t got a chance. I’ve been around some of the greatest men of the twentieth century. They couldn’t begin to approximate that man.

30. The Seventh Seal embraced the descent of God in 1 Thessalonians 4. And It embraces the second, which is the physical, second-time coming in flesh, in Revelation 19, after we meet Him in the air at the Wedding Supper. Now, remember; that’s the second-time coming physical. We meet Him in the air, and He does not go back on the throne. We have a Wedding Supper, and we come down with Him and take over. That’s the real one. See, He incarnates Himself at the Wedding Supper. Then, it takes over the Millennium, after Revelation 19, and places the Lamb on the throne and the Pillar of Fire above the throne.

31. Now, let’s go to Joel. All right, Joel 2:21.

- (21) Fear not, O land; be glad and rejoice: for the Lord will do great things.  
(Now, right there God comes on the scene and talks to the world, to His Cosmos, apart from man.)
- (22) Be not afraid, you beasts of the field: (and you pastures out there that are dying for rain), become a wilderness to spring, the tree bears her fruit, the fig and the vine (tree) their strength.

Now, watch:

- (23) Be glad then, you children of Zion, of the New Jerusalem, rejoice in the Lord your God: for he hath given you the former rain moderately, and

will cause to come down for you the rain, the former rain, and the latter rain in the first.

Now they got 'month' in there, but the word 'month' doesn't obtain. He's telling you that alpha's omega, and omega goes back exactly where it was. So, at the time of the latter rain, which started in 1906, God gives the former rain, which is William Branham's message. That's exactly Rev 10:6-7. Then, tell me the Bible doesn't make perfect sense every single time?

32. Listen, brother/sister, don't sit there wondering and go back to Pentecost, Mennonite, Methodist, Baptist. Listen to what's going on and take it.

You say, "Well, Bro. Vayle, I can't."

Then, it shows you don't yet have what you need. Go to God; get full of the Holy Ghost. Something will happen to you. Anybody can understand this. All you've got to do is want to believe. But if you sit here in your disbelief, even disbelieving me, (I'm no authority.) you're not going to get what I'm saying.

33. Let's keep reading:

- (25) And I will restore to you the years the locust hath eaten, the cankerworm, the caterpillar, the palmerworm, my great army I send among you.
- (26) And you shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.
- (27) And you shall know that I am in the midst of Israel, (Remember, Zion is always Bride. And, remember, Israel is not a matter of being Jacob. Jacob is Jacob. This is just the name he was given because he wrestled with God as an elect person. For all Israel's not Israel; they're Jacob, Kaisers and God knows what. This is prince with God.) and that I am the Lord your God, and none else: and my people shall never be ashamed.
- (28) And it shall come to pass afterward, that I'll pour out my spirit upon all flesh; (When this man comes on the scene, and God announces to mankind and announces to nature—and remember, the Millennium is only 24 hours—then, what's 30-40 years out here waiting for it? Minutes. See?) I'll pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: (and so on.)
- (29) And also upon the servants and upon the handmaids in those will I pour out my spirit. (And Peter correctly said it. He said, "Upon your children and upon mine." The anointing—false anointing and true anointing. See?)
- (30) And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.
- (31) The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord.

Now He comes here with the promise. And He said, "Listen people; listen earth. I'm down here to set every thing in divine order." And Bro. Branham taught us church order. And people think church order is

going to some little room and talking in tongues. No way! I never heard such nonsense. It's putting Himself at the head of it—putting Him at the head of it. That's what it is all about. Now, if we're not part of it, somebody is. See? And God will be their head.

And then, It says:

- (32) And it come to pass, whosoever shall call upon the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, (That's in the Bride.) as the Lord hath said, and in the remnant whom the Lord (our God) shall call. (What's the remnant at that time? You can put the remnant as the Bride, or you can put the remnant with the foolish virgin. It doesn't matter. Compound meaning. They'll be hunted like dogs and killed after we're gone. But they'll make it.)

34. Now, let's go to Ps 96:11-13:

- (11) Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
- (12) Let the field be joyful, and all that is therein: then shall all the trees of the woods rejoice
- (13) Before the Lord: for he that cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with truth.

Well, listen; if that's the truth, and He's the Judge as revealed by Bro. Branham, this has taken place.

You say, "Bro. Vayle, I want to see it."

Listen. It isn't that moment. This is enough to see. Soon as you and I get out of here and change and come back and get rid of all the mess we're supposed to get rid of for the time being, then God will renovate a part of this earth, the same as He did with Noah's day. Then, after sin reappears upon the earth at the White Throne, He'll wipe it all out to nothingness. Twenty-four hours perhaps. That's all there is to it.

35. Isaiah 65, we've read It so many times. Isa 65:25:

- (25) The wolf and the lamb shall feed together, the lion shall eat straw like the bullock: the dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Everything that's good has a potential for evil outside of God Himself, as long as evil is out there. But, notice what God's going to do. He's going to get rid of every single thing that's evil and, then, even make the vessel so it couldn't even respond to evil if it wanted to. And that's proven in the Millennium, because Satan is only bound by a chain of circumstances. Man doesn't even want it. That's right.

36. Let's stop a minute; go back to 1 Cor 15:51. Now, let's look at this beautiful picture here.

- (51) Behold, I show you a mystery: We'll not all sleep, but we'll be changed, (We won't all die.)
- (52) In a moment, in the twinkling of an eye, at the last trumpet, (Now, notice the repetition.) for the trumpet shall sound, (There's an emphasis there that's no place else, so it categorically means there's got to be a trumpet before the dead are raised. And there's got to be a trumpet, because the

living have to have it. And, what did Paul say the living had to have? The Lord descend with a shout, the voice of the archangel, the trump of God. And you can prove absolutely that Bro. Branham said the truth. It's a message; it's a raising the dead; it's a calling the people to the Wedding Supper.) and the dead shall be raised incorruptible, and we shall be changed.

- (53) For this corruptibility must put on incorruptibility, and this mortality put on immortality.
- (54) So when this incorruptibility shall have put on incorruptibility, and this mortal shall have put on immortality, (and so on. Then, that Word 'put on' means 'an inner garment'. And it is not 'a garment'; it is 'a vesture'. And a vesture is where you use the term 'investurement'.)

And Bro. Branham investured us. He said, *"I don't call you church any more."* He didn't even call us saints. He said, *"I call you Bride."* And the Judge pronounced a judgment: *"You didn't even do it at all. No man can lay a finger on you. You are the perfect, sinless, righteous Bride of the Lord Jesus Christ."* "Now, why does a man get to say that?" Because he's a prophet. You don't judge a prophet, brother/sister. He's the one person that cannot be judged.

37. Now, listen. Here is the Bride dressed, not in robes fit for a garden, though she will go back to Eden. She is not dressed for the garden; she is dressed as the Queen for the city of the great King.

Man loves to think of the rural, the expanses of nature. I never have been like some of you boys with the fishing rod and the gun and out there rambling around with Esau. I've been more like Jacob with the pots and pans and rambling around home.

Now I'm not comparing myself with you, saying I'm better for the city than you are. I'm just telling you this, brother/sister, that any longing for the vast outdoors and all is very good. Bro. Branham longed for it. He was a real Rambler and a hunter and conservationist, and he loved it. But he's not going to be unhappy in the eternal great City which isn't the great, big outdoors. It's a combination. When he wanted to go up there in the wilderness, (And he was going to trick Meda and the kids and get them up there—and the kids will tell you. Becky and different ones will tell you about it.) God said, "Yes, go ahead." And He showed him the city dump and a bum.

