

Revelation 1: & Patmos Vision

'The Judge and the Universal Benefit'

Bro. Lee Vayle - December 26, 1982

Mercy which has been extended to us. We know that You are here. We know, Lord, we've talked about it, but we could not talk about It, unless It was a reality, and, Lord, the talking about it magnifies which we are so glad that It does. We can constantly keep in mind not Your closeness anymore, not Your Coming anymore, but the reality that You are now here, in the form of the Holy Spirit. And will one day incarnate Yourself, and at that time we'll crown You King of kings and Lord of lords. And we're grateful for this great mystery that's in our midst at this hour.

Now, Father, teach us more concerning It, may we rejoice more, and an revelation stimulate us hour by hour, until we are caught away in Jesus' Name we pray. Amen. You may be seated.

1. Now, before we get into the message which I've been (oh) quite a long time getting to you, I want to clear up a little point from last Wednesday, because I know that I wasn't explaining it the way that it was coming across clearly. But, in 1 Thessalonians 4, It says,

(16) For the Lord himself shall descend from heaven with a shout, with
the voice of the archangel, the trump of God: dead in Christ shall rise
first:

Now, I may have mentioned there to misunderstand this verse the way some are misunderstanding It, is to be very confused with the ministry of the High Priest.

Now look, what I was saying was, it is become contrary to what the prophet said, a belief, if not by one, or more than one, that this has to do with a corporal descent. Now, if this is a corporal descent you understand He's not longer a High Priest. He just couldn't be.

Now, with that, Bro. Branham said, *"The Shout was the Message."* Now, if we're going to bastardize this thing, let's do the job properly. So, then you've got to stay with the prophet, that this Shout is a Message. Then, the question is: who is he preaching to? Well, he's not preaching to the lost to bring anybody in, because he's no longer High Priest.

Then, it's a Message totally to the lost. (Right?) Well, come on. When does He come down corporally and preach to the total lost? So, you see what I'm saying, if you get your thoughts out of line here, you completely destroy anything the prophet said. So, that's what I was trying to bring across to you Wednesday night. You understand now? Why I said, that you see, you kill the understanding of a High Priest here.

2. Now, during the Message that Bro. Branham brought, which was a descent of the Holy Spirit, God. Hebrews 13:8, which is Revelation, "He which was and is, and is to come," is not He which was dead and is alive.

One is talking about God, Holy Spirit, the other is talking about that One Who was the tent of God. Called even the Blood of God. Call It many things you want, but you must understand that when we differentiate, we cannot be (although we are termed) because they'll term me, they'll you the same as you have the same understanding I have. They'll say we're preaching two gods. We are not preaching two gods, neither are we Jesus-only. We believe in one God Who changed His mask. But, when you come to the mask of the Lamb, you are talking of something more pertinent than a cloud; or an angel; or a rock; or water; or wind, or anything else. You are talking about that original One, the Word, which was God becoming flesh. Now, He laid aside that robe which was a man. But, a very different man from you and me.

Remember, Adam was not that which became flesh. He was a spirit being, and she a spirit being in one. And God formed flesh of the ground, so that the mother of Adam was really the ground if you want to put it that way. But, we're talking about Logos, we're talking about God reducing, That, which would be His expression to a sperm and an egg; which became flesh.

3. Now, that, Bro. Branham said, "God raised That body and put It on a Throne." Now, when you talk about a corporal descent, you have got to have That one coming back, a human structure. Now, if they're going to put this in a human structure and still believe the Prophet, then He's got to come down in a human structure and give a Message. That's over with, that took place two thousand years ago. Now, this is to the Gentiles when He doesn't come in a human body. For He'd be here with nail-prints. Well, is He going to put mud or something in them, or grow skin on them? He's a bleeding Lamb, the nail-prints are there.

So, I say what they do, they get this so messed up nobody can tell what they're saying. So, I want you to know that...so that I would try to help you to know what I'm saying. Because I never said it clearly Wednesday night. You know I didn't. So now you understand what I'm saying. The High Priest Himself is going to come down. (Right) We're going to meet Him up there beyond our view. No one's going to see Him. We're not going to see Him until we're going to get there as far as I know. At that time, that Spirit that's in our midst incarnates Himself, and we crown that incarnated One, King of kings and Lord of lords, God Almighty, everything. As Bro. Branham said in the Church Doctrine book, I don't have with me. So, you understand what I'm saying.

4. All right, something else I want to tell you. We talked about 'Two Souls' a week ago. I got a quote for you in 'What is the Holy Ghost', [12-16-59] Bro. Branham says on page 9, the top of the page.

[16] *A person that would refuse to receive the baptism of the Holy Ghost can have no fellowship among those that has the Holy Ghost. You just can't do it. You have to be a nature.*

See, he uses that term, almost obtusely [slow to understand] in fact it is obtuse to a fellow like me. Then he goes on to talk about doves and crows have nothing in common, because they don't have the same nature. So what he's saying here; when the Holy Spirit comes, there's a specific nature that you and I have. And this is why...I know that you don't know quite know what I'm talking about. Look, it doesn't matter, you may run across it later when it comes to... because we never fussed about two soul doctrine, we never brought it up, because I just want to let it lay there until the time came when I knew really what I was talking about. And believe me, it is wrong. I don't care if you got three or four souls. The point is: what they are saying is wrong

about it. The soul is not a nature. We are a tri-unity, a tri-part being. Tripartite being. Body, soul, spirit. And those three are divided into two. The soul and the spirit go together, the body goes separate. Then at death, there can be an actual separation of body, soul and spirit.

5. But, right now, by the Word there is a separation of body, soul, spirit, though they are still one. And there is a spirit part, and a physical part. And the spirit part must have a change in nature. And it's the spirit that gives the nature to the man. What nature are you? Well, if you're a hog, you'll act like a hog. Though sometime, you can be a pretty nice washed hog; with a blue ribbon. You know, you don't have them down here in the States, we had them pretty well like that in Canada. The farmers would put out lovely... (Greg, you're a kind of a hog raiser, maybe you got more down here than I think. I don't know how you took care of your hogs, you do take care.)

But back home (like my wife would tell you, she wasn't really raised on a farm, just sort of) but they have real nice pig ranches up there. Kind like (you know) more mixed farming, a lot of mix farming, at least they were, and they put out lovely big concrete slabs for the hogs. I guess, it's kind of hard on your dogs. I'm sorry about that pigs, but they put them out there anyway. And they had them so they could wash them off. And they have a lovely big hammer mills, and silos that they put the feed in, and they take hullless-oats, and the hullless-barley and the wheat and other, and add powdered butter milk and powdered milk and they make a tremendous hog food. And they put this in troughs with water. Oh, that sounds good enough for an old guy like me to make porridge out of in the morning. And they feed them so good. Well, you can keep those hogs clean and sweet tasting, and he's still a hog. [Bro. Vayle chuckles]

6. He'd have to have another life in there to change his nature. That's what he's saying here. He's not talking about God giving you an effect, he's talking about God giving you the Holy Ghost, and there's a new effect in you. So, I know you don't know what I'm saying. Don't feel bad. Later on we might...I might take some...I don't think I will, it's not worth my time. But, if anything comes up, you just want to know where we stand. You just leave that alone, because we believe different. What we believe is no consequence to you, (see?) just let her go.

[Someone says:] "You're saying that the body, soul and spirit, does it make a difference you say, body, spirit, soul?"

No, it's just that the body is a shell. As Bro. Branham said, "*My hand, my nose, my eyes.*" He said, "*Fine, what's me?*" Oh, what is it? It's a soul and spirit in conjunction. Now, they're not one. But, they are one in the fact that they blend together. (You see?) And your body, soul, spirit's one, that they blend together. But, (you see) the body you've got are the chemical reactions and products in manifestation of what was in your parents, which is life.

So, don't worry about...if anything comes up, you just kind of put it off and you can talk to me about it. Because, I don't want to go into a long diatribe on this, or long dissertation. I want to say this too: Mount Shasta evidently, from what I understand is having fifty tremors per day. That's in northern California, which is the same that Mount St. Helena had. Fifty per day, and Mount Hood, and Rainier are also going through the same thing. So, you can see when Bro. Branham said it started to happen back there, the wheels of God's mill grinds slow, but the grind fine. And it just means it will be that much bigger. Mount Shasta, just like St. Helena, and already Mount Hood, and Rainier, they're the big ones. And I understand Mount Hood was the grand daddy of all the volcanoes in America, because it's really two. I think it's Hood. So, there's a report back on that now that things are moving. Hallelujah. If we don't get out of here, one way

or the other, we're going to get up there somehow. Caught up or blown up, bless God, let's get out of here. Well, we're not going to get blown up are you? You love the Lord today? I'm sure you do. The Lord bless you.

1. All right, let's go to Revelation 1: and we'll see what we can talk about today, read out of the Patmos Vision also, (and I think we've covered everything now) beginning in verse 12.

- (12) And I turned to see the voice that spake with me... (Remember, conversational. Remember, 1 Samuel, he saw a vision, which was hearing the Word. The Word was so clear, it's just like looking at something.) being turned, I saw seven golden candlesticks;

Now notice, that's what he saw first. That's what you see first. Like, they saw the body of Jesus. Then they began looking beyond. (See?) Always the physical is seen, and then you got to start looking beyond. Moses saw a bush burning. And he said, "Hey, what's with that?"

That's when I saw Bro. Branham, and I said, "What's with that?" Of course I knew It was God. I began looking for Him. And I realized after seventeen years, (sixteen years) that I wasn't looking at a man, I was looking at God. Why?

