

The Judge and the Bride

Bro. Lee Vayle

November 25, 1982

Beaumont, Texas

Heavenly Father, we're so grateful that we can come together here in this building that is uniquely one amongst so many, many, many buildings across the world—so unique because, though there are many buildings like this, just this place had in it a personage of such character, such repute, such a ministry—making it different from so many buildings. And we pray that the God, Who was so gracious to send a prophet on the scene in this hour, may be with us tonight to show us the things of God more perfectly—that in the decrease of him who glorified You, the increase of Him who was glorified might be made known to us by revelation as never before. We humble ourselves to You tonight, Lord. We need Your help. Without You, Lord, nothing can be done, but with You, what needs to be done will be done. We commend ourselves, therefore, tonight unto You, in Jesus' Name. Amen.

You may be seated.

1. Now, before we get into the message, I brought a little sort of an article. It's just a portion of a sermon by Oswald Chambers that I read in our church back home, then down in Beaumont Tabernacle. This is so perfect with what Bro. Branham taught.

Oswald Chambers says:

“For thirty years Jesus did nothing. Then, for three years he stormed every time he went down to Jerusalem. Josephus says he tore through the temple courts like a mad man. We hear nothing about that Jesus Christ today—the meek and mild being pictured today makes us lose altogether the meaning of the Cross. We have to find out why Jesus was beside himself with rage and indignation at the Pharisees and not with those given over to carnal sins. Which state of society is going to stand a ripping and tearing being like Jesus Christ who drags to the ground the highest respected pillars of civilized society and shows that their respectability is built upon a much more abominable pride than that of the harlots or the publicans? The latter are disgusting, but these men have the very pride of the devil in their hearts. The remarkable thing about fearing God is that, when you fear God, you fear nothing else; whereas, if you do not fear God, you fear everything else. If we put our trust in men, we shall go under, because men are just like ourselves, and none of us in our right wits before God would ever think of trusting ourselves. If we do, it is a sign that we are ignorant of ourselves.”

I thought that was very well put by Oswald Chambers.

2. Now we are going to go to the Book of Revelation, [Rev] 1:12-18.

12 And I turned to see the voice that spake with me.

Now this is a conversational voice; and yet, you will find that John does not do much speaking, though he is allowed to speak, and he does speak. And so, I find here in this conversational voice,

whatever John wanted to know was already foreknown by the speaker; and, as though John were perhaps posing a question, this voice would keep coming to John as though answering these questions. That's why I think much of this does not run in chronology. It goes along, and then, the voice picks up where John had questions.

3. So, he turned to see the voice that spake with him. This is getting to the place of where you see, "Open the door, and I will sup with you and you will sup with me." We're on real speaking terms with the Lord. It is become to the place where it is more natural; it is more wonderful. It is coming to the Millennium, where we're going to be around Him; and wonder of wonders, He's going to talk to us, and we're going to talk to Him; and it's going to be God in flesh, and we're going to be there. Glory! Now, that should be the greatest Thanksgiving Day you've ever had, because you're getting near there. See? You're coming very close to it.

4. All right now. [Rev 1:12]

- 12 And I turned to see the voice that spake with me, and being turned I saw seven golden lampstands;
- 13 In the midst of the seven lampstands one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
- 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
- 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.
- 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
- 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Now the words which we have read here are a description of what John saw first in the series of visions that he had on the Isle of Patmos, which visions were based on Rev 1:1 and Rev 1:10.

5. Revelation 1:1:

- 1 The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his messenger unto his servant John:

And then, in verse 10:

- 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Now it is revelation here, then, of Jehovah Savior, Who was in Christ, and is now seen in the day of the Lord. And in the day of the Lord He stands as Judge. Reading from Patmos Vision, page 103.

[] *He was not a Priest during this time, neither was He King. He was Judge. John went all the way over into the Lord's Day and saw Him coming as the Judge. He is the Judge—the supreme Judge. And John shows that He wasn't in the days of His prophecy as Prophet, neither was he plumb out into His days of Kingship, but He was in the Day of the Lord as Judge.*

Now you know that speaks of transition; because, if you're not here and you're not there, you're going between. Is that right? All right. He said He wasn't this one, and He wasn't plumb into; so therefore, He was. Right? Okay. John 5:22:

22 For the Father judgeth no man, but hath committed all judgment unto the Son.

On page 105 Bro. Branham comments on Daniel 7. *“Old, ancient judges wore white wigs. He saw Him as Judge—not as Priest, not as King, not as Prophet but as Judge. He's Judge now, come to judge the nations.”*

Now, if you want to put that in the present tense and Bro. Branham living, you could do that. Or you can put it into the future, where Bro. Branham was delineating upon the fact of what John saw down the road as Judge. You'll actually find that it's both, before it is over.

6. Now we notice that four roles in the drama of the eternal ages by the eternal God are mentioned by this prophet. God, not in four persons, but the same God in four roles, is set before us: Prophet, Priest, Judge, King. And even four are less than sufficient. For He is the Messenger of the Covenant; He's the Captain of the host of Israel; He is the Avenger; He is the Creator; He's everything, just to mention those few. So, there are more than four roles—many, many more. But this is the drama of the eternal God in these various roles.

7. Now, all these roles have been rehearsed in theophanies. [For] all of these roles, wherein God is in His drama and playing this part, He uses a certain role, robe, mask—some formula—in order to suit the role wherein He then stands. Now all these roles have been rehearsed in theophanies, usually (Now, I said, 'usually'.) in the form of a man. And though, at one time these outward forms of men were direct creations of God, there is now a glorified human form born of a woman, but true flesh coming from a womb, that God veils Himself in as the hour necessitates for the great drama.

8. Now you see what I am saying; there is a time and a place for every role in the great drama. And so, therefore, God adapts Himself to the people so that they might apprehend what He is doing. So, let's just follow this through, if we can.

Prophet. God has always been prophet, but only openly manifested to be prophet after He created and set an inhabited universe in order. Now you can't be prophet, unless there's something there to be prophet to. Because you see, you're speaking of events which must transpire, and those events must have their transpiration in something outside of you. So therefore, God would be prophet only when there would be inhabitants in a universe, or universes, which He was dealing with, wherein He could be that personage to them. Thus, He put forth His prophetic utterance (That is, He gave His prophesies.) which was literally His foreknowledge and innate wisdom. Now that's all God could do, because, you see, you and I have some place to reach, but God does not have any place to reach. If it isn't in God, it isn't there. So, He's the great Prophet. So, reaching, then, within His wisdom and foreknowledge, He will send forth prophetic utterance unto those who are the inhabitants of His universe or universes.

9. Then, His creatorial power and maintaining power guarantees what He says to the inhabitants. Now that's not too hard to understand. I'm just letting you know what is involved in the prophet. You see,

many people even think today that a prophet is a man who somehow can utter something, and you say, “Well, isn’t that wonderful?” and, therefore, because the prophet said it, that it’s going to be.

That’s the biggest bunch of tripe under God’s high heaven. The words of a man won’t do anything like that. It’s got to be what God said, and then, God gives it to the person, and the person says it, and then, God backs it up, proving that it was God. You see, so you begin to see what I was preaching in Bro. Bell’s church: no prophet, no God. If there is a prophet, there’s got to be a God. If there’s God, there’s got to be a prophet. See? And that’s why I said the other night, people say they believe this Message, but they don’t even know what this Message is about. Now I don’t want to be cutting or hurtful; but look, I’m here to help you. So, if you’ll gear yourself down, I’ll try to gear myself down, and we’ll see just what we can come to tonight, you see, because these things are wonderful, if we can get a hold of them. That’s Prophet.

10. Next, is **King**. Now He ruled in the heaven absolutely, and He rules in the heavens absolutely, and He rules in the earth absolutely and all things even now are under His sovereignty, to the end that His purposes will prevail. Now, there again, I want you to know, God says something from His foreknowledge, from His innate wisdom, and He puts it out before His creatures. And, by His might and dominion He is able to accomplish it. And all power in heaven and earth is His, and He runs it all; and so, therefore, it is bound to come to pass. Now, even Nebuchadnezzar found that out. Nebuchadnezzar found it out. Why, he said, “He rules in the armies of the heavens of the earth, and who can stay His hand?” Who can say, “No.”?

And that’s exactly right. There in the sovereignty is King.

11. Now He’s **Judge**. That’s the third one. He keeps order by constantly watching over His Word to perform It, and all decisions required by and in predestination are already set through His Word, which He enforces.

Now, what does a judge do? The judge looks at the American law, and he says, “I’ll just set that aside. I think I’ll fine you fifty bucks. The law calls for twenty, but our police need money for the big ball and for their girlfriends. We’ll charge you fifty.”

I’m sarcastic, and I intend to be. That’s not a judge; that’s a beast. The judge is bound by word. No word, no judge. So therefore, the judge presides to the enforcement of the word by the interpretation of the word. God is Judge. He interprets His Own Word.

12. As **Priest**, we saw Him in a theophany, which was formed in a human figure, and He was Melchisedec—Priest-King, wherein He served Abraham the elements pertaining to His most magnificent role, which was Redeemer, Savior, and Good Shepherd of His people. Now this Priest-King Melchisedec foreshadows Lk 22:14-18. So, let’s take a look at this. Luke 22:14-18.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. (Now he said, “This is what’s going to happen down the road when I’m your King,” [See?] “when I get to you in the Millenium.”)

- 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
- 18 For I say unto you I will not drink of the fruit of the vine, until the kingdom of God shall come.
- 19 And he took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
- 20 Likewise also the cup after supper saying: This cup is the new testament in my blood, which is shed for you.

