

The Rising of the Sun #3

Wave Offering

The Bride Coming of Christ

April 29, 1984

Shall we pray. Heavenly Father again we want to voice our appreciation of Your goodness and mercy to us, the love You shed upon our hearts by the Holy Ghost, deep firm convictions, Lord, which You give and maintain in our lives that we can stand with truth, to rebuke evil, to be against that which is wrong.

Help us, Lord, to be more like You in every way in this last hour when people are looking for glorification which would be the final step. We know there's steps in between. May each one of those steps, Lord, be fulfilled. We know they must be; they will be. We're praying concerning ourselves, Lord, that we'll be those in whom the steps are fulfilled. Grant further mercy this hour, as Your Word comes to our attention. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, this is number three of "The Rising of the Sun". And of course, I have no idea how long this will continue. But last Sunday and Wednesday, you'll notice that in "The Rising of the Sun", Bro. Branham used the term, 'The Rising of the S-u-n', to typify the rising of the S-o-n.

And remember, also, as you must continue to do, that all Scripture has a present-tense understanding so that, when you read the New Testament, you are reading a Book that is absolutely pertinent and one with this hour. And that is not a matter of having Seven Church Ages elapsed, though that is true. It is what God's great plan was, and we are back to where the church went off of the track. And it's no longer off track; it is now on target.

We see this rising of the Son is not actually the resurrection itself, though it is based upon the understanding of the resurrection, actually what was accomplished.

2. ...For this Word over here in Acts 3, where Peter is speaking concerning the end time and he said to the Israelites:

(19) ...when times of refreshing shall come from the presence of the Lord.

(20) (Even) he shall send Jesus Christ, which was preached unto you.

So, you'll notice the presence of the Lord is not the presence of the Lord Jesus Christ in bodily form. Right? Now, many people are still mixed up. They think we're trying to spiritualize the Second Coming of Jesus Christ. That is an error. It is not just an error; it is a malicious lie, because the gates of hell are against it, and that's part of the gates of hell. Now, you may think this is tough preaching. Think what you want! I'm not here to please myself or to please anybody else. This is what the trouble is: they simply will not listen.

It says here, "this Presence," and that is anything that is visible to the eye, which means that we do not see the Pillar of Fire, but we see the prophet who does see the Pillar of Fire. And we see the vindication, which we'll go into a little later and show you again from the view point of the apostle Paul. Now, It says, "Even He, that One, is going to send Jesus Christ."

All right. Listen: what did Jesus say? “I will pray the Father, and He shall send you another comforter.” [Jn 14:16] Right? All right, and He was in it.

So therefore this One we are talking about is what Bro. Branham designated. He said, “*This same Pillar of Fire*, (And he said speaking reverently now.) *as it was before Sodom, while Lot was down in Sodom*, (he said,) *even so that same Pillar of Fire* (which is Elohim in a Pillar of Fire) *comes upon this earth, and He shall send Jesus the Christ.*”

3. All right. ...[20] “who was ‘appointed’ unto you.”

- (21) Whom the heaven must receive until the (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

So, this is absolutely 1 Thessalonians 4.

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

- (17) ...(and we’re going) to meet the Lord in the air...

And that’s the same understanding, “The Lord said unto my lord.” [Mt 22:44] Remember; Jesus the man is the head of the Church physically. And there is a physical body. So therefore, this is the One we’re going to meet in the air.

4. Now, It says: [Acts 3]

- (21) ...the heaven(s) must (retain Him) until the (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him you will hear in all things whatsoever he shall say unto you. (And that was literally to the Jews.)

And remember; He’s got to come to the Gentiles according to Matthew 4 and Matthew 12 and the Book of Isaiah, which will be in the Holy Spirit.

- (23) And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Now, that did not happen back in the days of Jesus Christ on earth, and even after Pentecost.

In 70AD they had already escaped. That was just so many that died. We have Israelites right today, and they were the carriers of the ones we have today. And remember; the seed in Israel in running out, and they’re all going to be saved over there: one hundred and forty-four thousand. What if the seed has run out and it’s in America? Now, let these thoughts percolate in your minds, because we do not do the things other people do. And so therefore, we are suspect that we have no love; we have nothing. I disagree. They don’t know what the prophet’s teaching. They haven’t taken time to find out. See?

5. All right. Let’s keep reading.

- (24) Yea, and all the prophets from Samuel and those that follow after (him)...

Now, notice that Samuel post-dates Moses. Yet Moses is mentioned here. And Moses did not go into discernment. Moses was a face-to-face prophet. He didn't exercise gifts the way other men do. When you come to Samuel, Samuel didn't write anything the way Moses did, but he stood there with the ability to discern and to judge, see. All right. We got then a face-to-face. We've got a man who didn't bring the Word but had plenty to do with the Word.

Now, Elijah foreruns. So, we've got Moses and Samuel and Elijah. But what would you do without the presence of the Holy Spirit here? So, now you've got Jesus, Lord Jesus, which we're speaking in terms of Jehovah, which is the same as Elohim, one God.

Now, you've got the spirit of Moses; now you've got the spirit of Elijah; now you've got the spirit of Samuel. Four is deliverance. All this brings you right to the place where those that don't hear are destroyed. Those who do not hear the end-time prophet must die in the Great Tribulation. I'm sorry, that's how it's going to go. I've made my statement. If I am wrong in adding to the Word, I will not die the death common to men. I'll be here. Now, it's kind of foggy to say a thing that, and sort of bravado and you don't know what you're saying. But I've got to admit it's the truth whether I can apprehend it and understand the sobriety and what I'm into. That doesn't matter! You'll be here; I'll be here! So, let's get our wires uncrossed.

6. All those in Israel who don't hear those two witnesses will die. There will be death by fire as it comes down on the earth. Now, see:

- (24) ...all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
- (25) You are the children of the prophets, and of the covenant which God made (unto) our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Now, remember; that is what was said to them. And that could not happen even with the death of Jesus Christ. It took the resurrection. Even then it couldn't happen. It took the Holy Ghost baptism.

Now, watch:

- (26) Unto you first God, having raised up his Son (first)...

Then, if there's a first, there's got to be a second—maybe three, four, five, six. Who knows?

You say, "You don't."

That's exactly right, till you go to the Bible how many times He's raised up.

7. Now, He's got to be raised up to the Gentiles according to Matthew 12. Let's take a look at It. I'm not going to worry about my notes. Forget it. We'll be here for six, seven, eight more Sundays. What's the difference? You ain't going no place. I'm going for a vacation.

All right. Here...spoken by Isaiah the prophet. [Matthew 12]

- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I'll put my spirit upon him, (That's exactly what He did. And then It says:) he shall show judgment to the Gentiles. (Right?)

“He shall show judgment to the Gentiles.” Now, listen.