2. You know, I bet you that every man that's sitting here that's married, you ask him, "Hey, what color was that girl's eyes?" I got a feeling that fifty percent of the votes are going to be wrong. But, you ask your wife and she'll hit it every single time. You know...In other words, you look and do you really look close? No, you just know something's there. Then you got to stand still and begin to scrutinize. And when you do, you're not looking so much at the person, but you're looking for something that the person's involved with. Like, eyes. You see, Bro. Branham, a man like his stature, like Moses, the apostle Paul. And outside of Jesus Christ they're the only ones that I can liken It to. I can't liken William Branham to anybody outside of somebody like Moses and Paul. No way.

Now, David was a tremendous figure, but I haven't got too much taken up with him, because he was a segment and I appreciate it. But, you never put him in my books in the category a Paul and a Moses. See, when you look at Bro. Branham you see the same stature and you know something's there. But, you got to stand still and look. And when you do, you're not looking at the man anymore. You're looking beyond the man. (See?) Okay.

3. Now, you look at the church. You look at people. You look at the Bride. And that's the first thing you see before you see the One in the midst. And it might be pretty difficult these days, (you know) to try to run a parallel on that physically. but, you see the Bride goes for the Word. That's the biggest thing.

Now:

- (13) And in the midst of the seven candlesticks... (that's the Bride in every age, seven ages,)
- (14) His head and hair (like wool) white (as) wool, white as snow; eyes (like) a flame of fire;
- (15) ...feet like unto fine brass, burned in a furnace; 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 I saw him, I fell at his feet as dead...he laid his right hand upon
me, saying, Fear not; I am the first and the last:

(18) (Behold) I am he (that) was dead; behold, I am alive for evermore,
and have the keys of hell and of death. (And that was the Judge.)

4. Now, with that we go over here, Bro. Branham commenting a certain amount on the 'Patmos
Vision', [12-04-60] and read it to you, beginning at page 105, paragraph 181.

[70] *"White hair..." Anybody knows that's the old judges in ancient days, like
English judges used to wear a snow white wig. Old ancient judges wore
a white wig because they were... Well He's here, showing again that
John's over in the Lord's day; he saw Him as the Judge Not as Priest, not
as King, not as Prophet, but as Judge. The Father, (like in) John
5:22, committed all judgment to Him. He's Judge now, come
to judge the nations. Oh, for that day when you see Him like that.
His hair white as snow; Daniel saw Him coming to the Ancient of
days. ...and the two blend together.*

Then he read over there in Daniel.

[71] *Come to the Ancient of days Whose hair was white as wool. John turned
and he saw One like the Son of man standing in the midst of the seven
golden candlesticks, with snow white hair: the Judge,*

Now, you see, the Son of man is the Prophet, and the Judge is the Prophet turned Judge. It's
the Word, the Word demanding satisfaction according to the Word.

5. Now, you say, "Johnny, pick up that pile of brush." And Johnny doesn't do it. Now, what's at
stake? The Word's at stake. But Johnny doesn't pick it up. Now, why do you descend on Johnny
if he doesn't pick it up? Because, the word's at stake. Who gave the word? You gave the word.
So therefore you're at stake. You're the only one who can make the word stick, or rescind it.

So, here's why we talk about the Word. Son of man becomes Judge. Who is the Son of man?
Logos. That which contains the idea, which in turn is a reality. All right, when He's Judge, He's
God in human form.

All right, now, Judge:

*...midst of seven golden candlesticks, snow white hair, not girded around
the waist, but girded around the paps, up (that's the breasts,) judge. With
the sash of the judge over His shoulder, He stood with a golden, pure,
holy, refined girdle that held His righteousness, His cover. ...covered all
the way to the feet. Watch the sevenfold manifestation of His glory
in Person.*

Head, hair, "eyes were like flames of fire." [Rev 1:14] Think of it.

*Those eyes who once was dimmed with human tears, now ... become flames
of fire. Angry, stands there as the angry Judge. Why did you reject Him?*

O sinner, think of this. Think of it, lukewarm church member. Think of it,
 Catholic, Baptist, Presbyterian, Pentecostal. Think of it, Catholic.
 Your virgin Mary had to go up to Pentecost and receive the Holy
 Ghost, and stagger and act like a drunk woman. The mother of
 Christ had to get that before she'd be permitted to heaven.
 How are you women going to get there anything less than
 that? Think of it, men, each of you.

[72] His hair, and His eyes once dimmed with human tears, yet I want you to
 notice something about those eyes. When He was on earth, yet they were
 dimmed with tears like a man, He cried at the grave of Lazarus. Full of
 sympathy, His humanity, He was clothed, He was God clothed in
 humanity in order to take away sin. But yet behind that
 humanity, He had something that could look right down the heart
 of a man and know all about them. Why? There was something
 behind Him, yet He was clothed in mortal flesh. They didn't
 know Who it was, "If you don't believe," He said,
 "that I am He, you'll die in your sins."

6. Actually, He said, "I am." The Word he has interpolated. If you believe that I am, you'll die
 in your sins.

That's right. (See, the same One that spoke to Moses.) "If I do not the works
 of My Father, believe Me not; but if I do the works of My Father, believe
 the works if you can't believe Me." (Now, that is actually the Son talking
 in contradistinction to the other voice.) Oh, how He tried to get the
 message to them, the revelation. Could look right down into the
 heart of a man and know all about it. (You see, that Bro.
 Branham is referring to his own ministry too now, see?) How I think of
 that: Those eyes that once pierced over the mountains, looked
 into the face of suffering, could weep like a man; yet could take the Spirit
 of God behind that human vision there and see all things, things
 that were, and things which would come, foretell the end from the
 beginning, that's cause God was behind them human eyes.

[73] Let God come into your life and take control of you, and He'll show you
 things to come. For it's not you no more; it's the Holy Spirit in your life
 back there looking through them mortal eyes to pick things out. There He
 was, those eyes. And remember, one day those eyes that were
 dimmed with tears, those eyes will stand at judgment. Now, if the
 judgment are like fiery flames running to and fro through the whole
 earth, and there's nothing happens but what He knows it...it's
 recorded.

7. [74] Running to and fro through the earth watching every move, perceiving
 every thought, knowing everything you're doing, the intents of the heart,
 what you intend to do. He knows all about it. He knows whether you love
 Him. He knows whether your intentions are right to serve Him. He
 knows all about it. And what will it be when you stand that day

with every sin's
 the white throne judgment?
 don't want to see that. When a angered
 with fire flashing from His eyes, with the righteousness,
 white wig over His head like that, His eyes flashing with fire that knows
 every thoughts of your heart, everything you ever intended to do. Hide me
 over in the Rock of Ages cleft for me. The old fellow used to sing, "When
 this world's on fire, stand by me. Stand by me, and let Thy bosom be my
 pillow. Hide me over in the Rock of Ages." God, I don't want Your
 judgment...I want Your mercy...Give me Your mercy, not Your
 justice. ...give me Your mercy, not Your law...give me mercy,
 Lord; that's all I can plead for. Nothing in my arms I
 bring...simply to Thy cross I cling...One come to take my
 place.

All right, that's about enough we'll need to read there, because we're talking about the Judge.

8. Now, we're going to read with this Genesis 15:12-21. Because we're relating It to the hour in which we live. It's not down the road, though, down the road is the perfect manifestation. But remember, what we read over here in Genesis, Bro. Branham categorically said had to do with that One Who was before Sodom and Gomorrah. But, we're talking about Genesis 15 at this point. (Not 18, we'll get to It later maybe.) Okay:

- (12) ...when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.
- (13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (That's Israel in Egypt, afflicted by Egyptians, four hundred years.)
- (14) ...also that nation, (that's Egypt) whom they shall serve, will I judge: afterward shall they come out with great substance.
- (15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
- (16) But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. (Now, a generation at that time was a hundred years you noticed. Four generations, is four hundred years, a hundred years a generation.)
- (17) And it came to pass, that, when the sun went down...behold a smoking furnace, a burning lamp that passed between those pieces. (That's accepting the sacrifice, God, burning it up.)
- (18) In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:
- (19) The Kenites, and the Kenizzites, and the Kadmonites,

- (20) ...Hittites, Perizzites, Rephaim,
- (21) ...the Amorites, Canaanites, and the Girgashites, and the Jebusites.

Thirteen and 14 is the verses we're looking at.

- (13) ...Know of a surety thy seed shall be a stranger in a land that is not theirs, (they) shall serve them; and afflict them four hundred years;
- (14) ...also that nation, whom they shall serve, will I judge: afterward shall they come out with great substance.

9. Now, there's a principle involved here we must recognize. And from 13 and 14 verses. It is that whenever the time comes for God to institute the culminating and universal benefits of a covenant of grace, judgment follows those outside the covenant of promise.

Now, I want to repeat it for you so you'll understand what we're talking about. The principle involved here is that, whenever the times comes for God to institute the culminating and universal benefits of a covenant of grace, judgment follows those outside the covenant of promise.

Now, what you see here, is God dealing with the people. And He's dealing with them universally. Which means: He's dealing with everyone in the same way at the same time. And furthermore, it is a culminating promise or benefit. In other words, it is ending a period. So, it is universal and culminating. Something is ending, something is starting, and He's going about it in a way that cuts across the board and fits everybody, takes everybody in. And when that happens, those outside the covenant come into judgment. Mercy then, judgment.

That precept we read in 13 and 14. These people are going into Egypt. They will be there for four hundred years. God took them in as a group. Leads them out as a greater group. And when He does, they come out as that group all alike, no difference. And they will come in all alike with no difference. That's what He wants. And the nation Egypt will be judged. That's exactly what happens. Mercy and judgment. The universal culminating blessing is to a group. And at the same time the judgment goes to the other group.

10. Now, we'll compare this with what happened in Exodus 3:1-22.

- (1) Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.
- (2) ...the (messenger) of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.
- (3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. (It was a great sight.)
- (4) And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.
- (5) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

- (6) Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face; for he was afraid to look upon God.

