

Trees, Books, and Fountains #2

The Book of the Genealogy of the Sons of Adam

July 1, 1989

Shall we pray. Heavenly Father, we are grateful that we are in Your Presence tonight through the shed Blood making a way for us, scattering sin till there be no evidence whatsoever, the grace of God calling us completely justified as though we'd never done it; and the prophet said we didn't. And we appreciate that, Lord. We thank You that this is not addressed to the outer man which dabbled in sin, but to the inner man which came from You, O God, names written in the Lamb's Book of Life from before the foundation of the world.

We pray now, Lord, as we study Your Word that it shall do good to us, for us, Lord—shall do something for us in the inner man, coming through in the outer man and that which is within us to shine forth through mortal flesh.

Help us, Lord, to glorify You in this day of Your greater glorification where the greater works have been manifested, and Your Presence made known to us. We commit ourselves to You in Jesus' Name. Amen.

You may be seated.

1. Now we want to talk a little bit about what we mentioned, having finished with 'trees' a week ago last Sunday. And we're going to talk about 'books', which, as we said, are not really symbolic, (whereas trees and fountains are.) but are actually real things. He's speaking of books, which, of course, in the Old and New Testament would be called scrolls.

Now, just to get a reading, we're going to go to Rev 20:11-15.

- (11) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- (12) And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.
- (13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
- (14) And death and hell were cast into the lake of fire. This is the second death.
- (15) And whosoever was not found written in the book of life was cast into the lake of fire.

And then, over in Revelation 5, we read the first few verses:

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

And then, of course, in Rev 10:1-2:

- (1) And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:
- (2) And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

2 Now the actual purpose in reading these two sets of Scripture is simply to establish the fact that there are several books that are mentioned in these particular Scriptures, but there are only two places where they are positioned—many books, but only two places where they're found, and that is: heaven or earth. And strangely, and yet not so strangely, there are more books on earth than in heaven. And ultimately, even those books, which are seen in heaven, actually come down to earth. Thus, we see here—in absolute continuity with the Word—in dealing with just books, (Because that's all they are.) there is always a heavenly origin with them and everything else, with the ultimate destination of being the earth. The heavenly origin finds itself ultimately down here on earth. Even as we have seen with everything, especially the ultimate plan of Almighty God that ends with the glorified saints, the Lamb, God Himself right down here upon earth. So, you see, it's not strange that what we see in heaven, actually in books, is here on Earth.

3. We also saw in Rev 5:1 and Rev 10:2 how a sealed Book, once in Heaven, was brought down to earth from the very throne of God and is responsible, literally, for us to have the ability to be caught up to that very throne of God. If the Book didn't come down, there would be no way we could go up and be a part of it, because we have to be in that Book to be a part; we'll see that. Actually, that Book is here, and it is opened at this present time—being the Book of Redemption.

Now, before we get into a detailed study of books (which may take several messages), I want us to get acquainted with some of the books that are mentioned in the Bible, because they are presented by

God to us, (They're made known to us.) and what their purposes are is very unique. And you'll be surprised at the number of books there are, and I won't even cover them all:

1. Of course, there's the Lamb's Book of Life and the Book of Life, which actually Bro. Branham taught us are 'one'.
2. There is a Book recording the deeds of all men.
3. There is a special Book of Records of the Faithful.
4. There is a Book of Curses
5. There is a Book of Law
6. There is a Book of Remembrance
7. There is a Book of Confessions
8. There's the Book of the Lord
9. There's a Book of the King
10. There is a Book of Dividing the Land and Titles
11. There's a Book of Commissioned Judgment Prophets
12. There's a Book that proceedeth out of God (as God was seen by vision)
13. There is a sealed Book (which is later opened, only to be shut and reopened)
14. The Book of Foreknowledge, Election, Predestination
15. The Seven Seal Book (which is a Book of Redemption)
16. The Book of Covenants... (and on and on, any number of books.)

4. Now, I've mentioned sixteen various ones. And, of course, there's more mentioned in the Word of God. And I might as well be honest with you, I would consider that most of these books, by casual reading (casual looking at Scripture) are, literally, sort of combined together, so that it's not so many 'books' as it is (more or less, you might say) 'various doctrines and subjects' that God has for us.

So, I have no idea how many books there really are, to be honest with you. And I do not know too much about them; that's very true. And I've never read where anybody else knew too much about them. But I think, by study, we can find quite a bit of information concerning those books, which are very, very real and very very definite. In other words something is written which cannot be changed. It's more than the law of the Medes and Persians which cannot alter; it is, literally, God putting Himself in the form of a contract—an actual oath, a document that He Himself signed by His Own Blood, liberating us by His Own Life. Thus they are very, very important.

Now, however, as much as we do not know too much about them, they are very interesting (from what I've discovered), and some are very timely, because they relate to this very hour, though their setting is back many many years, if not thousands. Now, over the years it seems that the only books we ever read about, or heard about by students of the Scripture, were those books in Daniel and Revelation 5 where all the Bible students and teachers (rather, so-called) were as dry as sawdust and as dead as door nails as they tried to delineate upon Daniel and Revelation. And, even amongst the best of them—and

I've heard, I guess, so-so and read so-so—put you right to sleep. Just as dead as dead could be with no life whatever, because the Life necessary for those books was not available at that time. (See?)

