

# **Trees, Books, and Fountains #1**

*The Tree of Life and the Tree of Death*

June 18, 1989

Shall we pray. Heavenly Father, we would invoke Your Presence to be a blessing to us, as the Word might be revealed to our hearts, that is, some of the things the prophet taught us. Those things which he brought to our attention, Lord, is what we want—those things that we see in Your Word, especially for this last day, at the time when all the mysteries are revealed from even before the foundation of the world—and many of these things are in parables, (We know therein.) figures of speech; but You made a way for us, so that we are not looking in a glass darkly, but we're looking at Truth.

So, help us in our study this morning. May it edify our hearts, our minds, our souls; and with a prosperous soul, may it come down into the very reaches of our body—even as John said, "...that we may prosper and be in health as our soul prospers." And we know, Lord, there never was a more prosperous time in this six thousand years' history; there never was a greater epiphany. In this hour, Lord, we believe that we saw It fulfilled. So, we believe that our soul is in a position to prosper, even to the point of immortality. Give us Your blessing, then, Your help. In Jesus' Name we pray. Amen.

You may be seated.

1. Now I want to start on what is kind of a little series, actually thoughts from the Word, entitled "Trees, Books, and Fountains." And I don't want to particularly read any Scripture at this moment, but we'll get to Scripture in each of the cases.

Now, trees and books and fountains are three interrelated subjects in the Bible, with 'trees' and 'fountains' being figures of speech only. That's what they are; they're figures of speech. They represent certain other particular things. Whereas, 'book' is exactly what it says it is, in the fact that it is a record—which record may be the prophetic future, or one that is already passed and is history. (Which would mean the book, then, would contain the past, the future, the present, and it would certainly have great revelation in it, if the book could be open to us.) So, we see the three things: trees and books and fountains.

2. Now, let it be known that we are viewing these three as being involved with humanity, but more especially with that part of humanity known as the 'children of God'. So therefore, there is a lesson to be learned applicable to us—to all the world perhaps, but more especially to us—as we look at these various figures that are in the Word. And, of course, our major interest is our own identity as to these figures. In other words: (1) Where are we in the book? (2) What is represented by 'tree' and 'fountain'? (If, indeed, it does represent us.) and (3) What relationship would we have?

Now, since the Bible mentions trees, first of all, in a relationship to man and God and life as part of Zoe... Let me repeat that again. Since the Bible mentions trees, first of all (That's the first mention of any of these: trees, books and fountain.)... Since the Bible mentions trees, first of all, in a relationship to man and God and life as a part of Zoe, we can start there. In other words we know that Zoe was in God. He began manifesting Himself, showing Himself in nature—putting His sons here amongst nature; and all of these things are a part. And you'll notice in the Bible the word 'tree' holds a very great position.

3. So, we're going to start right back with trees in the Book of Genesis, Gen 1:11-12. And It says:

- (11) And God said, Let the earth bring forth grass, (and) herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
- (12) And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

Next, we go to Gen 1:26-29.

- (26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the fowl of the air, over the cattle, over all the earth, and over every creeping thing that (creeps) upon the earth. (So that would be animate, inanimate, and so on.)
- (27) So God created man in his own image, in the image of God created he him; male and female created he them.
- (28) And God blessed them, and said, Be fruitful, and multiply, replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that (moves) upon the earth.
- (29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

All right. In Gen 2:7-9.

- (7) And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
- (8) And the LORD God planted a garden eastward in Eden, (Evidently that took place after verse 7.) and there he put the man whom he had formed.
- (9) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; (and) the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (It was in the peripheral. The Tree of Life was in the middle.)

Then, in Gen 2:15-17.

- (15) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
- (16) And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
- (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day (of the eating) thereof (dying) thou (dost) surely die. (One thousand years; he never lived beyond that.)

4. Now, let's go, then, to Genesis 3, and we read It all:

- (1) Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, You shall not eat of every tree of the garden?
- (2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- (3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest you die.

Now you'll notice where the woman placed that. She put it in the center. The Bible doesn't say it was in the center. According to my knowledge, you can't have two things dead center. So, she made a big mistake right there. In other words people think they're zeroing in on God, and they're not zeroing in on God; they're in a peripheral or tangential, and they're having a problem. [Genesis 3]

- (4) And the serpent said...You shall not surely die:
- (5) For God doth know that in the day you eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.
- (6) And when the woman saw that the tree was good for food, it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband and he did eat.

5. Now you notice, "In her eyes." It doesn't say God said the tree suddenly became good. This woman really made a grave error. What kind of eyes did she have to see something good, when God said it was evil? Now the Bible said the tree was evil. The Bible said it wasn't good for food. Anything that will kill you is not good for food. "And she saw..." Now, who anointed her eyes? Now a woman types the church. This is why you see what you see and why Bro. Branham taught what he taught. (It doesn't mean any sister here; we are typing.)

- (6) ...She gave (to) her husband and he did eat (also).
- (7) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
- (8) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. (Now, you notice, they didn't hide under the Tree of Life or the Tree of the Knowledge of Good and Evil. They went elsewhere.)
- (9) And the LORD God called unto Adam, and said unto him, Where art thou?
- (10) And he said, I heard thy voice in the garden and I was afraid, because I was naked; and I hid myself.
- (11) And he said, Who told you, you were naked? Have you eaten of the tree, whereof I commanded you, you should not eat?
- (12) And the man said, The woman that you gave me (gave it to me), gave me of the tree, and I (ate it).

- (13) And the LORD God said, What is this you've done? And the woman said, (Well,) the serpent (fooled me. He) beguiled me, (He seduced me.) and I did eat.

All these people that don't believe serpent seed try to make that simply a case of mental seduction. Nonsense! When you go to the Book of Timothy, you're going to find that women don't get pregnant eating apples. What she did in the Garden had to do with pregnancy. So, let's not try to fool ourselves and be a bunch of stupid people, because they're unbelievers out there. Remember, that 'hinny' is a hybrid whose father is a stallion and whose mother is an ass out there; whatever he is, he doesn't know who his mammy and pappy are.

- (14) And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, above every beast of the field, upon thy belly shalt thou go and dust shalt thou eat all the days of thy life: (He completely changed in every bone in his body. That's your boa constrictor. He's got remnants of hips, and so on. He conducts himself like another animal.)
- (15) And I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
- (16) Unto the woman he said, I'll greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; thy desire shall be to thy husband, and he shall rule over thee. (Eating an apple would do that? It would have to be a mighty green apple just to get a stomach ache.)
- (17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. (Now, that's the ground he'll eat out of what comes out of it.)
- (18) Thorns and thistles shall it bring forth to thee; thou shalt eat the herb of the field;
- (19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return.
- (20) And Adam called his wife's name Eve; because she was the mother of all living.
- (21) And unto Adam and his wife did the LORD make coats of skins, and clothed them.
- (22) And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever;
- (23) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

- (24) (And) he drove out the man; and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life.