11. Now notice, that the bush was burning, and that was God to Moses. Because no man can see God. No way. No way. Impossible. Well, he saw what hit him, which was a 'Flame' in a bush. And the bush didn't burn. Now, you notice that others approach that, and they did burn. There's a difference. The One that's Appearing now will Appear in Judgment later on. At this Present, it's wide open. Spit in His face, laugh, chew gum, call It the devil, go ahead. You'll likely won't fall dead. Nobody likely fall dead. Oh, just a few did, but not very many.

How many that fell dead at the feet, because of Jesus? Nah, they could do what they want to, because the Son of man had not died yet, and the Holy Ghost hadn't come forth. Now, the Holy Ghost coming forth means everlasting loss if you blaspheme Him. But, you can get away with almost murder. Oh sure, sneer, scorn, scoff. But later on...see, later on, see, you got to watch, you got to watch this Pillar of Fire. You know, people had better be careful. This is what really bothered Bro. Branham was this here irreverence. (See?) Moses didn't burn, the bush didn't burn. Others did. He was afraid.

- (7) ...the LORD said, I have surely seen the affliction of my people which are in Egypt, (that's four hundred later) have heard their cry by reason of their taskmasters; for I know their sorrows;

(8) ...I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. (Just like He said, for four hundred years before.)

- (9) Now therefore, behold, the cry of the children of Israel is come unto me: (children, plural) (all) I (see in) the oppression (of) the Egyptians...

- (10) Come now therefore, (I'll) send (you to) Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

- (11) ...Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. He said to God, "What makes You think that I can do it? I got nothing. When I was a great soldier back there, I tried it. All I did was get run off. You've got a pretty poor candidate here."

God said, "Certainly, I will be with thee. You just go down as my front man, my advertizing agent (so to speak). You go down as My Voice. This will be a token I send you. This is My Word to you," He said. "This is the great thing I want you to know, when you brought the people out of Egypt you shall serve God upon this mountain."

God coming back to the covenant God Israel, which evidently hadn't been for a long time. Oh, He was their covenant God, but I mean, really where they had a communication. Isn't it nice through Seven Church Ages we didn't have to go through this blistering thing. Even though, under the face of the calf they died, martyrdom. Under the face of the lion, my, lion, they were

strong, powerful. Under the beast what a time of degradation, the face of a man. Seven great ages, seven great messengers. Israel had it pretty rough back there, four hundred years.

[Verse 12 not read]

- (13) ...Moses said (to) God, Behold, when I come unto the children of Israel, (they'll) say unto them, The God of your fathers hath sent me unto you; and they shall say, What is his name? (I guess they didn't even know His Name anymore.) what shall I say?...
- (14) And God said, I AM THAT I AM:...thou shall say unto the children of Israel, I AM hath sent me unto you.
- (15) ...moreover...(thou) shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, Isaac, Jacob, hath sent me (to) you: this is my name for ever, and this is my memorial unto all generations.

13. All right, He's got a name forever. I AM, and I AM is the Lord God of Israel. How many gods are there? I AM, is our God also. "That which was, and is, and is to be," [Rev 1:8b] (see?) that is Elohim, the becoming One. The One that becomes. God with no manifestation, and nothing to manifest to if He had a manifestation. Manifest.

- (16) Go, and gather the elders of Israel, and say, The LORD God of your fathers, the God of Abraham, Isaac, and Jacob, appeared (to) me, saying, I have surely visited you, and seen that which is done to you in Egypt:
- (17) And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, Hivites, Jebusites, unto a land flowing with milk and honey.
- (18) And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and (you) shall say, The LORD God of the Hebrews hath met with us: now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.
- (19) And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.
- (20) And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: after that he will let you go.
- (21) And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when (you) go, (you) shall not go empty.

14. All right, now, the same precept is here that's over there enunciated in Genesis, because this is the fulfillment of It. A culminating promise, universally fulfilled through grace bringing judgment. Right? Okay.

That's the original Alpha and Omega concept of the exodus of, and exclusive elected and predestinated entire group whose Headship is God. (Okay?) The original Alpha, the concept of

the exodus, universal promise, universal beneficence, universal fulfillment to a people will bring judgment. Now, that's what happened here, it happens every time. Because, God can't change. If God could change, His ways would change. His ways can't change. (See?) Grace, then judgment.

Now, dealing with groups, the Alpha original concept is the exodus of an exclusive elected predestinated entire, entire group whose Headship is God. Now, in case one might think we're going to deal exclusively now with the group and not anymore as individuals we'll just go back and look at how God dealt previously to this.

15. So, we go to Genesis 6:5, and we start reading:

- (5) ...God saw that the wickedness of man was great in the earth,
every imagination (that's the reasonings) of his heart was only
evil continually.

Now, I suppose right here that we might stop and think, "Hey, dirty bunch of birds, all they ever wanted to do is get into licentious rotten sins." Well, partly true. I think that's all the way true.

Now, this Word here, 'imagination', the purposes, the whole concept was evil. Now, before you get carried away, go on back to Cain and Abel. "Wherefore slew he his brother, because his deeds were evil." What evil deeds? Offering of first-fruit? Going to church? Being a nice guy? Paying tithes? Kissing the baby? Helping old ladies across the street? And compounding formulas that cure arthritis? Tuberculosis? Diseases, by the thousands? Evil. Evil. (Yah!)

Aw, let me see, what is that word I'm thinking of? 'Seduction'. The soft caress. To lead people down a path they should not go, but instinctively and instinctually, sensate and sensual, and I use it in the better terms. (Not like your sex magazines, they're only too happy to go.) Oh sure there's lots of killings and rottenness. But, there's a lot of beautiful goodness there too. (See?)

Man has drifted from God. The whole concept is now worm-eaten, and every beautiful fruit has an adder (a serpent) behind it, and every lovely thing has the odor of death. And God was grieved. Now, He said, "I'm going to destroy it all, because that's the only thing to do. I'm going to destroy everything on the face of the earth, man and beast; (and that means mute) and I'm going to destroy the talking and everything that can't talk, the creeping, the fowls." But, Noah found grace. Noah. Not Israel, Noah. One man.

16. Okay, Noah found grace. And with Noah, Ham, Shem and Japheth. I'm going to skip verse 5-18 entirely, won't read any more. [Genesis] 7:21-22.

- (21) And all flesh died that moved upon the earth, both of fowl, and of
cattle, and of beast, and of every creeping thing...

- (22) All in whose nostrils was the breath of life, of all that was in the
dry land, died.

Genesis 8:14-19.

- (14) ...the second month, (the second) twentieth day of the month, the
earth (was dry.)

- (15) ... God (said to) Noah,

- (16) Go forth (into) the ark, (you and your) wife, (your) sons, sons' wives with (you).
- (17) Bring forth every (your) living thing (into the ark...let them produce) abundantly...
- (18) ...Noah went forth, and his sons, and his wife, and his sons' wives with him:
- (19) Every beast, every creeping thing...(that creeps) upon the earth, ... (they) went forth out of the ark (to multiply.)

Now, we don't bypass that. God dealing with one man and his wife, then the three sons and the three. And notice one name 'Noah'. Noah. I've look upon Noah. One man, involved here, really.

17. Okay, back to Genesis 1:26-27.

- (26) ...Let us make man in our image, after our likeness...have(ing) dominion over the fish of the sea...fowl of air, cattle, creeping thing(s) (and so on.)...
- (27) So God created man in his image, in the image of God created he him; male and female created he them, (made them one person. Two in one.)

[Genesis] 3:14-19.

- (14) God said to the serpent, because you've done this, you're cursed.
- (15) Put enmity between thee and the woman, her seed; your seed.
- (16) Unto the woman multiply conception; in sorrow and pain, ruler ship over by her husband, instead of being coequal.
- (17-19) Adam now has to struggle for a living, to provide for the family. And he's promised death, he goes back to mother earth from which he came.

Now, we're not bypassing where you see that God dealt in mercy, in grace, in judgment with one person in dealing with a family of a few. But, what we're trying to show here is more specifically than anything, that though God is dealing with numbers of people...an exclusive, "thee only have I chosen nation or family unto God," that these do not type the Bride. We don't bypass what God's done. But, we're interested in looking exclusively at the Bride which is a corporate composed of all elect body.

18. So, that's what we're dealing with. And that's what I want you to look at in this hour, because the hour is here when not one more person will come into the Bride. Not one more person. So, God's not dealing with an Adam and an Eve. Like two people they'll type husband and wife. God's not dealing with a Noah and his wife, or Noah and seven more people. Although, that also can type. What we're dealing with is a reality, which is not typed.

Now, there was no typing in Egypt. None at all. "My people will come out." And there's no typing with the Bride in this hour. There is a Bride and she will come out. So, you see the principle I'm laying here before you? That's why I had to go into this last bit here and not waste your time, but take your time. (See?) Especially when you talk about the ark. Well, you're typing.

But, God's not dealing with just that little bit. He's dealing with as in Israel a nation. (See?) Which was a group of elect, predestinated members. He dealt with them on one level, this is it! He took them out on one level, this is it! Taking them in on one level, this is it! All coming from election, predestination into a place that God had prepared.

19. So, what we're showing here that God is dealing with members of a people that formed an exclusive, "Thee only have I chosen nation (or family) unto God." It is a type of the Bride, this in Exodus. Which Bride we're dealing with now is a corporate composed of elect body in the exodus of the Rapture as seen in 1 Thessalonians 4:13.

So, let's look at It. Now:

- (13) ...I would not have you ignorant, brethren, concerning them which are asleep, that (you) sorrow not,... as others which have no hope.

All right, he's talking about the living and the dead. Okay, what about them? Let's read on:

- (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (forth) with him.

All right, God brought the Old Testament bunch forth with Jesus. Now, He's going to bring another bunch forth with Jesus. All the first-fruit.

