

The Seven Seals & The Day of the Lord

Bro. Lee Vayle - January 5, 1983

...looking to You, Yourself, and so, Father, we look to You tonight, praying that You'll help us in the study of Your Word. Some good may come out of it, we may know more than we have previously known in this knowledge, Lord, will be such as to help us grow in grace and be more ready against that day. Father, we commend ourselves to You, therefore in the Name of Jesus Christ. Amen. You may be seated.

[Local announcements made]

1. All right, now we're going to begin to look tonight at 'The Seven Seals and the Day of the Lord'. We sort of mentioned that last Sunday, so I'm taking a facet from last Sunday, before we go into other facets that we took. And we'll talk about 'The Seven Seals and The Day of the Lord'.

Now, this subject of 'The Seven Seals and the Day of the Lord', is presented for the purpose of showing that it requires the opening of the 'Seventh Seal Book' to bring about the 'Day of the Lord'. That the Seventh Seal Book would have to open before the Day of the Lord could come.

2. Now, we're going to begin with Luke 4:14-21, to get our substance. All right:

- (14) And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
- (15) And he taught in their synagogues, being glorified of all. (In other words, He carried a weight in His ministry, and they recognized that.)
- (16) And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
- (17) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
recovering
bruised,
- (18) The Spirit of the Lord is upon me, because he hath anointed me to (proclaim) the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and of sight to the blind, to set at liberty them that are
- (19) To preach the acceptable year of the Lord.
- (20) And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

- (21) And he began to say unto them, This day is this scripture fulfilled in your ears. (Of course, that was fulfilled in Him.)

Now, we know that Jesus read from Isaiah 61:1-3, particularly the other also is included.

- (1) The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
- (2) To proclaim the acceptable year of the LORD. (Now, read a little further,) and the day of vengeance of our God; to comfort all that mourn;
- (3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

2. Now, you'll notice in here that as we said, He cut off in the middle of the second verse, so we'll read again there: [Luke 4:]

- (18) The Spirit of the Lord (God) is upon me, because (the Lord) hath anointed me to preach the (good tithing's) to the (meek); he hath sent me to (bind up) the brokenhearted, to (proclaim liberty) to the captives, (the opening of the prison them that are ...?...)

- (19) To (proclaim) the acceptable year of the Lord.

Now, the first thing we must understand here, is by what authority that Jesus does this? He couldn't do this, unless He had the authority to do it.

3. Number one: He is the anointed Prophet, spoken of by Moses in Deuteronomy 18. We go back there and look at It. And It says here verse 15;

- (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him (you'll) hearken;
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
- (17) And the LORD said unto me, They have well spoken that which they have spoken.
- (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- (19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

And that's fulfilled in Isaiah 61, the first portion.

- (1) The Spirit of the Lord GOD is upon me; because the LORD hath anointed me...

This is the anointed Prophet and He has identified Himself as such, so therefore He is able to take this Scripture, to place It in its proper hour, its proper geographical location, its proper context and reveal It. With authority as to whether that is in effect at that time which it **was** in effect.

4. Number two: He is the Messiah, the consolation of Israel, the Son of David, and He defines His ministry as such. And you will notice that, that He has been appointed to preach the good tidings to the meek. He is sent to bind up the broken hearted, to proclaim liberty to the captives; the opening of prisons to them that are bound; to proclaim the acceptable year of the Lord. That's His ministry as Messiah, He will accomplish that in Israel.

5. Number three: In setting forth the attainments of His ministry in verse 2a, [Isaiah 61:] He actually reveals Himself to be the One spoken of in Isaiah 53.

Now, you'll notice in 2a, "To proclaim the acceptable year of the LORD. That really, that is a summation phrase of what will be attained in a certain period of time as outlined in the first verse. Now, It goes further however, because, this acceptance that He is bringing to Israel is already shown in Isaiah 53. Because, this is something that God is accepting.

6. So, we'll read Isaiah 53:

- (1) Who hath believed our report? and to whom is the arm of the LORD revealed?
- (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
- (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (In other words, this is how we saw Him.)
- (5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; with his stripes we are healed.
- (6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- (7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- (8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

- (9) ...he made his grave with the wicked, and with the rich in his death;
because he had done no violence, neither was any deceit in his mouth.
- (10) Yet it pleased the LORD to bruise him; he hath put him to grief:
when thou shalt make his soul an offering for sin, he shall see his
seed, he shall prolong his days, and the pleasure of the LORD shall
prosper in his hand.

6. Now, that's what he's talking about over here in this portion in Isaiah: "To proclaim the acceptable year of the LORD." Which would be to proclaim that which is now accepted unto God. So, that the rest of the ministry will also be acceptable.

- (11) He shall see of the travail of his soul, and shall be satisfied: by his
knowledge shall my righteous servant justify many; for he shall
bear their iniquities.
- (12) Therefore will I divide him a portion with the great, and he shall
divide the spoil with the strong; because he hath poured out his soul
unto death: he was numbered with the transgressors; and he bare
the sin of many, and made intercession for the transgressors.