6. Having read these Scriptures, it is very evident that the trees which were a part of the acceptable, eatable, palatable vegetation, as mentioned in Gen 1:29... Let's look at It.

- (29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat.

So, every single tree and herb on the face of the earth was palatable, and was required to sustain the two individuals. So, we see, here, it is very evident that the trees which were a part of acceptable, edible, palatable vegetation (nutrition-wise), as mentioned in Gen 1:29, certainly do not include all the trees that are found in Gen 2:8-9, because every specie is there in the perimeter. And in the middle, but particularly dead-center, is the Tree of Life, and beside It is the choice of the Tree of Knowledge of Good and Evil, which is death.

7. Genesis 2:8-9; read It again:

- (8) The LORD God planted a garden eastward in Eden, and there he put the man whom he had formed.
- (9) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; (But there was a tree in there that could kill you! So, it wasn't good for food. And there was a Tree in there that could give you Life.)

Now, having read these verses, you can see that Adam and Eve were already given a source of food that would feed their bodies. And this food was to be found worldwide. We read It: "...over the face of the whole earth." So, there was something everywhere that people can eat in the providence of God.

It is also very evident that some, or most, of all these trees that nourish the body were in the Garden of Eden. And you will notice that the words in Gen 2:9 say the same thing in Gen 1:11-12. Okay, Gen 2:9; we read It. The Lord God had all those pleasant looking and good trees in there to stimulate your appetite, and you'd enjoy eating them. The same as It says over here in Gen 1:11: The earth is going to bring forth grass, and the herb, and the fruit tree, and all those things, and they're absolutely good according to Almighty God. And in Gen 1:29, It tells you that Adam and Eve were supposed to eat them. (See?) Now they came out of the ground. (See?) They were told to eat what came out of the ground. But in Gen 2:9 we noticed that there are two trees that could not have come out of the ground, because one of them could cause death, which would be in direct contradistinction to Gen 1:29. Everything that came out of the ground in the original was absolutely blessed.

And you'll notice it was after the Fall that even the briars and the thorns and the weeds came out. So, don't you try to think your own thoughts. Here's where everybody goes astray. They start questioning the Word of God. And, when you question the Word of God, you destroy everything that God would ever do for you. Here's where the first seed of unbelief was; the belief was: All this is good, but that is not good; keep your hands off of it. And she stood there and even said it.

8. Now you've got young boys that want to start smoking, who have already started smoking. The Surgeon General—everybody—tells you, smoking gives you cancer, but you'll smoke anyway. So, if you die of cancer, that's your bad luck. But, just like Eve corrupted Adam, kids mess up parents, society and everything else, because they can't be told anything. I read this morning how God wants sons, and to

be recognized as Father to those who say, "Guide us." You can be so stubborn that you won't do these things you should do. I'm just appalled; I don't understand it.

9. So, in Gen 2:9 we notice there are two trees that could not have come out of the ground, because one of them could cause death, which would be in direct contradistinction to Gen 1:29 that says, "All of these upon the face of the earth are good for you." And further to that, Gen 2:9, as we stated, speaks of a source of life. And these two were already living and had everything they needed to keep them living through natural sustenance that God had provided.

So, this must have been a life beyond this life as we know it or have never known it. And it's even apart from creation, because it's something He did after.

Now you'll notice, as Eve was a by-product of man, she was not in the original creation. Evidently, what we're looking at here, although in creation, this tree was not a part of the original plant life; it simply wasn't.

10. Furthermore, we want to emphasize the location of the two trees: They were in Eden only. All the other trees were there, too, or in a sense representing all other trees. But these two trees were no place else. They were only in Eden, and no other place—nowhere else but there.

Then, notice in Gen 3:22-24:

- (22) And the LORD God said, Behold the man is become as one of us, to know good and evil: (to become conscious of that particular factor which only God knew in His sovereignty. Only God understood that there could be a perversion, and now man knows it. And It said, "unless") he put forth his hand, and take also of the tree of life, and eat, and live for ever:
- (23) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Now Adam was not formed out of the ground, which was in Eden. You'll notice you're talking now in terms of something that's much higher, which you could honestly say was the kingdom of God upon earth. This would be the epicenter of the kingdom of God upon earth, because God was right there.

- (24) So he drove out the man (from the Garden of Eden); and he placed (a cherubim there with flaming swords) to keep the way of the tree of life, (And Eden could not be invaded. And so, therefore, the Tree of Life could not be taken.)

11. But then, notice. We see, in Gen 3:22-24, man was dislocated from Eden, but not solely because he ate of the tree of death. No. But actually (even more so), so that he could not get to the Tree of Life. That's what the Bible says; so, I read what the Bible says. And, when he was dislocated, we note that he took the fruit of the Tree of the Knowledge of Good and Evil with him, but not the fruit of the Tree of Life. He did not; he couldn't get it. He was no longer to attain to it; so, there's no way he could take it. And that's the way man has been ever since. In other words it is not something natural that you and I can attain to by virtue of the fact that we are children of God. In other words there must be a prescribed way, in God's Own time, to get there, or it to get to us.

Did you hear what I said? If you heard what I said, you are not thinking the way the fundamentalist does, because he said, "Hallelujah! I've got Jesus. I'm coming in the Resurrection. Glory to God! Who needs that foolish idiot idea of any Elijah, the prophet?"

What are you going to do about it? Are you going to tell the world? And your testimony: You'll be called a 'fool' if you do. But, if you're not called a fool and a heretic, then, you don't line with the apostle Paul. You're just a poor old seat-warmer, and I feel sorry for you, because you aren't going anywhere. See?

12. He truly lost something that he had access to, but did not avail himself of. Yet it does not mean that the loss is irreparable. Furthermore, we must most emphatically declare that—since the Scripture reads (as It does in Gen 3:22... “lest he put forth his hand and (eat) of the tree of (the) life...and live forever”—it is absolutely true that Adam's condition that was now in his flesh was no obstacle to immortality in itself. And in his fallen condition, he could have lived forever. Now, that's true. Thus, God removed him from Eden and, then, removed Eden, which cannot come into view and occupancy by man until God allows him to come to a position before Him that opens the door to the Tree of Life and live forever. And he will be in that fallen condition. In other words you don't become immortal to gain immortality, or you don't come to a certain place through the law, or any effort that you might do on your own, to get it.