- (19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.

No way, shape and form was that to Israel. He stood in the street. He fought in the street. He strove in the temple. He lifted His voice. He exhorted. He rebuked. He whipped them. He knocked them down. He stepped over the top of them. The bruised reed He did break. The smoking flax He did quench.

People got an idea the law is going to be restored. What for? I don't understand people. I wish God had given me a long temper instead of a short one. But He didn't. Israel had the flesh. We have the Holy Spirit and the Name. See?

8. Now, listen; God raised Him up. Yes, from the dead. But He can't raise Him up from the dead to you and me. That's been done. So, He's raised up here as He was raised up to Israel. He was already raised up and shown as the Pillar of Fire, the One that came forth and did the great, vindicated ministry to prove that He was the One Who He said He was. And God was that God that they claimed to worship and didn't even know Him and, then, met Him face-to-face.

Now, the same thing happens at the end-time here with us. Now, the rising of the Son, S-o-n in the form of the Holy Spirit. Before He was merely the Baptizer. You understand? People were getting a little dripping, a little minuscule of the Holy Ghost to unite them back to God, but this is different. The baptism is running out. The Baptizer is here. That's not hard to understand. That's Ephesians.

9. All right. Now, we notice that this raising up and coming to the Gentiles is Heb 13:8. “He's the same yesterday, today, and forever.” And Bro. Branham said, “*If He's the same yesterday, today and forever and He's risen from the dead, He will now do in the form of the Holy Spirit, (which He was full of on earth) what He did when He was back there in the flesh.*” And this was done.

10. Now, everybody wants to take Heb 13:8 and make It Mk 16. Oh, let's take a look at Mk 16. Now please understand, so you don't get your wires crossed.

- (14) Afterward he appeared (to) the eleven...at meat, ...upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.
- (15) And he said..., Go you into all the world, and preach the gospel to every creature.
- (16) He that believeth and is baptized shall be saved; ...he that believeth not shall be damned.
- (17) And these signs shall follow them that believe; In my name shall they cast out devils; they'll speak with new tongues;
- (18) They'll take up serpents; (they'll) drink any deadly thing, it (won't) hurt them; ...lay hands on the sick, and they shall recover.

Now, listen; that is not Heb 13:8 in this hour. Hebrews 13:8 as pertaining to Mk 16 has been fulfilled. This is where **you** go out and do it, because He is the same. Now He is here, and proves that He is the same. So, don't get all messed up. Every Scripture has a compound meaning, and some Scripture might have several compounds within It.

11. And Heb 13:8 must never be abused in this late hour. That's exactly why Bro. Branham could say to the Baptist, "*You didn't even believe and hear 'He's the same yesterday, today and forever'. You couldn't even believe that this Word held good.*"

Then he said, "*You Pentecostal's, now you're depending on that. That's over.*"

Then it's over for denominations: Billy Graham and his bunch. It's over for Oral Roberts and his bunch. Now, you do what you want. I don't care if I ever preach another sermon. I'm not bitter. Why I ain't getting nowhere. Could my dream on attrition be one hundred percent right? Are the old cells here not being renewed as they're dying off? Is it all over? I don't know if it's all over. I believe it is, but my believing doesn't mean one 'cotton-pickin' thing and you know it. And I'll tell you why later on when we get to the word 'heresy', if I ever get around to it.

12. Thus he is speaking in terms of the resurrection, Bro. Branham, The Rising of the Sun, and He is risen amongst us. And because of the presence of Elohim and what this means, we have everything laid before us as it's never been laid before.

So, all right. Keep those things in mind then. We have a law of the compoundness of Scripture, the compound meanings. And I mentioned that, but, of course, that might not mean a thing to you. What's the difference? "Eat, drink and be merry, for tomorrow we die."

A lot of things I say go on tape. You know that. And I say for the benefit of you people: that can go many directions. And I say again: I don't believe that many people understand what I'm saying. It is not possible many people understand me, because they didn't understand the prophet. And if they don't understand Heb 13:8 so that you can place It for this hour—and Scripture has to be placed for Its hour, or It's dead manna—where are you going?

People say, "I'm born again."

How can you be born again, if you can't take the Word of Almighty God? We'll get into that a little later on too.

13. Thus speaking in terms of the resurrection, he's speaking here of the fulfillment in this hour—everything that he is saying. So, let's go back again to page 13 now. And we start reading, and I'll just continue until I feel want to quit and then that's going to take care of that.

[It is the Rising of the Sun; 04-18-65]

[13-1] *I'd like to read a little Scripture here for you. I'd like for you to turn to another Scripture I got written down here. It might help you a little. It's found in the Book of Leviticus the 23rd chapter, 9 to 11 verses. Listen close, in the law, Levitical law, God speaking to Moses.*

Now, listen; remember what Moses wrote has got to be fulfilled. And what Moses wrote was in type, and today there is an antitype. Right? Are you listening? Okay, be very, very alert, because we aren't fooling. We haven't got time to fool.

14. [13-1] *All these things are types now, ...we'll stop here...a...moment to get into this type.*

Now, what if this morning I don't explain the type to you? Now, you know, the other night I was going to call your bluff, and just see how many could answer my question. And I made a rhetorical question instead. What if I should put you on the spot this morning?

[14-1] *...the Lord spake unto Moses, saying,*

[14-2] *Speak unto the children of Israel, and say unto them, When you...come into the land which I have given unto you,...*

How many got a bell ringing? I might call your bluff on that Dave. You said “Amen,” but I wonder. Rusty, you’ve got an eagle brain. I just got to get your attention, you people sitting there.

[14-2] *When you... come into the laaaaaa-nd...* [Bro. Vayle hangs on to the word land.]

Who led them in? Who led them in? Joshua! The Book of Joshua and Ephesians, and Ephesians comes again. So, we are already in our land of promise.

15. Hebrews 6:13.

(13) For when God made proooooomise [stresses promise] to Abraham...

“Abraham, tell you what I’m going to have you do, bless God. You’re going to get the kingdom if you do this, do that, and the other thing, and I’ll lay you down fifteen hundred laws.” Hoooog-wash! He said, “Come on out, and I’ll give it to you.”

(13) ...promise...(Now, listen.) because he could swear by no greater, he (swore) by himself,

(14) Saying, Surely blessing I will bless thee, multiplying I will multiply thee.

(15)after he had patiently endured, (That’s all he had to do.) ...obtained the promise.

(16) For men verily swear by the greater: and an oath of confirmation *is* to them an end of all strife.

When the oath is confirmed, they said, “Hallelujah it’s mine, glory to God; they got perfect peace.” Oh, what if a crooked lawyer may come around and get it; Jesus is my Lord and he ain’t crooked. God is my sovereign Seal, and I’m sealed in. How are you going to get me out? Whole bunch of legalists, bunch of heretics.