Now, you're looking at the acceptable year of the Lord, on the premise by which that acceptability was allowed, or given to Israel, it was one of a vicarious nature. And also, this acceptable year of the Lord acknowledges John the Baptist's testimony concerning Him as found in John 1:29-34. (That's the Gospel)

- (29) The next day John (sees) Jesus coming, and (said), Behold the Lamb
of God, which (takes) away the sin of the world.
- (30) This is he of whom I said, After me (comes) a man which is preferred
before me: for he was before me.
- (31) And I knew him not: but that he should be made manifest (absolutely
clear to Who He was, perfectly identified) to Israel, therefore am I
come baptizing with water.
- (32) And John bare record, saying, I saw the Spirit descending from heaven
like a dove, and it abode upon him.
- (33) And I knew him not: but he that sent me to baptize with water, the
same said, Upon whom thou shalt see the Spirit descending, and
remaining on him, the same is he which baptize(s) with the Holy
Ghost.
- (34) And I saw, and bare record that this is the Son of God.

So, you're seeing here the acceptable year of the Lord is that revolution of time, or period of time, wherein Isaiah 53 is brought into availability and transfer to Israel and to those many who need this ministry that Christ is ordering for them. And also, the fact that this gives acceptability to God, so that He is able to baptize individuals with the Holy Spirit.

7. Number four: Isaiah 61:2a, (that's that first part in there) "To proclaim the acceptable year of the LORD," is also the prophetic fulfilled Word that Paul magnifies in Ephesians 1:3.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- (5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

The acceptable year of the Lord is this period here that we're talking of. Accepted on the grounds of a sacrifice. Accepted on the grounds of the infilling with the Holy Ghost. Accepted as a part of the living reality and manifestation of the plan of Almighty God.

- (7) In whom we have redemption through his blood, (that's your Isaiah 53) the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence;
- (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
- (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
- (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
- (12) That we should be to the praise of his glory, who first (hoped) in Christ.
- (13) In whom also (you hoped), after that (you) heard the word of truth, the gospel of your salvation: in whom also after that (you) believed, (you) were sealed with that holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Now, you can see that this is what the acceptable year of the Lord contains for us, through the purchased of Christ upon Calvary. And He came to not just to preach it, but He came as It says over here in the Book of John 1.

- (31) And I knew him not: but that he should be made manifest, irrefutable proven to be that One) to Israel,...

And John said, baptizing in order that this One that is in this water receiving the Holy Spirit, I'm here to identify Him. which in turn is the irrefutable proof.

8. Now, you just try to convince anybody today, that that would be irrefutable proof. They'd laugh in your teeth. And they'd mock you and they'd call you stupid idiot, and they do their best to destroy you. Now, how come people can look back and call themselves Christians, and accept that, if they couldn't accept it, if God would do it again today?

No more Christian than a hog. But, let's face it, the gloves are off. I don't bandy words anyway. No time to be some kind of simple little half baked pseudo intellectual. Get down where it is.

"Why," He said, "That they might manifest to Israel, thoroughly identified and proven."

"Why," they said, "What kind of nonsense is that?"

Well, what kind of nonsense is the Bible? I'll tell you flat: you aren't going to believe It, unless you're predestinated to It. And if you're predestinated to It, nobody's going to shake you. And if you can be shaken, proves you weren't predestinated.

All right, here we see what we're looking at here, this great thing that Jesus did opening that Book and thoroughly placed Himself there, and we showed you what was acceptable to God and how that acceptability was going to run a full revolution. Like a turn, see? Now, let us closely, notice closely and conclusively that the Book was shut until the termination of that revolution of time set forth as a period acceptable to God wherein mercy reigned.

9. Now, we're back here in Isaiah 61 again. Now notice, that revolution:

(1) The Spirit of the Lord GOD is upon me; (now, that set Him as the
One identified, fit to proclaim,) because the LORD hath anointed
me to preach good tidings unto the meek; (that's to announce to
whom and what) sent me (now this is the thing in action) to
bind up the brokenhearted, proclaim(ing) liberty to the
captives, (which they're going to get) opening the
prison to them that are bound; (which will also be
sustained unto them.)

And, to let you know that there is such a thing as a year. Which is a full turn of the acceptable area, which is grace and mercy to be extended.

Now, when you talk about year, it means a full revolution. Which simply means that this thing will run its course, and nothing is going to stop it running its course. And when it runs its course, that's it! You see, once the well runs dry, there's no more water. That's what it is. The water of salvation. Now, it runs its course. And that's it! (See?) All right, now: when it runs its course, the next thing is to be which is the day of the vengeance of our God.

10. Now, let's watch here: when this year runs its course, the Book opens the next time, or the next time the Book opens, a short burst of condemnation, the day, not a year, (see?) that would be one three hundred and sixty fifth's, not the time. (Which isn't going to even last that long, I don't think. Yet it might. Three and a half years, maybe, you can figure it out yourself.)

All right, there's a short burst of condemnation strikes the day of vengeance of our God. But, with and at the same time of judgment, there is also a short burst of comfort (to cover them that mourn) ministered, so that the same God, in the same short period evidently takes vengeance on one group, while He extends mercy to another group. So, there's just two groups in this end-time of this short burst called 'The day of the vengeance our God', wherein, judgment strikes and also mercy strikes. And there is yet more to consider, because a third principle is involved in that in verses 3-11 a kingdom of peace and righteousness is to come into existence.

Based upon:

One: the year of mercy is over.

Two: judgment has struck.

Three: mercy is extended again briefly to Israel.

Those three things. And this is exactly the prophetic Word of Paul in Romans 11.

11. So let's read [Isaiah 61:] 3 to begin with.

- (3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.
- (4) And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, (and) desolations of many generations.
- (5) ...strangers shall stand and feed your flocks, the sons of the alien shall be your plowmen and your vinedressers.
- (6) (And) ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: (you) shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.
- (7) For your shame (you) shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be (given) unto them.