It's going to be just as the old song writer wrote: “Just as I am with one plea, but that Thy Blood was shed for me, O Lamb of God, I come...,” because it was the Lamb that opened the Book. And it's the same Spirit that stands at the door and says, “Behold, I stand at the door and knock. And, if any man answer the door, I'll come in and sup with him and he with me. And he can sit upon my Throne with me, as I am set down in my Father's Throne.”

13. So, let me say again, then: God removed him from Eden and, then, removed Eden which cannot come into view and occupancy by man until God allows him to come to a position before Him that opens the door to the Tree of Life and live forever. In plain language, immortality, unless forever denied by God, can be obtained by sons of Adam at some time. And that time is when they, regardless of physical condition, (just like Abraham) are supplied with some antidote that counteracts and annuls the sentence of death in the flesh. He must be supplied with something at that time. Now I know that everybody thinks, “Well, it's just going to fall in due order, Hallelujah.” But I've got news for you.

14. Let's go to... Well, we'll get this in Romans 8 later on, but I might not have time to read It. So, I'll go to Romans 8. And I want you to notice something here in Rom 8:10. Paul is speaking, and he says here:

(10) If Christ be in you, the body is (still) dead because of sin; but the Spirit is life because of righteousness.

(11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.

So therefore, it's your body that has to have the baptism with the Holy Ghost in order to raise it. The same as your soul has to be united in seed with the Holy Ghost in order to give you the right understanding of the Word of God to make you to know that you are that one who will come in the Resurrection. So, the body is dead because of sin. It's going to die, unless God grants a reprieve through some special intervention to bring back the Tree to accessibility, because you've got to go by 'alpha', if you're going to come to 'omega'. And the 'alpha' was, “Yes, immortality is available; you lost it.” Now, what are you going to do to bring it into the position where you can now come to it? And the answer is: Nothing. It's going to be by grace. As Bro. Branham said, “*If God ever sends His power back into the Church, it is going to be by grace and not by works.*” All right.

In plain language, immortality, unless forever denied by God, can be obtained by sons of Adam at sometime. And that time is when they, regardless of physical condition, are supplied with some antidote, or some screen or something that counteracts and annuls the sentence of death in the flesh. From the

Word of God we know that to be true, for “the Son of righteousness will rise with healing (or immortality) in His wings.” And, at long last the sons of the first Adam—Adam, who was the son of God—his sons can come and partake of the Tree of Life and live forever and go back home to Eden, which is now the greater Eden. Remember, as Adam is the first man, Jesus the last man, Eden is the first; the last is the eternal kingdom of God.

15. We go to Rev 22:14. And here’s what It says:

- (14) Blessed are they (who wash their robes) (In what?) that they may have (the) right to the tree of life, (even) enter into the city.
- (15) For without are dogs... (For without is all the serpent seed out there. They are entirely out of the picture. And this is just before the second coming of Jesus Christ.)

Rev 22:20.

- (20) He which testifieth these things says, Surely I come quickly. Amen.

So, immortality is acquired by us, given to us before the literal Second Coming of the Lord Jesus Christ. And, notice the condition of mankind at the time of Rev 22:15:

- (15) For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (There they are.)

Also, Rev 18:23-24.

- (23) And the light of a candle (That’s Babylon, the church world system.) shall shine (in thee) no more at all; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; (Now, watch this condition.) for thy merchants were the great men of the earth; for by (their) sorceries were all nations deceived.

(See?) Their prescriptions, their pharmaceutical doings, (spiritual, now) the contrivance of everything man can make to attain to a good body—or John says, “That your soul may prosper and be in health,” then your body follows suit. So then, there’s got to come a time when the soul is so set before God, by God, that the body comes to a place of immortality. It’ll never die.

- (24) And in her was found the blood of prophets, and saints, and all that were slain upon the earth. (Now you’ll notice that the Bride and the Groom were in that dirty bunch of birds, until they came out. Until a certain time, the Bride is in there. All right.)

16. Notice also over here, way back in the Book of Job; Job 13:4. Job says to these people here that come to him to comfort him—which they don’t. They try to make him a wicked person before God—Job, the righteous.

And he said: Job 13.

- (4) But (you) are forgers of lies, you are all physicians of no value. (That’s your preachers, your churches, and your system.)

In this terrible time the last-age Bride will come to the Tree of Life regardless of Rev 3:14-22.



- (14) Unto the (messenger to) the Church (which is in Laodicea) write: (I'm going to tell you your conditions.) thus saith the Amen (that's) the faithful and true witness, the beginning of the creation of God;

Now, that word 'amen' is 'truth'. This is from Isaiah: "Thus saith the God of Truth." And, remember; the world receives the antichrist according to 2 Thessalonians 2, because "they received not the love of the Truth." In other words they would not receive the love of the Lover. They would not receive the God of Love, Who is the God of Truth, for Truth must come finally to this earth. Why? Because it was believing the lie that took Eve and Adam away from God. Now that's what the Bible said. The world follows the antichrist and goes to complete perdition, leaving neither root nor branch—because nobody is left living at the end of the Great Tribulation because they believed the lie, which was: "Thou shalt not surely die." The Bride believes the Truth which is: "Thou shalt surely live. You'll surely not be a part of those that do die." But the wicked will not believe the Truth as it is set forth.

Now these physicians, of course, are theologians and whatnots who positively have led the church astray by their nostrums, by their prescriptions, which are not of God.

17. Now, notice what It says over here in Jer 8:19-22:

- (19) Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?
- (20) The harvest is past, the summer is ended, and we are not saved. (Now, that sounds like the foolish virgin and the rest of them. Now, remember; he's telling you right here, the kingdom of God is in the midst of this people. Now, watch:)
- (21) For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.
- (22) Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?

Now you can see right there that God is likening Himself to a physician and that the Church needs a physician in the time of her sickness, because sickness is the result of sin, (The same as death is.) and sickness is just the precursor of death, as it comes out of sin. Now he said, "Where is the physician?"

Now, notice how that Jesus says the same thing over here in Mt 9:12, speaking:

- (12) But when Jesus heard (them) he said, They that be whole need not a physician but they that are sick. (And, remember; he was the healer.)