(17) Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath.

Intervened, or literally interposed Himself. He came down and did it in the form of a human being. Then came back and waved Himself over the people.

16. Now, let’s keep reading, we’ll go back over here now:

[14-2] *...come into the land which I give unto you, (Now listen,) (unto the place, the position that I have given unto you.)*

What is our position today? Our position is Ephesus, the baptism with the Holy Spirit running out, justification giving way to sanctification...because, listen: the Bride is going into a resurrection. Now, before there’s a resurrection, there’s got to be a death. That’s what it means. So, the church had to die. Not just individuals, but as a body. She went into the dark ages. Started out with the first light under justification, gave way to sanctification. That gave way to the baptism of the Holy Ghost, and now that gives way to the Holy Ghost Himself.

17. Ephesians 1:13-14. Ephesians 1:17-23. Brother phoned me the other day asking me some questions—a minister. He's talking about the Holy Ghost in Ephesians. So I played dumb like a fox.

I said, "Which one are you referring to?"

"Well," he said, "Ephesians 1."

I said, "There's two in there; 13 and 14 is the baptism. Ephesians 1:17 is the literal coming of God Himself, Elohim in the form of the Pillar of Fire as the spirit of wisdom and knowledge, the revelation of Him to bring us to the Resurrection."

But, there's a third one: Ephesians 4, that's not your baptism. That's the Holy Ghost coming down establishing His Word to a ministry that has been divinely elected, beginning with the great prophet, Paul, then confirmed in this hour to bring a Bride to perfection. That's the pastor Bro. Branham spoke of, he'll see you through, he's ordained, not some money grabbing, lying bird running around; becoming the Holy Ghost to the people.

18. Now, he said:

[14-2] *...position I've given you. Now, you speak to the children of Israel, that when you get to this certain place I've promised you I'd take you, when you get there in this land... Now, speaking natural here, typing spiritual)...shall reap the harvest thereof,... (and you'll receive what I told you)... thereof, you'll bring a sheaf of the firstfruits of your harvest unto the priest:*

[14-3] *And he shall wave the sheaf over before the Lord, to be accepted for you: on the morrow after the service shall the priest wave it.*

Bro. Branham just... Let's read it:

[14-4] *If there would be any holy ritual, it should come forth on the sabbath day, that which was the seventh day of the week, which is Saturday. But did you notice in this memorial, to wave it on the first day of the week—the sheaf, which was made of your first seed that you planted. When it comes up and ripens, you cut this sheaf down and take it to the priest, let him take it and wave it before the Lord for your acceptance, that you are accepted.*

All right now. There's a wave offering. There's that literally. There's two words when it comes to wave offering. Each case they're just a little bit different. The two words are used in this one too. One is when you kind of vibrate it up and down, to the side and all, showing the process is no doubt of death, going through. The other is waved over the congregation which is a little different manner. I don't understand it at all. I don't go into types, so therefore, I don't worry much about it.

But, going back to the Book of Exodus, would be about chapter 29, you'll see in there that those were wave offerings that had nothing to do with this wave offering. But you don't have to worry about it. Exodus 29:24, somewhere in there. They had wave offerings there. But this is entirely different. This is a sheaf.

19. All right. Now, remember; this comes after the Blood sacrifice. So, our Christ has been accepted.

[14-4] *You...come with your sheaf, ...he's to wave it before the Lord on the sabbath, the seventh day, but on the first day, which we call S-u-n-day, S-u-n-d-a-y. Sunday. 'Course, that's a Roman word...for the sun god. ...How it's changed. It's not s-u-n anymore; it's a S-o-n-d-a-y—the S-o-n-d-a-y that that corn of wheat, God's first one*

up from the dead, is to be waved over the congregation that we are His seed; and that's the first of the seed(s) of those that slept, waved upon the first day of the week.

Now, listen: How does he say that He is waved? He was waved upon Israel by standing there and doing it. Then, how is He waved upon us? The same One in the Spirit standing here and doing it, proving the complete acceptability of the sacrifice that the Blood perfects the Bride. And this is the consummation of promise, because remember; it started with promise. The Word of God started with promise, the Seed of the woman. Therefore It ends with It.

20. [14-4] *Now, on Sunday, He raised up, waved good-bye, ascended up on high in the presence of the people.*

[14-5] Notice, It was the first corn of God's wheat that had been raised from the dead: God's first corn of wheat, by God's quickening power. God had quickened his life, raised him up from the dead, that he was the firstfruits of those that slept—firstfruit. He was that sheaf; that's why they had to wave that sheaf, for it was the first one that come to maturity. It was waved as a memorial of thanksgiving to God, believing that the rest of them would come. And it was a sign.

Now, watch what it said. It was waved as a memorial of thanksgiving to God, believing that the rest of them would come. Now, some have already come. When He was raised up, a bunch were raised up with Him. And it says it was a sign—that wave offering.

21. [15-0] *And today, (not yesterday, not at Pentecost, not before Pentecost. Now!) because He was the first Son of God that come to full maturity being in God, He was plucked up from the earth and waved over the people... (That's to the Gentiles.)*

That's to the Gentiles. We're not dealing in type anymore. We're dealing in a true antitype, because the second half of the resurrection is about to be. (That's the First Resurrection.)

[15-1] The first one... Although he had...He'd been typed in many times, as we'll see later that he was typed, but this is really the firstfruit of them that slept. He was waved over the promised seed that had promise of Life; he was waved at the day of Pentecost, when there came a sound from heaven, ...a rushing, mighty wind, and... waved over the people—the Pentecostal people that was up at Pentecost waiting for the blessing to come—and to be waved again, we realize, in the last day, according to Luke 17:30, in the S-o-n-d-a-y again...when the Son of man is revealed...

Now, Bro. Branham said, "You've got to give back to God the right thing."

Remember Hattie Wright (Hattie Mosher) sat there, and she said, "Bro Branham, that's nothing but the truth."

And he said, "Because you said exactly the right thing, you can have what you want."

22. Now, that's very good as an illustration. That's very good in the prophet's presence, but it doesn't hold for you and me. Because how do we know that's our lot—that we're going to have it?

But he did say in the doctrine, "You got to give the right thing back to God." And he's preaching on Son of man, Son of God, Son of man, Son of David. Now, if you don't recognize the Son of man today, you're over. Pray all you want; do what you want. I'm sorry. Now, that sounds rough, but I can't help it I've got to stay with the vindicated prophet. See?

Now, in the days of the Son of man be revealed, or waved over the people again. So the waving is the manifestation, the proof of the resurrection, the proof of the promise, the proof of the hour. What more do you want to stand on, than what a prophet said?