Now, this is a promise when they get back to Palestine great things are going to happen. But, you better not believe it's going to be just the way it sounds here. Because, Israel's only got only three and one half years given to her, then the Millennium sets in. So, you're looking down the road in my understanding and more of a typing here.

- (8) For I the LORD love judgment, I hate robbery for burnt offering(s); (I'll) direct their work in truth, (I'll) make an everlasting covenant with them.

Now, you know right there you're getting a hint thrown at you when he talks about burnt offerings, because there aren't any more. That went out. (See?) You're looking down the road in an area that you don't dare try to do what every fundamentalists does, is to put Israel back in the home land for one thousand years under the law and everything else. Bunch of hogwash. It's a glorified community. (You see?) They don't know what they're talking about.

- (9) And their seed shall be known among the Gentiles, their offspring among the people: all that see them shall acknowledge them, (and) they are the seed which the LORD hath blessed.
- (10) I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, (and) covered me with the robe of righteousness, as a bridegroom (decks) himself with ornaments, as a bride (adorns) herself with jewels.
- (11) For as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all nations.

Now, that's...you're getting down to the meat of it, what lies down there. Now, the main thing I'm driving at is here: is the fact that Israel is going to be mightily blessed, even though these judgments and things are striking the earth.

12. Now, so we saw the various things that we looked at there: the year of mercy is over; judgment has struck; mercy is extended briefly to Israel again. And we want to show you were Paul brings that out in Romans 11, gives you quite a bit of Scripture to read, but we just keep reading.

- (1) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
- (2) (Jehovah) hath not cast away his people which he foreknew. (Know) ye not (that) the scripture (said of Elijah?) how he maketh intercession to God against Israel saying,
- (3) Lord, they have killed thy prophets, digged down thine altars; and I am left alone, and they seek my life.
- (4) ...what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
- (5) Even so then at this present time also there is a remnant according to the election of grace.
- (6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be works, then it is no more grace: otherwise work is no more work. (Now see, this dovetails right in with Isaiah 61.)
- (7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.
- (8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
- (9) And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:
- (10) Let their eyes be darkened, that they may not see, and bow down their back alway.
- (11) I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come (to) the Gentiles, for to provoke them to jealousy.
- (12) Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13. Now, you see, they've got to come back.

- (13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: (In other words, he's going to tell them what comes.)

- (14) If by any means I may provoke to emulation them which are my flesh, and might save some of them.
- (15) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Now, that is the Resurrection, because these people are not dead. They're blind. So, he lets you know here, that there's coming a resurrection. Now, that puts you back to Isaiah 61 again. (See?)

- (16) For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.
- (17) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;
- (18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
- (19) Thou wilt say then, The branches were broken off, that I might be grafted in.
- (20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
- (21) For if God spared not the natural branches, take heed lest he also spare not thee.
- (22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
- (23) And they also, if they abide not still in unbelief, shall be grafted in (again): for God is able to graff them in again. (See, because Israel just keeps moving up.)
- (24) For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? (See, because Israel keeps moving up.)
- (25) For I would not, brethren, that ye should be ignorant of this mystery, lest (you) should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

14. All right, now notice, It tells you that the day of the vengeance of our God, comforting them that mourn, and then bringing to the Millennium.

- (26) And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
- (27) For this is my covenant unto them, when I shall take away their sins.
- (28) As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

- (29) For the gifts and calling of God are without repentance.
- (30) For as ye in times past have not (obeyed) God, yet have now obtained mercy through their (disobedience):
- (31) Even so have these also now not (obeyed), that through your mercy they also may obtain mercy.
- (32) For God hath concluded them all in unbelief, that he might have mercy upon all. (And that's Jew and Gentile.)
- (33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, his ways past finding out!
- (34) For who hath known the mind of the Lord? or who hath been his counsellor?
- (35) Or who hath first given to him, it shall be recompensed unto him...
- (36) For of him, and through him, and to him, are all things: to whom be glory for ever.

15. Now, don't forget here that our subject is the opening of the Seals and the Day of the Lord. And we're showing, (or striving to show) that the Day of the Lord does not come until the Seven Seals are opened. See, now we're looking at that, we're looking at all this Scripture here.

Now all right, It was the Lamb that closed the Book and indicated It could not be opened until the Day of the Lord. Because, It was closed. So, if you're going to have a Day of the Lord, the Book has got to be open. (See?)

All right, It was the Lamb that closed the Book, and indicated It could not be opened until the Day of the Lord. Because that's where he took us back to Isaiah.

16. Now, we read about a sealed Book in Revelation 5:1-14. Now, what we read in Romans 11, talked about both Jew and Gentile. Told how that the Gentiles came to a certain position, and then Israel came to a certain position. All right, in chapter 5 of the Book of Revelation.

- (1) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, to loose the seals?
- (3) ...no man in heaven, nor in earth, (nor) under the earth, was able to open the book, neither look thereon.
- (4) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
- (5) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and loose the seven seals thereof.
- (6) And I beheld, and, lo, in the midst of the throne the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

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

All right, first we noticed Revelation 5:5. "Weep not, behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book." Now, that is absolutely Jewish. You can't get away from it. Because, Judah is one of the twelve tribes of Israel, and the Messiah is to come out of the tribe of Judah. So, we're looking at the fact here, that Israel is coming into view concerning this opening of the Book, because He's not just mentioned as a Lamb, He's mentioned as the Lion of the tribe of Judah. It has to do with Israel.