- (15) For this we say unto you (living. Who will be living at the time when the Resurrection appears on earth. This is) the word of the Lord, (thus saith the Lord to you,) that we which are alive and remain unto the (Presence) of the Lord shall not (take preeminence over them) which are asleep. (That are in the graves even.)

- (16) For the Lord himself shall descend from heaven with a shout, the voice of the archangel, trump of God: the dead in Christ shall rise first:

- (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

- (18) Wherefore comfort one another with these words.

20. Now, he's talking about a mass exodus. (See?) A corporate elect body, a holy nation. Call it what you will. Now, it's across the board promise. (See?) Now, you got to know that. Because, if you start looking at other people, and you're going to start at this late day of comparing yourselves, there's no way that you can ever measure up to a rapturing faith. Because, faith is built on precept of that which is done for you, and you accept it. (See?) Whatever else it brings forth, that's up to that principle that's in you that's living. But, it can't be by works.

Okay, there's an across the board group, that's going to be changed here while living, bodies brought out of the ground, and the whole bunch move up and in. Tells you how.

Bro. Branham said, "*Jesus*, (Hebrews 13:8) *does all three things in descending.*" Brings the dead out of the ground. Changes us, takes us up. Based upon a promise, a culminating universal benefit. Which in turns brings destruction on those who are not in the group. (You follow me?) Okay, that's a principle.

21. Revelation 20:4-6. Same thing, notice:

(4) ...I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, (nor) had received his mark upon their foreheads, or in their hands; and they lived and reigned (a thousand years with Christ.)

(5) ...the rest of the dead lived not again until the thousand years are finished. This is the first resurrection.

(6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, (they'll) be priests of God and of Christ, and shall reign with him a thousand years.

Okay, now you'll notice that the first half of the First Resurrection was universal. Based upon the promise that he would lead captivity captive. Based upon the promise that Job uttered: "In my flesh, I'm going to see God. I'll stand with my Redeemer on this earth." [Job 19:25] Based upon the understanding that Abraham had; and every one of those to whom the promise was given distinctly and separately there came a time when the promise was fulfilled universally. When Jesus in Spirit went down and tore the gates hell off, preached to the souls in prison which could never be made right. They've got to stay til White Throne judgment, they're disobedient, those who are lost.

Now then, He brings out those who are in upper Sheol, they get bodies, come up in the first half in the First Resurrection. All right, these here (now) are all under a covenant promise of a universal benefit. Every single person that was predestinated will be in the First Resurrection. Every single one individually received the baptism with the Holy Ghost. But, it's only collective that they come out of the ground, collectively are changed, standing here, and collectively they're taken up. And when they do, judgment falls. Now, that's your principle. You can't change it.

22. All right, here we see (in this principle) God is not dealing any longer with one name. And that name on earth, (an earthly name) is Adam and Noah, Ham, Shem, Japeth, and so on. But, dealing under His Own Name collectively as in Exodus 6:3.

Let's go back and look at It. Okay:

(3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not (made) known to them.

Now, Abraham knew Him as Jehovah 'Jireh', in the singular. And there is none other Name whereby we must be saved. And every single person must bear (in the record) his personal testimony that he, personally as an individual was born again and receives salvation through one Name only, which is the verbal expression of the person Jehovah Savior. Individual. But, that doesn't attain anymore once the last one is in. And the union going on now, we don't know if the last one's in. But, believe me, there'll not be a resurrection till the last one's in, child trained.

There won't be a Rapture. There won't be a change in you and me if we're standing here till the last one's in, child trained. And when that one's in, it becomes a hundred percent collective. Now, that's important, because not one of you is going to make it on your own, and apart from

anybody else. No one. It's got to go as a body. Israel came out as a nation. Now, we've got to go in. Come out and go in as a body. "Come out of her My people." [Rev 18:4b] (See?)

It's a group that comes out, it's a group that goes in. And he's dealing under the exclusive revelation of the universal Name of benefit, Jesus. Mrs. Jesus. And the union's going on now. And I never could believe in a wedding by proxy. It's doesn't really hold up in the records. It's been done, but only as a stand in, then it's got to be legitimized. And there's a union going on now with Christ and a Bride, which is Christ, the Word, and it's universal. It is not going on in one person and not another. Each member is not becoming the Word separate from another member. For Bro. Branham said, *"When you receive the Word of God, you become the Word of God in your flesh."* It is a universal thing going on. (See?)

23. All right, Revelation 22:1-4. So, we are not divided, all one body we:

- (1) ...he shewed me a pure river of water of life, clear as crystal,
proceeding out of the throne of God and the Lamb.
- (2) In the midst of the street of it, and on either side of the river, was
there the tree of life, which bare twelve manner of fruits, yielded
her fruit every month: the leaves of the tree were for the healing
of the nations.
- (3) ...(there'll) be no more curse: but the throne of God and of the
Lamb shall be in it; his servants shall serve him:
- (4) ...they shall see his face; and his name shall be in their foreheads.
(Universal name.)

Okay, what did Bro. Branham say about taking the mark on the foreheads? *"It's to receive the word, the will, the thoughts of the antichrist."* Now, what about His Name? Not number, but His Name on our foreheads. A complete identification. (See, that's nice eh?) Everyone, corporate in their foreheads. A universality of revelation, recognition, acceptance, participation through the Name, starting in the mind today. Then people don't realize that this is a mind age, and what's going on? (Uh?)

24. Now listen, we're not a bunch of people that's so ill taught here that we're haphazard. I mean, surely goodness and mercy is following us in some respect. And I can't be teaching you people this for all these months have been going on, I teach you exclusively. Everybody else just gets tapes, unless I go someplace for a couple of days. But, you get exclusive teaching. Your exclusive teaching is, I'm reading it to you, showing where you stand today. I'm showing you where you stand in your universal benefits. You don't fall one less than Paul. You don't fall one iota to be behind Moses. You don't fall anywhere, because a part is apart. And I'm going to tell you, my little finger says, "All right, so sorry, I'm the little finger over on the left hand, I should be right hand." Let the right hand finger, (little finger) say, "Yeah, but you dog, you're not as crooked as I am. The old boy must have arthritis or something." (Yeah)

And my finger nails don't say, "Wow, isn't it horrible that I am not some tissue in the eye ball." They're all glad they're me.

You say, "Well, I don't know if I believe that."

Well, I don't know if I believe it either. [Bro. Vayle chuckles] I'm illustrating. See, the Name in the forehead. (See?) A people as one.

Now, Paul said, "The Church ought to be that way." Intrinsically potentially she is. We're getting more and more to it.

25. Now, see, this is very nice teaching, we're very comfortable. But, you know what, we can sit here today, and we can congratulate ourselves, we're a little nice tight knit body. We don't mind if there's eight or ten of us. Oh, you know how it is, if we're going to get a cut of the will, six get a whole lot more than forty. Ha, ha, ha, for the individual. And we can get pretty smug here and think we've got something. Forget it! We're not talking about stuff like that. We're talking about reality. Spiritual. We're talking about Him. Not Lee Vayle, and some other personality. (See?)

Now, servants will serve Him. See His face. Even His Name in their foreheads, realizing that the universal benefits are coming into play without any hindrance. Now, that's the trouble right here, we're in this world here and it's a pretty messed up world. It's distorted, it's perverted. The world is full with religious dogma, creeds, everything looks good, it's very nice. Oh, we've had nice Christmas concerts and raised a lot of money to help the poor. Oh that's good, but it's not good. Because it's all done apart from the reality of the name in the forehead. (See?)

There's only one group that's pleasing to God. And that is a group, it is not an individual anymore. Though we're all individuals. But, you see we're coming more and more into a distinct elemental Bride. Fundamental one of the Word all the way. A truly heavenly body collective at this point through the Word. Which is really the revelation of Him.

26. All right, God has given us a promise which always boils down to grace as seen in Romans 4:1, Okay, we read:

- (1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Let's find out. Abraham, let's take a good look at you.

- (2) ...if Abraham were justified by works, he hath whereof to glory; but not before God.

Well, that let out Abraham, because we're dealing with God. Poor old Abraham. Poor old boy is a mess. Can't do a thing but just sit there and blink his eye balls.

- (3) ...what saith the scripture? (All right, we're going to get Abraham in good shape now. Now, you got blink his eye balls, he begins to assimilate.) Abraham believed God...

The only good thing he did. And that wasn't so hot on the grounds what God did for him. If you couldn't believe, you got to be a sardine that's been boiled by the volcanic ash for about fifty million years. He might've been worse than a mess. I ever after what God did for Abraham, he couldn't believe God, what a mess. So, even faith is a tremendous asset that God has everything to do with.

- (4) Now to him that worketh is the reward not reckoned of grace, but debt.

- (5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Now, there is a big stone right there that a person's got to make a step over and hurdle. Because, this is the toughest one of the works; that this is imputed for righteousness.

27. Now, wherefore his deeds were evil. That's right, no faith. I don't care how good his work was. Actually he produced a nicer work than Abel did. As Bro. Branham said, "*Where's there's death there's birth and death.*" It's all is pretty sticky and pretty stinky and pretty smelly. You get that little lamb and he knows death's upon him, and you starting cutting his throat he'll defecate all over you. Just like the human body rigor mortis. The bowels let loose. The bladder lets loose. You got to plug the orifice, everything else. Body's a mess. If you want to look nice...Cain looked way nicer than Abel did after that sacrifice. In fact Abel might have looked pretty stupid along side of Cain. How good did Jesus look when He cleaned the temple out a couple of times along side of the priests?

No wonder they said, "We have no king but Caesar. Forget this bird, he's a lunatic." You know Bro. Branham wasn't painting a picture that was wrong when he began painting some pretty rough pictures about the Holy One, and anybody else. How that man looks alongside Mr. Lovely, church member. How do you know Abraham?