Now, he said, *"You're the perfect, righteous Bride of the Son of Almighty God,"* then that's it. If he said, *"The shuck would separate from the wheat when you say, 'I and my Father are one',"* let's start saying it, of course, by doctrine, which would mean for the time you're supposed to say it.

23. All right. Listen:

[15-2] Now, *Who is this Son of man? "In the beginning was the Word, ...the Word was with God, ...the Word was God. ...The Word was made flesh, and dwelt among us."* (That's fine; that happened.) *And of all the teaching that we have and confirmation of the Word of God, by Word of God, by signs, by wonders, we see today (that in the Book of Luke here, that as we just quoted Luke 17th chapter verse 30, Malachi 4, and all the different Scriptures we're acquainted with) that the Word again is waved over the people...the same one.*

He's telling you what happened. And remember, the Word that came to flesh, went back to a Pillar of Fire. And the Pillar of Fire whirled over the people. *"Oh, brother/sister, It's over the brother. It's here. It's here."* ...whirled over the people.

In Albuquerque, I believe it was, or Sante Fe. I forget which one. You'll hear at the end of the tape, Bro. Branham said, *"Licks of Fire on everybody's heads,"* people getting the Holy Ghost out there. Oh, if they did, they better be in the Message, I can tell you that, because God's not divided. Satan's not divided, and God's not divided—both one body; two bodies they. If you belong to Satan, you ain't going to get in Christ. Belong to Christ, you ain't going to get in Satan.

24. All right. Listen:

[15-2] ... *that the Word again is waved over the people, that the dead traditions of man...dead forever, and the Son of God is alive again with the baptism of the Holy Spirit right among us and is giving us Life.*

"When Christ is our life shall appear, we shall also appear with Him in glory." [Col 3:4] What is this? He's talking about the end-time Life, which is resurrection and the changing.

Now, I read that on page 1019 was it? Maybe 1020, the Church Order. [Questions and Answers 08-23-64; page 1020]

[111] Now, ...*the day of Pentecost It come down, that Pillar of Fire, ...broke apart like that, ...tongues of fire sat upon each of them, not their tongues, but tongues of fire sat on each of them, a elected, selected group, identified by this Pillar of Fire, showing that God had separated Himself into men. Do you get it? God, the Logos, separating Himself into men! God, not in one person; He's in His Church universal. That's the reason Jesus said, "The works...I do also you'll do more..."* (Compound meaning.)

Certainly thousands and millions of people do more works. But then, it comes down to the end time, where Mark 16 is running out: the baptism and the gifts. And He Himself is here and through a prophet. Nobody but nobody has done the works outside of Jesus Christ that an end-time prophet does: Heb 13:8, Jn 14:12, the whole thing coming into being.

25. Listen, until this time He was bottled up in the church universal. He was? All of Him? Ha! How come He's there in a Pillar of Fire? All these men got ministries. How come William Branham revealing the Son of man, the minister, Son of man and the Holy Ghost coming to him could stand there and there isn't one person could stand in William Branham's presence? ...and all of them put together. Come on, don't get your wires crossed up, brother/sister. People still don't understand Presence. They don't know what I'm talking about. They're still back in Pentecost. I'm sorry for them. But look, I'm not God. My job is not to do God's job. He does His Own. I'm doing mine what He told me to do.

26. Now, listen; don't miss this one. You see, watch it. The next paragraph. [It Is the Rising of the Sun; 04-18-65]

[15-3] *As Christ was the first one to raise from all the prophets...*

Why did he say "*the prophets*?" Because God is in the prophets. They couldn't rise. God had to be in this one is a way He wasn't in any of the rest of them—because the rest of them weren't in His position.

[15-3] *...and so forth (although typed in many places, He was the firstfruits of those that slept), (Now listen; as Christ was the first One to raise from all the prophets and so forth.) in the Bride coming of Christ...*

Now, you see, I could lose you right there, because I changed horse in midstream. I pointed you to one door and hit another door unless you're listening. Because in one place we're talking about resurrection, and in the next place we're talking about a coming. And I've got news for you: the Bride coming is a resurrection! You listening? You follow me? I lost you. Thanks Alice [Miller]; you're honest. Anybody else is honest with you or not?

27. Let's go over it again so you understand. It isn't as hard as you think it is, but look, you can miss it very easily.

As Christ was the first One to raise from the prophets, that then becomes the subject of the sentence. And so therefore, your mind is fixed on a raising. Is that right? So therefore, when you talk about the 'coming', without meaning to, because resurrection and second coming are two different subjects, your mind without meaning to let it slip, slips right over to wrong channels. Keep it in the original channel. We're talking about a resurrection! So therefore, the '*Bride coming of Christ*'—'*Bride coming of Christ*' is not a coming as you understand the coming. It's a 'coming out of', not a coming down and a coming up. It's not an altitude: the height to the depth, or the depth to the height, which is altitude, which is vertical; it's on the horizontal.

So, the vertical comes down to the horizontal, which is the 'Presence'. This brings the Bride out, and it's a Bride coming to the 'Promised Land hour', where you're under promise, see. That's your resurrection, spiritual.

28. Now, let's watch it:

[15-3] *As Christ was the first One to raise from all the prophets...* (Naturally, and you got to go to prophets, because that's where it was.)

Now, let's understand this people. I want to be very sweet and very nice. Everybody but a prophet is a dodo—little dumb dodo. Shut your big fat mouth, because you sold your soul into hell. Because you don't know how big your soul is, and how big your mind is till you give it over to God. But no, you've got to think you're own stupid little thoughts. (That was not addressed to the people here.) That's to those out there who say they believe this. They no more believe than nothing. They're still heretics. Wait till we get to 'heretic'. I haven't got there yet. [Bro. Vayle talks about the time and ends with "all help comes from the Lord."]

29. [15-3] *As Christ was the first One to raise from all the prophets, and so forth..., in the Bride coming of Christ coming out of the church, there'll have to be a Sheaf waved again in the last days.*

The same One bringing us out. Our Joshua is the Holy Ghost. We are in the land. Now we're giving back to God what was waved over us, which is an indisputable, verified, vindicated Word, Holy Ghost inspired and full of dynamics—not mechanics, but dynamics.

Notice therefore, there's a special designation, the 'Bride coming of Christ' coming out of the church. So therefore, He's no longer in the church. It's now mutual. They didn't want a thing to do with Him, and now He doesn't want a thing to do with them. Fair enough. Some people don't understand marriage and divorce that way. Some men can think they treat their wives like a hunk of dirt, and then, when they come back she's supposed to love, love, love, and forgive him for his whoredoms, everything else. Then the woman thinks she can treat the man like dirt. And she's just got to wiggle her finger, and he'll come back. (Phffft!)

He said, "I used to know you as my wife, but I don't know you as my wife anymore."

30. [Bro. Vayle begins trying to find a statement of Bro. Branham. Not finding it, he moves on.] It's all right.