Now you can see in here he's looking forward to that great day. But notice, (Now I say notice!) who is doing the speaking of these words in Luke 22 wherein the symbology was set forth, or the type was set forth back in the days of Abraham and Melchisedec? It is he who is the sacrificial Lamb. But notice and consider... Now I'm bringing you to a point; so, follow me carefully, because we're going to swing into a direction here I want to take you.

13. Now I started out by telling you these roles. I said they're in human forms. They were in theophanies but come to a place where it comes to the human form. Now we're talking about that now. I said, but notice and consider that the Lamb is the Logos, which is the attributes of God which became flesh. And this is what we want to talk about now for a while. So, you just remember what I've been saying.

There are four great roles here, every one of them pertinent to the drama. Every one has meaning for this hour, which we're going to get into. And I brought your attention to the fact that that Lamb, [] who has these offices, that Lamb was Logos, (See, all right.) which is the attributes of God.

14. So, that is what we want to talk about, which is the Logos for a while, to set a clear pattern for this hour; and it will help us, I hope, to see why Bro. Branham said that this One at the end time was both Prophet-Priest-King and Prophet-Judge-King. Do you follow me? Prophet-Priest-King and Prophet-Judge-King. Now that's what he said.

So, Bro. Branham spoke of a Prophet turned Judge and yet to be King, and he also spoke of a Priest turned Judge and yet to be King. The first Prophet-Judge-King is purely Elohim: Prophet-Judge-King.

15. God is Prophet. He uses that mask or that role when desired, as is necessary.

God is Judge. The Scripture emphatically declares that God is Judge over all the earth, and He uses that role or that mask or that cognomen, however you want to put it, when desired.

God is King. He is King of the universe, and He takes that upon Himself as that role, that position, that name in order to manifest what He wants to be at that hour.

16. Now the Old Testament brings this out perfectly, because we see the first great prophet was Moses. Now Abraham was a prophet. We understand that. But, when you want to be acquainted with prophets, as we understand today from the Book of Acts, "and beginning at Moses and all the prophets," [Lk 24:27] [the Bible] [does] not go back to Abraham. It's always Moses. We had a prophet who sat as a judge; then you had judges; then you had kings. Right? Prophet-Judge-King.

Now, that is Jehovah, the great Spirit. But, listen; Jehovah of the Old Testament is Jesus of the New. Now you can't change that, because that is correct. He's the same yesterday, today, and forever; and that

cannot be according to the flesh, because the flesh of Jesus today is not the flesh that He was on earth, because that could bleed.

He said, "Handle me and see. A spirit hath not flesh and bones." He didn't say flesh and blood. It is glorified. So, when you're talking of Heb 13:8 you're going back; you're going back to the one that was incarnated. See? All right. So, Jehovah of the Old is Jesus of the New; and we want to go into that to see how that makes it Prophet-Priest-King. See?

17. Now then, we'll see how Elohim, as the One Who was, and is, and is to come, the Almighty slides from Prophet in this hour right to Judge and King through the incarnation into the one who was called Jesus, who becomes Priest, then consequently, Judge and King. Do you follow what I am saying? We're going to bring the two together, (See?) because he said Prophet-Judge-King; he said Prophet-Priest-King. Now you know that One is Elohim dis-incarnated; the other is the body of the flesh that God inhabited, waiting for reincarnation. Do you follow me? Okay.

18. Here is what the prophet said: *'When the Holy Spirit that we have, the One that's in our midst now in the form of the Holy Spirit, becomes incarnated to us in the form of Jesus Christ, we'll crown Him King of Kings.'* ["First Seal", Page 161] We do. And at that time, in that incarnation, He is also Judge—manifestly so. Now you have a... Watch, let's go to the transitions after a bit. Exactly so. And it is at that time that the judgments of God begin to fall in the earth. So, we go to Rev 15:1-8.

- 1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.
- 2 And I saw as it were a sea of glass mingled with fire: (That's judgment, you see.) and them that had gotten the victory over the beast, and over his image, and over his mark and over the number of his name, stand on the sea of glass, having the harps of God.
- 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying Great and marvelous are they works, Lord God Almighty; just and true are thy ways, thou King of saints.
- 4 Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.
- 5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:
- 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.
- 7 And one of the four beasts gave unto the seven angel seven golden vials full of the wrath of God, who liveth for ever and ever.
- 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

All right, 3 and 4 especially:

- 3 And they sing the song of Moses, the servant of God. (Remember, Moses was the one who brought all the plagues.) Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. (Now, who is the King of saints? That's the one that we crown. All right.)
- 4 Who shall not fear thee, O Lord, and glorify thy name? For thou art holy: (Jesus said, "There is only one that is good; that is God.") for all nations shall come and worship before thee, for thy judgments are made manifest.

Now you've got a King, and you've got a Judge. You've got the judgments of God in the earth there, see? Now, notice that that's in the incarnation. So, listen; we are looking at the doctrine of God, Elohim, Jehovah, the Spirit, that no man can see or has seen; but He became flesh, and through that, He literally became His Own mediator. (That is one who stands between to the effect of reconciliation.) He became the Redeemer of mankind by being kinsman, by becoming flesh. He brought redemption to mankind; and then, this one became the Priest unto God in order to meet the needs of the people.

19. Now we're going to start reading back in Gen 3:15 so we can see this. Now, just keep your thoughts the best you can, until we can bring this all together for you. Genesis 3:15.

- 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Very good. That is where the promise is made.)

Now, for further elucidation, we begin going over here to Isa 9:6-7.

- 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.
- 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

All right. Here are your promises. The seed of the woman is going to take over headship from the serpent. That is, there's coming a time when God is going to reign over, above, and beyond the programs and the power of the enemy. The kingdoms of this earth will become the kingdoms of our God. Now that's what It says right here in Gen 3:15 and Isa 9:6-7. Now, let's go take a look at this.

20. So, we go over here to Luke 1. Now, remember what we're going to do: we're going to bring the two together. So, we see the incarnation. and we see what is coming right around the corner for you and me, and what is already in the land. All right. Luke 1:30-38.

- 30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God. (This is going to be Isa 9:6-7, even as Isa 9:6-7 was Gen 3:15.)
- 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

- 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (See, that's just what we read in Isaiah.)
- 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- 34 Then said Mary unto the angel, How shall this be, seeing I know not a man?
- 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
- 36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
- 37 For with God...

Now, listen. That phrase 'with God' does not mean, "Say, God can do anything. Oh, it's wonderful!" It means, 'with God being present'. This word means, 'with'. "This glass is with water." "My watch is with me. You see, I didn't leave it in the motel." So, that's what this means here. Do you follow me? It's exactly what It says. I didn't make that up. This meaning here is the actual presence of God.

- 37 Nothing shall be impossible. (And on that condition Mary said:)
- 38 Behold the handmaid of the Lord; be it unto me according to thy word. And the messenger departed from her.

Now, notice, in verse 31, It says here, "Behold, thou shall conceive in thy womb," which is exactly where conception took place, though conception does not really start there. Conception starts with the sex act, which actually does not even start there. It starts with that which the two bodies produce. The male produces the sperm, and the female produces the egg; and by coitus they come together through the various channels. And that is how it comes.

But that bypassed all that. Is says simply, "in the womb" is where it is. See, it took the direct course, because she said, "I don't know a man." And he said, "You won't need to know a man, because it's going to be right in the womb." That means the sperm would have to be there, if the egg was going to be there. And the egg wouldn't even come down through the tube. (What's that? The Fallopian tube they call it?) It wouldn't even come down from an ovary. It was going to be something that God placed there absolutely, the egg and the sperm.

21. All right, let's take a little look at that and how that was done. So, we go to John 1. Now, remember; I'm going to get back to where I started. Don't worry. [John 1:4]

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not anything made that was made.

4 In him was life; and the life was the light of men.

Now, in here I am looking at something a little different from what most people look at, because as I said the other day, most people read this, “In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God.” I don’t say that. I simply say, “In the beginning God.” Because this word in here is an interpolation in order to give you an understanding. And people get highly led away, and they begin making Christ the agent of creation and this kind of an agent and that kind of agent, until you got God Himself an agent and everybody surrounded by agents. I prefer to believe the prophet. He simply said, “*God changing His mask.*”

22. So, what is this Logos anyway? Well, we’ll try to look at it. Now we’re going to go to Hebrews 1. And we’ll look a little closer, if we can. We’re going to read the first three verses.

- 1 God, who in many parts and in many ways spake in times past unto the fathers in the prophets,
- 2 Hath in these last days spoken unto us in his Son, whom he hath appointed heir of all things by whom also he made the worlds;
- 3 Who being the brightness of his glory, the express image of his person, and upholding all things by the word of his power,

Now this “made all the worlds” means ‘He made the ages’. He didn’t make the worlds, universes. He’s the One that brought about ages. So therefore, everything was already made when this One started dealing out things. I said that about the prophet. Here He stood there with His omniscience. God searching Himself. But He’s Prophet. In Him is the role to be prophet, so He’s got to do something about it. He’s got to have someone to prophesy to. See what we’re talking about? So, all right.

We’re talking about this one here who is the brightness of His glory and the express image, the express copy. The word image is copy. It comes from the word ‘icon’, which is very good; but the word is actually ‘copy’—an actual copy. We become an actual copy of Him. God, the great printing press now. Just turning out little gods—all little images. See? Don’t get frightened. Just start believing. It’s much more fun believing.