Would you trade the great outdoors and a city dump for the New Jerusalem? I would. I'm a city kid. Oh, I've been out the outdoors. I like it, clear air, beautiful country. But I'm going to tell you something. If you're not hungry for New Jerusalem but hungering for your own ideas, you could be sitting on dangerous ground. You see, you and I don't have any input here. It's God's input. And being spirit filled, His desires for us are pure joy.

38. Now, she's adorned for the King, and she's all beautiful within and without, because this Message does it—all glorious. She not only has the vibration of the deep calling to the Deep, but everything within her senses and being now vibrates to a perfection to bring forth the deep unto the Deep. I'm going to illustrate.

39. Where did it all start? Why do I preach the way I preach? Because it's always the one thing, the witness to Jesus Christ—the preexistent, pre-incarnate. Can I follow? I don't follow. I don't understand a lot, but those things that God shows me does so much to me to know, I can't explain it. A little trickle down from Bro. Branham. He said he couldn't do it either.

What a mistake I made when I didn't probe his mind and plumb his mind, like I did for as many hours as I could for eleven days on just the Book of Life—dogmatically fight back and forth for four and a half hours on one little thought. Just to try to get his exact understanding.

40. Now, listen to what Bro. Branham says about the Bride, which is the Third Pull. Now he said, *"I'm going to go hide away."* He's up in Sabino Canyon.

[1] *I had my hand out, (this is [page] 562 of the "Seals") all at once something hit my hand. I don't know. I can't say. Did I go to sleep?—I don't know. Did I go into a trance?—I don't know. Was it a vision?—I can't tell you. The only thing I can say from what it was, the same thing like those Angels were. And it struck my hand, and I looked and it was a sword, and it had pearl handles—real pretty; and had a guard over it with gold, and the blade looked like, something like chrome, like silver, only real shiny. And it was featheredged sharp, oh my! And I thought, "Isn't that the prettiest thing?"—just fit my hand. I thought, "How awfully pretty." And I said, "Hey, I'm always afraid of those things"—a sword. And I thought, "What will I do with that?"*

[2] *Just then a Voice shook down through the rocks! And said, "It's the Sword of the King!" then I came out of it. (the Sword of the King)*

[3] *It didn't say "a Sword of a King," but it said, "the Sword of the King." And there's only one "the King," and that's God! and He has one Sword—that's His Word—what I live by! So help me, God... (Now, listen. He screams in prophecy. What has a sword got to do with putting on a dress? Take a dress off, take the dress off, smarts, take the skin off you, take the hair off you. It says here:) bring on His holy vesture with His Holy Word laying there.*

The Bride puts on the holy vesture of God Himself and is doing it now.

Some think, "Bro. Vayle, that's a long way down the road."

Then, you don't believe that He opened all Seven Seals. You don't believe that Rev 10:1-7 is the Seventh Seal. You don't understand and stay with the vindication principle. If he proved it, I've got it. You're not standing on your thinking this morning, and I'm not either. By the grace of God, may God tear the roots of our thinking out of our brains. I've had some happen to me, but not nearly enough. You may be millions of miles ahead of me, because I've got so much to clear out of my head, and perhaps you don't.

41. With what body does she come? Plainly, it's a body according to the seed, and the seed is perfection or finish, because time runs out. And it was only potential seed at the time Paul preached it. Like Bro. Branham said, *"You Lutherans potentially had the Holy Ghost."* You had Him. And he said, *"Luther looked for the Pillar of Fire."*

And a bunch of believers, so-called, said that Bro. Branham said, *"Well, you see, Luther never had the Holy Ghost."*

He didn't? I've got news for you. I asked Bro. Branham that flat. I said, "You weren't trying to say that those men didn't have the Holy Ghost?" He said, *"No, certainly not."* I knew that.

How can you be part of the Bride of Jesus Christ, and Luther and the other Seven Church Age messengers not have the Holy Ghost? Come on, brother/sister. Any more than the tiger has tiger life, or a dog has dog life, or wheat has wheat life, or pigeon, pigeon life, or a fern, fern life. What kind of nonsense are people preaching or talking, if they believe this Message and time has run out?

It is the eternal body like unto the body of His glory, which will be glory of His total assessment—the totality of God, face-to-face. Nothing in the Bible tells me there is something beyond this. The seed is the last Gospel message sown in Rev 10:7. It is the seed of the entire Bible from the serpent to the prophet in the latter rain. The entire Bible goes from the mystery: What was it that really put Adam and Eve out of the garden? What is going on now, today? Where did it come from? Where is it going? And once you come from that to the prophet, all the mysteries come out. I'll show you the mystery before we get out of here: why Bro. Branham preached the eighth day and what he says in this message. See?

42. Now it is also Hebrews 6, coming to perfection. Let's look at It. Hebrews 6. You know, they couldn't take Melchisedec, not back in that day. He said, "Forget it; you're a bunch of kids." But he said, "When you're full grown, up to the stature, according to Ephesians 4:

- (1) Therefore leaving the principles of the doctrine of Christ, let's go on to perfection; not laying again the foundation of repentance from dead works, and faith toward God,
- (2) Of the doctrine of baptisms, and laying on of hands, the resurrection of the dead, and things of eternal judgment.
- (3) And this will we do, if God permit.

Now, look; when you come to perfection you're even through with resurrections, but somebody's going to deal with it before the Resurrection. Right? Right. How much preaching Gospel do you need when you're resurrected? None. So, It says right here, "I'm going to tell you something, that is above and beyond all this." See? "We'll let you in on the Thunders, on the Seals, and this we will do, if God permit." But God did not permit. And He gives a warning.

- (4) It's impossible for those who were once (for all) enlightened, tasted the heavenly gift, and made partakers of the Holy Ghost.
- (5) Tasted the good word of God, and the powers of the world to come,
- (6a) (Having fallen) away, (they can never come) to repentance. (Whatever they got down here, they'll be stuck with, and you can't change them.)

And nobody understood the Rapture. You think they understand now? They laugh at it. You know that people that say they believe Bro. Branham don't believe the presence of God. They believe He's gone off somewhere. If that's the case, then, I want to ask you, who's the prophets of Baal, and who is Elijah? Because Elijah said, "Have your gods gone out hunting? Can you not place him? Do you know where he is?" Well, he's pulling a joke. He's asleep." Where did this God go? Where did He go? You say you believe Bro. Branham's message. Where did He go? The prophet's dead. The last father fell asleep.

43. I told you about this guy in Canada: Joe Smallwood. He was a premier of the most easterly part of Canada—Newfoundland. Belonged to Great Britain. It wasn't the tenth province. Canada's got nine provinces up there. After every confederate father was dead, Joe Smallwood became the last father of confederation. William Branham is the last father to fall asleep, with Paul. Right.

Moses and Elijah are going to come, and it is clear they're going to fall asleep. And, when Israel and the world gets through to those, then they get rid of their two prophets, Moses and Elijah, because they hate them, and they say, "Aw, it was a trick after all. Those false prophets are dead, dead, dead. They lie in the streets for three and a half days or so; and the spirit of God picks up, and they say, "Good riddance of bad rubbish."

You say, "My God, Bro. Vayle, can they be that tough?"

I think it's possible. When Polycarp was surrounded by flames and the flames wouldn't reach him, they took a spear and gouged him through, and the spear let water out of his body to make the flames go out. And they stood back and said, "Well, we got him after all, didn't we?"

You're living in a dream world, brother/sister—the dream world of the goodness of man. We all got something nice in us. You haven't begun to have met the devil.

How many of you have even read Fox's Book of Martyrs? Come on, let's raise your hands. How many read it? Get your hands up. I want to see you. Where have been the rest of you all your lives? Now you know we've got Smucker's Martyrology. You can get a copy anytime you want. You can pick up Martyr's Mirror. It's this thick. Maybe you'll know what's coming upon the earth, in part, as you read those books of what was done to the children of God by the evil churches and disgusting people.