[15-4] *Waving of the sheaf. What was the sheaf? The first one that come to maturity, the first one that proved it was a wheat that proved it was a sheaf. Hallelujah! I'm sure you see what I'm talking about! It was waved over the people... (Not yet.)*

When did God reach down and wave a man over the people? Now, this is not waved before the Lord, this is waved over the people. What was? That waved over the people: living Word. Okay, *it was waved over the people:*

[15-4] *...and for the first time there will come forth for the Bride age, for a resurrection out of dark denominationalism, will be a Message that a full maturity of the Word has turned back again in Its full power and being waved over the people by the same signs and wonders that were back there. (Jn 14:12)*

In other words, like something waved is like a banner; it's an ensign. The Lord shall raise up a banner. "The Lord shall raise up a standard." [Isa 59:12] The enemy coming in like a flood; when churches would take over, God would have to destroy. He came and sent Elijah, came Himself, and waved His indisputable, invincible evidence over the people. It was Himself proving Who It was, fulfilling His Word. Then, if the Word is fulfilled, what are we into? The ushering in of the Millennium, into the Resurrection. My God, I don't know what people are waiting for. Looking down the road; looking down the road; looking down the road—trying to raise up an eighth prophet; trying to raise this. I'm going to tell you something: they're going to be sitting here.

31. Now, listen; let's read it again. Now watch. You see if you punctuate this, Bro. Branham's sermons like the Bible, (phffft) forget it. Read it again:

[15-4] *It was waved over the people, and the first time there will come forth for the Bride age, for a resurrection out of dark denominationalism, it'll be a Message that the full maturity of the Word has come back again in Its full power and being waved over the people by the same signs and wonders that He did back there.*

[16-1] *"Because I live, you live also," speaking to His Wife. (That's what he's telling us.)*

He said, "Ain't I alive." Yep! "Then you're alive."

“Oh no, I wonder about that. Let’s see now, what did he really mean? Aw yes...”

Heretics, bunch of heretics. We’ll find out. Wait till I read definitions.

[16-1] *“Because I live, ye live also.” What a resurrection that that was.*

How long is Egypt going to be in the people—in Babylon? I’m not talking about gifts and fruits and morality, and all those things. I’m talking now about the fact they had a yearning. They were pining to go back to Egypt where they had the leeks and the garlics and the goodies. The word ‘murmur’ means to ‘repine’. Repine means ‘to talk about the good old days’, you know, “We never had it so good.”

32. Don’t talk to me about the good, old days. I used to go down town years ago in the ‘good old days’, that you don’t know nothing about. And in the good, old days I could take a democrat [a horse-drawn wagon], which you wouldn’t know about either. [laughter] ...and for five dollars buy a democrat or a wagon load of groceries. But I didn’t have the five dollars. Now I go down and get a little bag for eighty bucks. And I got the eighty bucks, hallelujah! Don’t talk to me about your dear, wonderful days. I don’t repine for any of it.

I’m so happy...and begin to see the things that Bro. Branham talked about. I’m so happy in the love of God, the nurture of the Holy Ghost, the wisdom and wonderment of His Word. Don’t tell me to go back and... (Phfft!)

“Oh, I’m living on the manna from a bountiful supply. I’m not back in Egypt with a hunk of corn-ball pie.” Because that’s exactly what it is. ...none of that junk.

33. [16-1] *And what a resurrection this is: to be quickened from the dead, to be made alive in Jesus Christ by God’s quickening power.*

You say, “I don’t understand, Bro. Vayle. See, what it was, I was dead in my sins, and I got burned...”

Aw, you ain’t born again, honey, talking like that. You don’t even know the Bible. He said, “Except I send Elijah, just destroy everything: root, lock, stock, and barrel.”

You know, there was a time when He said to Moses, “You just step aside.” He said, “I’ll just eliminate them. We’ll start all over again. It’ll be a slow process, but I can get there without that bunch of people in your way.”

Moses said, “No way.” [Exodus 32]

I’m going to tell you, when it came to that Word, it’s a different story. He said, “If they die a death common to men, You didn’t even send me.” [Num 16:29]

34. Oh, I’m going to tell you, you can be full of pity and love and anything else, and listen; you can explode with generosity and beauty and everything. Be my guest! Just explode it on me. I love it. But don’t try to take me off the Word.

Now, I don’t have any love; I’m sorry. Yeap. How nice was that neighbor in Dayton there, that the fellow thought was a nice Christian boy? Why, a little girl went over there, a nice little kid, eleven years old; I guess she was raped and then killed. You like that kind of stuff? Be my guest. Where was the Word? Nah. The devil is the devil, and he is a devil. And God is God, and He is a God. Listen; you can’t compare Him to anything else.

35. [16-2] *He was waved to them, the Word, which he was, was waved back on the day of Pentecost...*

What does it matter if you confess the evidence of it? He's not saying, "Now, listen you Methodist, bless God. That Bible you've got ain't no Bible. And you Baptist, phhht, that ain't no Bible; that ain't no Word!" He doesn't say that. So, listen carefully.

[16-4] *...now, for instance, what if we were going to go back to Tuscon this afternoon (now) and each one of us...was going in a big Cadillac, brand new; and all the seats... made of doeskin (softest of the leather, soft and easy to sit in); ... floorboards...right in, plush...bearings all greased up, and the tires...all puncture-proof, ...oh, everything you know. ...They both had been pushed off the assembly line and both...filled up with gasoline. That's the running power, the gasoline, because the octane's in there. But now, when you're going to start them, both just alike, just look alike, there's one of them doesn't have any spark—no firing power.*

[16-5] "Well," you say, "the power is in the gasoline, Bro. Branham." *...I don't care how much power is in the gasoline,*

"How much God's Word you got in your church?"

"Absolutely, it's the Word of God. You read It every Sunday morning. You sing like we do here. We sing the Word of God. We pray the Word of God. We shout the Word of God, everything."

He said, "I don't care; go ahead. Go ahead."

[16-5] *Unless there's a spark...to manifest the power, lest there's a power...to confirm that that's the gasoline, it just might as well be water. It just might as well be water. Okay?*

36. Okay. There's got to come another Ephesus. He said right here: he said, "Now, you've got the Holy Ghost; you claimed to do," he said, [Ephesians 1]

(16) (Now,) cease not to give thanks, making mention of you in my prayers;

(17) ...the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
(Dynamics.)

And if you ain't got it, you ain't got it. If that Spirit is not honored and recognized... Oh, they hate the word 'parousia'. They hate the word 'presence'. Well, that's wonderful. The gates of hell are supposed to. What am I supposed to do?

I've got a bad back. I ain't reaching down and kissing anybody's foot. If I did, they'd only kick me in the chops anyway. Yeah. So, they don't. Now, It said here, they don't get to it.