I told the Lord, over a year ago now, “It’s no good disbelieving It. I might as well start believing It.” And I found out it’s easier to believe than not believe, because I come away so much better. I don’t miss out, and I don’t intend to miss out. All right.

23. Now, listen. We’re talking about this Logos here. All right. Now, let us just stop here and talk about a normal birth. Now in a normal birth, each egg and each sperm contains 23 chromosomes. There are eight million ways that they can combine. Eight million ways! Now there’s none of you sitting here that combined eight million ways. You combined one way out of eight million. See? All right. Now, on top of that, we understand that each chromosome has as many as 1,250 genes, that would be characteristics or attributes, whatever you want to call them. That makes a possible combination into the trillions—possibly one followed by nine thousand zeros. Do you realize what I’m saying? With that many chromosomes and that many genes, the possibilities of combinations to produce a baby, so that no two babies could ever be identical—and, if they could be really identical, (Which they never could be—except in identical twins, which are not truly identical—but they’re the closest.) it would be one chance out of one followed by nine thousand zeros.

Now, I didn’t make these figures up. I’m reading from science. If it’s the wrong science, well, I’m blind to it inadvertently. But it’s the right science. Don’t worry; get to your computers and check it out.

Now, no way does any one person receive the benefit of all that—no one person. Yet the potential lies there in a figure that's almost like light years out there. Do you know what lies in you? You are the microcosm of universes; and, if it were possible to be regressed—which I do not go for— but, if it were, I believe that every person here could speak every language that your forbearers ever learned. And, because of who you are, you might even know a multiplicity of heavenly languages.

Think of eyes and skin and hair pigmentation alone. The combination of it to manifest it, I believe, you'd need a patchwork person as large as the state of Texas to produce a man with the combination that could lie in the skin, maybe the eyes or the hair. Yeah. This is the story of attributes.

24. 'Attributes' come from 'attributor'. 'Attributes': 'that which lies within that can manifest and come forth'. But with Jesus it was not so. Now we're talking of babies who are being born through human instrumentality. And Jesus was a baby who was born without human instrumentality, except the woman, because she was the carrier to feed that body that would come forth. And Jesus, who was the Logos, which the Logos is the attributes of the fullness of the Godhead... Now you think of you and me, who came from an egg and a sperm, with the possibilities of combinations that run one followed by nine thousand zeros. Then, you think of God.

25. And God took every one of His attributes, as a rose or a poppy has attributes. And you say that is a poppy; that is a rose; that is a horse; that is a cow; that is a mule; that is something else. And you say, "How do you know?" Because you see, I can tell by looking at it. Something inside of the seed of both the animate and the inanimate produce something you could look at, which was not the life, but the attributes of the life. Do you follow me?

So therefore, God took all of His attributes, and He brought them to a minuscule form in a sperm, of which 15,000 goes across the diameter of one hair. And, even though the female egg is much bigger, you still need a microscope.

26. God reduced His attributes. It wasn't God reducing Himself; it was God reducing His attributes, because the prophet said, "Logos is the fullness of the attributes of God." And He put them into a sperm and an egg for the combinations to bring forth that Son of God. Therefore, he was that express image of God—the out-raying of God. But he was not God per se, because God cannot be born. But he was called the Son of God, and the Pharisees hated him; because, when he said he was the Son of God, he plainly said, "I am the Son of God in a way which no one else is the Son of God, though Adam was the son of God." All right.

27. The very life of the attributes of God were, then, in flesh, and that baby born was the Logos, and 'logos' is 'the word containing the idea'. And that baby born was all the attributes wherein God could be a manifestation even as in the rose lay the attributes, when that seed is watered in the right soil, (And Mary was the right soil, and the right seed was there watered by the Holy Ghost.) and that flower comes forth... and that flower is the attributes. See? And that flower tells you everything that lies in there.

So, he was that one. No wonder he was the express image of God—the very out-raying of God. He was, and is, and shall be the very script. He shall be as he was, and even is, the very script for the enactment of the roles of God, when God seeks the form of Sonship, because God is Father. He becomes a Son. All right.

28. As we were in our earthly fathers, so this one, born and called Jesus, was in his Father, and he had to possess in flesh every qualitative attribute in a human form. Thus, he was the Son of God, and God came and indwelt him. The fullness came and indwelt. That's why he could say, "He that's seen me has seen the Father."

Why do you keep saying You don't see Him? Why do you say you don't see the rose? I know figuratively, intrinsically you do not see rose, but yet you do see rose. Huh? That's right. This one was prophet. The seed or germ was already there to be manifested. And, since God was Prophet, this one would have to be God-Prophet in flesh, because God was in him, and He was that Prophet. That one was the Lamb of God. That one was the blood of God. That one was the Kinsman Redeemer. That was the Mediator; that was the Great One. Then, God left him at Gethsemane. The One that induced Himself into that Son in the Jordan River left him at Gethsemane. Now He could not die. He couldn't die, because the wages of sin is death, and the attributes of God could not sin. There's no way they could sin. That's why, when you're seed of God, the seed remaineth in you; and there's no way it can sin. But he was in the form of man in which death inhabited itself or induced itself.

29. So, he could not die. That is, his life could not be taken from him, because death is a sentencing. How can you sentence anyone to die who hasn't done anything that brings death? Then, when he did die voluntarily, because he gave his life, he couldn't be kept there. No way. He just gave up his life. Then, his spirit on the cross went to God; but God raised him to His right hand. So, now he is Lamb of God, our sacrifice, our propitiation. He is our mediator, our open door. He is our intercessor. He keeps us there. He is our high priest to take care of our conditions. See? He simply cannot be other than Heb 1:3.

- 3 Who being the brightness of his glory, the express image of his person, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Now he cannot be other than Heb 1:3. He is the manifestation of all that God ever was and ever will be. In him, because of being the Logos, he is and can be both God and man; so therefore, He was, and is, and is to come, the Almighty; and also, he is that which was dead and is alive forevermore. You can't get away from it. Now we're not dealing in figures as a Philadelphia lawyer, we're just telling you what the prophet said. And he said it. You get this from the fact that he said that the Logos was the attributes of the fullness of God. Now that's what he said, and that's exactly what Scripture said. That's exactly what nature says. And he says you can see God in nature.

30. So, that is why we see Rev 5:1-7. Now, let's take a look at It—Rev 5:1-7.

- 1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals? (Now this evidently was spoken, "Who is worthy as a man?")
- 3 And no **man** was found worthy to open and to read the book, neither to look thereon.
- 4 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David hath prevailed to open the book.

Now, who is that? That's that one in Isa 9:6-7. That's the seed of the woman. Sure it is. The prevailer. Do you know that, when he took the book, he was known as the prevailer, the one that had prevailed? What had he prevailed? As the high priest. He had fulfilled his office. "Now I can come and do something else." Sure.

- 6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having

seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Now there you are; he's got a Lamb. Now that's not two Gods. That's one God, and this is the Son, because the Scripture says, "The God of our Lord Jesus Christ, the Father of Glory." This is that one, and this is that out-lying of God. This is that Son of God. This is the one that was the fullness of the attributes of God. See? And here he stood, the exact copy, the exact image. But he was not God; he is the Son of God. And the Son of God comes over here and takes the Book.

31. Now, don't think that God is not a real person. People have got an idea that, because God is spirit, He floats around like some amorphous object. He is not an amorphous object, or God could never be defined. He can be defined, and God can be limited, because we don't believe in pantheism. He is a veritable person, but He is Spirit.

And here he was sitting on that throne, and this one who contained the attributes, (Which means that he was the literal Son of God—a man.) And he came and took the Book—which he certainly did. So, that means there are not two Gods; there's one God. We have a correct theology.

32. Let's go back and trace some more. Now, we'll get back where we are; don't worry. Revelation 1:1:

- 1 The Revelation of Jesus Christ, which **God** gave unto him, (Okay. God gave a revelation to Jesus Christ. Next 4 and 5.)
- 4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and the seven Spirits which are before his throne;
- 5 And from Jesus Christ.

It doesn't say, "who is Jesus Christ;" It says, "and Jesus Christ." So, you've got God, the Father of the Lord Jesus Christ. You've got the God and Father of our Lord Jesus Christ, because God is the Father of the Lord Jesus Christ, and God made him both Lord and Christ. You see, we're not Jesus-Only. [] You do what you want with it. Bro. Branham was not Jesus-Only--no way, shape, and form. He understood it.

33. Now, verse 5:

- 5 And from Jesus Christ who is the faithful witness, and the first begotten of the dead, (from amongst the dead) and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

Now Jesus was the blood of God, an inter-relationship there. Why? Because this is the attributes—all the attributes—quantitatively and qualitatively. And, where you and I have attributes that God picks from, in our birth, so He gets just what He wants. And it becomes one out of the one with those thousands of zeros behind it, this one was all the attributes poured into one. You're dealing with a very wonderful person. No wonder he's worthy of worship, and no wonder he gets worshipped!

34. Now, verse 8:

- 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Now that's that One spoken up there above, before it speaks of Jesus.)

Now we go to the first part of the verse 11.

11 I am the Alpha and Omega, the first and the last: (That's exactly right.)

Then, we go to verse 17 and 18.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

What are you looking at there? You're looking at an incarnation. See? You see God incarnated Himself. He's always had a mask. He's always had a form. That's what Bro. Branham said. He said, *"When He left the Lord Jesus Christ, when He left that one who was the Lamb of Calvary, He went back to being a Pillar of Fire."* That's what you saw upon the throne. Okay.