And over here, in Lk 4:23, we see the same thought there is merely, "Jesus Christ himself is the Physician." Now, what we're looking at, here, is the person in the Bible, in the New Testament, is Jesus the Christ, Who is the same person over here in the form of the Holy Ghost. Now we're talking about God incarnated in Christ. We're not talking about Jesus the man under any consideration whatsoever. That just is not true.

18. Over in 1 Th 4:13 we see Paul speaking:

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

- (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (forth) with him.
- (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence) of the Lord shall not (take precedence, in any way, over) them which are asleep.
- (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
- (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Now you can see here, that the condition of the people at the time of the coming of the Lord and the time of the Resurrection will be absolutely just like those who are going to be in the Rapture, because they'll be immortalized. Now, what am I trying to say here? I'm trying to tell you that the very same God that is the Physician is the One that comes down as the great Physician, here, in order to change the people's body. In other words He supplies the antidote for the sentence of death, which is the sickness and disease that is in mankind.

19. Now, let's go to Ex 15:26.

- (26) And (he) said, If thou wilt diligently hearken to the voice of the Lord thy God...

And, remember; in Hebrews 12 we get the One from Heaven speaking.

- (26) If thou wilt diligently hearken to the voice of the Lord thy God (Through what? A prophet!) and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes...

Now, what's right in His sight? To receive those whom God sends. That is the work of everybody that's a seed of God. You have to receive the one that God sends.

Now he said: [Exodus 15]

- (26) ...I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

Now you notice, the sentence of death was not upon Israel as it was upon Egypt. Now, what did it? Only one thing did it: the presence of God through the Blood. The Blood, itself, would not have done it. The Blood was only that which allowed God to do it. So therefore, when you talk about 'Blood' you realize, at the end time, though the Blood that has been shed can be upon the Mercy Seat, it is to bring us into the presence of God. Because, remember; it was the Passover when God stood guard over His Own people and destroyed the wicked.

Now, when Abraham came, he said, "Lord, will You destroy the righteous with the wicked?"

He said, "By no means."

And every time God appears, (Let's get this flat: every time God appears...) there is life to somebody and death to somebody else. And don't you ever forget that!

So therefore, when He comes to avenge His Own, He comes to destroy the wicked. And He does not destroy the wicked and take a few righteous with him. There's no way; it's always kept apart.

20. Now, notice the antidote to mortality—the healing power of God, victory over death—is found over here, in the Scripture in Rev 22:14.

- (14) Blessed are they that (wash their robes), that they may have the right to the tree of life. (So, It tells you that. All right.)

Let's take that and go back to the John 17 and try to get some sense out of it. Now sanctification is a work of grace and a cleansing process. So therefore, the washing of water by the Word (according to Paul) is what we are looking at. And it's the same thing that Jesus said, because everything runs in threes and in continuity. [John 17]

- (17) Sanctify them through thy truth: thy word is truth. (Now, remember; it is the love of the Truth that saves the Bride. It is the garment that is washed that saves the Bride. It is the 'Truth that sanctifies' that saves the Bride. Now, watch:)

- (18) As thou hast sent me into the world, even so have I also sent them into the world.

Now, when Jesus was sent into the world, you tell me how he was equipped?

"Well," you say, "Bless God, he got the baptism with the Holy Ghost. And anyone out there, don't you know, in the wilderness..."

It was more than a baptism; it was actually God Himself came in and took up the vessel. Now, when the vessel was taken up by God, he went out there into the wilderness. And there he was tempted by the devil, after having fasted forty days and forty nights. So therefore, he was in a position for his flesh to go into sin. Now, let's face it: Eve was in a cycle of her life when the Serpent knew positively she would get pregnant. Let's face it. He had to.

21. I should stop right here and warn you women to get the little video cassette that I bought: "Babies Now and Babies Later," where you'll teach your girls exactly the truth, so they know all about themselves, so they do not fall prey to some junk-heap out there. And even some of you young boys learn to keep arms length around here, too. You may claim to be saved, but I don't see much evidence of some of it.

And don't think he didn't know. (See?) Man doesn't know. He knows only within himself when he desires the act, but the woman is in the danger position, because she is excited at that particular period. (You know what I'm saying?) Just telling you positively the truth. So, let's get it down pat and start doing something about it, because lives are at stake; families are at stake; everything's at stake. It's about time people did something. All right.

22. It is the Truth that the Bride had what absolutely saves her. It is the sanctifying truth of the Word that puts her in a position of virginity, because Eve lost her virginity by having another man. The church lost its virginity by going to a false Jesus, a false spirit, and a false word. How deep can you get? In other words the church became completely pregnant to bring forth all kinds of bastards and illegitimate children. And we'll see that it did. Now we're talking about trees.

23. Now John 17.

- (18) As thou hast sent me into the world...

Now, what am I talking about? As God indwelt Jesus, and He confronted the devil, He used the Word and the Word only. Satan twisted every Word.

“If you be the son of God, (though he was) make these stones bread.”

He said, “It is written, ‘Thou shalt not live by bread alone.’”

When the serpent came to Eve, Eve could have used the Word; and she should have said, “I’ve got my husband.” That’s why the Bible said, “Let every man have his own wife,” if he’s the kind of man that needs a woman. And, if you go sinning around, you deserve AIDS.

[End of side one of the audio tape.]

24. Jesus, the vehicle of God, went and stood there with one thing: Word! That’s all. Now he said to the Bride, “As I’ve been sanctified by the Word... That’s all I’ve been given.” Then, that’s all we need! The big thing is: Where do you get a Word that’s not perverted? You’d better find something or somebody that can do it! And you’d better be sure it’s identified. And you’d better build yourself up in your ‘most holy faith’.

25. Let’s keep reading. [John 17]

(19) For their sakes I sanctify myself, that they also might be sanctified through the truth.

The Truth was not what Jesus did! The Truth is what it is, and then you stand with it, because Truth is as eternal as God! And it’s as powerful as God. That’s why God says, “I am the Truth. The God of the Truth at the end time comes to Laodicea. I was reading that and I got carried away.

(20) Neither pray I for these alone, but for them also which shall believe on me through their word: (providing it doesn’t deviate).

So, as Bro. Branham said, “*The Bride of the First Church Age could have had the First Resurrection and the Rapture.*” Of course, it wasn’t in the plan of God, because we were coming down the road. That’s why Paul speaks to them as he speaks to them, in 1 Corinthians 1.

He said, “Now that you’re full of the Holy Ghost your body is absolutely ready to come out of the grave, if you should go in there. Now there’s just one thing we need, and that’s the Spirit of God Himself for a further revelation.”