17. All right, Romans 11:26-29.

- (26) And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: (Now, he's talking about the fact of what is to come, since Israel turned Him down.)

So, all Israel shall be saved, and there's going to be a Deliverer come out of Sion, that's going to bring about this salvation wherein God deals with Israel as a nation. (You follow me?) Now, here It is right here.

- (27) For this is my covenant unto them, when I shall take away their sins.

Now, remember that's the time that He's going to take away sin, and the penalty of sin. They said, "His blood be upon us."

He said, "Okay, you're going to get what you've asked for."

Now, there's coming a time when that's reversed, that the very Messiah is going to come and rescind the penalty of sin and declare them righteous and thereby establish them. "This is My Covenant."

When? "I shall come and take away their sins." (See?) Future!

- (28) As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

Now, when you're beloved for the Father's sake, you have got to come to a position in Ephesians, part of the beloved. You've got to come to a place where you're going to have the favor and the grace of God bestowed upon you one more time. And remember, it's got to come in the identical way that God deals with the First Church Age, which included both Jew and Gentile. You're not going to get by the Scripture that says, "By one Spirit are we all baptized into one body." [1 Cor 12:13] You're not going to get by the new birth. Which we'll see a little later on.

18. Okay, now, this of course is Isaiah 59:19-21. (So, we might just as well go on back there and read It, because that's all part of the Scripture, and what we're supposed to do is to understand all we can.)

- (19) So shall they fear the name of the LORD from the west, and his glory from the rising of the sun...

Now, you noticed it's in the west that the Name is and the glory was from the rising of the sun. Which simply means, it's going to go back to the east again.

- (19) ...When the enemy shall come in like a flood, the Spirit of the LORD shall (raise) up a standard against him.
- (20) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.) Now remember, they turned down the Redeemer. This time they don't.)
- (21) As for me, this is my covenant with them, saith the LORD; My spirit that is upon (me), and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

All right, you've got the Redeemer coming to Israel. Which He most certainly does.

Now, number two: the Gentiles are involved. Now, we're looking at the Book that's got Seven Seals; that's got to be open. And remember, the Day of the Lord cannot take place until those Seven Seals are opened. Cannot be then the Day of the Lord which brings in vengeance, which brings in comfort those that mourn; which brings in a Millennium. (Right?)

19. Okay, Revelation 5:5, we saw Israel. Revelation 5:9;

- (9) ...they sung a new song, Thou art worthy to take the book, and open the seals...for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

That's not Israel. (Right?) That's not Israel. But, it's at that time that you see this going on. Something is happening.

Number three: the promised kingdom of Isaiah 61:3 comes into view. We look at It.

- (3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment(s) of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Now, that's what we're supposed to get. That's the third thing you see. That comes into view which is the Millennium. Which is Revelation 5:10;

- (10) And hast made us unto our God kings and priests: and we shall reign on the earth.

20. Number four: fourth thing, notice carefully; as soon as the Seals are opened and revealed in Revelation 8, judgment falls. Silence in Heaven. Then notice verse 7.

- (7) The first angel sounded...fire...blood...third of (the) trees burnt... grass burnt.
(8) ...second angel sounded...mountain burning with fire was cast into the sea: (great big star comes down, a part of the planet, see?, turned to) blood;
(9) ...creatures...died; ...
(10) ...great star (falls) in heaven...
(11) (...turns the waters into) Wormwood:...
(12) ...angel sounded...the third part of the sun smitten, third part of the moon, third part of the stars; third part was darkened, and the day shone not for a third part...(extra long nights, that's going to cause freezing.)
(13) And I beheld...

And then It says here: [Revelation 9:]

- (1) ...the bottomless pit (was opened.)

Fifth trumpet: Devils were loosed; tormenting spirits; terrible diseases; hallucinations.

Sixth trumpet: and so on.

21. Now, judgment begins to fall, until all seven trumpets sounds. And out of the trumpets comes the vials. And out of the vials comes the plagues. Then after the judgment, which is exceptionally thorough, look what happens over here in Revelation 20.

- (4) And I saw thrones, and they sat upon them, and judgment was given unto them: ...the souls of them that were beheaded for the witness of Jesus...(and then It says, they hadn't taken the mark of the beast,) ...they lived and reigned with Christ a thousand years.
(5) ... the rest...of the dead (don't live for another) thousand...(that's) the first resurrection. (For you live and reign with Him.)
(6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but (they're) priests (and kings unto) God... (Now, see how this all follows in continuity.)

Now then, be sure we get this: under the Sixth Seal in Revelation 6:12-17. Now, you've read It, and you know It. We find in Revelation 7, the sealing of the 144,000, who come in as a nation under two mighty prophets in Revelation 11. Remember those? Okay!

22. Let's go back to the Sixth Seal. [Revelation 6:] verse 12.

- (12) And I beheld...the sixth seal, (opened) ...earthquake; the sun became sackcloth of hair, moon...blood;
- (13) ...stars...fell...
- (14) ...heaven (rolled back like) a scroll...mountain(s) and island(s) moved out of their places.
- (15) (Terrible, terrible condition upon the earth.)
- (16) ...for the wrath of the Lamb:
- (17) ...is com(ing.)