35. Let's begin putting it more and more together. We go to Rev 11:15-17.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; (Now the kingdoms of this world are become the kingdoms of our Lord and of his Christ? That's what It says.) and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Now, just a minute; I thought it said the Son was reigning; now It says that He is reigning. What is it? It's God in the Son. It's the Father in the Son. It's the incarnation. It's the reincarnation. The Pillar of Fire is left aside. It's laid aside; so, now He is reigning. I don't think we need to go any further in that.

36. Let's go to Rev 15:3-4.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Now, just a minute. Who is the King of us, being the saints? We crown Him at the Marriage Supper. What do we crown at the Marriage Supper? The body of the One that incarnated Himself—the Spirit that's in our midst right now. You can't get by what the prophet said. Everything he said was perfectly with Scripture. People just misunderstand the Scripture, and the prophet came and brought us the Scripture.

4 Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Notice, "thy judgments are made manifest." Now, there's a judge in here. See? You're a king; you're ruling, and now there are some judge qualities in here. See? Attributes. Okay.

37. Let's go to Rev 17:14.

- 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: (That's Revelation 19. So, we don't have to read It, do we?)

Revelation 18:8; we'll read It.

- 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

King of kings, Lord of lords, Almighty God, the Lamb, the wrath, judging. That's what It says. Okay.

Now you can read this in Rev 19:6 and 11-17. Well, let's go to Rev 19:6, and you know 11-17 yourself.

- 6 And I heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth.

Who's reigning? God is reigning. Who is reigning? Jesus is reigning. How are they doing it? It is He doing it—the incarnated One. See? Don't forget the mask. Don't forget the transition. Don't forget what God can do. Way back there, He's the Pillar of Fire. Comes up, up, up, and goes into the prophet. Now the prophets are literally pillars of fire to the people, the manifestation of Almighty God, the living Word of God to the people. Now He comes in Jesus—incarnated human flesh. Now in the days of Paul, He goes back into a Pillar of Fire. It's one God. See?

38. Now. We get the picture clearer. Let's go back to Isaiah 1.

- 21 How is the faithful city become on harlot! It was full of judgment; (It is full of judgment.) Righteousness lodged in it; but now murderers. (Abels used to live there at one time, but now murderers. At one time the Bride was all Abels, but now they've become Cains. Yeah.)
- 22 Thy silver is become dross, thy wine mixed with water: (Yeah. The stimulation has gone out.)
- 23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither does the cause of the widow (through judgment) come unto them.
- 24 Therefore saith the Lord, the Lord of hosts, the might one of Israel, Ah, I will ease me of mine adversaries, and avenge (I will let the course of justice now step in.) of mine enemies.
- 25 And I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin:
- 26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

- 27 Zion shall be redeemed with judgment and her converts with righteousness.
- 28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

Now, with that, we're going to go to Mt 19:27-28.

- 27 Then answered Peter and said unto him, Behold, we have forsaken all, and have followed thee; what shall we have therefore?
- 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

You see what I'm talking about? Priest going to Judge-King. Prophet going into Judge, into King. Transition. So, here we see Jehovah of the Old Testament is Jesus of the New Testament. All right.

39. We go back now to this our day. Now we followed through and showed you Elohim. He induced Himself into mankind—the beginning of the creation of God—God creating Himself into a human form through attributes. If God had allowed Adam and Eve to remain one spirit within one shell, is it not true that that body could have, and would have, produced children? Sure. Let's face it; it didn't work that way. God didn't want it that way. He separated the... I'm trying to get you a picture.

What God did: He took His attributes and put them in a human vessel. He didn't have to, but He did. And she became the carrier. Brother Branham uses the word 'incubator'. Whichever word you want to use, it's fine by me. Carrier, incubator, I care not. It's all right; it's the same thing. Placed them in there. Through chemistry, she was allowed to bring forth the attributes. No wonder she was "blessed among women" and hailed as the mother of our Lord. Not the mother of our God. That's fallacy, because God can't be born. She's the mother of our Lord, because God hath made him both Lord and Christ. See? Okay.

40. Now we go to Lk 17:20-30. Now I'll bring you up to date.

- 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: (It comes, but you won't see it. It'll come; it'll be there, and you won't even know that it's come. But it's there. Now, listen how he explains it.)
- 21 Neither shall they say, Lo here! or, lo there! (Well, there's no use.) for behold, the kingdom of God is in the midst of you.

He said, "I am here right now, the King." And where there is a king, there is a kingdom, because this one had the attributes of the Creator in him. And he can make his own kingdom. And, as Captain of the hosts of heaven, when they put him on the cross, he said, "Can not I at this time call twelve legions of angels?"

You bet he could have! There's no trouble there.

The fullness of the attributes of God, bodily (in a body). Attributes. Not the distinctive, but that which comes forth as the out-raying, put in a human vessel.

41. 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
- 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. (It says the same thing here.)
- 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. (Now he said, "You're going to look for the day, but you won't see it. But believe me, there is going to be a day of the Son of man that will be." When's it going to be? Well, he tells you.)
- 25 But first he must suffer many things, and be rejected of this generation. (So, this generation does not see it, but some generation does. Now, what generation's going to see the day of the Son of man?)
- 26 As it was in the days of Noah, it'll be in the days of the Son of man.

Now, who was the Son of man? He was Prophet. He was Prophet. He wasn't the Lamb; he was potential Lamb. He wasn't the Priest; he was potential Priest. He wasn't King; he was potential King. He wasn't Judge; he was potential Judge. Because everything was in him that was in God, but it had to come forth in its due course.

Like this Word comes forth in due course. And nobody understands It but the prophet William Branham. And we are beginning to understand It. William Branham's theology was the theology of Paul, which was the theology of God. But even in the days of the apostle Paul, the theology slipped. Now he says, "As it was in the days of Noah, it'll be in the days of the Son of man." It's going to repeat. There's going to be a time when that takes place, and it doesn't limit the time. The days of his prophecy were three and one half years here. It just says days. How long, oh Lord? I don't know. There's a silence in Scripture about this. Wouldn't it be nice if we knew? Well, I don't know. Maybe it's not necessary to know. And I'm not going to bother myself to try to find out. If He want to tell us, He will. But He tells you the conditions.

42. 27 They ate, they drank, they married wives, they were given in marriage, until the day Noah entered into the ark, and the flood came and destroyed them all.

Now It tells you that the days of the Son of man come at that time, and they're oblivious to it. And, if it's not revealed to you when it's under your nose, I don't care what anybody says, you're not going to find it. You're not going to see it.

- 28 Likewise in the days of Lot...

Now he tells you two instances here. Now, Lot came after Noah. One was water; one was fire. One was entire destruction; one was 'spot' destruction. And that's exactly right. There will be 'spot' destruction during the tribulation, then universal fire and destruction at the end of it. And it says, before that time, the Son of man will be back on earth manifesting his days. The Prophet will be here.

Now the thing is this: Will the attributes be here, or will the Prophet be here? Well, the attributes won't be here. It's the Prophet that will be here. And the Prophet is God. See? Why? Because the Son never came upon the earth until after the fire. And he won't come back on the earth until after the fire. See? Okay.

29 But the same day Lot went out of Sodom, rained fire and brimstone from heaven, and destroyed them all.

30 Thus will it be in the day when the Son of man is revealed.

Now, that's the *apokalupsis*. Over in Matthew 24 it's the Presence. The Son of man is going to be present. And It tells in Matthew 24, it has to do with the prophet. And in Acts 3 It tells you it has to do with the prophet. See? All right.

43. Now It tells you categorically in Acts 3, that there will be a great healing revival from the presence of the Lord. And that is supposed to bring Jesus Christ back to earth. But it can't do it, because there has to be a restoration of the Word, which is done by a prophet. And It tells you that that Prophet is God Himself. It tells you that it was the same one that was incarnated.

And this time the body that's going to be used is Elijah. Now, Elijah's not going to be the Son of God. He's not going to be an incarnation. He will not be Jesus Christ. He will be Elijah. The prophet himself said, "*I was the one that stood near when He used my voice.*" Now he's telling you here that the days of the Prophet are going to return. So, God comes as in Gen 18:17-23, because He says, "as it was in the days of Noah."

44. So, let's go back to Genesis 18 and take a look at the days of Noah. Okay.

17 And the Lord said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the judge...?

"Shall not the judge...?" Now just a minute. Here's the Prophet standing here, and He said, "I'm going to tell Abraham what I'm going to do." And Abraham turns to the Prophet and he calls Him,

Judge. Well, doesn't he? Well, he does. So, if the Prophet is there, the Judge is there; and, if the Judge is there, the Prophet is there. Because there cannot be a Judge without a Word. The Judge makes His decisions on the Word. The Word guides the decisions. So therefore, the Judge is actually the Word being put into action by a person's mouth—His decisions. Okay.

45. Now the truly righteous were Abraham and Sarah. They were not down there on the plains, but in heavenly places above the plains. Now, watch this righteous Judge when it comes time to deal with Abraham. Now He's over here in chapter 20. [Genesis 20:1-18] Okay.

- 1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.
- 2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.
- 3 But God came to Abimelech in a dream by night, and said to him, Hey, He said, You're a dead man. You've got another man's wife.
- 4 Now Abimelech had not come near her: and he said, Lord, will thou slay also a righteous nation? (Oh my, these people knew things that this country never even heard of. And this was back only in a theophany and a vision. And look what we've got. Millions of miles ahead.)
- 5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.
- 6 And God said unto him, I know that. I know you did it in the integrity of your heart; but I also withheld you from sinning against me.