44. (6b) (They'll) crucify to themselves the Son of God afresh, and put him to an open shame.
- (7) For the earth which drinketh in the rain that cometh oft upon it, (Seven Church Ages, seven messages) bringeth forth herbs meet for them by whom it is dressed, (You'll bring forth the messenger's message.) receives the blessing of God:
- (8) But that which beareth thorns and briers is rejected, (And what was it that brought the thorns and the briers? The people taking Satan's message instead of God's.) it's (going) to be burned.
- (9) Beloved, we're persuaded better things of you.

You know something? We look back at the first age and think they were so wonderful. And they were. But they were imperfect like us, too. Don't worry. Don't go back with any fond memories and say, "Oh, wouldn't it be nice, if we were nice like them?" Be nice as we're supposed to be. I don't care about those back there; they've got it made. I had Pentecost with its ashes and dregs years ago. I want to be one of God's sons in this hour, not something else.

45. Now, listen; in 1 Corinthians 15. Now I know I'm preaching hard, but that's all right. Are you still with me? I hope you're understanding now, because of this I'm not going too fast. Verse 35.

- (35) But some man will say, how are the dead raised up? And with what body do they come?
- (36) Thou fool, that which thou sowest is not quickened, except it die:
- (37) And that which thou sowest, thou sowest not that body that shall be, but to bare grain, it may chance of wheat, or some other grain:
- (38) God gives it a body as it pleased him, and to every seed his own body.

Now, listen:

- (39) All flesh is not the same flesh: (He's talking about the Resurrection) there's one kind of flesh of men, another of beasts, another of fish, another birds.
- (40) There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one (and so on.)

- (41) The moon, the sun, the stars.
- (42) So also is the resurrection of the dead. It is sown in corruption; raised in incorruption:
- (43) It is sown in dishonour; raised in glory: it is sown in weakness, it is raised in power,
- (44) It is sown a natural; it is raised a spiritual body. (There's a natural, spiritual body.)
- (45) It is written, The first man Adam made a living soul; the (second) a quickening spirit.
- (46) But that which is spiritual is not first, that which is natural is first; afterward that which is spiritual. (In other words you got to die and come back.)
- (47) The first man is of the earth, earthy: the second man is the Lord from heaven.

Now, just a minute; just a minute. It says here, all of those people that died had a natural body, and they died. And they were identified with the natural man. The last group doesn't die. Then, they're identified with Jesus risen as no other group ever has been. And they don't even know who Jesus is. They think He's a man sitting on a throne up there or something. They don't know He came back in the form of the Holy Ghost and Pillar of Fire, that God gave His Son to us again in the form of the Holy Ghost: Son of God, son of man. They can't understand that. There is no way they're going to understand it. This is the time of the Resurrection. This is the time that He appears.

"The first man's of the earth, earthy: the second man is the Lord from heaven." We don't die. What seed have we got, brother/sister? What seed makes us different? It is not that it wasn't a seed of God to begin with, but in that did not have what lies at this hour, which is immortality.

So therefore, as the glory of Luther, eclipsed, rose and left it as nothing; and the glory of Wesley, when Lutheranism came to nothing (you know) it made Lutheranism as nothing. And, when Pentecost came, the baptism, that's three. Four is deliverance. Now with Him present, it's nothing—less than nothing. It's the briars and the chaff cursed for burning. It's a part of the earth out here that God's curse is on. He lifts the curse for your body and mine, brings it back; the rest annihilated, or, He just brings it back. He doesn't put it back in a body; it leaves calcium, potassium and so on, whatever it is.

46. It is 2 Corinthians 3. They all looked in a glass darkly till now; but, where the Spirit of the Lord is, there is liberty.

- (17) (But) Now the Lord is that Spirit: (The Lord will take away the veil.) and where the Spirit of the Lord is, (You've got a freedom.)
- (18) (And) we all, with open face beholding as in a glass the (assessment) of the Lord, (understanding true assessment, knowing God and what He is all about, not as though we were God, but within our capabilities—the veil's been lifted.)

The word 'glory' means 'how you assess something': what value do you place on God? how highly do you regard Him? how is He to be esteemed and honored and loved? There is none higher. He is above and over all. And, when you are in His Presence, you know His rightful place in regards to you.



And now, my brother/sister, “changed...from glory to glory,” as Luther from Catholicism and Wesley from Luther and Pentecost from Wesley, we, to the very Presence. And Bro. Branham said, *“What a glory that will be; and it’ll never fade.”* In other words we’ve begun to enter into the divine complete Presence of almighty God Himself, where we simply believe what a prophet said vindicated; and the pictures, which are authentic. And we stand on it. We’re moving into it, more and more, until we’re completely at home in His Presence and really one with Him. Then, we see and know His glory, His greatness, His worth.

47. Listen, let’s read It in Romans 12. It is not what people think it is. It’s, oh, far different. For It says here, and the first three verses:

- (1) I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable sacrifice. (In other words you should do it. It’s...just right.)
- (2) And be not conformed to this world: (Do not be fashioned to the cosmos of this world.) but be you transformed (to the cosmos of God) by the renewing of your minds.

That word means ‘transfigured’. And this is the age of the mind. It is what you will let your mind absorb of this Word of God, putting out everything contrary to it, until you come to the place where even conduct, (And that’s very important.) is thought about with the understanding in the light of the Word of God—and the actions in the same light. Then, the mind is so filled with the Word of God and the Spirit, going into the heart, that every single channel to the soul has nothing but the Word of God in it.

And it’s like these new things they’ve got in the market now. You just clamp in the magnets, you clamp them on the pipes of your house; it just takes the rust out. Takes all the gunk and junk out. Listen, you might have lead poisoning today, you might have too much iron, you may have too much aluminum, all the wrong stuff. But you start putting the true organic into your body against the inorganic, the organic will clean out the inorganic. You get the living Word of God, coming into your mind. It will clean out the dead Word of God, and bring you back to spiritual health, which is in Christ Jesus. And then, now the tide is turned, and watch the Word come forth. Then, you see the healings and things that are with God.

48. It has come to Eph 1:17, which is spirit of wisdom and revelation in the church, all the way to Eph 1:23, which is seated with Him. And that goes to New Jerusalem, which is the promise of Rev 3:21 that you’ll sit with me in my throne, as I’m sitting with my fathers; for the last age is the mind age. It is the age of repentance, the change of mind. It is the eagle age.

Now, listen carefully. The mind is in the head, and the Bride has no head but Christ. So, how are you going to get the mind without Christ? And, how are you going to get the mind of Christ without the prophet? The mind is in the head, and the Bride has no head but Jesus Christ. Therefore, the head must be omega, and appear exactly as alpha, which it did, according to the apostle Paul. It’s 1 Cor 2:16, when He said, “We have the mind of Christ.” And He said, Gal 1:11-12, “Nobody taught me—nobody, nobody, but God Himself. Just like Moses, just like William Branham.

49. Now, once you come to headship, you find yourself in Isa 40:13-14. Here It is:

- (13) Who hath directed the spirit of the Lord, or being his counsellor taught him?
- (14) With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him to the way of understanding? (Nobody did. So, you better get ahold of God.)

And in 28:

- (28) Hast thou not known? hast thou not heard, the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. (So, don't try. Let Him figure yours out for you instead. Don't try to figure God. Let God reveal Himself. All right.)

Consequently, as stated in Eph 1:17, "the spirit of wisdom and revelation come into the church" as it came in the days of Paul. It takes you to Ephesians 4, where God, the Holy Ghost, comes down and puts gifts in the church, which are not gifts of tongues, interpretation, and so on; but it's actual men—apostle, prophet, teacher, evangelist, pastor—to bring the church to a perfection, right up to Christ Himself, where He comes down as the head pastor, and everything lines with Him.