“Well,” say the people. “Hallelujah! I’ve got the Spirit of God. I’ve raised the dead, and I’ve done this, and I’ve done that. Let me tell you one thing, you stupid Branhamite bunch: I’ve got it already—what it takes!”

That person’s a liar. That person’s a wrong. Let me tell you something: they’re worse than that. They have denied and said ‘no’ to God.

26. Now: [John 17]

(21) That they may be one; as thou, Father, art in me, and I in thee.

Now that’s a big thing isn’t it? Now the Father’s in Jesus, and He’s got an actual confrontation with the purveyor of death—which is Satan, the grand liar. Now, here’s Satan come against Jesus, against our Christ (and God is in our Christ), and Satan says, “If you be the son of God, why don’t you make those stones into bread?” And do you know all that God did? He said “It’s written.” Now, can you beat God at His Own way? Can you tell the Master General, can you tell the King of kings, a better way? Come on.

How do you get 'one with God'? I've been telling you: you just say what the prophet said. You don't have to prove anything. That's where the rest is—based upon a vindicated faith. Oh my! Listen, this is fantastic.

Now he said:

- (21) As thou, Father, art in me, and I in thee, that they also may be one in us:  
that the world may believe that thou hast sent me.

Now the world is not going to believe it at this time. Don't you ever fool yourself. They didn't believe Jesus. They didn't believe him there; they won't believe you and me. The only time they'll believe you and me is if, suddenly, God allows us to be completely changed, with Bro. Branham and the Seventh Church Age people, and we start going through walls and driving the enemy crazy; because here we are, and here we aren't; there it is, and there it isn't. And you can travel like the speed of thought.

27. Notice, he says here:

- (22) And the glory (that) thou gavest me I have given them; that they may be one, even as we are one: ("I'm giving them the same opportunity to stand with the Word and nothing but the Word." That's real faith. And it's not difficult, if we ever get to understanding vindicated faith.)

- (23) I in them, and thou in me, that they may be made perfect in one.

What was a 'perfect in one'? God in Christ! And Satan says, "If you be the Son of God, turn the stones into bread." Now I ask you a question: Who answered the devil? Did Jesus, the man, answer, or did God answer? He said, "I only say what I hear my Father say." So, God gave the answer. So, if you and I want to be sanctified with Jesus, and 'one with God', we just say what the Word of God says.

You say, "Bro. Vayle, I've got these bigger, greater visions!"

Perhaps you're a Pentecostal Latter Rainer. They went beyond the Word.

- (23) That (they) may know that thou has sent me, and hast loved them as thou hast loved me.

Now this is what we're talking about—a perfect sanctification. That God loves us the same as He loved Jesus. And, remember; Bro. Branham said, "*God is love.*" In the seven steps of the Seven Church Ages, of the seven divine graces, brotherly kindness—the sticky fish hook on the elbow (That's all we've got.)—God stands here in perfect love. And we know that the reason He loves us, the same as He loved Jesus, is because He gave us the Word to answer the devil. And Bro. Branham said, "*The devil is mad, because the Bride has got the answer.*" And the answer is a vindicated Word. The Bride is now sanctified. (See?) Washed in the water by the Word. She's washed her garments. What has she washed? She has washed that which fig leaves and materiality cannot cover. In other words her own self-righteousness is completely gone. And she understands it is grace and mercy, and it is God Himself Who is doing It.

28. Now, let's understand this and try to get in the Spirit. I've got an awful job getting in the Spirit; I'm going to be honest with you. If you think I'm standing up here, "Oh, Lee Vayle's got it..." I am not William Branham! William Branham could talk about "Shalom;" he had It. As he told me what he never told you about Colorado, when He said, "How would you like to walk with me?" He said, "*I'd love that!*" And, after the vision and all those things that transpired, he said, "*Lee, from that moment, (he said,) I have no guilt whatsoever.*" On the mountain he lost all fear out there. He never told others, but he told me.

“Well, I don’t believe you, Bro. Vayle.”

My best friends don’t believe me.

29. Now:

- (24) Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (sharing everything).
- (25) O righteous Father, the world hath not known thee but I have known thee, and these have known that thou hast sent me.

Now, up here he says, “...that the world may believe,” because of this condition. How much believing? As far as I’m concerned, I don’t understand it all. I just know one thing: He just says right here, “The world doesn’t understand; the world doesn’t believe.” If they don’t understand and believe here, how are they going to understand and believe in us? It’s at that day when He makes them bow at our feet and know that we are the ones that He loved. And they will, too. Listen, brother/sister, we’re not dealing in a myth. That [Bro. Vayle points to the picture of the Pillar of Fire hovering over Bro. Branham.] is a vindication. How many times have I heard him say, “*THUS SAITH THE LORD*”? I’ll never know.

30. How many times I’ve seen him discern a heart, like he discerned mine? Oh, he never whirled on anybody that I ever knew of, as he whirled on me that day.

You say, “Bro. Vayle, do you mean to say that we can rely on your testimony?”

I challenge you; I will meet you for not believing it. Not me, Lee Vayle; that doesn’t mean a thing. I’m up here as a bag of garbage, but my tongue is not full of guile; my mouth is not full of lies; my throat is not an open sepulcher. Before God, I tell you the Truth—if there’s any Truth at all. If I’ve been hoodwinked, I’ll just say one thing: I’d like a lot more of it. I’m not afraid of it.

31. [John 17]

- (25) O righteous Father, the world hath not know thee: but I have known thee, and these have known that thou hast sent me.
- (26) And I have declared unto them thy name, (That’s the same thing Bro. Branham could say), and I will declare it (And that’s exactly what It says in the Book of Ephesians: “I’ve declared thy name, and will declare it.” And Bro. Branham said, “*My Message is to declare that He is here.*” ) that the love wherewith thou hast loved me may be in them, and I in them.

At this end time, swiftly to the glorification, there is a Bride that believes the Truth. The world is going to stand like Pilate: “What is Truth?” There He is right there, the same God, manifest in Christ Jesus. And Pilate said, “What is truth?” Then, he walked off. “What is truth?” And the Church walked off. This is 1 Corinthians 15: God Himself putting the Church in Divine order by virtue of Truth. This is 2 Th 2:1: “by our gathering together unto the Lord Jesus Christ,” which positively is by the Judge. And, what is He doing? Avenging a Bride. How do you avenge? You make a declaration. How will God make a declaration so the Bride will know something? It’s going to have to be “*THUS SAITH THE LORD.*” There’s going to have to be something that’s going to tell us the Truth: reality made evident.