37. And when you get the revelation... [Bro. Vayle's condensed 'form' of verse 18.]

(19) ...what is the exceeding greatness of his power to us-ward who believe,
according to...his mighty power,

(20) Which he wrought in Christ, when he raised him from the dead...

That power has not been loosed in the Church till this moment. And you can't get it any other way!

"Oh, we preach the Word. Hallelujah, he rose Sunday morning," said the Baptist, Nazarene, Presbyterian, the whole bunch.

But not to them. Judgment.

Do what you want. I don't care. If I go to the Lake of Fire for preaching this, I might as well go with bells on.

38. [16-5] *"Why do you say the power's in the gasoline, Bro. Branham?" ...I don't care how much power is in the gasoline, unless there's a spark there to manifest that power, unless there's a power there to confirm that fact, ...gasoline—to confirm that it is the gasoline.*

Do you know, brother/sister, gasoline can go dead? Right? Not very good to get sour. Right? Foul up your plugs and everything else. That's right. I understand that's true. They messed my car up by putting the wrong proportion of alcohol in the gas. Still messed up. Used to run like a sewing machine. You women got sewing machines? Your sewing machine has to get warmed up to really take off. [Bro. Vayle makes a noise.] [laughter] My car's got to warm up. No more sewing machine.

And you know what? The gas company is just like...with that OPEC and all that combine here, just like the churches. They say you ain't going to run unless you run with our gas. Ha! Then I'll sit down. [laughter]

39. [16-6] *...No matter how much theologians claim, how well you got your church set, how much education you got, how much like the Bible, until that wave Sheaf...*

Now, he's talking about a resurrection, the rising of the Son. Right? Now, let's not get our thoughts way out here in the field, and way back in former theology and in former sermons and in former ideas. We're sitting up here, the tables lavishly spread, beautiful linen, lovely accoutrements, most wonderful food in the world, been stored up on tape for us, and we sit here and we say, "Now, if I just had some of my dear, old mother's bread." What was your mother's bread like? Don't ask the kid; he thought he could ask the neighbor. He said, "Lee, sourest lump of lead I ever tasted in my life," but he said he got used to it. [laughter]

So, we're not talking about the Word that was dynamized under Luther and Wesley and Pentecost. We're talking **now**! They couldn't have a resurrection.

40. [16-6] *...much education you got, how much like the Bible, until that wave Sheaf, until the Holy Spirit comes upon that person to quicken that Word; (The gasoline represents the Word; It's the Truth.) but without the Spirit it won't move.*

The Baptist died years ago. Pentecost died years ago. We're the only one living. Nothing outside of this Message comes to life. You do what you want. We've put too much stress on the mechanics and nothing on the dynamics. Now, Pentecost said, "Hallelujah, we got the gifts. Glory to God, we got dynamics." Judas raised the dead, too.

There's got to be a time, brother/sister, when Word, as to the definitive definition and the definitive manifestation, comes together, or It ain't the Word. That's now. That's now. Because you see, remember; when Bro. Branham opened the Seals, you can't seal It. But when he opened the Seals, it automatically sealed Itself. You can't add to It, or take away. Tied. Yeah.

41. [17-1] *We've put too much stress on the mechanics and nothing on the dynamics. It needs the dynamic power of God, the resurrection power of Jesus Christ upon the church to manifest and to bring to pass that this is gasoline. It might be in a gasoline can; it could still be water still. But only proof that it is puts the Life on it, it'll prove whether it's gasoline or not.*

In other words, if a church turns down the manifested, spiritual life that's manifested before, she'll get nowhere. Only the Bride has that Life. Now, let's prove the thoughts in paragraph 2.

[17-2] *And when you try to put the Holy Spirit in a denomination, you're trying as much...*

Notice, he said, "*Put the Holy Spirit in a denomination,*" He doesn't say in an individual. He said, "*denomination.*"

Now, the Roman Catholic church, "Oh, hallelujah." Constantly people ask, "How does the Holy Spirit feel amongst us Catholics?"

"Well, He feels right at home."

And I said, "Baloney."

Listen, neither is the Holy Spirit in the Branhamite group. It's in the Bride as individuals. That's why I said, "I don't see time and space anymore. I see the concreteness of this whole thing."

42. Now, we're talking about a group getting away from here. Now, he hits the individual, and he hits the group. And when he hits the group you know you ain't got a prayer, because that's denomination—cult and God knows what. But, there is a Bride. Oh, I hope you get to understand, brother/sister. Individuals as individual members make up a many member, singular body. Two thumbs, eight more fingers. Couple of ribs, ankle bones, the whole bit constitute one body with trillions of cells—even that lymph that's running in our body here, and all that serum and all. Those are cells... Yep, you bet your life they are.

And everyone is a microcosm, so to speak, of the universe, as far as I'm concerned. And if you weren't a microcosm in Him to begin with, you are not going to come back in the First Resurrection and neither be restored in the Second. Couldn't be, because every seed the Father did not plant has got to go down the drain, my brother/sister. Let's be honest with ourselves. Serpent seed can't make it. I don't even know who serpent seed is, and I care less. I'm just glad that I feel in my soul that I'm somewhere near the original.

43. [17-2] *Now, and when you try to put the Holy Spirit in a denomination, you're... trying... Well, you...get a splutter; (They speak in tongues and all, even the pope.) ... But, I'm so glad that there is ten thousand octane power, the Word of God, ...the Holy Ghost to light It up and to resurrect the power of God into a man's life, ...a woman's life, or into the church, individuals to the group that shoved that Cadillac down the road yonder under dynamic power of the Holy Ghost, which came back and was waved over the people at the day of Pentecost, making Him the same yesterday, today, and forever.*

That's Heb 13:8. That's not Seven Church Ages. Hebrews 13:8 through Seven Church Ages is Mk 16. And it continues. But this is different. You understand what I'm saying? All right, look; write your questions down on a piece of paper, bring them to church next time around.

44. All right. Listen:

[17-3] *There was the first sheaf come up from all the prophets...*

Notice again, "*from all the prophets.*" Why? Because the prophets had the Word. And the Word was to the people, and the people were in flesh. The seed was upon the earth. And if it wasn't on the earth,

God couldn't do a thing. Right? So therefore, we came this way. Human beings. Now, the Word was in the prophets, and the Word is for you and me.

So therefore, It's got to be proven. Is this the One that the prophets spoke of? Yeah. It comes right out from amongst them, proving they weren't speaking their own word. The best they could do with their own word was marry a woman and breed by her. This is not that. "Not of the flesh, nor the will of man, nor blood, but of God." [Jn 1:13]

So, but they brought it. Then He, being raised, proved it for us, waved over the congregation, sealed them in. Waved over us now, takes us in. In other words Seven Church Ages have not been in vain. Our living has not been in vain. Rag-tag of a whole bunch are going to make it, hallelujah.