50. This brings us, then, to Ephesians 5. Let's look at It. This is the marriage again. This is what we're talking about. This is the pledging of the groom. There's no divorce. Now It says here:

- (21) Submitting yourselves to God, one to another in the fear of God.
- (22) Wives, submit yourselves unto your own husbands, as unto the Lord.
- (23) Husband is head of the wife, even as Christ is head of the church: and he is the saviour of the body. (That's like the man takes care of the woman by feeding her. See? Taking care of her.)
- (24) Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (As pertaining to the wifely and husbandly things. Unto Christ you got to answer to God separately.)
- (24) Husbands, love your wives, even as Christ loved the church, and gave himself for it;
- (26) That he might sanctify and cleanse it with the washing of water by the word, (That's the Rhema; that's letter word.)
- (27) That he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but he should (let it) be holy without blemish.
- (28) So ought men to love their wives as their own body. He that loves his wife loves himself.
- (29) For no man hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: (And see, that's what God's promise is to us.)
- (30) We are members of his body, (flesh of his bones).
- (31) For this cause a man leaves father and mother, and shall be joined to his wife, the two (become) one flesh.
- (32) This is a great mystery: I speak concerning Christ and the church.

Now, especially verses 31 and 32.

- (31) For this cause shall a man leave his father and mother, and shall be joined to his wife, become one flesh.

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

So, He's talking about the man as the type of Adam, has left and done something to join the church.

51. Now, which, this is based upon 1 Cor 15:45, to make this a little more clear, as I understand time—you know, as time goes on, I get things a little clearer. Now It says:

(45) And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. (That's what It says right here: the last Adam was a quickening spirit. The first Adam a living soul; the last Adam a quickening spirit.)

Now It says in there, this is in the context, of course, of 1 Cor 15:35-50, or so, right in that, or maybe even to verses 53 or 54. Now It's talking about the Resurrection. And at the time of the Resurrection, all this change goes on. It tells you distinctly: there is a first Adam and a last Adam. And the first Adam was a quickening spirit. And, of course, that's not Jesus Christ. The last Adam becomes a living soul. And at that particular time, you'll notice in Gen 2:24, that God brought Eve to Adam and said, "This is your wife, and for this cause a man leaves father and mother and becomes joined to her." They become one flesh. And you notice exactly what Adam said. He said, now "This is bone of my bone, and flesh of my flesh." Now, for this cause, this is why the man leaves, and this is why he joins.

52. Now you'll see right here that was the first Adam. Now the second Adam, he is also the last Adam. And Christ is that one. And it brings it out concerning the time of the Resurrection, that there has to be a presentation of that particular time concerning a marriage where they become absolutely one, bone of bone, and flesh of flesh. And that is done right now according to Matthew 25, in order that the Bride will know her husband, the Word of God. Bro. Branham said so. So, now she's identified. And He identifies her: This is now bone of my bone, and flesh of my flesh, because this is what I left everything for in order to gain her. And she recognizes him. And, if she doesn't, she's not Bride.

Rebekah knew exactly who Isaac was. She never had a bit of trouble. Mary had no trouble. Anna had no trouble. Simeon had no trouble. Paul had a lot of trouble, but he met Him face-to-face. That was it. Moses had trouble; but, as soon as he met Him face-to-face, that was it. William Branham... Now you and I have met Him face-to-face the same way in this great hour here.

53. So, what you're looking at here, in Ephesians 4; we'll go to It now. And, let me see, what verse do we want in here? Verse 30. That's all right.

(30) Grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption.

Now we're right down here to the day of redemption. And the day of redemption is what? Over here, Eph 1:17-23, tells you. So now, here you got a people that can grieve the Holy Spirit, unto this period. Now, what about the Holy Spirit Himself? This is just the baptism, till verse 17. Now verse 15 brings you to the end, to the baptism, which Bro. Branham says is a temporary thing. It's temporary. When this comes, you're permanent. It's all over. So, there's no grieving it; there's coming utter alignment. There's coming right to the place of the husband and wife coming together. This is exactly Jn 14:1-6.

54. Now at this time, I say this takes it to Jn 14:1-6. Now, let's go back and look at It, because Bro. Branham went to Jn 14:12.

(1) Let not your heart be troubled: ye believe in God, believe also in me.

(2) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

- (3) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
- (4) And whither I go ye know, and the way ye know.
- (5) And Thomas saith, Lord, we know not whither those goest; and how can we know the way?
- (6) And Jesus said, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Now Jesus said, “I’m going to go and prepare a place for you. And, when I have that accomplished, this great place, I’m going to come and receive you unto myself, that where I am, there you may be also.” So, He made the promise. And that promise actually extends beyond the Rapture. This is not a true promise of the Rapture. This is the promise of New Jerusalem, which is a thousand years after the Rapture. But, without the Rapture, you won’t get it.

#### 55. 2 Thessalonians 2.

- (1) Now we beseech you, brethren, by the coming, the (presence) of our Lord Jesus Christ, and by our gathering together unto him.

Now, what are you going to be gathered unto? For the mansions, for the eternal City. But there’s a transition; there’s a stopping off place, because we can’t have it until all the dead are there. Because they’re going to bring their glory in from the outside. So, this is a promise to the Bride, “I’m coming for you exclusively.” But you’ll notice at the White Throne, he doesn’t come for anybody exclusively. They come to Him. So therefore, those that He comes for exclusively are New Jerusalem. So, if you dropped that, you’ve dropped everything. You drop 1 Thessalonians...

Now, listen. Now you heard that I said a while ago, and you notice I took the Rapture. I took the promise of New Jerusalem, put it right with the Rapture, and it can cause confusion. I want to warn you, because I’m going to talk about that in a minute or two.

56. This takes us immediately to mansions, to Revelation 21. “And I saw the Bride descend out of heaven from God.” Now, all this is in the Seventh Seal. Time runs out. End of everything. Ends up Millennium—that’s ushering in the Millennium, the Seventh Seal. And it’s like a Roman candle. It keeps going, and it keeps going until what? Redemption is completely run out into perfect manifestation and the fruits of it.

So therefore, everything that is manifested from redemption now enjoys the fullness of God—your perfection. And that’s what God wants for us. And we could never dream it up. And in our present condition, because we are so far from reality, we have a job envisioning a city of pure transparent gold, and no sun, and no moon, and not even any time to sleep. Sleep is such a blessed thing, because it helps to block out what? The fact there’s no perfection. Then, when you get perfection, why would you want to sleep? This, of course, is reasoning.

Remember the first time you were turned loose, and you could eat all the ice cream you wanted? Or did anybody have that privilege? I did one time; about killed me. It wasn’t perfection. Was sure the next best thing to it. This is the ultimate.

57. Now then, in winding down the message. Bro. Branham put his sermon “Future Home” under the Seventh Seal revelation and part of the Seven Thunders and, therefore, revealing of a hidden mystery. Not necessarily completely hidden or unknown, but one that was not clear and exactly right as to the understanding and the placing of it. Now this message does not sound that way.

You say, “Wherein then, could it be something that Bro. Branham brought under the Seven Seals?”

No clear revelation means no true faith.

Thus, the faith of Abraham, as his revelation of the created City, can only be ours as we partake of his dynamic revelation: That he knew exactly where the City would be; and he met with Melchisedec and was served the bread and wine before almighty God; and he saw the destruction of Sodom; and he saw not only the promise of the Son and the presence of God, he saw the Son Himself brought forth; and he saw the eternal City under promise; he saw himself there; he saw the Son there; he saw everybody there. He was a part of it. And God said exactly right, “But you’re going to have to wait for it.”