- (5) ...counted for righteousness. (Because he believed.)
- (6) ...David (describes) the blessedness of the man, unto whom God (imputes) righteousness without works,
- (7) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
- (8) Blessed is the man to whom (God) will not impute sin.

Now, that's hard to believe. So, well I did it.

28. You know, acknowledging that we have done something is bad is hard. Yeah, I admit it, especially when the chips are down and you're going to get bopped for it. But, isn't strange that it is even harder to really believe that God will not impute sin to you, even though you've sinned? Now you see, that right there makes everybody sin. They want both eyes to look out the corners the same time. They want a peripheral vision that's three hundred and sixty. Merciful heaven, a true peripheral is not even a hundred and eighty. Really you've got to bat your eyes a certain amount. I can almost get a hundred and eighty here, but this side here is a little bit blacked out; my right side. This side is very clear. Well, I can see every single person, but I can't see this corner. Maybe if I did this, I'd see equal corners. My peripheral then is not the same. But, I can still see this corner here, better than this corner.

But, you know three hundred and sixty degrees is twice that. I can see around the back of my head and everything else. But, if you can do that, you're a fly, [laughter] or a frog. We ain't no sheep. Now look, it's pretty hard to believe that God will not do something nasty and rough, and say something corrosive, not corrective, corrosive concerning our sins.

How's your faith today kid? (Huh?) First of all, can you stand the fact that what you do won't look as good as what the other fellow does and he's wrong? Can you stand the fact that God won't impute sin to you? Now, somebody say, "Oh, I like that fine. And that means I can do all I want and get away with it." It didn't that. See, your peripheral vision is a vision of a toad or a fly. [Bro. Vayles chuckles] You don't get vision my brother, my sister that looks at the Word of God that way. No siree. (See?) There's a nature here that's different. That old nature is not there anymore. Something's happened. It isn't that you are perfect, it's you'd like to be perfect. (Yeah) And there's only one way to get it.

29. We'll keep reading:

- (9) Cometh this blessedness then upon the circumcision only... (and so on, so on.)

Let's get up to the top here: verse 13.

- (13) For the promise, that he should be the heir of the world... (and that's what we're looking for.)

We're looking for Revelation 20:4-6.

- (13) ...was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

- (14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

All right, we're trying to get out of here. We figure on getting out of here. How are you going to get out of here? You better know what the promise is. You better have the promise. Then, you better not try to louse it up, by trying to work it out. Now, there's something you're supposed to do, God will tell you. Okay:

- (14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

- (15) Because the law worketh wrath: (In other words, the harder you work, the more trouble you're in.) for where no law is, (there's) no transgression.

Now, It tells you, that the promise of being heir to the world is through faith. Now, Israel was given a promise, you're going to get out of here. There's no two ways about it. "I'm going to see that you get out. And you're going to get out on the fact of the blood." So, the blood stood between them and death. And the prophet and the Pillar of Fire was going to take them right into the Kingdom. That's all they had to do.

30. Okay, God gives a promise that's all of grace. But, only the Elect, those in the Lamb's Book of Life will believe it. Romans 11:1-7. We're talking about Israel being a type.

- (1) I say then, Hath God cast away his people? God forbid. For (I'm) an Israelite, seed of Abraham, tribe of Benjamin.
- (2) (Jehovah) hath not cast away his people which he foreknew. (Know) ye not what the scripture (said) of (Elijah)? how he (makes) intercession to God against Israel saying,
- (3) Lord, they have killed thy prophets, digged down (your) altars; (I'm) left alone, they seek my life.

Now, that's the way the prophet was. It was. Elijah alone was the one that was in the open. If he hadn't done what he had done, then the hearts would not have been turned back. But, you know what? He wasn't the only one, though he was the only one. He was the only one at that moment. What did he come for? To turn them back. Moses was the only one that had the revelation. What was he given for? To turn them back. (See?) All right:

- (4) ...the answer of God...I have reserved seven thousand, (that) have not bowed the knee...

- (5) Even so at this present time (there's) a remnant according to the election of grace.
- (6) And if by grace, no more of works: otherwise grace is no more grace ...if it be of works, then it is no more grace: otherwise work is no more work.
- (7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, the rest were blinded.

31. What were they blinded to? Faith! What God was doing! (See?) Now, what we're talking about. We're talking about a group of people getting out of here. And across the board universal fulfillment unto a benefit. We're going to get out of here. A bunch of us are going to get out of here. All at one time, in the same shape for the same reasons. And it's got everything to do with faith. Rapturing faith. Which the prophet said we didn't have enough even to get a little bruise healed, and a little cut. How are we going to get out of here? Rapturing faith is when you know what you're into. And you're going to identify it. And you're identified with it. (See?) There's a whole group identified.

All right, there is a group identified as one with Elijah. Seven thousand haven't bowed the knee. Two million were identified with Moses. How many hundreds of thousands of the Bride are going to get out of here, counting all the dead that's coming up? I don't know, but every single one is going to make it. How many living Bride? I don't know, but every single one is going to make it. There's not going to be one change his mind. Because, his mind has already been changed. Because the Name is in the forehead. (See?) The Name's already there. The revelation. So, right now you know that you're in His will. You're not taking any other mark. You're identified.

32. Okay, the foolish virgin won't make it, we know that. As Matthew 25, also Deuteronomy 2: 1-18, read It for yourself. (That's the Old Testament) But, the Bride is going to make it. Because, she's one body. (See?) And she's married to Christ; and he that's married, or she that's married to the Head. Where the Head is, the body's got to be. So, when the Head came out of the grave, It identified every single one in the grave that was to follow. The Old Testament has followed Him. The New Testament is hot on the trail, because He's descended. Come down, to set Himself Head of the Church.

Well, wasn't He the Head of the Church that came out of the grave? Didn't He stand there with them? But, He's going to stand again. (See?) He's come down in the form of the Spirit, to bring the dead out. To change the living, and then take us up where He is, which is not in the heavens, but above where the clouds are, atmosphere. People can't see it. That doesn't matter. You're not supposed to see private weddings, and suppers and marriages and all those things. None of their business. The wicked don't make it.

33. Tells you that. Revelation 22:14-15, those outside are dogs, whoremongers, sorcerers, those that loveth and maketh a lie. Believe lies. Let's read about It. (I'm skipping some, others I won't skip. I won't skip this, I want to read it to you.) Let's look at It. He says here after opening the Seals. The righteous are righteous:

- (14) Blessed are they that (wash their robes, they've got the) right to the tree of life, (they're going to) enter through the gates (to) the city.

- (15) For without are dogs, (male prostitutes; that's your preachers,) sorcerers, (that's your churches with their creeds and dogmas) whoremongers... (those that want to live with it, live in it; those are the nice ones.)

Wherefore slew his brother because his deeds were evil. What evil deeds? Aw, recognize the Bible, hallelujah. Recognize the Resurrection. Yes siree, glory to God. Recognize everything, but the Word of the hour, the revelation. Oh, the mule outworks the horse any day. "Many more are the children of desolate, than she that has a husband." [Gal 4:27] Oh, Christian Science love. Church love is nicer than anything we ever had. Because, the gates of hell ain't against them, they are the gates of hell. If Satan's divided, he'll fall. He ain't divided. He ain't divided amongst us, or any place else yet, let's get that flat. If you think you've made a pussy-cat out of Satan, tell you what you do: rub his fur the wrong way and watch the hips swing and Pentecostal female pussy-cat floozy, bare her claws and bite and scratch. (Yeah!) And accuse you of everything under high heaven.

34. Oh, the best defense is a good offence. I don't think you're thinking, or are you thinking? I don't know if you caught it, it doesn't matter. (Yeah)

- (15) ...idolaters, (murders, who loves) and (makes) a lie.

Who loves and makes a lie? What is that, who deliberately changes the word of the prophet? (Yeah) They won't stand up and fact it, they got to change it. A man says, "That which is perfect has not come." Now, he's trying to argue with the word 'Parousia' is misused from the Greek. Maybe his Greek, I don't know. But all the authorities I know. Of course there's a certain fellow says he's researching too now, and he's looked at the authorities and he said, "There's a difference." I don't believe there is a difference, because the other words are difference. The prophet said it's the way you want to do.

If you say, "He's not Present." Then the prophet must have lied. Because, I don't know what you're talking about, the dead aren't raised yet. Maybe the dead are raised and we missed it. So, He's not Present, He's gone. Too bad. Tell that to them. You can't have your cake and eat it. Come on! See, I'm trying teach in a way where we either got your cake and eat it, or forget it, you can't have your cake and eat it, (you see) on the grounds that...well hey, I can fool around. You can be fish, or fowl. There's not a bunch of bats here. Certainly not.

You know, the animals and the birds had a war. And when the fighting got too hot the animals were winning, the bat folded his wings and said, "I'm an animal." And the birds starting winning he put his wings down and he said, "I'm a bird." I'd say, he's a bird alright. [laughter]

- (15) ...loveth and maketh a lie.

- (16) (Why, He said, I've) sent mine (messenger) to testify...(to let you know Who I am and what it's all about.)

Now, He said, "If you want to come on those grounds, there's life for you. If you don't, well, there's no life for you."

Now listen, those wicked are in the churches. Says right in verse 16.

- (16) ... (I've sent my messengers) to testify (to) you these things in the churches...

There's only one the church. He testifies to the churches. What churches? They're all here. Every denomination traces its' roots back to Catholicism. I've got Time Magazine brought it out. I've got it at home somewhere in my files. If you want it for yourself, write to Time Magazine, (I'm sure it's Time) and say, "Would you mind giving me a copy, (oh about twenty years ago) when you sent out a...in your magazine you had all the churches; traced their roots back to Rome." I've got it somewhere. It was given to me, I got a copy somewhere.