[17-3] *...first sheaf...up from all the prophets which was the Son of God, the King of all prophets.*

What's he telling you? The King is here! The Judge is here! [Bro. Vayle looks for, but doesn't find, a quote he wants to read.] All right.

45. [17-3] *There has been churches, churches, brides, brides, churches, brides, brides, but there's got to come One. Hallelujah! There has to come a real Bride! There must come One that's not only got the mechanics, but the dynamics of It, makes that church live—move in the power of the Resurrection. (Now, Seven Church Ages, see, have gone by. You're at the end time.) Until we come to that place, until we find that place, what good does it do to polish the hubs? What good does it do to give her a face-lift or a simonize job, when there's no dynamics in it? No matter how much the mechanics prove to be right, there's got to be dynamics to make it work. That's what He proved! Hallelujah!*

All right. When that Word proven, waved over us, and we receive entirely identified for resurrection...not for the start, but for the finish. This is not: "I pronounce you man and wife." This is sixty years over, you're older, it's down the road when the good marriage is all over, and you're looking at the casket, and you say, "Hey, that was sure a good marriage." No longer pronounced man and wife. That was way back there. Pentecost is way back there. That wasn't resurrection. This **is** Resurrection. This is the end of the marriage and the vows. This is homecoming in heaven week. "I used to know you as my wife, I don't know you as my wife anymore. This is the one I got; she's in the chamber with me.

Oh, I'd like to get in there."

Well, there's no way. They got to be like him.

46. [17-3] All right. *That's what He proved! Hallelujah! That's what Easter proved. He wasn't only the Word, but He was God Himself, the dynamics in the Word that made the body of Jesus Christ, cold, stiff, and dead in the grave, shake into Life and rise again, and roll away the stone.*

And that's exactly what we'll do. We're already rolling away the stones of our mind; the battle of Armageddon is going on. We're putting it more and more away from us, and the cold stiff immobility is giving way to the Life, that is, the Life that is in the Word, which is the Life there [points to the picture] in the Pillar of Fire, here to bring His Word to pass so we become the living Word. Don't carry that too far. That's also position.

Everybody saying, "I'm the living Word. I'm going to raise the dead. I'm going to have great, big tent, have this big..."

Aw, shut up! Get out of here. I never did see a graveyard yet that they had a hula-hula dance, or something going on. No.

47. This is resurrection hour. This is 'death everywhere in the land'. The last plague is spiritual death. Death, death, death, death, death, death, death! And the biggest thing is death to your thoughts. I'll tell you, if you don't die to your thoughts, you'd be just like those ten spies that went in with Caleb and Joshua.

And Caleb and Joshua were the only ones alive with the dynamism of the Holy Ghost—could see the grapes and everything for what they were. They said, "Hallelujah, I've got a taste of this. Ain't no way, ain't no way, we're going to fool around anymore. We're coming in... Why, those guys are bred for us, we're going in."

And they said, "Aw come on, shut up." Get the poor people up forty more years, or whatever it was. I don't know.

Your thoughts have got to go. Either He is here to raise the dead, or He is not, in plain English.

48. [17-4] *"I am He that was dead," so dead till the sun said He was dead; the moon said He was dead; the stars... (Sure, there was a black out.)*

What was the black out about? He died. Oh, this black-out in New York Bro. Branham typed. Church is dead. Two black-outs in New York and a brown-out in Texas. Can't beat that.

[17-4] *...now, the whole world has to recognize that He's alive again! He was not only the mechanics, He was the dynamics to prove It. (Now, notice; he goes back and forth: back there the proof, down here the proof.)*

[17-5] *And if He, being the Groom, the Bride has to come forth, 'cause It's part of Him.*

Then, if He manifested now, we've got to manifest. If He's Resurrection, the empowering Word at this moment waved over us, we're going.

"So, I better clean up."

Be my guest. Clean up for me too, would you? Do a good job. Go down to the abattoir. (That's a slaughter house.) Let them clean you out real good—maybe use you for casing for sausages or something. You'd be surprised how many worms you still got left.

49. I ask you a question: what have you put into God? What can you put in to your salvation? What can you put in this? Nothing but yourself. "Nothing in my hand I bring; simply to the Cross I cling. Rock of Ages cleft for me, let me hide myself in Thee."

And those waters are high, brother/sister. It says every foundation is not built upon rock is going to take that house down with it. The man that built upon a Rock, upon the house—which is the actual revelation of the Word of God of Almighty God, the storms came, the squeeze came down, everything came down. You were rooked; you were crooked, and a lot of it we asked for. But there's got to be somebody going to help us. All right.

50. [17-5] *And if He, being the Groom, the Bride has to come forth, because It's part of Him.*

Remember; that's why he said, he couldn't kill Abraham. That's true. So, if He's manifested, we got to be. If He came forth, we've got to come forth. Right?

[17-5] *And it can only be the manifestation of the fulfilling of all of revelation, any other's that spoke of the Bride!*

In other words, at the same time everything that has to do with the Bride is being fulfilled now. Everything.

[18-0] *And if it does something different from the Groom, it isn't the Bride, because she's the flesh of His flesh, and bone of His bone, Life of His Life, power of His power. She is Him. As man and wife are one, the woman taken from his side, she has taken His Spirit (the feminine Spirit from Him), the flesh from His side, made both mechanics and dynamics, the wife—the Spirit of Him and the flesh of Him have been made together mechanics and dynamics.*

51. Well, I better start reading at this point, I think, rather than someplace else.

“Spoken Word Is the Original Seed.” I have to read this because, you see, when anybody hears this, right away the people that rush for this are manifested sons. “Oh, we’re going to move mountains, hallelujah. Oh, we’re going to renovate the earth, glory to God. Great big thing coming, hallelujah.” It’s already come and gone.

All right. Now, watch. [The Spoken Is the Original Seed PM; 03-18-62]

[57-4] *All right. Now, here is what I'm trying to say to you: The law of reproduction brings forth of its kind (Gen 1:11). These last days, true Church-Bride comes to the Headstone, (yeah, interesting) will be the super Church, a super race as they near the great Headstone. (Just keep thinking.) They'll be much...so much like Him, even they will be in His very image in the order to be united with Him. (Oh, you know, that's 2 Cor 3:4) They will be One. They will be the very manifestation of the Word of the living God. (We're talking about Resurrection, aren't we? End time?) Denominations can never produce this.*

So, He is not in the church; He is in the Bride. He is the Word—in the Word. The Word is in the Bride. The Life is in the Bride. So, the Bride is the Blood of God. Take any way you want to go, the Bride becomes a terribly mysterious and wonderful being. All those things that Bro. Branham said, so I'm not quoting off my head.