58. Now we are not in the waiting stage at this time. We haven’t got very much time left. We have gone through all these stages. See? The communion of Melchisedec. The bread, absolutely, broken to us, and the thrill of the Holy Ghost, putting us on the final journey of peace with God, knowing exactly where we’re going. Where are you going, brother/sister? I’m going to New Jerusalem. “Well I thought I was going to the Millennium.” Oh fine, that’s just a stop off place. I don’t belittle it. What’s a thousand years to eternity? A blip.

59. See now, in this hour, we have met face-to-face with God, as Israel did by the prophet, and have received the bread of the Word, and the wine of revelation, and know as espoused Bride, that we with Christ have laid claim to our inheritance and have already received marching orders to take the world over with Christ; not for Christ, but with Christ. We’ll take nothing over for Christ. Anything we’re taking over for Christ right now, brother/sister, is taken over by faith, coming against Satan—two or three gathering in His Name, believing, coming against the things of the enemy.

Now an army has to know its objective, because the shout is the keleusma, which is the general giving a command: “Line up for marching orders.” And everybody thinks particularly that the marching order is strictly for the Millennium. It is not. The marching order is to your City, brother/sister, though it is step-by-step.

These girls were not dressed for the scullery. They were not dressed to work out in the fields, as Ruth did, where she had a little skirt on, gathering up a little bit of wheat and a little bit of gleanings. These girls are dressed for the palace. Yes they are.

60. That Millennium is just a blip on the screen. I’m not running it down. It’s tremendous, because that’s a honeymoon of the Bride and the Bridegroom. That’s where you have that one year, take time off—where the father provides the house for the bride and groom in the father’s residence. Father owns all the land. This young son of his gets married, maybe in his teens, gets married. Back there they got married a whole lot younger. Some a whole lot older; didn’t matter. Boaz was a long time getting married; Joseph a long time getting married. And, when they get married, they’re entitled to one year off. That’s right. That’s the honeymoon period. See?

61. Now an army has to know its objective: be under leadership; thoroughly able by its equipment; and knowledge to walk in and take over. Oh, you think they didn’t do that in the time of Israel when they walked over Jordan? They knew who their leader was: Pillar of Fire. They knew their general: Joshua. They knew the priestly order. Judah, go ahead and start singing. Get the praises of God rolling; happy New Jerusalem and the new priesthood. When they got to the river, they’re going to put their feet up; the waters roll back at harvest time, which is flood time. They walked over on dry ground. They said, “Make a monument; gather stones for the middle there. Never forget it.”

Now then, “Start playing and singing.” They marched to Jericho. Then, they went mum. But he said a word, “March around seven times; one time each day. Now the seventh day, march around all the way around seven times. Blow your trumpets.” The walls fell down flat. They went over and took it. God, giving us a picture of the Millennium.

62. Now this part of the great mystery under the Seventh Seal, how does living man get his rights restored to Eden? Back to the rural existence; he failed. He overcomes what he failed in, during the Millennium, (That's the time of sanctification.) and then, go on to the urban. How does he do it? We explained it. There has to be a message. There's got to be a new seed planted, like Bro. Branham did in—in the book of Hebrews chapter 6. Chapter 6 was William Branham by the spirit of God planting the seed. And the enemy came right behind and planted a false seed.

63. Now the real mystery that I know is behind what Bro. Branham preached, according to his ability to set the whole Word of God in order, is this: it is the order of the confusing Scripture, concerning the coming of the new heavens and earth. Now, let's go back to Peter. We're going to read It. And in there we will not just talk of the spirit of the prophet. Let's get this. Let's start at Hebrews—2 Peter 3. I've got lots of time, but I'll soon be finished.

- (1) This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:
- (2) That you may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour:
- (3) Knowing this first, there shall come in the last days scoffers, walking after their own lusts, (Now He said at the end time, when you see this certain thing come into view, there's going to be scoffers. Now, let's watch these scoffers pretty close, and I'll be deviating from what Bro. Terry [Sproule] taught you. I won't contradict it, but I'm going to deviate from it and show you what you're looking at.)
- (4) And saying, "Where is the promise of His coming? (Of His appearing, of His Presence?) for since the fathers fell asleep, (William Branham is gone. Where's the changes? Where's the promise?)

64. We don't see a thing. Everything's getting darker than ever. That's the way it's supposed to be. What are you thinking about today, brother? Do you think it's going to get better? Come on, little children, come on. It's going to get worse—more confusion and distress.

- (5) For this they willingly are ignorant of, (Now It says they know something, and they don't care. Something was terribly well-taught by the last prophet. They don't care. "Does God Ever Change His Mind?" "Doing God A Service Apart From His Will," "End Time Evangelism," "Countdown," "Jezebel Religion," "Rapture," "New Jerusalem," "Future Home." This subject they're willingly ignorant of.) that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
- (6) Whereby the world that then was, being overflowed with water, perished:
- (7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. (Now It says they know this world's got to burn.)
- (8) But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

And He's talking about the earth that perished and is going to perish again and be renewed. And He said, I want you to get this flat. When you come to this subject, know this, that no matter what you think or believe, and what you say about the prophet of God, this prophet is on the scene and it's merely a blip—one day before this takes place.

Now, watch:

- (9) (God's) not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (In other words the last child in and child-trained.)

65. Now, listen:

- (10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, and the earth also and the works that are therein shall be burned up.
- (11) Seeing that all these things shall be dissolved, what manner of persons ought you to be in all holy (behavior) and godliness,
- (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with a fervent heat?
- (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
- (14) Wherefore, beloved, seeing that ye look for such things, be diligent that you may be found of him in peace, without spot, (without blemish).
- (15) On account that the longsuffering of our Lord is salvation; even as our beloved Paul also according to the wisdom given unto him hath written unto you;
- (16) And also in all his epistles, speaking in them of those things; in which some things are hard to be understood, which they that are unlearned and unstable wrest, as they also do also the other scriptures, unto their own destruction.
- (17) You therefore, beloved, seeing you know these things before, beware lest you also, being led away with the error of the wicked, fall from your own stedfastness.
- (18a) But grow in grace, in knowledge of our Lord and Saviour Jesus Christ.

66. Now, let's understand this, brother/sister. This is the Scripture that has confused everybody. Is there a pre-tribulation rapture? Is it a post-tribulation rapture? Is there a pre-Millennial coming? Is there a post-Millennial coming, or is there any Millennium? And this is the trouble, right in here.

And this is why Bro. Branham preached the eighth day to the theologians and the typologists and showed them what the seventh feast, or the feast of tabernacles, was all about, and how the Millennium is under the feast of tabernacles. But the New Jerusalem is forever—is the eighth day, which is eternal.

67. So, Bro. Branham, vindicated prophet of God, has taken the Roman Catholic Church, the Greek Orthodox Church, the Anglican Church, and everything that came out of all those churches, right to Pentecost, and he said, *"I am telling you now all about it."* And he set the understanding in perfect order. There is a Rapture. There is a pre-rapture appearing, called the days of the son of man, the presence of God. There is a Rapture, which is pre-tribulation—three and a half years tribulation. There is a Wedding Supper for three and a half years. There is a coming back of the great King with His army, in Revelation 19. And they will take the antichrist, the devil, the whole bunch, and shut them up, and remodel the earth, restore a part of the earth at least, and they will dwell on it in righteousness for one thousand years.

At the end of the one thousand years, which there will be one thousand years, there will be a resurrection; and the great White Throne will come up, and sin will continue and judgment; and the wicked will be set to one side. And the wicked will gather themselves under Satan. And they'll come against the holy Encampment upon earth, against God and His people. And, once more it will be a battle. It's says right here. But It says at that time the coming will be, "like a thief in the night." Just like it's like a thief in the night right now.