He said, "Don't think you're so smart and so wonderful. You'd have grabbed her right then and put her in bed with you."

46. Do you think God isn't willing and doing of His good pleasure even in your life? Do you think you can smart off and do things? Oh, you can just get so far, and God will whip you right back. Don't worry. Sure. He's sovereign. He's King of Heaven and King of Earth. He'll do what He wants. He makes the wrath of man to praise Him; the remainder of wrath He does restrain.

I spit in God's face. I made Him a liar. I took His place even. He let me do it, so He could show me His love and His grace. You know how I feel tonight? I wish He'd just kill me, that's all. You don't do that to God—but you do.

He said, "I know. You've got and integrity of heart for one reason: I stopped you." All those things you look at and say, "Oh, my, my. I'm sure glad I didn't do it." You didn't do it? It was God [Who] stopped you. Don't pretend you're nice, you bunch of louse-bound heathen. Come on. Let's get down to where the Word is.

"I didn't let you do it," He said.

You know why you women haven't defiled yourself? Oh, you're so nice. Phap! God wouldn't let you do it. You know why you men are true to your wives? Oh, because you're so nice. Hah! God wouldn't let you do it. God in you, willing and doing His good pleasure. Come on. Grace, marvelous grace!

47. 7 Abimelech rose early, (Ha, ha, that's a minor statement of the Bible. He was up right then, don't worry.) and he called his servants, and he told them all these things in their ears: (And believe me, they were all ears.) and the men were scared.
- 8 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou has done deeds unto me that ought not to be done.
- 10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?
- 11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.
- 12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.
- 13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.
- 14 And Abimelech took sheep, and oxen, and menservants, and gave them unto Abraham, and restored him Sarah his wife.
- 15 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver:

A little sarcastic here, wasn't he? She got a little bit of a rebuke. Well, you know, he thought he was pretty smart, you know, to say that to her. But he wasn't half as smart as he thought he was, because he'd have messed up except for God, and he'd have died before he got near her. That'd take care of him.

- 16 Behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.
- 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.
- 18 For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Now you can see what the Judge did. The Judge said, "How dare you? How dare you do this to my servant?" See? Now, there was a Judge stood there. (See.) The Judge at the time of the crises of this hour is the Prophet who is dealing with us. As William Branham said... *"The Son of man is already come from glory and is revealing Himself for the past few years to His church in mercy (See?) showing them His great Presence."*

48. I had a phone call the other day. The man said, "Well, couldn't you preach that message of the parousia from what Bro. Branham said without going to the Bible?"

And I said, "Certainly."

Did you hear what I read here? This is what William Branham, prophet of God, said. He didn't say 'parousia'. He said 'Presence', which is 'Parousia'.

"Showing them His great Presence." Doing the same things that He did when He was here on earth, revealing Himself. Remember, Jesus said, "I don't do the works; my Father doeth the works."

"Revealing Himself like He did to Abraham before the destruction. He is come now in mercy, revealing Himself to the church. The next time He reveals Himself, it will be in judgment and on the world and nations that forgot God." "Do the Saints Go Through the Tribulation?" preached in 1958. All right.

49. So, we want to state a premise here that cannot be broken, cannot be touched: can't add a word or take a word. It is this: As we consider the role of judge, we are talking about that role contingent to the Bride, for we saw this Judge in the Lord's day standing in the midst of the seven lampstands. Now, remember; redemption is by Blood and the Lamb was God's flesh—flesh that became human. Yep. So, no role--Judge, King, Priest, Commander, you name it: No role, no role, bar none, none whatsoever, and under no condition can compete with the Lamb or abrogate the projected, vicarious mission of the Lamb, but rather adorn and complement and enhance and delineate and glorify the Lamb.

You didn't know what I said did you? Want to repeat it back? You should be able to. Because the same Lamb is called Judge, and nothing, but nothing, can ever take away that role of redemption, so that every role that God ever plays, or will be involved in, can never compete with or abrogate under any conditions (no way can abrogate) the projected, vicarious mission of the Lamb, but rather adorn and complement and enhance and delineate. And, as Judge, He stood there and said, "Don't you dare say a word against my prophet, Abraham, or I'll kill you out of hand." And, if He turns on you, you're gone. That's my God. That's the Lamb. That's the Judge!

50. Is this some dull conception I have given you? You see why it's become amazing grace to me? I told you I spit in His face; I made Him a liar.

He told me; He said, "You took my place. I'm the One who makes room for men by gifts and callings, and you did it."

That's why no preacher comes around me. Don't ask me for favors. Get out. You think I'll spit in God's face for you again? I hate to be tough; but I'm telling you, I've learned my lesson. Never have I know His grace and His love and His mercy. When I obeyed Him, He said words that I won't repeat tonight; but as Abraham stood there and the Judge was there, he became a judge. And, let me say this: so are you and I. Yeah.

51. Let's go to 2 Cor 5:14-16.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (Now I know you think there's a trick there. You think there's something legal. You're entirely wrong. It's because He died we live and shall never die. You possess it now in earthen vessels.)

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more (After the flesh--He's gone back to being the Pillar of Fire. See?

52. Let's go back to Rom 5:8.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

“Much more”? That means there's no comparison. We were sinners, away, but now there's no comparison. There was judgment waiting you; there was death. There was the Lake of Fire, interminable time almost of punishment for deeds. But it's gone, and there's no comparison with what you have now with what you would have gotten.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Is he living? Then much more.)

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Reconciliation)

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

13 For until the law sin was in the world: but sin is not imputed when there is no law. (How can you be a sinner? And Abimelech said, “But just a minute, Abraham said...” (And God said, “Hold it! Don't you dare say that. That's my prophet. You're talking about my child. Watch it, boy. You're dead.” For by your words you're justified, by your words you're condemned. [Mt 12-37])

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (See, that's a reverse type. As we had nothing to do with the mess we are in, neither have we anything to do with the glory that shall be given us.)

15 But not as the offence, (In other words, no comparison.) so also is the free gift: for is through the offence of one many be dead, much more... (incomparable, greater) the grace of God and the gift by grace, which by one man, Jesus Christ, hath abounded (overflowed) unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation. (But now the judgment is to what? A free gift. That says you're righteous. Listen brother/sister, the Judge sits, and the Judge of the world is still our Judge. And sentence is being pronounced.)

17 For if by one man's offence death reigned by one; much more they which received abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

18 Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one. (Judgment says:

“Nobody can kill you. You’re perfect. You didn’t do it. You’re free.” I didn’t write this Book; I just tell you what’s in it.)

- 19 For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be declared righteous. (Not just declared—made righteous. That’s why the devil is bound by circumstances. No one will give in to him.)
- 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life y Jesus Christ our Lord. (By Jesus Christ--not you. Somebody else does it for you. Oh yes, in the power and authority of God is both life and death. The Judge says, “You’re free.” The Judge says, “You die.”)

53. Let’s go to Dt 32:36-40.

- 36 For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.
- 37 And he shall say, Where are their gods, their rock in whom they trusted,
- 38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection.
- 39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

And one day Jesus said, “No man can pluck them out of my Father’s hand.” [Jn 10-29] The Judge said, “Nobody can take them out of my hand.” The Judge said, “Nobody, nobody can take them out of my hand.” Yeah. That’s what It says. Who can deliver out of the hand? When He says to the sinner, “Death faces you,” there’s nothing you can do about it. And, when He says to you, “Life faces you,” there’s nothing you can do about it.

54. Oh, you say, “My life is so terrible, and I’m such a failure, and I can’t even make anything go. I’ve begun to hate Christianity. And talk about a walk! I tell you what I will do. I will just give up, and I will see that I am through with God and He is through with me.”

And I’ve got news for you; you can’t get out of His hand. The Judge said so, and the Judge interprets the Word. The Judge is the Word. The Judge is the Law. The omnipotence of God stands behind It, for He said, “I stand behind my Word to perform It.” [Ps 119-106] And the same God that’s got the omnipotence, turned around as the Judge, and He said, “You’re free.” And He said to the other fellow, “You’re not free, and nobody can deliver you.”

55. Have you tried to run away from God? Oh, certainly; Jonah did. And God said, “I’ll let him go for a swim—just a short one.”

So, a big fish came, and Jonah said, “Goody, goody. I’ll pull his tail and make a rudder, and I’ll go 50 million miles away from this place Nineveh. Hallelujah, I’m on my way to a good spot.”

And God just took the tail and made it a rudder, and pretty soon the fish got to Nineveh and opened his big mouth, and he burped up Jonah.

And Jonah said, "There isn't any use; I just can't get out of His hand."

Isn't it nice?

56. Why, He said:

- 40 For if I lift up my hand to heaven, and say, I live forever.
- 41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to my enemies, and will reward them that hate me.
- 42 And I will make my arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.
- 43 Rejoice, O nations, for the Lord will avenge us servants, and He will be merciful to us.

Hallelujah. I want to tell you something brother/sister: there is a part of this Bible that does not belong to you. There is a part of this Word that does not belong to you. Forget it. And that part is: You shall not come into the judgment. So, don't try to claim what is not yours, or you are a thief, and a bit of a fool at the same time.

57. Romans 14:7-9.

- 7 For none of us liveth to himself, and no man dieth to himself.
- 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
- 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- 10 But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

He tells you right there, "I own the whole thing, and I'm the Judge of it." That's what He said. "I own the whole thing, and I'm the Judge."