32. Let's go to Rev 22:20.

- (20) He which testifieth these things (said), Surely I come quickly. Amen. Even so, Lord Jesus, come. (He's going to come quickly. Absolutely, no problem.)

Now, let's go up here to Rev 22:17.

- (17) The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. (If you're not thirsty, you won't come.) And whosoever will, let him take (of) the water of life freely.

Okay. Let's go back here to Jn 7:37-39.

- (37) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (If any man hear my voice and open the door, I'll sup him; I'll give him drink; I'll give him food.)
- (38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- (39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified.)

You have a story, here, told on the day of Pentecost: "At that day you'll know I'm in the Father, you in me and I in you." And at this very day, has Bro. Branham said it? Now, It said, "Out of his belly shall flow rivers of living water." But you will notice that every single person, though baptized with the Holy Ghost, ceases to continue, and the body dies. The four rings of light go; the Holy Ghost goes with you and your soul to God. Where the spirit goes, don't ask me. I don't know. It goes back to God Who gave it. What He does with it, I don't know. Maybe it doesn't go anywhere. Except for the soul, I haven't got an answer. But I know this one thing: we're talking about reality, here, because of the seed. That's going to go back to God. But there's going to be a Bride out of whom living water flows. And she's not going to die. And that's going to be by the Holy Ghost also.

33. Now this brings us—what we're talking about—to the first Psalm, which we read the other day. Bro. Branham read It in the same context that I'm reading It to you. [Psalm 1]

- (1) Blessed is the man that walketh not in the counsel of the ungodly (Eve started it; Adam listened.), nor standeth in the way of sinners, (Eve started it, and Adam followed.) nor (sits) in the seat of the scornful (right back in the Garden of Eden).
- (2) But his delight is in the law of the Lord and in his law doth he meditate day and night.
- (3) And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season (number one); (the next one,) his leaf also shall not wither; (number three: Whatever he does) shall prosper.

So therefore, you've got three things set out before you. And you will notice that "whatsoever he doeth will prosper." And John said that your soul and your body can simultaneously prosper. And the

soul prospers to the extent of the last of the seven virtues, to the very presence of God Himself, to where the body will not die.

34. Now, notice:

- (4) The ungodly are not so: but are like the chaff which the wind driveth away.

Now, you say, “Bro. Vayle, I wonder if you’ve got any reason to say exactly what you said about those people standing there, that they don’t die?”

Ahh, you bet I have exactly one good reason to say it—because it’s in the Bible. It’s over here in Matthew 3. John the Baptist is speaking, and he’s talking about Jesus Christ. And he said in Mt 3:10:

- (10) Now also the axe is laid unto the roots of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Now, what is the one tree in the whole world that doesn’t bring forth good fruit? Knowledge of Good and Evil—the serpent, Satan, the beast and his seed. Now:)
- (11) I indeed baptize with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:
- (12) (Now, watch.) Whose fan is in his hand, and (he’ll) thoroughly purge his floor, and gather his wheat (and) burn the chaff... (He didn’t do it at all.)

This is identical to Matthew 12. In Matthew 12, it says he doesn’t raise his voice in the street. He doesn’t chide; he doesn’t have any problems with people. He doesn’t quench the flax; he doesn’t break the reed. He did it in Israel. This is now! So, what are you looking at? You’re looking at this end time. All right.

35. [Psalm 1]

- (4) The ungodly are not so: but are like the chaff which the wind driveth away.
- (5) Therefore the ungodly shall not stand in the judgment, (But the Bride does! We’ve already been judged.) nor (the sinner) in the congregation of the righteous. (There’s a separation; the trees are separated.)
- (6) For the LORD knoweth the way of the righteous: (and) the way of the ungodly shall perish.

What is the way of the righteous? It’s God’s way! What is God’s way? He stood right there in Jesus and said, “It is written!” He didn’t have any big sermon. He didn’t try to prove anything; he wasn’t interested. He knew the Word, and the Bride knows the Word.

This brings us to the Rapture; this brings us to the Supper; this brings us to the Millennium.

36. Now with this, notice the explicit explanation of the coming of immortality, as in 1 Corinthians 15. Notice what It says in verse 50.

- (50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.



Now, if you're flesh and blood—like the time of Adam—it was inherently able, under conditions, to corrupt. When Jesus came, it couldn't corrupt. He died, and the body did not corrupt; but it rose different from what it was, because it was no longer 'blood and flesh'. It was 'bone and flesh and spirit'. The life was no longer in the blood. And, remember; the life in the blood, the first thing that corrupts is the blood. All right.

It tells you here, you cannot inherit. That was forfeited, so that, as He said—concerning Adam, “Reach forth his hand and live forever”—He said, “Forget it! No!” But, he would live forever in another condition. “Behold... We'll not all sleep; we'll all be changed,” and so on.

37. Now the subject here is mortality changed to immortality, or wasting and rotting and dying to an undying condition. Starting in verse 50, we are well-documented to the fact that Eden is superceded by the kingdom of God, which one cannot even enter as did Adam in Eden. You can't do it. In other words we can't even get into an Edenic condition, let alone anything beyond that condition. Then, if we can't even get into an Edenic condition, how can we ever get into the kingdom of God? The kingdom of God is a special place and takes a special body. A new body is required, one in which there can be no sinful influence.

38. Now, notice; 1 Corinthians 15:51.

- (51) Behold, I shew you a mystery; we'll not all sleep, but we shall all be changed. (This is a mystery only for the living, as the dead are already corrupt; they're ashes and gases.)
- (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. (All right.)

The change takes place in an instant. In other words we're going to get changed to be exactly what those who were changed to gases and ashes are, when they're going to come back. And this can only take place under Rev 10:7, because all the mysteries at that time are concluded, as given by the apostles and prophets. Okay.

39. 1 Corinthians 15

- (54) When the corruptible shall have put on incorruption, and this (mortality ...) immortality, brought to pass (will be) the saying that is written, Death is swallowed up in (a) victory.

At this point death is swallowed up in victory. The victory is the winning out of life over death in a struggle, or in a progression, where the life of God has come back through the church, by Jesus Christ, to literally walk into immortality. That's why Bro. Branham said, “*Coming more and more into the church.*” And, when it was finally in the Church, He would do the same works through the Holy Ghost via a prophet. He said, “*I am not the Son of man; the Pillar of Fire is not the Son of man; it's in the form of the Holy Ghost, and it comes by a prophet.*” the days of the Son of man. Wonderful.