You say, "I can't understand how it will be that way."

I don't either. But it's true. It says that terrible part of it, when the heavens roll back, and they're going to get a taste, that in the great tribulation. It says, "Those heavens and everything will be suddenly taken right away, as fire comes down and destroys all the wicked. And God catches His Lamb and His Bride to the throne, and all the foolish virgin, and all those others that come in, that are going to be in His glory; and at that time He recreates everything and brings in His perfect judgment.

68. Now, listen. You pick up books on Millennialism—all Millennia, post, pre, the whole bunch, it doesn't affect you, my brother, my sister, because you've never studied it. And I didn't study much, because I thought I was too stupid. But I couldn't understand why Bro. Branham talked about the eighth day, when I'm not even concerned about an eighth day. But Bro. Branham, like Elijah, was pastor to Jezebel and to Ahab and all the world. And William Branham, prophet of God, set the whole thing in order. He didn't only sow the seed of the entire Bible from the serpent to the prophet in the former rain, he went right beyond under the seals and took us right back to the consummation, the fulfillment of almighty God Himself. See? That is what we are looking at.

69. Now then, we are going to close. And we go back to Joel 2. We got our time this morning; we're just deliberately using it, because I don't want to continue this another time. All right. Joel 2:1.

- (1) Blow ye the trumpet in Zion, and sound an alarm in my holy mountain:  
let all the inhabitants of the land tremble: for the day of the Lord cometh,  
for it is nigh at hand; (You believe that? All right. Let's find out if we  
do.)

70. Where would you turn to in your Bible, if you believe it? To one of my favorite chapters in Hebrews. Heb 12:18.

- (18) For you are not come to the mount that might be touched, and burned  
with fire, nor with blackness, and darkness, and tempest,
- (19) And the sound of a trumpet, and the voice of words; which voice they  
that heard entreated that the word should not be spoken to them any  
more:
- (20) (For they could not endure that which was commanded, so much as a  
beast touch the mountain, it (should) be stoned, or thrust through with a  
dart:



- (21) And so terrible was the sight, Moses said, I exceedingly fear and quake:)
- (22) But you are come unto mount Sion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
- (23) To the general assembly and the church of the firstborn, (and those) are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, (He is talking a perfect chronology, my brother/sister. This is a chronology in the Bible.)
- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than Abel. (What does he say? He says, repent, repent, repent. I'm going to chasten you. I'm going to train you and as many as overcome your thinking. Your big, fat brain is full of wrong cholesterol—the hardening of the arteries. And the hardening of the arteries make you hear voices. Come on. I speak as a doctor, but I'm not one. But I can tell you; the doctors will tell you. I ran across it: hardening of the arteries; you will hear voices. Sick, arteries clogged. Hardened arteries. Blood can't get there. Hearing voices.)
- (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, (He's the Judge.) and to the spirits of just men made perfect, (That's this end time.)
- (24) And to Jesus the mediator of the new covenant, the blood of sprinkling, that speaketh better things than that of Abel. (If at anytime the Blood speaks better things, it speaks this: The blood of Christ, only, can get us to the Tree of Life and live forever.)
- (25) See that you refuse not him that speaketh. (Where is He speaking from? Mount Zion. Right?) For if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaks from heaven: (from Zion)
- (26) Whose voice then shook the earth (back in Moses day): but now he's promised, saying, Yet once more I shake not the earth only, but also heaven. (Zion's got to do that. A thousand years is a day, brother/sister—the day after tomorrow.)

You're going to be in Mount Zion.

“Oh, how nice Bro. Vayle. I think you're right.”

Don't feel bad; I feel the same way. I'm not a hypocrite up here telling you things.

They say, “Oh, Bro. Vayle, sure knows; bless God, brother. ”

I'm having problems, too. But I know it's the truth and, as long as you know it's the truth, you go ahead.

71. Listen. You learn theorems or principles, don't you? Especially in geometry, calculus, what have you? Geometry. In basic geometry you learn theorems. So, they give you questions.

You say, “Well, the teacher proved the theorem. Now, I’ve got to apply the theorem to the question.” And you apply, and you apply, and you apply, and you apply and you work and you work, and you say, “Hey, hey, I’m getting it.”

That’s with this. You got to get the Word in the channels, and as it gets down here and nothing else is there will start coming out. Tomorrow I’ll march with you on Zion’s hill.

“Oh, Bro. Vayle, I’m looking at that great long period of time.”

72. A thousand years is but one day. And one day but a thousand years. What’s He telling you? Time and eternity have blended. And the great day of the Lord that people look down the road for is right here now, and everything is in Him and going on at pace, once more going to shake the heavens and earth.

- (27) And this Word, yet once more, signifies the removing of those things that are shaken, as of things that are made. (That’s all this junk out here that’s made with the Word, changing the Word and all.) that those things which cannot be shaken may remain.

Now, listen:

- (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. (What God’s a consuming fire? The One that speaks from heaven. That One.)

Now He’s going to shake you down. The Bride’s going to be shaken down from her head—her thoughts. See? Get rid of your thinking? The prophet came and set us in order.

73. Now, let’s go back to Joel. [Joel 2:1] Okay.

- (1) Blow the trumpet in Zion, (What trumpet? 1 Corinthians 15, “the trumpet shall sound.” Rev 10:7, “The days of the voice of the trumpet sounding.” Now, listen.) for the day of the Lord comes, for it is (Notice, It doesn’t say it’s right there. It says,) nigh at hand.
- (2) A day of darkness and gloominess, a day of cloud and of thick darkness, as the morning spreads upon the mountain: a great people strong; there hath not been ever like, neither shall there be any more after it, even to the years of many generations.
- (3) A fire devoureth before them; flames burneth: the land is a garden of Eden before them, and behind desolation wilderness, nothing shall escape them.
- (4) The appearance of them is as the appearance of horses; and as horsemen, so shall they run.
- (5) Like the noise of chariots on the top of mountains shall they leap, like the noise of a flame of fire that devours the stubble, as strong people set in battle array.
- (6) Before their face the people shall be much pained: all faces gather in blackness.

74. Now, if that was difficult at Mount Sinai, what's it going to be like before New Jerusalem? Complete burn up. Absolutely reduced; reduced like atomic bombs.

- (7) They shall run like mighty men; climb upon the wall like men of war; shall march every one on his ways, and they shall not break their ranks:
- (8) Neither shall one thrust another; (nor walk in another's path); and they that fall upon the sword, shall not be wounded.
- (9) They'll run to and fro in the city, run upon a wall, climb upon the houses; enter in at the windows like a thief.
- (10) The earth shall quake before them; the heavens tremble: the sun and moon shall be dark, and the stars withdraw their shining:
- (11) And the Lord shall utter his voice before his army: for his camp is very great: he is strong that executeth his word: for the day of the Lord is great and very terrible; who can abide it?

75. Now, you know something? That can absolutely be the saints with Jesus Christ taking over this earth, because Bro. Branham made a statement here about those who go over the wall, he said, "*That's literally a rapture.*" I can't place all of it, but I'm telling you that's exactly what you are going to see. And then, at the end you're going to see a complete dissolution. See? Now, verse 12.

- (12) Therefore also now, saith the Lord, turn ye to me with all your heart, and with fasting, and with weeping, and with mourning:
- (13) And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.
- (14) Who knows if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?
- (15) But blow the trumpets in Zion, sanctify a fast, call a solemn assembly:
- (16) Gather the people, sanctify (this) congregation, (and so on.)