58. 2 Corinthians. I'm not going to read the rest of this. Look, the whole Bible is full of it. The scriptures I would read are: 2 Cor 2:14-17, Acts 10:34-43, (That's where He judges the world in righteousness.) and 2 Tim 4:1-8. Let's read 2 Tim 4:1-8. That sounds intriguing. I never remember what a Scripture says; I just know it sounds good. 2 Timothy 4:1-8:

- 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
- 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

- 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- 4 And they shall turn away their ears from the truth, and shall be turned unto fables.
- 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
- 6 For I am now ready to be offered, and the time of my departure is at hand.
- 7 I have fought a good fight, I have finished my course, I have kept the faith:
- 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The Judge is going to do it. The Judge is going to do it! Now, remember; when Abraham stood there, the Prophet stood there--the Judge stood there. They're one and the same. It was coming into a transition, because there can be no Judge without a word. And so, you see, they are really one and the same. And they kind of move back and forth almost like water in a glass. But it depends on the hour. Okay.

Hebrews 4:12. You know what that is--the judging Word. And Bro. Branham put that right in our day.

59. 1 Peter 4:3-5. We look at that.

- 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:
- 4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:
- 5 Who shall give account to him that is ready to judge the quick and the dead.

Now, listen; what was the judgment to Abraham? "You leave him alone. You leave him alone." He said, "I'm going to tell you something. In Abraham, all the nations of the world are blessed"--and in the Bride. The only reason God is withholding this land right now from total destruction is this Bride. And, don't you dare believe otherwise, or you do not know your Scripture, my brother/sister.

60. So, we repeat. In the authority and power of God is both life and death. There is no doubt about it; but consider the Lamb in Rev 1:17-18. Let's consider that Lamb just for a second—just looking at it.

- 17 And when I saw him, I fell at his feet as dead. And said, ("Hey, I'm sure glad you're scared, because I'm going to stomp on you." Huh? That's not what He said.) Fear not; I am the first and the last.

I saw Bro. Branham just before he died. It was the Sunday just before the injury of the Friday when he was fatally injured. And I looked on his face, and I saw something had happened to him. And he said,

"Yes, Lee, I've been to the mountain; I've met God. I'm not the same." And he told me... The expression was: as a child has no fear, he had no fear left.

That One stood there, the Judge. The same One in his vision, "Beyond the Curtain of Time", when he said, "*I want to see Him*," they said, "You can't see Him, but He will come to you and judge you according to what you taught."

And he said, "*I taught what Paul taught*."

And they said, "We're resting on that!"

What judgment was that? You're **free**! You're **free**! You're **free**! That was the Judge that said that, my brother/sister.

61. The trouble with us is we're too used to being too scared of judges, because we drive our cars too fast. We do tricky little things we shouldn't do. Hah! We do many little tricky things we shouldn't do. The beautiful thing is, we haven't been caught yet. Mercy me. Watch those speedometers and things. Watch a lot of things. Little carelessnesses can get us into trouble, too. And they will even frame you.

I'm glad I got a Judge that framed me.

He said, "Look at that fellow down there. He ain't worth a plug nickel. But he's mine; I got to get him." "Oh," He said, "he ain't worth anything to anybody else, but he's worth a lot to me. He's got a big mouth, and I'll put some of my words in it. He's got a big nose, so he can see under it and know the Kingdom is there. He's got big ears, and he can hear."

Hah! Just love that Lord.

He said, "Fear not; I'm the first and the last." he said, "Look, what I was at the beginning, I am now. Look what I did to Abraham. Abraham wasn't afraid. There ain't nothing to be afraid of. I'm that great Prophet. I'm that great One that said the Word. Now I'm going to fulfill the Word. And the Word to you is: **Life**! I died for you; I'm risen for you! You don't need to worry anymore. And I've got the keys of hell and of death, and I'm just waiting now to open those graves and change you and take you up there."

He's here, my brother, my sister; **He's here!! Go home and tell your preacher. He's here. Don't make it a doctrine! Don't make it peripheral! He's here.**

62. I'm sick and tired of these men who want to be somebody. But they can't be somebody, if He's here. The gloves are off! They started it; I'm ready to finish it. Make the prophet a liar; go ahead. I'll be gone when the fire falls.

You say, "Vayle, you boast."

Why shouldn't I! My redeemer liveth. "For the Lord, Himself, shall descend from heaven with a shout." [1Th 4:16] And He does all three in descending.

For this is the hour of the Lord's Day. The Judge standing there. And He came down--the Judge of all the earth, as in the days prior to Sodom. And He said, "Shall I not tell Abraham the thing I am about to do."

And William Branham said, "*The Spirit of Wisdom comes into the church to make known to the church the hour in which it is living, as Gabriel came to David to reveal the great, deep secrets of God.*" And the same Scripture in Ephesians says, when that takes place, there will be a resurrection. And it

takes God to raise the dead. And William Branham said, “*He does all three in descending.*” And the dead have not been raised.

63. Then, make it a doctrine. Make Him a doctrine. Oh, God have mercy! Listen to me, brother/sister. I’m going to close pretty soon. Let me read you something here. Don’t be fools, brother/sister. The day is too late. You don’t have a loyalty to anybody but Jesus Christ and to yourself.

James. Listen to me. [Jas 5:1-3]

- 1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you.
- 2 Your riches are corrupted, and your garments are moth-eaten.
- 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Now, listen: “Woe unto them that join house to house and land to land.” [Isa 5:8] And for the first time in American history, Mr. Reagan has reversed the law. And corporations are buying up corporations. And they haven’t added one job. In two years they have taken 120 billion dollars off the money markets, and didn’t only make not one job, they took away jobs from men sitting right here tonight. That’s right. The money God put in this land, the industry, the commerce to give people—jobs that they might live. And these men took it away by corporations buying up corporations and not creating jobs, but taking away jobs. The silver and the gold is cankered, the hire of the laborers that brought this all about. Listen, these men that run industry today, and the men that run this land, they are not the ones that made this land what it was. Men have industries that haven’t put one plug nickel into it. But they act as though they own it. That’s right. It says right here.

64. Now, listen. [Jas 5:4-9]

- 4 The hire of the labourers who have reaped down you fields, which is of you kept back by fraud, crieth: (The Supreme Court won’t act.) and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.
- 5 Ye have lived in pleasure on the earth, and have been wanton; (The best they have done is cut the cocktail parties back. You can now only have three cocktail for the IRS.) you have nourished your heart, as in a day of slaughter. (You literally built yourselves up for God to come and smite you for the sake of the laborer.
- 6 Ye have condemned and killed the just; and he doth not resist you. (That’s exactly right. There is nothing to help the victim; everybody helps the criminal.)
- 7 (Listen.) Be ye patient therefore, brethren, unto the **presence** of the Lord. (Just before the Resurrection.) The husbandman waiteth for the precious fruit of the earth (Eph 1:14. That’s what the Blood fell for upon the ground. To bring out the bodies.) and hath long patience for it, until he receive the early and latter rain.

And the early rain fell in the time of the latter rain. Bro. Branham said so. Men may run around and say, "I don't believe it."

They are liars. Let them lie. Get away from them! They have both fallen. You want to believe somebody that wants to make himself some kind of leader on a lie? Get under the Holy Ghost for a change. Get under your Joshua, which is the Holy Ghost. There is no great one amongst us. The great One is here.

65. Now, listen.

- 8 Be ye also patient; establish your hearts for the presence of the Lord draweth nigh.
- 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth at the door! (Behold I stand at the door and knock. [Rev 3:20])

It's the only place you hear of a judge, anybody, standing at a door and knocking is in Rev 3:20, when they put Him outside. And He stands at the door and knocks. And He says, "I want to restore your wages; I want to give you my wages which are eternal life. The world has knocked you down and stepped on you."

There is a hard time coming in the land. Bro. Branham said, *"It'll make every depression look like a Sunday school picnic."* Paper your walls with dollar bills. Squeeze coming on. He said, *"Just hold steady; hold steady. Just be careful with one another. Just don't grudge, because the Judge is standing right here."* Foolish virgin...

66. Listen, brother/sister, if you haven't got oil, get the oil tonight. Let's all believe God with all your heart. He said, "I stand at the door and knock." He said, "I'm the Judge standing right here. Can I come in and eat with you? Can I come in and sup?"

Who is that?

You say, "Bro. Vayle, we're full of the Holy Ghost."

Then, it's not the Holy Ghost baptizing influence that wants to come in. You've already got it. But He's knocking at the people, the Bride's heart, saying, "Hey, will you recognize me? I'm here in your midst. Will you recognize my Presence? I'm the great One. I'm that Prophet standing here. I want to talk to you, to take you into my secret chambers and tell you I love you, and tell you you're mine. I want to tell you, you don't look too good to the world, and neither to you, because all you've seen is the light of Sinai fall upon you; you've seen condemnation; you've seen your own picture; you've seen your own image."

But He says, "That's not it. I'm shining the light upon you. And that light is Christ. And I see you as I see myself.

He says, "When I look deep into you eyes, they become mirrors, and I see myself reflected. I do not see you any longer."

The eyes of the heart are illuminated, and down in that heart is Christ. And Christ peers in and sees Himself: the Judge standing at the door and knocking.

67. “Go to you, rich men weep and howl for your miseries are come upon you. Come out of her lest you be partakers of her sins. For these merchants have committed adultery with the churches out here.” And He says, “Come on out; I’m at the door, knocking at the door. I want to talk with you. I want to tell you that I love you.” He said, “You might know, but I’m telling you now, you’re **free**.”