40. 1 Corinthians 15:54: notice, “death is swallowed up in (a) victory.” At this point, death is swallowed up in victory. The victory is the winning out of Life over death. In the Garden it was death that swallowed life. Now the Tree of Life is victorious over death, and the body will not die.

- (55) O death, where is your sting? O (death) where is your victory?
- (56) The sting of death is sin; the strength of sin is the law.

- (57) But thanks be to God, (that) giveth us the victory through our Lord Jesus Christ.

Now Paul describes this victory. Death has lost its sting. It was death by sin that lost the right to the Tree of Life. But sin is only sin if there is a law making it so. If there is no law that says “Thou shalt not murder,” I can kill any number of people I want. If there is no law that says, “You shall not steal,” I can steal all I want. What was the law for? To manifest what was in us—to let us know that death was in us. (See?) Sin is only sin if there’s a law making it so, because that’s what It says here, “The strength of sin is the law.”

41. Now, watch carefully, because you are now at Mal 4:1-6. And in verse 4, in the midst of it—concerning the Coming, the Presence, the Judging, the Bride coming back, the burning—Elijah comes and does a work. And It says (in the middle of that) verse 4, “Remember Mount Horeb, Moses’ law.” We are now to Mount Horeb, the Word given twice as in Deuteronomy; but this time—as Bunyan and Bro. Branham bring out so carefully—it is not a law that condemns, it is a Word of grace that liberates and sets us free. The Word restored and received makes the Tree of Life available, even as word perverted and received forfeited the Tree of Life. Perverted word received forfeits the Tree of Life, brings in the tree of death. Word unperturbed, finally in Its fullness, forfeits the tree of death and brings back the Tree of Life. Thus, we see what Paul said, “No law could bring Life, but Life must come.” So, the law or curse is gone, and grace by One, Jesus Christ, brings Life. This is what Bro. Branham tried to show us over here, in Romans 7.

41. Romans 7, and he says here:

- (1) Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
- (2) For the woman which hath an husband is bound by the law to her husband (as) long as he lives; but if the husband (is) dead, she is loosed from the law of her husband.
- (3) So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
- (4) Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another (person), even to him who is raised from the dead, that we should bring forth fruit unto God.

Now he tells you right there what happens. It’s not a matter of divorce and married to somebody else; it’s a matter of death to what you were really bound to as a woman, and the husband was the law. So, now you’re completely dead to every ordinance—whether it be the Ten Commandments and every moral law, or every other law which was ceremonial.

Now the Seventh Day Adventists; they’re crazy—spiritually dead. They try to tell you that Jesus Christ only died to the ceremonial law. Well, if that’s the case, we’re all going to hell. We are free from every law! (See?) But you’ve got a higher law through Christ that supercedes it—that brings Life. And you don’t commit adultery, you don’t lie, you don’t cheat, you don’t steal, you don’t try to pull a deal, or try to exonerate yourself, or make some story to justify yourself. You stand right there, with the grace of Almighty God, because you don’t need anything else. (See?)

43. Now It tells you here in Romans 8 what happens: You’re free from the law of sin and death. It says:

- (1) There is therefore now no condemnation to them which are in Christ Jesus...
- (2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

In other words there's nothing in me now that can die and be condemned. And there is nothing in me that can force that which I have out of me. I can't lose it! Now, we're waiting for immortality. We're waiting for it, because we're free under God's grace. Here's where you get passive faith and active faith in its right and proper position.

The Tree of Life back there in Eden was Christ. His seed was in Him. Adam was the first manifested son of God. He was a tree also—absolutely. His seed was in him. Eve was given him to reproduce himself, and she betrayed him and gave herself to another tree whose seed was in himself. Right? She brought forth both serpent seed and God seed; she sure did. Two lines of trees are now upon earth, at that particular time—serpent seed and sons of God comprising two races. But they began to mingle; the two trees mingled the seed completely. So, we see it over here in Matthew 13.

44. So, let's go to Matthew and see the picture. Matthew 13:31-32.

- (31) Another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:
- (32) Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof.

Now, with that we're going to go to Rev 18:1-5.

- (1) And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- (2) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. (Now, where do the birds nest? In the trees.)
- (3) For all nations have drunk of the wine of the wrath of her fornication, ... the kings of the earth have committed fornication with her.

President Reagan did it, and now Bush is doing it: going to Rome and kissing the pope's toe. Give me one reason, in the name of God, why anybody has to bow down to that fellow? They deliberately play into his hands through the devil. America is sold out to the devil. She absolutely is: Revelation 13. She will produce the antichrist. And don't you say she won't, because she will. And, when she does, it's all over. There's another sign that's got to come in—absolutely.

45. [Revelation 18]

- (3) All nations have drunk (with) the wine of the wrath of her fornication, (Fornication brings wrath. You can see it right now—AIDS.) and the kings of the earth committed fornication with her.

They all got AIDS. Look at Europe. They've got no immune system. They depend upon us to give them new armies. And we, like a bunch of fools, give them all our blood. America is finished. You waste your time praying over it. When you see the earth being destroyed by these destroyers, it hurts you. But just reach up and praise God and say, "Hallelujah! It's all coming back, but they're not coming back with it."

What if I was a millionaire, and I gave my two kids \$250,000 a piece, and I leave you out. I don't owe you anything. You're not my kids. What am I supposed to do now? Feel sorry for you? And my kids feel sorry for you? Oh, they'd like you to have what they have, but that's where it ends. Who did Christ die for? It's a limited atonement, brother/sister. Don't get this idea that somewhere out there the blood of the lamb took care of the Egyptians; it didn't do it.

46. Now: [Revelation 18]

- (4) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues. (See? That's where the two trees have taken us.)
- (5) For her sins have reached unto heaven, (plumb filled up to the Garden of Eden.)

There's only one security spot right now, and that's the kingdom of God in our midst—the great King of Zion, the Lover of our souls. Now the Church world and the world gathers together under the tree of death. They're in the tree of death; that's exactly right. But the Bride, she's over here in the Songs of Solomon.

47. Song 2:3-4.

- (3) As the apple tree among the trees of the wood, so is my beloved among the sons. (It's said Eve ate an apple. Here's the apple she should have had.) I sat down under his shadow with great delight, and his fruit was sweet to my taste.
- (4) He brought me to the banqueting house, and his banner over me was love.

The Bride is under another tree entirely. Two trees—twins, two vines—always at the same time. The Bride is at the Wedding Supper and finally comes to the New Jerusalem in Rev 22:1-4, where, once again, we see the Tree of Life on both sides of the river, and the Bride is partaking, and all the people, because in there is a constant healing and the joy of God.