23. Now, however, when you go to chapter 7, which is an interpolation, and yet not, it's a continuation of the Sixth Seal which is delineated in chapter 11, the two witnesses. (You see?) Moses and Elijah...which come with the Gospel in order to seal in the 144,000. You can see everything that is said in Isaiah: The day of the vengeance comfort them that mourn. And also, to bring in the Millennium. You can see everything that we have shown is contingent upon the opening of the Seal. (See?) Very, very clear.

Now, it is during this time judgment (this time of judgment) that when the Bride is in the palace at the great Supper that Isaiah 61:2c, comes to past. "Comfort those that mourn." And this is the atonement of mourning that Bro. Branham speaks of in 'The Feast of the Trumpets', and which is found in the Book of Leviticus. That there are two atonements, one which is the atonement for sin, which is the Passover, and the other atonement is the afflicting of the soul, because they know they've done wrong. It is really repentance.

So, Israel comes to national repentance under the atonement of mourning. And it is that time that God comforts them. (See?) Day of the Lord. Judgment. Comfort. Millennium. Seal opened to bring it.

24. Okay, let's go back then to Isaiah 61:2c. And It says:

- (2) ...to comfort all that mourn;

Now, that's happening under the Day of Judgment. And at this time the Bride is at the Wedding Supper, where she is left in the palace where her Joseph (that's her Husband) makes Himself known to the brethren.

Okay, Zachariah 13:1-2.

- (1) In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
- (2) ...(it'll) come to pass in that day, saith the LORD of hosts, (I'll) cut off the names of the idols out of the land, and they shall no more be remembered: also I will cause the prophets and the unclean spirit to pass out of the land.

Now, go to verses 6-9.

- (6) And one shall say unto him, What are these wounds in thine hands?
Then shall he answer, Those with which I was wounded in the house
of my friends. (See?)

Now, that's when fear and consternation comes. But watch:

- (7) Awake, O sword, against my shepherd, and against the man that is
my fellow, saith the LORD of hosts: smite the shepherd, and the sheep
shall be scattered: and I will turn mine hand upon the little ones.

(All right:)

- (8) ... (I'll) come to pass, that in all the land, saith the LORD, two parts
therein shall be cut off and die; but the third shall be left therein.
- (9) And I will bring the third part through the fire, and will refine them
as silver is refined, and will try them as gold is tried (and) they shall
call on my name, and I will hear them: (and) I will say, It is my people:
and they shall say, The LORD is my God.

All right, it's at that time that He makes Himself known, and He comforts them in their hour of mourning. So, you follow that. (Okay)

25. Now, all right, we're not finished yet on the Seals and the Day of the Lord. We want to go to Daniel 2. Now in Daniel chapter 2, is where you see the major vision that was given to Nebuchadnezzar in four portions, wherein there were four kingdoms of which number four would be upon earth when all this transpires.

Number one: was Babylon.

Number two: is Medo Persia.

Number three: was Greece.

Number four: is Rome

Now, we're going to read about Rome in chapter 2:40-45.

- (40) And the fourth kingdom shall be strong as iron: forasmuch as iron
(breaks) in pieces and (subdues) all things: and as iron that (breaks)
all these, (it) shall break in pieces and bruise.
- (41) ...whereas thou sawest the feet and toes, part of potters' clay, part
of iron, the kingdom shall be divided; (and) there shall be in it of
the strength of the iron, forasmuch as thou sawest the iron mixed
with miry clay.
- (42) And as the toes of the feet were part of iron, and part of clay, so the
kingdom shall be partly strong, and partly broken.
- (43) ...whereas thou sawest iron mixed with miry clay, they shall mingle
themselves with the seed of men: but they shall not cleave one to
another, even as iron is not mixed with clay.
- (44) And in the days of these kings...

And I supposed that could refer to the two legs of the Roman Empire, the east and the west, which divided itself also religiously into the Roman Catholic and the Greek Orthodox. And you'll

notice that at the end-time there is going to be a union which will be forced upon the world to try to balance out its economy, wherein, the Communists countries will for a time begin to join with the non-Communists, but it won't work out.

26. Now, 44:

- (44) And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Now, that tells you that these kingdoms that come down from Babylon will eventually end up with number four actually embracing what is going to turn out to be the Kingdom of God. It'll actually be there in a nucleus in a potential form to literally take over, which they will when they come back with Jesus in [Revelation] chapter 19, and utterly destroy and walk upon the ashes.

(Now, verse 45)

- (45) Forasmuch as thou sawest that the stone was cut out of the mountain without hands, that it brake in pieces the iron, (and) the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come hereafter: and the dream (a) certain, interpretation of.)

Now, you know that a dream was given by Junior Jackson at the time of Bro. Branham's ministry at the opening of the Seals when he was preparing to go west and then come back east. And in there, there was this stone made without hands which the crow-bar literally cut the top off. Wherein, it was able to be seen a revelation. And to my understanding, it will be the same revelation of Christ. This same One here that heading His Kingdom, which is already here upon earth, because we're the Kingdom. We're going to come back and take over; and that's already started having to do with the Seals.

27. Now, this same empire at the end-time, (these verse I read, 40-45, which is the Roman Empire) is found over in Revelation 13:11.

- (11) And I beheld another beast coming up out of the earth;...

Now, this is a repeat of the verses that go ahead concerning the original condition of the dragon who always warred with the Saints through the entire time when Rome established a religious sovereignty over the nations. (Now, verse 11)

- (11) ...I beheld another beast coming up out of the earth; he had two horns like a (last spoke) a dragon. (That's America, earth signifying few people.)
- (12) ...he exerciseth all the power of the first beast before him, and causeth he earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Now, It lets you know right here that what comes at this time is going to bring a repeat of what was over here in chapter 13:1-10. It's going to be a repeat of it, which is the authority of Rome. Because it's the same animal that's found over there in Daniel. We don't have time, I went into it several years ago, anyway. Now:

- (12) ...(the) deadly wound (is) healed.