68. Listen brother/sister, it’s a year ago, 17 years after the prophet received that great experience of his: he said he had no guilt. I’m telling you tonight. You can do what you want. You can say, “Vayle, you’re boasting; Vayle, you’re a liar.” You can do what you want. Because I’m about through preaching anyway. I want to go home and feed the birds. I’m tired of preaching. I’m tired of everything. I don’t have any sense of guilt in His Presence.

Sure, if I ripped this place to pieces, I’d feel guilty. But before Him there is no condemnation to them who are in Christ Jesus. Oh, sure it scares people. It doesn’t scare me at all. No, because I spit in His face. I deserve death. I made Him a liar. I made Him a clown; I made Him a fool. And all He said was, “I love you; come unto me all you that are weary and heavy laden, and I will give you rest. Take my yoke upon you; join up with me. Sit down, I want to talk to you.” The portals of your heart begin to ring with the glory of God and with the praises of Him, Who is altogether lovely, illumination coming in there, the cells beginning to build around that Life, until we are immortal.

69. Brother/sister, I don’t lie to you before God. I may never see your face again, and I hope I never do for one reason: we’re all gone, or something happens. But I wouldn’t lie behind this sacred desk for one minute. I tell you the truth. I lie not.

None but Jesus can satisfy. None but He can do it. He’s here tonight. He’s not here as the baptism with the Holy Ghost. You’ve been told a lie, if your preacher told you that, because the prophet said, *“Oh, to think of it. The same One who gave the Word to Paul is here revealing that same Word.”* And Paul, that Light appeared after Pentecost... My brother/sister, that Light appeared before Paul was even born again, like a John the Baptist, receiving the Holy Ghost before he came out of his mother’s womb. This Paul said, “I was born as one out of due season.” Oh, brother/sister, I love Him. Yes, He’s Judge; He’s Judge to the Bride.

70. He said, “An unjust judge stood one day in a court of law, and a widow came and said, “Judge, avenge me. Make the law work for me.” She said, “Somebody’s got my land. This is the year I should get my land back.”

And the judge said, “Listen, I can get a better cut from the guy that’s got the land than I can get from you.”

He said, “At least he’s got it, and you haven’t.”

He said, “Get out of my court.”

“Well,” she said, “This is the day of the Jubilee; I should get my land back. So, I’ll be here tomorrow.”

So, she came the next day, and he said, “Get out of here.”

And she said, “I got news for you, bud. It’s the year of Jubilee. I’m going to keep coming, and coming, and coming.”

He said, “Okay, okay, okay. You are such a pain in the neck that no cut from the guy that’s got your land could be worth it. Take your land and get out of here.”

And he said, if the unjust judge said that, how much will God, when the cup of iniquity is full and the time has come to bring forth His Word into effect, which is the Bride... “And your inheritance is here, my beloved. Come ye blessed into the place prepared for you of my Father. Come, let us waltz in together in the love dance and the love feast. Let us go in and have our fill of love. Oh, blessed be God, forever.”

71. Sure; oh, sure. Let’s go to Romans 8 and see it. Oh, forget it; I’m going to quit. I’m not going to go further. But I’m going to tell you something: It’s the Day of the Lord. Right? It’s the Day of the Lord. The word ‘lord’ was crystallized in the fourth century to mean: ‘the owner, and possessor of slaves, and the head of the household’. That’s number one. And secondly: ‘the legitimate guardian of a wife or a daughter’.

Do you hear what I said? The owner, the head of the house, the husband. And this is the day of the Husband. One day Paul said to the first Corinthian church, “I’m afraid. I’ve got the awful suspicion. I’ve got an awful suspicion. I espoused you to Christ, the faithful husband. I espoused you as a virgin Bride. But I’m awful suspicious that something has happened. As Eve was seduced, so you minds are seduced, and now you’ve got another Jesus, you’ve got another Spirit, you’ve got another Word.” And that espousal in the beginning to a true virgin, she began to drift away. And, as Bro. Branham said, “*Before Adam got to Eve, the serpent got to her.*” And, before Christ got to the Bride, the world got to her—the creeds, the dogmas, the whole thing. Satan got there once more.

72. Now, listen. The law of the jealous husband, which is a suspicion. There is no evidence that she is pregnant by another man. But he says, “I know something is wrong by the way she is acting. There is something wrong here.” And they took her to the temple, and they took the dust off the floor, and they put it in a little bowl of water and drank it down. And Bro. Brown’s sermon on it is so good, that I don’t need to talk much about it, except that the end time, the husband, the day of the Husband is here. That’s right. The day of the Husband, the Judge in the day of the Husband. (How could anyone call themselves Bride and not believe He is **here**!) He is Judge.

And He looked down, and He saw the woman, and she was like a mixed multitude.

And they all said, “I am the wife; I am the Bride.”

And so, He said, “We’ll begin to see who the Bride is.”

And a call went forth, and it said, “Behold the Bridegroom. Come out to meet Him.” And, when they came out to meet Him, there were ten virgins, and there were five wise and five foolish.

You see, the foolish are denominations and even, maybe, amongst us for all I know. Because you see, the oil had gone out. They once had the oil.

73. In other words the Word once lived. It lived under Luther. He absolutely was the Word of the hour full of the Holy Ghost. And it could take them right into the Millennium, but that bunch had gone. And now the life has gone out of Luther. Well, it went into the Methodists and the Methodists that were under Wesley. And for a few years they’re up there already, too. They’re fine. But the life has gone out of their word, and it’s just a dead word. And there was a bunch of Pentecostals that came on the scene with the baptism of the Holy Ghost and restoration of gifts; and they are part of the Bride, but they have gone on. And the life is out of their Word. And now it’s time; it’s time for somebody to be standing here. And there is a Bride that is standing here, and the life is in her Word.

74. Now the Methodist and the Baptist and the whole bunch are running for life. But they can’t have it, because they’ve rejected the Word. So, they can’t have any life. But now, listen. While they’re going to

try to find it, and they're scurrying around, and they're looking—and they know something is up—the Bride meets with the Bridegroom. He identifies Himself as her mate: the revealed Word—the revealed Word. See? Now, then, she goes in.

And somebody comes knocking at the door and says, "I am your wife. I am your wife. I am your wife. Let me in. Let me in. Let me in."

And He says, "I used to know you as my wife. (That's a literal translation.) I used to know you as my wife, but I don't know you as my wife any more." [End of the second tape, side one.]

Now she's not lost; she dies.

75. But there is another group. And she sits there with her creeds and her dogmas and her idolatry. And she says, "I sit as a queen; I am no widow. I am everything. I am the bride of God; I am the bride of Jesus Christ. And the pope here is the vicar."

And He says, "You'll burn with fire. I will destroy you here and then."

76. But, what about the Bride, the real Bride? He says, "I will come and make them fall at your feet and make them know whom I have loved." And there is a Bride standing right here today. Yes! And the great Prophet, the great Judge is here. And the great Judge turns to the Bride, and He says, "Come, ye blessed of my Father; come out of her. Let me sup with you and have communion."

Brother Branham said that's what communion is: [it] is speaking back and forth. And John heard a conversational voice. Let me assure you, my brother, my sister, we have already been judged!

77. Let me see if I can find you something here in John to make you understand what I am saying a little bit more. Let me read first of all in John 5.

Now, watch. He says in Jn 5:27:

27 God hath given him authority to execute judgment, because he is the Son of man.

And it was the Son of man that appeared. And, because the Prophet is here, judgment is given unto Him.

Judgment is given unto Him, and He is the Judge of the whole world, which is the Judge of the Bride. And He said to the Bride, "You're beautiful; you're spotless; there is no sin in you." And the Prophet said, "Little Bride, you did not do it! You're justified. I don't call you church; don't call you saints. I call you Bride. I've given you my Name. You're Mrs. Jesus!"

And He took all the authority off of us and put it on His own shoulders. And He said, "I'll just take full responsibility."

Oh my! That's what the Judge said. I'm telling you: that's what He said to the Bride.

78. John 8:26.

26 I have many things to say and to judge of you:

Do you believe His Word? Do you believe that He is here? Do you believe He's the great Prophet as Bro. Branham said? Do you believe He said these things to you through the mouth of a prophet? If you believe it, then you've been judged. Because Bro. Branham said, "*The song, 'I'll go with Him through*

the Judgment'—that's the judging Word right now." And the judging Word came and exposed the hearts of all men. And they couldn't hide if they tried.

And the people said, "That's God." And it was God, and it is God.

79. And He was the voice of the One that appeared down there on the river, and it was a rainbow. The newspapers admitted it was a rainbow that stood over him. And Sister Meda heard her husband's voice, or her husband-to-be. I forget which it was.

Brother Branham said, "*Bow your heads quickly.*"

And she said, "Lee, I did what I was told. I always obeyed Bill." But she said, "When it was all over, I said to Bill, 'Bill, that was your voice.'"

And I said, "Sister Branham, that's exactly right. For the Lord shall descend with a shout. And the Greek says, it is not the voice of the One that descends who is a prophet. But God said, 'As John the Baptist preceded the first coming, so your message will precede the second one.'"

And, what was the message? William Branham stood there as a judge: "*I Indict This Generation*", "*Flashing Red Light of His Coming*", "*Countdown*", "*The Unveiling of the Mighty God*," "*Christ, the Mystery of God Revealed*". And he said, "*First of all, revelation, then there will come pre-eminence, and then will come the Rapture.*" And on the "Rapture" tape he said, "*Thus, it has been spoken; thus it shall be.*" He said, "*When you see God descend from the heavens, stand before groups of men as ever He did, and this Bible open before me...*"

80. And he said, "*You never did it.*" Yeah. But one day he was out there in the West, and he picked up a stone; and he threw it in the air, and he said, "*Judgment will strike the West Coast.*" The judgments of God are in the land today, brother/sister. But the righteous judgment of God is with the Bride. Yeah! "You shed Your Blood for me?"