35. Yes sir, harlot and daughters. 1 John 3:12.

(12) Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him?...

Why is the blood of the martyrs in the churches? Because they're of Cain. Show me anybody in all the Ages that was a split-off, that got conscience stricken, and heart stricken over the things of God? I mean really; and talk about a new birth, a righteous life based upon a spirit filled life? Show me where they were wicked people. They were godly clean wonderful people, and the church turned on them, because they're full of their whoredoms. Do you think the Roman Catholic church with its priesthood could stand godly decent people? They just about ruined every single one of them. "Oh," they say, "well, if pope John had of been the pope instead of Leo, Luther wouldn't have left the church." Hogwash! What a bunch of hogwash. Luther would have to leave, if he'd have even come out of Wesley's church. What are you talking about? It's got to be a come out. Never been anything but a come out. (See?)

(12) ...of that wicked one...

Why? Because they can't stand competition. One man says, "It's a life."

The other man says, "It's a dogma."

One man says, "It's a life."

The other man says, "It's a condition."

One man says, "It's a life."

The other guy turns around and says, "Well, it's formula."

You see, you've got to be nuts, it's life. And the life changes the nature. And the nature goes to the Word. Now, he's not going to live that Word perfectly, there's only One Word. He's going to aspire, otherwise it wouldn't be faith anymore. It wouldn't even be hope anymore. It would be all God. It's not all God. Not until his body's changed. (See?) So, the Bride's in there, she's got to come out. The wicked are in there...they'll stay there.

Notice, no genealogy of anyone that seed goes back to Cain. Even in John. Why they said, "Hey, we're of Abraham."

He said, "Sure (he said) according to your forefathers." But He said, "You're of Cain according to what's in you." They didn't understand predestination. (See?)

36. Okay, so we're right back to our principle: God's promise of grace to the Elect demands a fulfillment of His promise. And when it is time to fill it we notice first, one: God comes on the scene. Two: a prophetic office opens up. (See?) That's why I keep telling you people, do you really believe in a prophet? Or, are you sitting here today and you don't really believe. "Oh," you say, "well sure, it had to be a prophet." Sure, look it, I, I, look it, we're past that stage for going on three months now. (I checked my notes, it's three months about, or longer. Longer than three

months.) We categorically understand that most people that claim this Message don't understand. God demands a prophet when you talk about a Moses and a Paul, and a William Branham.

"Oh," you say, "Why William Branham? Because he claimed he was Elijah. Elijah means 'exodus'. Because a burning comes after Elijah. Now, you can't have your cake and eat it. As I say, make up your mind which way you're going.

Okay, you say, "Prophet."

Okay, "Then God."

No God, no prophet. There's no use. And if there's a prophet and no God, there's no prophet. I don't care if a man says he's prophet. Just like this bunch of...I find they traced the history back to the Irvingites now, a hundred and fifty years; my good buddy I talked to in Dayton, a real lovely boy.

37. We talk a little bit. I said, "Give me the history." I said, "You go way back there? Great, give me the history." I find they go back to Irvingites. Irvingites spoke in tongues, they had prophets, which I don't believe what they said; and they had apostles. Which I don't believe in apostles, like they have them. But now, after a hundred and fifty years they got a chief apostle. At that age, the pope ought to eat my shirt. [laughter] No danger, I should have made that [shirt] out of ice cream cone. You know, that cake dough they make. I'm not worried about eating my shirt.

So, I said, "Hey, you had prophecy. How come you don't have it now?"

"Well," he said, "We don't need it now."

I said, "You've got to be kidding, we need it worse than ever."

What have they got? They got a rigmarole of a dogma. (See?) They don't understand, and I believe too many in this Message (so called) don't understand. If God came down there had to be a prophet. If there was a prophet, God had to come down. The Word of God is the Word of the prophet. The Word of prophet is the Word of the God, or shut up! And if God's not in a prophet, shut up! Get out of here stupid! I don't need a jerk like you. I've got enough trouble right now.

They don't believe this Message. They don't believe in a prophet as a prophet should be believed in. See, what I'm trying to get across to you? We're not sitting here like wooden-faith Indians anymore. I hope not. I won't look at you too, I ought to change my glasses they're getting poor. I hope you're getting what's in my heart, what's in my mind to let you know. I don't see any difference anymore.

You don't talk to me about God without talking about a prophet. Not in this hour. And you don't talk about a prophet without talking about God. And you don't tell me about an exodus, even though the prophet's gone, because Moses didn't even lead them in. Neither did William Branham. So, where was God? He was with Him. He changed to the Captain of the host of Israel. A military command, He come with a military command. It's the same Word that's putting the Church in order.

38. You say, "Well, He might have been here, but He's gone." Now, you've got a yo-yo. Talk about believing the prophet, what do they believe? For heaven's sake, what do they believe? I want to throw the question out today: what do they believe? They don't believe what I believe. They don't see what I see, I know that for a fact.

"You could...maybe you're wrong." Maybe I am wrong, time's going to find out. But, the prophet said in the Seventh Seal, *"Under the Seventh Seal of Revelation 10:1-7, which included God and a prophet," he said, "I must decrease, He must increase."*

"Oh, what's he talking about?" His wife? (ha) Lee Vayle? (phfft!) ...I resent that! If God doesn't increase, who needs anything, and who's going anywhere? Simple as a-b-c. If God doesn't take us in, nobody's going to take us in, because Jesus does all three in descending. And he wasn't talking about the corporal. Hebrews 13:8 is not the corporal. Because, that body we're talking about that He inhabited, had as start! As the prophet himself said, *"Melchisedec was not Jesus, because Jesus had a beginning."* And the body which would be a term of disrespect, except we understand what we're talking about, was raised up and was and put on the Mercy Seat behind the Throne.

Who descended then? He said, *"God, Jesus Christ, Holy Spirit, (using the terminology: three in a row) comes down, sets Himself the Head of the Church in order to raise the dead."* God, raises the dead. At His Presence, the dead are raised. (See?)

Who's leading us in? Has God thrown us back on our own resources? "Well," you say, "The baptism with the Holy Ghost does it."

Oh no it doesn't, because He categorically said, "Except I send Elijah, I'll abort it." Now look it, either we believe the Word, or we don't believe the Word. We don't believe It, shut up! Go join the Mormon's.

You say, "Why the Mormon's?" Well, I just thought of them. [laughter] They sound interesting. Because you can have your cake and eat it with them.

39. All right:

One: God comes on the scene,

Two: A prophet has already comes.

Three: The revelation of God places the people, as to the hour they live in; and brings them into the secrets of God. And judgment begins to fall in the land, then the Elect are taken out and complete judgment strikes.

Notice, God starts the work for the Bride. And at the same time the judgment against the wicked. In Horeb, God appears to Moses, gives him the Word of the hour. Which is about to be fulfilled. Judgment in part strikes Egypt for the squeeze comes down on the Elect. Darkness strikes Egypt. Light strikes the Israelites. Spiritual death strikes the Egyptians. Spiritual life and light strikes the Israelites who are the Bride at that time. Israel is taken out, because of the life and the light; for that's what they were, both light and life through the mercy of God. Egypt goes down, no life, no light.

Look at the time of Jesus' life of earth. God and His Prophet on the scene. The blood of bulls and goats are out. The law was until John. Grace and truth comes by Jesus Christ. He wants to take them in. They won't come into the promise. The law is over, time for a change. Israel refuses. So, redemption comes through Christ's death. The dead come out of the grave. Judgment sets in, they're scattered for two thousand years. (Right? Sure.)

40. Notice today: Elijah the prophet is here. Malachi 4:1-2. "I'm going to burn the land over. Yet for you people, I'm going to rise with healing in my wings." When the Bride receives the prophet

Elijah, like Elisha. Now, when the Bride receives Elijah, like Elisha would receive, (see?) it knows it's departure time is at hand. Bro. Branham talked of that.

Here's a little goose that's born, he honks, now it's time for the flight to go south. Suddenly, that goose for no reason other than God (in predestination in the life of the earth) He's made that goose a leader. He begins to honk, and the geese come around him. Elisha types the Bride, recognizes Elijah as the leader. Comes around him for the take off.

Now, the judgment's of God strikes in Alaska. Judgments in the earth. Now, we saw Mount St. Helena going up. Now, Mount Shasta, northern California. Now, Rainer and Hood. Everywhere, tremors, tremors, tremors. Getting ready for the big bust.

Listen, thousands, hundreds of thousands of acres, I guess billions of dollars ruined because of Mount St. Helena. What's going to happen when Hood goes up and Rainer? And Shasta? Clean the her entire north west literally, absolutely possible.

41. Get up into Canada. Oh yeah, a wind come in put ash over that territory. Destroyed Vancouver, Seattle, Vancouver Island, who's to say it won't happen? Who's to say it will? All lies there, judgment's in the earth started back in about 1964 [Bro. Vayle says 1965] March [27] in Alaska. It's never ceased. (See?) Earthquake faults here in America. Runs through Illinois. Some runs north of us around the Great Lakes. Toronto a couple of years ago had a tremor. Doesn't mean much, yet it means everything.

Why? Because the prophet said what was going to happen, happened. And when the pressure comes down, God brings physical and spiritual death to all but the Bride. Then the Bride goes and judgment in earnest sets in. Then the Tribulation is on. Moses and Elijah, two more witnesses. They are killed, but they rise again. And the final judgment, confrontation to the antichrist and Jesus; and the Bride and the world. All of those in the First Resurrection come down to take their inheritance with the sword of God. And we do tread upon the ashes of the wicked. Though, I don't think go puff, puff, puff...maybe disintegrate. But, we're going to take over. That sounds too gory for some people. Doesn't to me. Whatever He says goes. I wish I felt that way about everything. But, it's coming.