- (13) ...he doeth great wonders, so he (makes) fire come down from heaven on the earth in the sight of men, (That's a good shot of the atomic bomb.)
- (14) (He deceived) them that dwell on the earth by the means of those miracles he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Now, It tells you right there he's talking in terms of the Roman Empire that was wounded by the sword. In other words, it was completely devastated over the centuries by nations that decimated it through war. And Italy doesn't have any more power right now when you consider gunshot and gun-powder they would hardly get rid of a cigarette paper. She tried to come up under Mussolini, and for a while everybody thought that Rome was going to return to her power and glory. And she had no power and glory than the sneeze of a buffalo. Just a bluff.

28. All right, where does it get the power? It gets the power from America. America saved Europe for Catholicism under the Marshall plan.

Now, the religious intuitions of America are the ones who have got together with the Nation Council of Churches, the World Council of Churches, and is fast organizing the image which will link with Rome and going to give her the power she once had. Now, this one's got power to give life to the image of the beast.

Now remember, an image is a copy of the real thing. So, this Roman Empire is not an empire which is physical, (in the sense it once was under the Caesars) but it does have ability. And the ability is no in the sense of a world dominion, national system, which gives the prestige to the nation, but it's a religious organization. That's what it's gone into. And remember, the whore sits upon seven hills, (seven mountains) that's Rome.

Now, now that she's got the power It mentions here that a beast worship system will be set up that will cause everybody, small, great, rich, poor, free, bond, to receive the doctrine and the word of their religion, and also, will be caused to do their will. And if they refuse they're going to die, because they won't be a part of a system, and thereby there'll be no commerce, nothing they can do to maintain any standard whereby they might be able to maintain themselves.

And then It says right here, "Let him that hath understanding count the number of the beast which is 666." [Rev 13:18] Which is absolutely the numbers in the title of the pope. Where he calls himself the vicar of the Son of God.

29. All right, now Revelation 13:11-18, we combine with Daniel 7:19:28.

- (19) ...I would know the truth of the fourth beast, (that's your Roman Empire again) which was diverse from all the others, exceeding dreadful, whose teeth were of iron, nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;
- (20) ...the ten horns that were in his head, and of the other which came up, before whom three fell; even of that horn that had eyes, a mouth that (spoke) very great things, whose look was more stout than his fellows.

- (21) (And) I beheld, and the same horn made war with the saints, and prevailed against them;
- (22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Now, that's not where thrones are set up and they're judging. No, that's in the process of the execution of judgment when the Bride comes back with the Ancient of Days, the Kings of kings. God incarnated in the Lamb and the Bride. All after the Marriage Supper, come back to take the land over. And the take the land over at the end of the forth beast, which is the Roman Empire.

- (23) Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be (different from all the rest,) shall devour the whole earth, and tread it down, and break it in pieces.
- (24) ...the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and subdue (the first.)
- (25) And (he'll) speak great words against the most High, and wear out the saints of the most High, and think to change times and laws: and (they'll) be given into his hands until a time, times and the dividing of time. (You've got three and a half years there now. See? That's when he's going to have all that power.)
- (26) (And) the judgment shall sit, and they shall take away his dominion, to consume and to destroy it (to) the end.

30. Now, that's why Bro. Branham kept putting this one in as the Day of the Lord, the Judge. (See?) And it's in the incarnation that this takes place.

- (27) And the kingdom(s) and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.
- (28) Hitherto is the end of the matter....

Now, you'll notice in here, this prophecy is to Israel. Revelation is the prophecy to the Gentiles. It is actually the two statements are identical, and the Word is to both Jew and Gentile. Because, it's one and the same.

Now, notice carefully Daniel 7. The prophecy we mention is to Israel. To whom the same prophecy is given to the Gentiles. and verse 28 says:

- (28) Hitherto is the end of the matter....

That means It ends it, and it is sealed. You can see a sealing takes place right there. In other words, there has got to come this time, and when it does come it'll mean that something has happened to let this turn loose. Because, this kingdom comes right up to the place where it's got to be cut off.

31. Now, with that thought in mind, we go to Daniel 12:4-10, and we'll try to bring It all together.

- (4) But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.
- (5) Then I Daniel looked, and, behold, there stood other two, one on this side of the river, (one on) the other on that side...the bank of the river.
- (6) ...one said to the man clothed in linen, which was upon the waters (he was above it,) How long shall it be to the end of these wonders? **[corrected]**
- (7) And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand... left hand unto heaven, and swore by him that liveth for ever (It'll) be for a time, times, and an half; when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.
- (8) And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?
- (9) And he said, Go thy way, Daniel: for the words are closed up and sealed (un)till the time of the end.
- (10) (And) many shall be purified, made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Now, what we're seeing here, is the thing I've been talking about all along. And that is this: that everything is sealed up and nothing can transpire until the Book has been opened. And the Book cannot be opened until it is time, and when it is time, It will unloose the day of the vengeance of our God. It'll unloose the comforting to those who mourn, that's Israel. It'll unloose the avenues into the Millennium. Now, that's in the Day of the Lord. (See?)