He said, "Yes, I shed my Blood for you."

"I'm free by the Blood?"

"Yes, you're free by My Blood, because my Blood scatters sin till there be no evidence. The Blood perfects the Bride; the Holy Ghost seals it in."

"But, Lord, the day of the baptism has run out."

He says, "Yes, that's why I'm here to finish it off myself."

That's the just judgment of God.

81. Brother/Sister, this is the greatest Thanksgiving sermon I could ever preach. It's based upon what Bro. Branham said: "*Invisible Union.*" "Mercy there was great and grace was free; pardon there was multiplied to me." Yep! The merits of Calvary streamed down. Remember this one thing, brother/sister: you cannot pit God against God; you cannot pit role against role. You cannot make Him a hundred different people. He is that One, great One, acting out those roles of redemption for you and me. And now, coming down through the ages, the most miserable time of all, when He should say, "I'm going to end the whole thing, because there is nothing left," He said, "I'll send Elijah, and I'll come myself with Elijah." For Bro. Branham said, "*That One in Rev 10:1 came down to earth the same time Rev 10:7 was on earth.*" And all the mysteries run out. And there is no more mystery. Am I going to make it? You've already made it!

“What have I to fear? What have I to dread?”

Nothing—nothing to fear. The Judge said so—the righteous Judge.

82. He looked at Abraham, and He said, “I’m the Prophet. I’m going to tell him. I’m going to tell him.” And Elohim is here, and He told us.

You say, “Lord, Lord, will we escape?”

Oh, you’ve already escaped. You will not come into the judgment. Yes, God hath not appointed us to wrath.

“You mean that I don’t have to answer?”

No! No! You just come to the presentation: the righteous Judge that gives rewards. I read that didn’t I, in the Revelation book? “...And gives rewards unto His servants.”

83. Remember, It says in the last days we begin to speak the language of Almighty God, which is this Word. He said, “The Lord hearkened, and He said, then you will return and know righteousness from wickedness and them which serve God and them who don’t serve God. And I will spare him as a father spares his son that serves him.” [Mal 3:17-18]

Tonight you’re spared, my brother/sister. Yeah. I bring you good news, if you haven’t had the good news before. Let me reconfirm and reconfirm and reconfirm the good news. “There is now no condemnation to them, which are in Christ Jesus.” (Rom 8:1) And, because he is the Son of man, all Judgment has been committed unto him. And his judgment is this: “He that believeth in me and heareth my words, shall never come in to a judgment.” Huh? He said to Martha, “Do you believe this?” He said to Mary, “Do you believe this?”

84. Do you believe tonight that you won’t die? How can you not believe it? This is the hour to live. This is the hour of perfection. All the doctrines are put aside. Everything is gone: faith toward God, repentance from dead works, laying on of hands, doctrine of baptism, doctrines of resurrection. It’s all gone!

Why? Because we’re not going to die. You don’t believe that do you? What can I do to help you? I’ll tell you. Know that He is here!

Know that He is here! And He lays His hand and says, “Don’t be afraid. Don’t be afraid. I was dead; I died for you, and now I am living for you. And I’ve got those keys of death and hell; and, as I tore the bars off and led them out... Yes, I did it. I did it! I went down there, and I did it. I’m down here to do it again.”

And I say, “Jesus, I’m so glad You’re here.”

85. Let’s sing “I will praise Him; I will praise Him; praise the Lamb for sinners slain.”

Get me an organist. Get me a pianist. Get me somebody. Rise to your feet. Sing it! Come on, Jack. I don’t care who starts it. Sing it!

I will praise Him.

I will praise Him.

Praise the Lamb for sinners slain

Give Him glory all ye people

For His Blood has washed away each stain.

“When I saw the cleansing fountain...” Don’t you know that song? Do they know that song, Jack? Who knows that song? Let’s get up here and sing it. Come on. We’re not getting out of this place. We’re going to sing unto Him.

When I saw the cleansing fountain
Open wide for all my sin
I obeyed the spirit’s wooing
When He said, Wilt thou be clean
I will praise Him

Start it again. We’re not going to get out of here before we give God glory, brother/sister. He’s here to receive glory. Abraham said, “Wherefore art Thou come but to be worshipped and receive glory?” Get your lightning rods up, as they say, and let’s worship God tonight. “I will praise Him.” Come on, you who know the song. Come on, sing it!

I will praise Him.
I will praise Him.
Praise the Lamb for sinners slain (He opened those seals, brother/sister. Made
the righteous totally righteous.)
Give Him glory all ye people
For His Blood has washed away my fear.

86. Well, you know that song “Oh, How I Love Jesus”. Let’s sing it. I love the one about the Lamb, because you’ll never get rid of that Lamb, brother/sister. All through eternal ages it’s that Lamb upon Mt. Zion, hallelujah. Never deny the Blood. Never deny the Lamb. It made every...that which was in Almighty God available to us, and everything now is available in Him. And it was that Lamb that took that Book. That’s right. “Oh, How I Love Jesus.” Let’s sing it.

Oh, how I love Jesus
Oh, how I love Jesus
Oh, how I love Jesus
Because He first loved me.

I’ll ever adore Him.
I’ll ever adore Him
I’ll ever adore Him
I’ll ever adore Him
Because he first loved me.

Into my heart
Into my heart (That’s what He’s knocking for.)
Come in (I want to talk with you, Lord. I want to sup with you, Lord Jesus.)
Come in today
Come in to stay
Come into my heart, Lord Jesus.

87. Let’s sing “I am Thine, O Lord, I Have Heard Thy Call.” They know that one, don’t they?

I am Thine, O Lord
I have heard Thy voice
And it told Thy love to me
But I long to rise
In the arms of faith
And be closer drawn to Thee (Sing it.)

Draw me nearer, nearer
Nearer blessed Lord
To the cross where Thou hast died.
Draw me nearer, nearer
Nearer blessed Lord
To Thy precious bleeding side.

Consecrate me now
To Thy service, Lord
By the power of grace divine
Let my soul look up
With a steadfast hope
And my will be lost in Thine.

Oh, the pure delight
Of this present hour
That before my God I spend
Let my kneel in prayer
And with Thee, my God
I commune as friend with friend. (I'm a friend of His, like Abraham.)

88. Brother/Sister, let's understand tonight. He's the High Priest. He's just turning Judge and coming King. And that great One, the Prophet, Elohim Himself that Bro. Branham said was that One, is already turning Judge to be incarnated back in that body to bring judgment upon the earth. And, let me tell you something. We're going to come back in that judgment with Him.

Oh yes, brother/sister. I love Him tonight. You can see why I've got reason to love Him. In the day of the Husband.

Oh, He could have been angry, and He said, "I looked down and I just...I...I'll just destroy the whole thing." but He said, "I got a plan. I'm going to send Elijah. He and I are going to come together. Yep. We're going to settle it all." He said, "I want to tell you little Bride, immortality is your portion." And you'll get your portion yet, praise the Lord.

89. Do you know that song? You don't know it? Oh, you people are so young. I'm the oldest one of the works. It makes me feel just awful.

There's an old song "And you'll get your portion yet, praise the Lord. Yes, you'll get your portion yet, praise the Lord." What's the rest of it? My wife know? She's as old as I am. Anyway, let me tell you: you will get your portion, brother/sister, because it is the inheritance hour, hallelujah. Yep.

90. Do you love the Lord tonight? Do you really love the Lord? Everybody happy? Good Thanksgiving Day? Amen. Best food in the world?

Now, listen. I'm going to tell you something. Eating the Lamb is the best food in the world. Eating the lamb, brother/sister, took them right into Canaan Land. Their shoes didn't wear out, clothes didn't wear out, bodies didn't stink. You know why? They had God, the Pillar of Fire, and a prophet. They wanted some kind of a legal law.

I don't want anything but Jesus. Oh, brother/sister, just give me Jesus; and I mean it. I'm not going to ask Him for anything. I just want Him, because that'll take care of it.

Just as I am without one plea. Just as I am without one plea.

Just as I am without one plea
But that Thy Blood was shed for me
As Thou bids me come to Thee
O, Lamb of God, I come, I come.
Yeah, there's nothing better than to come.

91. Well, we're going to let you go. Lord bless you. May you rest tonight. Have a safe journey home wherever you have to go. May your dreams be enlivened by Him.

You know I'm an old man. It's no use kidding myself. And I keep taking that promise to God. Lord, you said you'd give us old men dreams. But I think maybe the vision of the Word is so powerful that it's no use giving me dreams. He already told me I wasn't to look at anything but His Word. And that's more than enough.

So, Lord bless you. God be merciful. (Which He is.) I love you very dearly. You might not think so when I preach at times; but, when I get down to the end of the message, you know that I love you very dearly. If I didn't, I can tell you one thing. I sure wouldn't be here. And I know, if you didn't love me, I know you wouldn't be here. So, it must be a pretty good love affair.

What's it all about? It's about Him who loves us both. So, love you with all my heart. Wonderful days ahead. You know why? Because this isn't going to last much longer. We're going to walk into eternity. Oh, I'm so glad. Okay.

"Take the Name of Jesus With You."

God bless you.