Now, finally, notice. Christ, the Tree of Life in plain view and approachable at the end, that we might be immortal. It is the opening of the Book—the opening of the Book that sealed off the Tree of Life. Now the presence of the Tree of Life thundered upon earth.

48. Revelation 22:10.

- (10) And he (said ...) Seal not the sayings of the prophecy of this book: for the time is at hand.
- (11) (At that time the unjust are unjust; the just are just; the unholy are unholy; the holy are holy; the righteous, righteous. In other words there's no time; it's all over. The separation is completely complete at the time of the Tree of Life.)

Now, listen. In the Garden of Eden was the Tree of the Knowledge of Good and Evil, completely apart from the Tree of Life. Completely apart from the Tree of the Knowledge of Good and Evil, here stood a man and a woman able to take either one. They took the wrong one. Now, at the end time the same thing: “Behold, I stand at the door and knock.” The Tree of Life completely, completely here; the tree of death completely, completely here. Which way are you going? You could reach the wrong one; you’re finished. Man hasn’t learned, because man never learns the way of God. The Pentecostals saw the “acts and mighty acts of God,” as It says in the Psalms, but Moses alone knew the way of God. And they wouldn’t stop still long enough to stand there to learn the ways of God. But the prophet came, and he took our attention. And now, all we’ve got to do is lie in the sun and absorb the rain, which means: stay with this Word until we know **the** way of God and we’ve found **the** way of God. We’ve got the answer to the devil, brother/sister. That’s why he’s roaring. He hasn’t really started roaring yet. You wait till the Word of God takes hold.

49. Let’s keep reading. [Revelation 22]

- (12) Behold, I come quickly: (The open Book is His Presence. His Coming is, “I come quickly.”) my reward is with me, to give every man according (to) his works. (Notice where this One puts the White Throne. This One puts the White Throne where Bro. Branham put it! Right now.)
- (13) I’m Alpha and Omega, the beginning and the end, the first and the last.
- (14) (Listen.) Blessed are they that (wash their robes.)

They are in a condition of pure innocence. (Right?) Adam and Eve were innocent; they weren’t righteous. ‘Innocent’ means ‘you didn’t do it’. And Bro. Branham said, “*You didn’t do it.*” So, they are back in innocence in the Garden of Eden, completely naked before each other and God. (Don’t take your clothes off; this is a spiritual thing. They’re doing that in the world.) Oh, everything is so perfect! The Word and the world run right together, and they’re two separate channels, one against the other.

50. The choice is here today: The Tree of Life and the tree of death. It tells you, “Blessed are they that wash their robes.” Innocence. How? By the Word; by the washing of water by the Word, bringing the Bride and Groom together, the great mystery. Paul’s great mystery, which is, “How can a woman be married to the world (out here, in the world church)—married to Satan’s goings on—and yet claim Jesus Christ? Christ Himself come down with the Word of Truth and washes her and gives her innocence back. Standing there as her righteousness, now she marches into the Wedding Supper, clothed in white. Brother/sister, listen: the Bible’s the Word of God, as vindicated by a prophet. Already, Lk 17:20-30 is taking place: the King amongst us, not noticed, dividing by the Word, the day of the Son of man in absolute vindication and proof, proving the Bride will soon be out of here.

Brother/Sister, listen: those are your trees, right there. We’re a whole orchard of trees with the big Tree. I want to ask you a question: if I have a tree, what do you think I’m going to get? Asparagus roots? Unh? Or grape vines? If I’ve got a tree, I’m going to get trees. The great Tree of Life brings forth many little trees of Life, drawing from Him, fully identified. And, remember; you will never get rotten fruit from a good tree. You will never be off of this Word. The Bride is one with the Word.

There you are. That takes care of the trees. Next time we’ll go to the ‘book’. Very strange. You’ll find trees and books go right together.

Let’s rise and at this time and be dismissed.

Heavenly Father, I want to thank You again for Your mercy and grace and opportunity, Lord, to come together and talk about those things the prophet brought to our attention. “*Mysteries*,” he said,

*“hidden before the foundation of the world,”* which we know is true; because, even if they were put forth after the foundation, they were there before, taking us right back to the very inception—taking us back to Truth, all the way to manifestation.

Father, we see it all come together. We know it doesn’t come together for the theologian. And we know, Lord, we can’t prove anything; it’s already proven. Father, we stand on something vindicated.

Now, Lord God in Heaven, You’re the God of the prophet William Branham, just like You were the God of Elijah. And Your blessing and power came along to Elisha. We don’t require that, but we just like to stand with John the Baptist, who had a witness (That’s all.) and was witnessed to, and stood there even unto death. And You said that he was the greatest prophet up until that time. That’s a fantastic thing. That makes us to know we’ll never really know what is in Your mind the way we ought to know. But we could ponder it and believe it. And the great Life, which is the true value of everything, will spring forth in these little trees. We can gather around the great Tree.

Father, may our roots go right down into the river of Life. They were there in the beginning as seed; then surely, they’ll continue to be there. Make us wise, Lord, as Jesus the great One was, standing there with Your Voice in him just saying, “It’s written; it’s written.”

God help us, we pray at this time, to “*Look up,*” as Bro. Branham said, and look to You. And we see today, as never before (I believe.) what that was. Just like many times we saw the prophet just stand there kind of a relaxed, gentle—not smile—but such a sweet, relaxed look upon his face, knowing You’re there, just waiting for You to move for Your Word. He didn’t have a fear in the world; didn’t have a care in the world, because he knew It was vindicated Word.

Lord, none of us want to be Your prophet, but we want ‘Shalom’ that the prophet brought—the vindicated rest. Grant, Lord, that that rest be so deep and pervasive in the souls and minds of every one of us, that healing begins to come forth in our bodies as never before. Lord, we could stand a little encouragement (not that we have to have any, but we love it)—testimonies of healing, and blessing. Even Bro. Branham would like testimonies. He said, “*Sure, if God’s done something, you testify. Come up to the church and tell us.*”

So, Father, we appreciate everything You’ve done—everything You’re doing. And may there be more come—not by us in any way, but, Lord—because of You in us by the Spirit, saying, “It is written.” We’ve seen what is written this morning, Lord. I pray we’ve had a true revelation of it, a true interpretation. I wouldn’t want to lead anybody astray for one minute. I believe with all my heart the context is right. I might have a little point here or there I haven’t lined up with the way it should be. But I believe it’s the truth of what we see.

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