32. Now, the Gentile Bride misses the Day of the Lord when it comes to judgment. Why? Because, she's going to be out of here. (See?) Those three and a half years are specifically purging of the church, purging of Israel, purging of the world, the earth, the whole thing.

Now, it is easily seen that this three and a half years is the same Day of the Lord all through Scripture. Now, many places It mentions the Day of the Lord of the judgment coming. The sun turning dark. The moon turning to blood. Hailstones. Great tragic destruction upon the earth. But, in here, you find categorically it is limited to three and one half years. As soon as a Bride gets out of here, judgment strikes. (You see?) Why? Because the incarnation has taken place. So, therefore the Seals absolutely have to open before the Day of the Lord. There's no way. So, when John saw Him way down as the Judge, Bro. Branham came on the scene and says, He is Judge. There was no way that He can be Judge until the Seals are opened and everything is put in order for it.

Now, it's easily seen then that this three and a half years is the same Day of the Lord all through Scripture. And the Seals open make way for the day of vengeance. For the comforting of those that mourn, for the setting in of the Millennium. Thus we are in the great drama of the roles of God, wherein all that lies in Him as Prophet, Judge, King, Husband, all those that belong in this hour are coming more and more into the positive. And we are receiving the full benefits of the positive until we are immortalized together.

33. Now, this is all because of the Seventh Seal Roman candle which is now in effect. Not, if those Seals had not been opened you can talk all you want about judge. You can talk about the Lion of the tribe of Judah. You can talk about comfort those that mourn. You can talk about setting up the Millennial Kingdom. You can talk about anything you want, won't do you any good.

The Seals have got to be opened, because the Book was closed by the Lamb. It was the Lamb that did it. It's the Lamb that's got to open It. And the minute that the Book is opened, the day of the vengeance of our God is the next thing.

Now, what lies under the Seventh Seal. We'll just take a little look at some of these things. Now, Bro. Branham said after a long preamble: *"We must remember that this Seventh Seal is the end-time of all things."* That's right. The things written in the Seventh Seal Book. Sealed up of the plan of redemption from the foundation of the world, and every bit ends. It is the end. It's the end of the struggling world. Why? Because it's going to be a new one. It's the end of struggling nature. It's the end of everything. In there is the end of the Trumpets. It's the end of the vials. It's the end of the earth. It's the end of time. Time runs out, the Bible said so. Revelation 10:1-7, time runs out. The Angel said, "Time will be no more." When that in the days of that great thing to happen. Everything runs out in this time at the end of the Seventh Seal.

34. Now notice, it's the end of the Church Age. It's the end of the Seventh Seal. It's the end of the Trumpets. It's the end of the vials. Even ends the ushering in of the Millennium, that's on the Seventh Seal. Now you see, none of those things could happen, unless the Seals are opened. Just like firing a rocket in the air. And that rocket explodes here and it goes up and it explodes again, put out five stars. One of those stars explodes and blows out five more stars. Then one of those stars explodes and five more comes out. See, and it fades on out. That's what the Seventh Seal, It just ends the time for the world. It ends the time for this. It ends the time for that. Ends the time for this. It...everything ends up on the Seventh Seal. Now, how is He going to do it? That's what we don't know isn't? We don't know. It's even time for all these things, the ushering in of the Millennium.

Notice, the breaking of this Seal was so great that heaven was hushed but it, and silence for a space of half an hour. Now, is it great, what is it? It was hush-heaven. There wasn't a thing moved for half an hour. Now, half an hour must not seem like a long time when you're having a good time, but in suspense between death and life, it seems like a millennium. It was so great, Jesus never mentioned, not the rest of them. John couldn't even write of It. No, he was forbidden to write It. (See?) He didn't write It, but there's that silence there. And the four and twenty elders that stood before God, they harped their harps, they quit playing their harps. Angels hush their singing in heaven.

35. Think, the holy cherubim and seraphim, Isaiah saw in the temple with three sets of wings. Two over the face, two at the feet. Two flying day and night, saying, "Holy, holy is the Lord God Almighty." And even when they walked to come in the temple, the post of the temple moved in their presence. And those holy seraphim hushed up, angels quit singing, flying in the Presence of God singing, "Holy, holy," they shut up. No angels singing. No praise. No Altar service, no nothing. There's silence. Hushed, empty silence in heaven for half an hour. All those in heaven in silence for that half hour when the Seventh Seal mystery, and the Book of Redemption was broken opened. Think of it. But it's broke.

Now, you see...in other words, people don't know, (or didn't know) the full scope of the Seventh Seal at that particular time, but it's all been revealed to us. And of course, the major factor

of the Seventh Seal is: it's Revelation 10:1-7. That's a major factor. Now, all I want to do was just to bring out tonight and show you what I said on Sunday was correct. That you don't get the day of the judgment of God. You don't get that until the Seals are opened. But, now that the Seals are opened you're coming into, you have started into, and are already in process for the catching away of the Bride, (see?) into the Millennial Supper. And at that time, how long, I don't know. It may be that this incarnated One to us leaves rapidly, I don't know. But, leaves the Bride there and reveals and makes Himself known to Israel.

Now, how all these things happen, Bro. Branham didn't explain, that's part of the mystery of the Seventh Seal. But, It had to open in order that this One that was projected towards the end be absolutely revealed as the Judge. Now, He couldn't be Judge until He's first of all Prophet.