52. [57-4] *For denomination can never produce this. They will be... They'll produce their creeds and dogmas mixed with the Word and bring a hybrid product. (Now, they won't get off the ground.)*

Now, what's a hybrid product? It's illegitimate. What's illegitimate? An illegitimate is not two people having a son outside of wedlock. It is where a Hebrew married a Gentile and had a child. That's illegitimate. So, the church took the Word (false church) and the Word wasn't dynamized, so they dynamized it by their own theories and thinking, and they brought forth their hybrid. They'll never get off the ground. Won't do it.

53. [57-5] *The first son was spoken Seed-Word of God. He was given a bride...a bride to produce himself. She fell. (...Bride was given to produce the man, another son of God), ...she fell by hybreeding. Produced himself, but she fell; caused him to die.*

[57-6] *The second Son, a spoken Seed-Word of God was given a bride like Adam, but before He could marry her, she had fallen also; for she was put to a free moral agency like Adam's bride was: (Now, let's see what the free mortal agent was.) to believe God's Word and live, or doubt It and die; (power, choice in the soul, right?)*

[58-1] *...from a little group of the true Seed of the Word, God will present Christ a beloved Bride, a virgin, a virgin of His Word. And through them and by them will be fulfilled all that has been promised for His Word in the virgin, who knows no man-made creeds or dogmas.*

That's right! Because if there's a man made creed or doctrine there taking the place of the Word, that part's missing and God will not put up with some slut—make it plain English. No way. Priest couldn't even have part of a toe missing and stand before God. You had to be one hundred percent whole man and thoroughly productive and virile. So is the Bride, because they're sons. You got to watch your types. All together it's with the woman; individually men.

54. [58-1] *...and through them and by them will be fulfilled all that has been promised for His Word in the virgin, who knows no manmade creeds or dogmas. The Word of promise in Himself like it was in Mary, God Himself made manifest... He will act Himself by His Own Word of promise so to fulfill all that has been written of Him. As He did when He came from the virgin womb (type of the spirit now), so will the virgin now, accepting His Word: "Be it unto me as Thou has said," though it was said by an Angel while it yet was the written Word (Isaiah 9:6). They will love Him (love His...), and will have His potentials, for He is their Head, and they are His subjects, subject to His Head. Headship is of Christ.*

So, when we read this up here, this is what you got to know. You cannot take a portion of anything Bro. Branham said isolated from the theme, or the doctrine that is in continuity on a subject, or part of a subject. So, you've got to watch this here.

55. [58-2] *Notice, what harmony. Jesus never did a thing until seen of the Father or the Father showed Him first: (Harmony between God and Christ. See? John 5:19) So will the Bride, and He shows her His Word of Life (He shows her), and she receives It. She never doubts it.*

[58-3] *Nothing can harm her, not even death; for if the Seed be planted, the water will raise it up again. Amen. (You're not going to lose.)*

What water? The water out of the Eastern Gate, Ezekiel's temple that carries you right over to the Tree of life.

[58-3] *Here is the secret: the Word is in the Bride and the mind of Christ to know what He wants done with the Word, and she does it in His Name. Therefore, she has THUS SAITH THE LORD.*

So, see what I'm reading? Okay, I'm not going to read any further, because there wouldn't be any point to it. That one...I want you to know here, don't go running afoul and running astray, or taking this to one side and say, "Well, I'll tell you what: the Bride has got the Word. Well, hey, you know, she's just going to do His works."

56. She's going to believe him in this hour of promise. What works could Abraham do? The day of working is over; it's resting. It's relaxing time. It's not that you don't fight your flesh and everything else and do these things that are a little tedious. It's not that. I'm talking of what's in here now, in a group to be taken off the earth. And it wasn't there before. Please get you minds off of what you've had. Give it now on what you've got. Because if you don't, you're not going to get... I'm not going to get anywhere; you're not going to get anywhere.

57. Well, six or seven more sermons. We got to page 18. Oh, I was going to get you to page 30, but you know, I didn't find it that interesting. So... [laughter] Got to get that far in that big of time. So, let's rise. That's far enough. With the help of God, we'll start Wednesday. I don't know what we can do.

Heavenly Father, we love You today, because there's just no way we couldn't love You. There's no way, Lord, we couldn't marvel at the Word You give us, and to come against the gates of hell, Lord, to come against all temptation, all devious things and stand with we know at least what the prophet had, O God, what was vindicated.

And, Lord God, we claim You're the God of that Word, and we claim that that Word is Your Word, and we stand and believe in faith now, Lord, that there's a Bride out here somewhere. And if we're not Bride she's out here just the same, and by Your grace we won't stand in her way, because we'll come up in Second Resurrection, at least hopefully we're going to get that far.

But we believe, Lord, we'll be in that First Resurrection somehow by grace, because, not we're looking at disgrace, Lord, but we're looking at "Amazing Grace how sweet the sound." It was a sound of Your Voice, that the Lord Himself shall descend with a Shout, absolutely. And It came down to us, amazing grace of Almighty God in a Word that said, "I call you not church, but I call you spotless, virtuous Bride of the Lord Jesus Christ." Call you Mrs. Jesus. Call you Messiah-ettes, puts you right in the place. Lord, how wonderful to know this is where we stand, and we're so grateful our stand is in You.

Now, be with each one present, O God. Go with each one we pray. Bless every home represented here. May the sick amongst us all be healed. May the glory of God descend upon us. May we know as we never known before. Not that we just want to get out of here on flowery beds of ease. Don't want this tear down, or that tear down, but, Lord, it would be just be the realization of it, that we're just that much closer—just that much closer—that much closer, because we know that this Spirit that's been here all these years to prove the Resurrection is now here, the Resurrection Himself in the mightiest poof of all Elohim, Who raises the dead. "I kill, and make alive."

Right now, life is going on. But You did it Your own way and doing Your Own way. And, Lord, we stand here, Lord, just do it, do it Your way, Lord, because our way isn't worth a snap. It isn't worth anything. It's nothing but a hindrance. It's a mess, Lord. It's not a jug of wine, Lord, it's a jug of poison. A jug of prussic acid, that's all we are. So, Lord, You can turn that prussic acid into wine. You can make us fruitful, lovely...and You will. All these things, Lord, we have hope of, because You and ourselves, no way; but in You we have that hope.

So Father, go with each one of us. Guide, protect... Just keep us, bring us together again. May the mercy and grace of God rest and abide upon us day by day and more and more. Heavenly Father, mellow us all the way now. Whatever it takes, Lord, we're in Your hands. We look for Thee, O God, to hasten us with that great Day. In the name of Jesus Christ we pray. Amen.

The Lord bless you. Let's sing, "We'll Walk in the Light".

[Bro. Vayle and congregation sing.]

"Take the Name of Jesus with You."