42. Judgment is striking, and we'll strike with the burning over of the land, the entire land. But, in all this, three and a half years of increasing judgment, just before the Bride comes to take over, she is at her Wedding Supper. She has accepted the prophetic Word, from the Logos inspired prophet that qualifies her in the positive in Matthew 23:34.

(34) ...behold, I send unto you prophets, and wise men, (the world's going to) crucify (them)...

But, I'm going to somebody's going to listen. Judgment is going to come upon the wicked. What's going to come for the righteous? Eternal salvation.

(37-38) (Oh, world, world, that turns your back on the prophets, you would have been gathered, but your house has been left desolate.)
(See? It's too late, judgment has set in.)

43. Now, let's go here to Matthew 24:34, Because, that's pretty well where I want take It from.

(34) ...This generation shall not pass, till all these things be fulfilled.

(35) Heaven and earth shall pass away, but not (this Word.)

Notice what He said: And the heaven and earth passing is because of that Word, because the Seventh Seal goes plumb off into eternity. It's already started. Everything running out. The Judge goes plumb to the White Throne. (Uh?) You bet, Revelation 1. Daniel, Revelation 20. What starts it? This prophet with this Word. (See?)

Why? Because salvation winds up, and it would abort. Why?

44. Let's go back to Romans, (hold your finger there) Romans 8:11.

(11) But if the spirit of him that raised up Jesus (that's God, that raised up Jesus) his dwells in you, he that raised up Christ (that's God) from the dead shall also quicken your mortal bodies by (the very) Spirit (a part of which dwells) in you.

In other words, you've got a combination here. (See?) You are sealed into the day of redemption. And when you die, you've got your guarantee that God will raise you. Why? Because He's put His Spirit in you. He put His Spirit in Jesus. That Spirit went back. Didn't stay in the corpse. No way. God raised that Body. Spirit of God doesn't stay in your corpse. But, It's put Its Seal on every one of your atoms. So, if you go back to gases, those atom's got to come back. Brand new, in a different form. You've been sealed in. Who does it? God does it. Now, if He can collect your atoms in your body, He can sure collect the Bride. This is the thing that bugged me when this guy said to me, he said, "Lee, (he said) what about Bro. Branham, he just died?"

"Well," I said, "I don't know." I said, "I've got no promise. I've got nothing from God. I've got nothing from the prophet. I've got nothing nowhere. But from where I stand, I'll be more surprised if He doesn't come back, then if He does." And I thought that He might come back within a week, or three days, or who knows. Six weeks didn't bother me if He came back in three years, or ten years. I just figure He could come back, and He ought to come back. That was my own assessment. And I figured that I had more thinking of why He should come back, then why He shouldn't come back.

45. "But," he said, "Lee, I used to be an undertaker." And he said, "You know, until they embalmed him, I thought He might come back." But he said, "When they embalmed him, (he said) they take this 'tro-car' (?) it's a big iron kind of a spear with a spear on the end. They shove it up in the bowels and just jerk you all around so the stuff can flow through you."

And I said, "You mean that stops your decaying?"

"Yeah."

I said, "Listen, He's going to raise them from an hand full of ashes and gases don't tell me William Branham can't come back in the shape that God wants him back."

God didn't want him back. Or He would have been back. Why even Paul stood there before Gamaliel... "thinkest thou, a thing incredible that God should raise the dead?"

"Why," he said, "you stupid jerk, you know these things you blaspheming spiritual idiot. And you're going to tell me standing here that I'm supposed to be swamped and overcome that God raises the dead? If God doesn't raise the dead, or can't raise the dead forget God!"

If He can't raise the dead, what can He do? What do you got God for? I'm with Paul in my own feeble, feeble, feeble, feeble ways. You bet He's going to raise the dead. He's going to change us too. Yes sir, now going on here:

(35) Heaven and earth (is going to) pass away.

(37) But as the days of Noe were, (it'll be at the Presence) of the Son
of man.

(38) ...eating and drinking...(and so on.)

And then It goes down here, and tells you there's a separation.

(40) ...two in the field; one taken, (one) left.

(41) Two ...at the mill; one taken, and (one) left.

46. Now, He's warning the very way that John warned. "Will you be ashamed in His Presence?" Now, ashamed, what is that? That's over there in Revelation; ashamed of nakedness, caught in your adulteries. Spiritual fornication, (see?) what would it be like? Would you be one of those that's off the Word, and away from God? Or, will you be one of those with the Word, a separating time? And, at that time there comes fights. Now, I don't know what's ahead of us, but, I got a feeling that the biggest spiritual fight of all time is coming right up to...is coming pretty soon, because I can't see us getting out of here without a donnybrook. Now, according to what's gone on before, it'll be a showdown with the world too. It might be a showdown amongst us.

You know, what my thoughts on this subject I'm not going to tell you, but it's going to shake, and I mean it'll really shake. It'll shake the stuffing's spiritually speaking out of people and physically also. It what could happen will happen. I don't say that it will, I don't know what God's got planned. But, the gates of hell are against a certain revelation, and if we are right in our revelation, the gates of hell are against us, period. And you might as well get ready for it. Because, you're going to get blasted. And it won't be any pea-shooter either, they'll bring up the biggest cannons and before it's over, I wouldn't be surprised even prophets will rise up with signs, and blast it.

47. "What a day that will be..." oh brother. Could happen you know. Could happen. They began to smite. They got plumb drunk on the revelation. Because, one said, "He isn't coming, till so and so." One says, "He's here." (Oh yeah, well I don't know, wait and see, wait and see.)

But, it's time for a separation. It's time for the rest of faith. It's time for the gathering. We've been in the Shout since '63. Twenty years. (Yep!) Coming up. Could twenty one be the silence? I haven't the least idea. Heavens were silent. Maybe because He's down here? Came down here to take His place in the Church?

You say, "What about '33?" That was fine. That was fine, His Coming. That wasn't coming into the Church. That wasn't the Capstone of the Church. That was just showing Who He was, letting you know there was a prophet here. Letting you know God's here.

But, set Himself the Head of the Church. Did He do that in '63, or didn't He? Good question. I think He did, but we'll let that go for those that don't agree. It doesn't matter to me; '63, '64, who gives a rip as long as He's the Head of the Church. I aint' going to fuss.

But what if He came in '63 set Himself down at the Head of the Church? Silence in Heaven. But, not on earth. (Uh?) Bride's talking. What if twenty years is up in '84? I don't know, I'm just wondering, I don't know. Wasn't up in '82. (That would be '84, wouldn't it?) Who knows? Actually, what does it matter?

48. The old song said: "If Jesus goes with me, I'll go anywhere." And if He's here, we'll go with Him anywhere. He's going to take us, so don't worry about it. It's that time. The Lord has descended with a Shout. This is the time of the dead and the living to come together. This is the time of the Resurrection. This is the time of the Rapture. This is the time of the Wedding Supper. This is the time. A spiritual death. That's right, I don't disagree with the prophet, I agree. You saw the 'Ten Commandments', you better believe it.

So, we see, there is a promise even to the Elect. And all, but as one body. Not here, there, one body come in under It. That's the promise. And they as one body go to their reward; for they are God's Own. Not an individual promise anymore, or a secret to an individual. But, the secret's out, there's a Bride going to make it. And she's one. (Yeah)

Judgment strikes all the rest, because of unbelief. Three purges go on. Church, world, Jews. How can the Bride plural, but one, ever come into condemnation? It is an all across the board, no way can she, for she is under promise, and promise is by grace through faith.

49. Let me read It again to you: [Romans 4:] (We'll let you get out of here pretty soon.)

- (13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Do you believe what's set before you? Well, I think we're getting there.

- (14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
- (15) Because the law worketh wrath:...

The harder you're trying yourself, the more you're going to miss it. The more you get out of the way and let Him do it, the quicker you're going to get it.

- (15) ...for where no law is, there is no transgression.
- (16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (that's Jew and Gentile.)
- (17) (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who (quickens) the dead, and (calls) those things which be not as though they were. (That's why He calls the ungodly righteous.)

50. You know...I'll tell you a little joke, very appropriate at this time: there was this guy who was a pick-pocket, and he picked up a man's watch. And they took him to court; and he had a very slick powerful lawyer. And the attorney got him off. And the judge says to this criminal, "You are not guilty."

And the guy says, "Does that mean I get to keep the watch?" [laughter]

That's exactly what I'm talking about. God knew what you and I were going to do, and saw us do it. And He said, "Not guilty."

Now, He didn't look down on us and say, "Hey, I just do that for fun. I just do that because I want to do it." There was a seed there and He knew that person and those people really want something better. I don't think Noah wanted to get drunk. I hope he got such a headache he never did it again. But maybe, he just felt good, he did it again and again. I don't know. I hope not. I don't know. I know that people are weak. I know as long as you're in the flesh, there's problems here, but God's got a promise.

And for those who are true believers certainly there is no way they will make it with anything they have got to make it with. I'll be God doing it for them. It's going to be all of grace. God will not impute iniquity as David said. And I believe David was part of the First Resurrection, because he was a man after God's Own heart. See, he believed God.

She believes the Bride, so therefore, she's a believer. And she who believed His Word will not perish. Because, He the Lamb lives, she lives also. As He said in John 11:26, "He that liveth and believeth in me shall never perish. You believe this?" Absolutely, I believe It.

51. He also said, when that Spirit would come He would show us things to come. And He showed us as in Ephesians what was to come. Which was His revelation of Himself, His Presence, and why He is here, and what part we have in It. Thus, we see It. Mercy and grace, then judgment. But notice, not to individuals, but the body.