36. Now, it's in this area that most people who do not understand what we teach here concerning the Presence are simply going hay-wire. First of all: they don't inquire, you know. Secondly: those who do listen are negative. And thirdly: (I just as well be honest) they're liars. Because, I just got a tape and I'll bring to you and play to you. Where this man says, a hundred percent opposite to what we teach. He says that we believe only in a spiritual coming. We do not believe in a only a spiritual coming. And we do not even believe in a spiritual coming.

We believe in the Holy Spirit coming. A coming down. That same Spirit that was in a human body, comes down with a Message. That Message is 2 Thessalonians 2:1. The Presence and the gathering unto the Lord Jesus Christ. And God always gathers by a prophet. It was Jesus the Prophet that gathered the twelve around Him. Always there's a prophet.

Now, number one: then came the Son of Man, the Prophet. God's His Own Prophet. Number two: Comes the Judge. But, in this One that came down (see?) is the unfolding of Prophet to Judge to King, to complete take over. And this is that Day through the opening of the Seals that judgment will soon be in the entire land.

37. Now, the Day of the acceptance of the Lord, the year of grace and mercy has all but run out. But, it's under that, that the Mighty Messenger comes down in order to get a Bride ready. The dead come out of the ground and the Rapture takes place. At the same time it is thoroughly manifested that that same One Who is doing this, also has set the tenor for the judgments of three and a half years, which judgments have already started in this earth.

Now, as soon as the Bride goes, you have what? The day of vengeance that comfort those that mourn, the bringing on the Millennium. The Seals are the source of the Day of the Lord. Now, the Seals have been opened, you've got nothing to worry about. You know that when judgment strikes you'll be gone. And you know judgment's got to strike, because the Seals are opened. And everything is in divine order as Bro. Branham said, "*The Bride has everything she needs to put her in a Rapture.*" And if she's got everything she needs to put her in a Rapture, then there's everything already here to call judgment on this earth. And how did he say she had everything she got? "*She got it under the Seven Seals.*" So, that's it, opening of the Seals, bring on the Day of the Lord.

Let's rise at this time. [Local announcements made]

Heavenly Father, we're grateful again to know that everything runs in continuity. That every single thing here has been dependant on the opening of the Word of God, at the end hour, the last day. And we're grateful to know that this great day of the Lord, this great day of the Husband that comes back to find that woman that said, "I'm His wife, I'm the queen of the King." He finds her filthy and unfit, pouring the vials of infidelity upon her, wrath and judgment. And at the same time,

comforting those that mourn, revealing Himself to Israel in the day of the Atonement, the atonement of mourning. And then with us setting up the Kingdom of earth.

We're grateful, Lord, that the Seals has started, all of this. We're already well into it, and we're happy, Lord, to know that the simplicity of it, if exactly what the prophet said. It's going plumb over people's heads, because they've turned down a reality that is so simple, that it's the same thing that Israel did. It was too simple. It was too simple to have someone come and redeem them from sin and uncleanness. And now they've been going through roughly two thousand years of suffering. But, soon that day is going to be over, there's going to be a portion. There's going to be a little group comes out of the group of three, Church, foolish virgin, Israel. Going to be Israel that's real Israel. It's going to be that little one third of the works. One little portion. Not third in number, but a third as to one of part of three. And there'll be sealed in by the Holy Ghost.

How wonderful to know those things that are coming upon the earth, Lord, that give us great pleasure, give us great joy. And we're happy to know that we're a part of it. We're part of the revelation. We've been made privy to it, through the eyes of a prophet. The understanding given us. And we're glad, Lord, today that we see this great day of the wrathful Husband. The great Day of the Lord, and we're going to escape all the judgments. And we're going to be there in the palace coming back in the Millennium.

We thank You for it, Lord, we know it's nothing that we've done, and nothing we're ever going to do. But, we're here to just be so glad, that when the Book was opened, and as it were, the will was read, this is that hour for the inheritance. To be named by that Name which qualifies for the inheritance. We're here and it's ours, and it's all mercy and grace.

Thank You for It, Lord, we cannot praise You enough. Now, Lord, may health and strength be upon Your people. Lord, may Your people be blessed with that sweet Spirit, and the effects thereof coming into the Church as a witness as to the Resurrection. For, Father, we know that as the son was about to be formed in Sarah, son in flesh, tremendous, she got a tremendous healing in her body, literally a resurrection. Lord, the flesh come again. Father, we know that that's...there's something lies there for the people in this hour, that we can have better health. The promise has not been voided. Rather, Lord, Your prophet many times said that the Word of God, that law, is magnified as time goes on.

Let Your Word be magnified amongst us, Lord, for healing in body and minds and spirits. Not that we want to turn aside from pressures, no way, shape or form. Not that we are here to plead a soft existence, we've had that too long. To plead, Lord, a more rigorous existence, but a more wonderfully scriptural blessed rigorous existence as we're getting ready to get out of here full fledged sons of God for the adoption and manifestation.

We believe that, Lord, tonight and we thank You that when we talk this way, that it just strikes a sympathetic tone within our hearts that this is what it's all about. So, we thank You, Lord, that with John we can say, if we know that You hear our prayers, we know that we have the desires of our hearts what we ask. So we thank You for it, Lord. Walking in the Light, and receiving the blessings of Light. That's wonderful, we thank You for it.

So, bless us as we go, may the grace of God be everyone's portion, Lord, increasing moment by moment, until there is just no holding back the flood tides that are going to take us over. And into the King eternal, immortal, invisible, the only wise God, be all power and honor and glory forevermore through Jesus Christ our Lord. Amen. 'The Lord bless you'.