You know something? This is fine. That can go on right now. But, let me tell you something here: as concerning this, the Lord has already laid it open for you and me to repent, because that's the last message to the last church age. But they won't repent. They won't change their minds. They won't do it. So, here we see the end time prophet. Bro. Branham coming on the scene to fulfill all these things we see in the Word of God.

76. Now man wants it—what we're looking at; the whole picture set in order, the whole chronology, and how it's to take place. So therefore, as Peter warned, we will not be unaware. Now It doesn't say that we can do something about it; It just says we're not unaware. Paul said the same thing.

Now, what are we going to do about it? Begin to live our lives in the light of this Word; that we are the children of God, and we belong to a heavenly City. There is much to be done within us. I am not a legalist. Because what I'm looking at is this: I'm looking at the fact that we need the divinely revealed Word of God. We need that Word within us. We need a part of our very life, the life of God. And God infuses that Word by the Holy Ghost, and out of that will come the life and what God wants manifested.

But there must always be the constant paying attention to that Word, that we walk in It and make whatever decisions we are allowed to make in this life, according to that Word, and according to the law of the land. There must be more obedience to the law of the land, and in understanding; as well as to the law of almighty God. We must be those children that God has set here.

77. We cannot just simply say the words, “Well, I believe the prophet; that’s it.” That’s what they said back in the days of Bro. Branham on earth: “Well, we believe the prophet is the Lord Jesus Christ.” Bro. Bank Woods, said, “Well, if you believe that, it’s a pity something didn’t rub off on you because I don’t think you believe very much that he’s Lord Jesus Christ the way you live.”

Man wants a reality that only God can give him. And that reality has started its final phase. The count from one to eight. It’s not a count one to ten. The count of one to eight puts us in number seven; and number seven is passing quickly to number eight, because they’re blending. Because the Millennium, my brother, my sister, though in itself is a time, it is a part of eternity, because we are eternal. And the eternal God is there in the form of the Lord Jesus Christ in the great honeymoon. And we are living and reigning on earth for that Millennial period that was missed to make it all up.

And then, we go on. And, if you think the Millennium’s good, (And it is! It’s wonderful!) you wait for the holy City. I trust I’m waiting with you. We’re going on now to the eighth day, which is eternity, the new heavens and the new earth. And here is eternity and time, blending with time on the decline and eternity on the increase. It is identical to William Branham, who said, “*I must decrease that God will increase.*” The last great step, whether you know it or not, and I know it or not, concerning the Gentiles, has taken place.

78. You say, “I’m waiting for Bro. Branham to come back and do this and that.”

I’m waiting for Bro. Branham to come back, too. What he does is God’s business and his. But I know one thing, if I am not ready for his return, if I’m not ready for the Resurrection, then it doesn’t matter what he does when he comes back. Because his coming back does not depend, does not make something for me. I can tell you that. It’s whether I’m in the election or not. And the Bible says, “Make your calling and election sure.”

And, remember; the apostle Peter warns us in this last day, “Paul said many things that are hard to understand, and many people wrest them to their own destruction.” And he said, “They’re going to do it in that day—the day of the Presence that requires a prophet to interpret It.” Now I believe Bro. Branham is coming back. What’s he going to do? I haven’t a clue. I don’t know. To run an exact parallel of Bro. Branham’s ministry in the Lord Jesus Christ, if it continues, I say this: “Jesus came back, and he spoke to them concerning the things of the kingdom, and he did those things necessary to make them realize exactly who He was, because they didn’t recognize Him.”

Now he did have a job with their faith. But I want to tell you something. They didn’t have the Holy Ghost like you and I have. What will He do? I don’t know what He will do. I don’t know. But he left us a word. He left us “Future Home.” He set it in order. He said, “I want to tell you people something; I’m going to tell you about the conditions of the Rapture.” How many believe him? I’m going to tell you something; He’s here. He’s already brought His Message. It’s been proven by a revival. And there’s no genuine healing revival, unless there is a new message. He said, you’ve got the genuine healing revival; you’ve got the genuine Message. That’s the first thing.

79. The next thing now is: He’s going to call the dead out of the ground. I want to ask you a question. When did God call the dead out of the ground? When Jesus’ body was in the ground, it was God Himself who raised Jesus. The Bible says God raised Jesus. It doesn’t say Jesus raised Jesus. So, what’s he to do? He’s right here to raise the dead.

And, what's the next thing? After getting acquainted and having a great time together, ages seven, six, five, four, three, two, and one are resurrected, coming right up. Then, He turns right around and takes us right up: number 1 first, then two, three, four, five, six, seven. And we go in little handfuls; nobody misses us. And we're all there. The Spirit that took us there incarnates Himself in the body of the Lord Jesus Christ, we crown Him King of kings and Lord of lords, and we have a Wedding Supper for three and a half years.

Then, we come on back and take the world over for one thousand years. Then, it's all chaotic again. The devil's risen up. Billions of people risen up, coming against the holy City, against our God and us.

You say, "Well, Bro. Vayle, at that time do we wonder?"

I don't know what we're going to do. I'm not there yet. Wait till I find out.

80. So, what manner of people you ought to be right now in this hour, knowing that one thousand years is one day. And one day is a thousand years. It means you've lost all sense of time, period. Everything looks kind of black. Fire comes down, whoosh, dissolves it, melts it—right in our presence—turns in the Lake of Fire, God sweeps the Bride off, right to the throne. There's a beautiful City. It's all there. And millions of people with the divine power of God, recreate the whole thing. We'll just look at it.

We'll see recreation, brother/sister. Imagine standing there and seeing it. God's not going to say, "Now turn your back and close your eyes." We'll just stand right there and see it. You say, "My, that sounds too good." That's what always sounds too good. Thank God something sounds too good and is true. I like that.

Talk about your Rolls Royce, your Cadillac, your Mercedes Benz, all that junk; it's going to be dissolved, brought back to maybe nitrogen or something. One building block. Maybe you want to get rid of your old car? God's going to get rid of it for you. The old house you didn't like? He's going to annihilate it. All those nasty germs that bugged you? They'll be gone. No more crooked fingers. Where there is no crooked trees, there is no crooked fingers. I've got part of mine missing. I'm going to get it back. I'll get my hair back, too. I won't worry about it. My vain pride will be gone by then. Yours will too. But here's the thing; it's here now. It's here now. Listen to me. One thousand years; the day after tomorrow.

81. You know something, before you sit down to your Christmas dinner of roast turkey, mashed potatoes and gravy, excellent stuffing, you know, cranberry sauce, whatever you like, pumpkin pie, fruit cake, all those things, they give you a pill that whets your appetite. So, when you sit down, you can eat ten times at least and enjoy it without suffering, which you would have done if you didn't have the pill. The Millennium is that pill. True. But you see, it's still just the pill. You follow me? It's going to take the mind a little changing to do it, brother/sister, but this is what the Bible said: it's one of the manifestations of the sons of God. Can you do it? Can you look at what's right in front of you, what the prophet laid out, and say, "That's it!"? Can I do it?

I sometimes close several times. I'm on the verge of it. [Bro. Vayle reads from Hebrews 10.]

- (19) Having therefore, brethren, boldness, (openness, freedom of speech) to enter into the holiest by the blood of Jesus, (New Jerusalem itself is bought for us,)
- (20) By a new and living way, which is consecrated for us, through the veil, (That's His flesh. And we've eaten it with Melchisedec, sign of it.)
- (21) And having an high priest over the house of God;

- (22) Let us draw near with a true heart and full of assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (That's Ephesians, right? Ephesians 5.)
- (23) Let us hold fast the confession of our faith without wavering; (for faithful is he who promised:) (Where is the promise since the fathers fell asleep? Now, listen.)
- (24) And let us consider one another to provoke... (The word 'provoke' means 'to excite to paroxysms'.)