I tell you, (you know) where was it that so many people got away with it, and just a few got struck, because of what they said to Bro. Branham, blaspheming the Holy Ghost. Because, it wasn't an individual affair. You and I are not being exonerated individually. That's already been done. We're born again. The High Priest has taken us in and sealed us in. What is He doing? He's fulfilling a collective promised of a resurrection. First, Resurrection universal. A changing of the living universal. A Rapture of them all universal. A Wedding Supper universal. A coming back to reign universal. It's across the board. And when He does it, there's grace and a prophet; and the Fire, the Pillar of Fire, Almighty God. And when that promise strikes and becomes manifested, judgment begins to set in.

Now, soon as the Bride gets out of here grace has been expended totally to the Gentiles in this respect: there's more at the White Throne. But in this respect, it is over. Everyone in the Tribulation dies, but the Bride is gone on. So you see, there's a principle brother/sister. How then do people violate the principle and say, "Well, He's not here." How do they violate the principle of a prophet? Well, how they do it, it's their business. Let's not us be found in their business, but let us be found in our own.

52. The Bride has been exonerated. Romans 8. Listen to what Paul says:

(28) ...we know that all things work together for good to them that love God, to them who are the called according to his purpose.

- (29) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. (That's the Resurrection.)
- (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (That's the Resurrection. Showing you what It is, and what the processes are.)
- (31) What shall we then say to these things? (We've got it made.) If God be for us... (everybody else shut up, and I mean everybody else shut up.)

That means you can keep the wrist watch, yes. [laughter] You're not going to keep any wrist watch. It just means you're off the hook. Who wants a wrist watch or anything of the world? We're going to...look, there's no problem, God exonerated us. He doesn't even see it, because we've come under the Blood. (See?)

- (31) What shall we say then...? If God be for us, who can be against us?
- (32) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Even Elijah. See?)
- (33) Who shall lay any thing...

Who dared bring me in God's court? Who dares challenge one of God's Elect? Why, he said, God called me righteous. Who condemns me to death?

- (34) (How can there be condemnation when Christ died?) Yea rather, is risen again, at the right hand of God, (making) intercession..

Now, that's at the time of intercession. What about after? Is there slip ups? How can there be.

53. Now:

- (35) Who shall separate us from the love of (God)?...

Now, this all begins set in. Can the Great Intercessor ever leave us alone? Can anything He did ever fall to the ground? No way! All right, now let the problems begin to come.

- (35) ...tribulation, distress, persecution, famine, nakedness, peril, or sword?

Do you they couldn't happen? Sure, they could happen! But they took His garment off and left him naked. What if you and I hit it? Well, we'll be able to manage. He's not going to leave us. Something's going to show up. Something's going to turn up. Something's going to take care of us. What do I mean by something? I mean, He'll simply give us the grace and the understanding to have it. And we'll still witness, don't worry, we'll still fight back. Gates of hell. They're not

going to get us. Because see, we're part of the gate, the same gate that He is, where that Name is. That Name's in our forehead, the same that was in His. We're part of that. You bet.

"Lift up your heads, ye gates, ye doors the last forever. Be lift up the King of glory as in the midst." (Ps 24:7] The gates of hell are against us. But it's not going to stop a Resurrection. It's not going to stop anything.

(37) ...all these things we are more than conquerors...

In other words, this promise contains a step up escalator clause. (Yep) Then when the price of everything goes up, the power goes up with it. Got a built-in escalator clause.

(37) ... more than conquerors...

(38) ...I am persuaded...death, (it's already struck the land) life, (we got it. Any life out there, really don't matter) ...powers, (that's here, things present, things to come,

(39) ... height, depth, (nothing is going) to separate us... (no way, shape and form.)

54. Now, we're closing, it's the end-time. He came down, the prophet's here. It's a group going in. See, this is why this love is soon be in the Church. I'm not trying to set a tenor. Look, I'm not stupid, I'm not arrogant, and yet I believe that somehow a Bride knows what's going on. Because Bro. Branham said so. You can't look back, can't look forward, God knows what's going on. I know that he told me to watch this Word, and I've watched this Word. And this message has been postponed for almost one month to this point, and we're still in December. And the very thing I wanted to tell you about, and I have talked about obliquely, is this: I believe with all my heart we are coming into the complete gravitational pull of the Resurrection. I can't prove anything, I only believe It.

And I also believe as I've said that God made promise to me personally, that this love that Bro. Branham spoke of would be in the Bride, he said it would before the Resurrection. I believe that's mine, whether this side, or next side, that's alright by me. I don't care which it is, but I'm going to have it. Now, that's one of the greatest miracles of all time, and that suits me just fine. Because, I can tell you a few things, and you know why I say this. They're a little humorous they're not nice, but they're humorous, because they can be very cutting.

Let me tell you, in spite of Lee Vayle, God made a promise. By you sitting here, God made a promise. Now, you look in the mirror of your own thought, you own ways, your own everything. Your own life, your all association, everything about you, and it comes out pretty cruddy. I don't care who you are. You say, "My mother was the nicest, my father greatest, I don't care two-bits for your father, your mother, in my sight they're less than manure.

55. Because, the apostle Paul was one of the greatest, and he said, "I'm nothing but manure." [Phil 3:8b] Because you are what you believe, and what you're thinking, the whole thing about you. Paul, a walking manure heap and God Himself, when He took on that little baby form, He was

born over a manure pile, and didn't smell awful pretty. Now, what if we look at ourselves, we ain't nothing. Let me tell you: looking at Him, it's a different story entirely.

Let everything that in Him is absolutely imputable transferable. And is perfectly adaptable in the right progression of time. We are going to have that love amongst us. You see why I preached today? You got to realize, I got to realize, all we realize it's a body is going make it. (See?) It's not me, it's not the other fellow anymore. Even as Bro. Branham said, *"If two in that town are there that believe this Message, you believe you're going to make it. If there's a hundred there, you believe you're going to make it."* Everyone who has that hope will have the same hope for the other person, because you cannot put anybody out. It is a body promised, it is not an individual promise anymore. Because, all the dead are going to stand this ground at one time, and the rest of the living are standing this ground the same time. They may not be in one place, but they will be in one place on this earth. Then it'll be in one place is a caught up in ranks. Age one, age two, age three, age four, age five, age six, and even age seven, will be caught up in little sections to meet in their rank so they won't be missed. (Wouldn't matter anyway; say, good riddance to bad rubbish.) They'll be up there. It's a body. And that love will be in that body. And witnessing will be the power of the Resurrection to show what is at hand.

I believe that, because the prophet said it. I stand on it. And I believe that One is here today to do it. The judge of all the earth has given righteous judgment. As it was in the beginning, Cain, you offered very nice, but you're wrong, you weren't with that Word.

56. Now listen to me: what if Abel had been out there stealing Cain's pumpkins? He could have been you know. He might have pulled up some of his turnips, and denuded a few of his raspberry bushes. Who knows? But he had the identification with the Word. I don't believe he was doing those things. What if he had? He was identified. How? With a revelation contingent with that Word, and he was called righteous. A Bride must identify with the Word. And what comes out of that my brother, my sister is the difference as to whether God approves or not. I don't care how good it looks.

So, we're one body. All one body, be one in faith, in doctrine, one in charity. We look forward to the better day right on this earth here. I am not contented happy to leave this earth without a better day even here. The better day may look pretty rugged as far as you and I, in our cake and our apple sauce, and our turkey dinners, (you know) the easy life is concern. It may be reduced to the wretchedness of physical nakedness of a persecution to peril by sword. I'm going to tell you something: I'm looking for the best days of all, because there's coming right now on this earth; and then when we're changed the best days that new condition can give us.

But let me tell you something to realize: we are coming out and more and more into, into His glorious Presence and the sweetness of His love. And the understanding, the sweetness of His Word, and all these things are great. If this isn't the greatest day the earth has ever seen, then I don't know what it's talking about. Let's rise.

Heavenly Father, we thank You again for love, mercy and grace, which we have beheld in the unveiling of our blessed Christ revealed in that Word to us. Into His image we are now by grace of Almighty God. And we believe that, because know that Whom You foreknew, you positively

did predestinate, and You took it by the various steps, and we have been in them. So, now, Lord, we're waiting for the manifested grace of our God.

We praise You for it, Lord, and we magnify You, and we're waiting even with earnest expectation in the hearts a felt attitude, Lord, and a great desire now to see this wonderful spirit of love amongst us as never before, knowing that the Resurrection is at hand to see the people healed, to see the blessing of God. O Lord, may we be solemnized as never before.

Father, we have not been here just to hear a Word. There's no way I can leave this building and believe, Lord, that something hasn't happened to all of us. I cannot accept it. I cannot accept anymore, Lord, a preaching of any Word that I believe is Your Word that does not do something. And in anyway, Lord, if It wasn't Your Word, It will still do something, or do something bad. But, Lord, Your Word...Has always, always, Lord, Your Word must, must, must when It comes into the human flesh. Change that person around, It's got to be. Because, Your Word is Life, Lord. And that Life today is we're one body. And we got a unity. We've got love. We've got a looking over of everything else. I don't know how it is going to be done. It wouldn't much matter, Lord, how it is done, because that's not my job, that's Your job.

But, I appreciate the fact, Lord, that You will do it. And we have thoughts of grace towards You, Lord, and joy in our hearts to know that You are going to do it. And they're great things, Lord, that will be done in this respect. And we thank You for it, Lord, and we realize that it's in the Person of Christ, in Your Own Word, that You said to the apostle Paul, and Bro. Branham said the same thing: "That we've forgiven the Person of Christ." There is no way we can forgive anybody, or do anybody in any way, shape or form, it's in the Person of Jesus Christ. Because, that's in Your realm and Your domain. And, Lord, these things are coming fast upon us. And I appreciate them. I do, Lord, and I want to appreciate them more.

So, Father, we commend ourselves, to commit ourselves to You, always give Thee glory we pray, and honor, and we certainly do thank You from the depth of our hearts for Your wonderful Presence, we pray all these, in Jesus' Name. Amen.

'The Lord bless you.'