How many of you... Have I ever excited anybody to paroxysms concerning the things of God? Good food, beautiful women, nice motels, race cars, fast horses, better health, more money, high on Jesus stuff. Interesting, isn't it? Get people excited to love and to good works. I've been trying to preach that for a long time here.

82. Listen, I'm the pastor here; I'm teaching the Word. You've got to have faith in me. Look, I don't demand you have faith in me just because I want you to have faith in me. I'm looking at the whole congregation, and I will not sell this congregation for one person or for one family, I don't care who it is. You're looking at the wrong guy. I don't have that kind of friends. And I won't have that kind of friends. I love you, but there's nobody will make me sell this congregation for one family or somebody else.

Now look, I preach hard; I preach strong. I go with the prophet of God in teaching His Word. We can have the sick healed among us. We can have this Word and what comes out of the Word, providing I am teaching you that Word according to the prophet. Now, if I am... And you can't dispute me. You know it goes from cover to cover.

Listen, this morning I hope I have taught you things you never thought of.

83. If you want what I'm talking about, there has got to be a solid faith in this Word, period. And you talk It according to how It was taught. And you stick together as you've never stuck together before; and everything is relinquished in the sight of this Word, as we understand it. At the same time, we do not let any gross sin comes amongst us. And the constant warning... And I know some of you are good with talking with each other, and saying, "Don't do this; don't that." And, if that person or persons continue, they will be responsible. You'll bring shame on yourself. You'll bring shame on the Lord, you'll bring shame on the church, and God will judge you, and you'll be a hindrance.

But, if the church can take this Word, and advance on It, knowing, that out of this Word comes a super, super life with a super, super people approaching unto God, who know their God, who have the Word, they will know what to do with It. And God will move amongst us. And it won't matter if ninety-nine percent of us are unbelievers, or make-believers. At the end time the anointing is plumb across the board. All right.

84. Listen. It matters not. The Scripture distinctly says at the last time, there will be a complete revelation, and there'll be a complete ministry of the Holy Spirit. And it doesn't matter what flesh it's in; it'll be there. So, this church positively can be ninety, could be... Let's put forth a small figure, sixty, fifty, one percent could be make-believers, unbelievers and get a genuine anointing upon the flesh, so that, if we're going to miss it, at least we got a little heaven to go to hell in, instead of all kinds of hell to go to hell in. At least there's going to be something to our credit, that we've joined forces.

Let's go a little further. Let's say, "Well, Bro. Vayle, our church is made up right down the middle of wise and foolish virgin."

Well, I don't care what we're made of. I'm just telling you this, that a bunch went out to meet Him. There were certain in the election in the predestination the other didn't have. But the strange thing at the end time is this: they can both be anointed, the same as Israel, and "not one sick amongst them". And Bro. Branham, knowing who's in the congregation, constantly prayed, and said, "Oh God, let there not be one sick amongst us, one feeble person." The same prophet constantly led us to understand there was healing for us. He never let down on the things of God.

85. Now that's what I'm trying to say in this message, and what we're looking at, with William Branham, prophet of God. Get our eyes on the Word, off of each other, believing for each other, and say, "Yes, I am a part, and everybody here is a part, and by the grace of God we hold our hand out for every bit of life that's in that Word, the anointing of God upon us." See? For everything that God has... Because in Him, the great Anointer at this hour, is the Millennium, is everything; the second coming. There's nothing that's not in here. And He is here.

86. Now in saying these things, I am not calling for loyalty for myself; because, listen to me: I can be out of here tomorrow. That's not what I'm talking about. I'm talking about that this Word, if you believe. And I've taken Bro. Branham's message, and I've got right down to the heart and depth of why he had to preach the certain things he preached. And I know this morning, I'm absolutely confident that whatever talks to me from this Word, from Bro. Branham, absolutely told you that William Branham, as the prophet Elijah, was Ahab and Jezebel's pastor. And he brought all the mysteries.

And the mysteries have been raging for years on Millennialism, post-Millennium, pre-, what is it all about? A vindicated prophet told us. He preached exactly what Peter and Paul, and they still missed it, because they didn't know he was the one to tell them in plain, blunt language, the perfect chronology. There's your chronology right there: getting a Bride in order. Bro. Branham said something like this, "*When you're born again, you just heard from your theophany.*" I don't understand what he's talking about exactly. But there is a truth there for us.

87. I wonder, if this morning, have we heard from Mount Zion? Have we heard a personal message from our mother? Now we know we have, but has It become dynamically personal?

Now I've taken a long time this morning. I won't be preaching Wednesday. I'll be away for a while, far as I know. How long? I don't know; I might go somewhere.

So, there you are. We want you to know these things, brother/sister. And I believe that I have told you everything that I need to garner from this long message.

Any questions, you write them. We'll take everything we can to help you out, because this is what we're here for: to get this knowledge that God wants us to have. Because listen, when you get it, God will dynamize it. See?

Our heavenly Father, we know we took long, and we wanted to, but that's all right as far as I'm concerned. If I've got strength, Father, I'll preach. And, if these people have the endurance to listen, which they have, (They've listened beautifully and attentively.) and I believe that they believe what the prophet taught, and I'm sure they believe, Father, what I said this morning; because there's nobody that has studied Your Word but doesn't know that these problems have been there for hundreds of years, by millions of people that call themselves Christians.

And here we are this morning, Lord, with the absolute answer the prophet gave us. And we don't have to worry any more. We don't have to worry about language and say, "Well, I don't know this because, look at it over here." Like we know a brother over there in Europe did that, and look where he is today. We won't talk about it, Lord, but we all know where he went, because he challenged, because he thought he could read the Scripture.

Now Lord, you know that I can't read Scripture. As the prophet prayed many times, he said, "*Our hands open this book, but anybody's can, so open it, Lord, only by Your spirit to what's in it really be opened to us.*" And Father, I believe this morning, no matter how we might feel... We might not feel elated, we might feel as though we just came and had a Sunday school lesson or some kind of class. That's what Bro. Branham always said anyway: it's like a Sunday school lesson. I want to teach you something. Do what you want with It. That lives, it lives; doesn't, doesn't live it.

Now Lord, we don't believe that's the way it's here this morning, because as the prophet believed that there was going to be vessels in whom that Word lived, New Jerusalem is going to come to life in somebody. And Father, I can't stand up here and... And, how could I believe, Lord, if I'm right, and I believe I am right, that this would not come to life in me?

And Lord, if I believe I'm speaking to Bride, I believe this is, if ever there's an elect church anywhere, I believe this is it, that I believe is going to come to life in these people. Then, I believe by that way, Lord, that more and more Word becomes living, then the sweet presence of Christ becomes manifest, the love of God infuses and suffuses our souls, and the sick get healed among us. And we just see the Word of God, mightily. And Father, we know that we just believe It.

Now, until our faith is more perfect, until it's more dynamized, Lord, we just commend ourselves to You and ask You to bless each and every one. And, may not one person go away empty from this meeting, Lord, but full of the Word of God.

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

Let's sing that chorus, "O, How I Love Jesus." Lloyd, you know that one too.

Oh, how I love Jesus; oh, how I love Jesus,

Oh, how I love Jesus, because he first loved me.

You know John says having loved his own, he loved them unto the end. And then, he said in the next chapter, "I'm coming back. I'm going to take you where I am." But we never knew he'd come back and make sure we're going to make it. Let's "Take the Name of Jesus With You."

Take the name of Jesus with you,

Child of sorrow and of woe,

It will joy and comfort give you.

Take it then where 'ere you go.

Precious Name, Oh how sweet

Hope of Earth and Joy of Heaven,

Precious Name, Oh how sweet

Hope of Earth and Joy of Heaven.