5. Now, remember; it's just like building the body of a baby: Everything was there in the life, which is the soul which took the elements to build a body, but each part was according to what was in the genes—the life released in the material to bring forth what was requisite. That's exactly what we see today: God building a body, a beautiful temple. And there wasn't any life at this time that could be released to build what is up here, roughly around the neck structure, that Bro. Branham called the flange on the pyramid, which, of course, the Capstone was missing.

Now we know some made a few erroneous comments about the Book of Life and the Lamb's Book of Life. And, of course, like all good Baptists—and, I think, all good Presbyterians, and all good Pentecostals (All good for what?)—all believe the same thing: that the Lamb's Book of Life and the Book of Life were two different books. And Bro. Branham said they're not, and he explained it to us. And we might go into that a little bit.

6. Now today, as I see, I believe we can do better than what we would have done years ago, because we have been told the truth by the prophet of God, who is vindicated. And what I propose to do is simply start at the beginning of the Bible. That's about the best place I know to start (the beginning). And, if we have good fortune, the leading of the Lord, which ever way, we will take it chronologically as to the way the Bible is laid out—Genesis, Exodus, Leviticus to Malachi, and then Matthew to Revelation—though to be honest with you, from what I've looked at already, I don't think we can really do that. But we'll do our best.

So, tonight, I want to start in the Book of Genesis where I see that the title of the first book... It's the "Book of the Genealogy of the Sons of Adam", (the Book of the Genealogy of the Sons of Adam). And this should be quite interesting to us, as the Lord helps us to look at it.

7. So, we'll look at it, and we'll read about eight verses. [Genesis 5]

- (1) This is the book of the (genealogy) of Adam. (There is a book, and it starts... It's amazing that we've got this in our hands printed right before us. We see the beginning of a book of humanity right here.) In the day that God created (him), in the likeness of God made he him;
- (2) Male and female created he them; and blessed them, and called their name Adam, in the days when they were created.
- (3) And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth:
- (4) And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
- (5) And all the days that Adam lived were nine hundred and thirty years: and he died.
- (6) And Seth lived an hundred and five years, and begat Enos:
- (7) And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

And you know that right what you're looking at is the direct descendent, the direct descendent, and it's the first-born. (Which this is not a record of first-born.) Direct descendants are named here.

8. So, we're looking at that very carefully, and we go to Gen 5:31-32 of the same chapter:

- (31) And all the days of Lamech were seven hundred seventy and seven years: and he died.
- (32) And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth. (All right.)

Let's continue about this Adamic race—this genealogy. [Genesis 6]

- (1) And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- (2) That the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. (All right, you're looking at two groups of people, now; aren't you?)
- (3) And the LORD said, My spirit shall not always strive with man, for that he also is flesh:

He said, "Look! This fellow's got a part of him that isn't working too good for him." He's also flesh, as well as what? Spirit. It's got spirit there. And by 'spirit' we do not mean 'a spirit', period; we mean 'spiritual' part.

9. (Let's see, where are we going from here. Well, we'll just keep reading a little bit.)

- (4) There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, (and) the same became mighty men which were of old, men of renown.

Now, right here, the fundamentalist believes that these were spirit-beings or angels that pressed themselves into human form and begat sons and daughters—Hogwash! The Bible cannot be interpreted by idiots, or smart people either. It's got to be brought to light by a vindicated prophet, or we simply don't believe it. These were great men, because the beast in the Garden of Eden was a giant, and his genes came right on down. They were great big men. And, if you study anything about anthropology or anything about the physical structure of men, or go to doctors, they'll tell you that these great big guys aren't what they're cracked up to be. Humans weren't meant to be giants; they're much, much smaller. So, we understand that from physiology, and so on.

- 10. (5) And God saw that the wickedness of man was great in the earth, and that every imagination (the reasonings) of the thoughts of his heart (and that is from his entire mental-spiritual function) was only evil continually. (And then, of course, they came out through the body.)
- (6) It repented the LORD that he had made man on the earth, and it grieved him in his heart.
- (7) And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
- (8) But Noah found grace in the eyes of the LORD.

- (9) These are the generations of Noah. (Now we start with Adam, and we get... Not that we leave Adam, but we begin talking about somebody else, now, in the lineage. [Genesis 6])
- (9) These are the generations of Noah: Noah was a just man and (genetically) perfect in his generations. (That's what it is in the Hebrew: the only complete man. So, all the rest were incomplete; they must have had an infusion. Something happened.) Noah walked with God. (That's right. He's the only one that could walk with God.)
- (10) And Noah begat three sons, Shem, Ham and Japheth. (And they weren't perfect.)
- (11) The earth also was corrupt before God, and the earth was filled with violence.

You notice right there, when the earth went to seed, went corrupt—full of pesticides and heaven-knows-what—the people became violent. Now, if you think you're going to stop violence by putting more drug pushers out of existence... No, no. If everybody suddenly stopped taking drugs, they would sniff enough lead, or something in the atmosphere, that is perfectly legal, because the rich man says, "I'm going to dump everything on you poor folks, because I want money" And you'd be violent. So, you can commit suicide now and get it over with, or begin a new phase of trusting God, because we're going to have to. Noah and his children had to escape by one route—upward; because, as sure as you are alive, even though they were children of God and marked, they would have gone down in the ooze and slime, if God hadn't snatched them out. It's true! All right.

11. Genesis 6:17-18.

- (17) And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die.
- (18) But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons and thy wife, and thy sons' wives with thee. (and etc., etc.)

Now, before we discuss this, we're going to go to Luke 3. (And we're going to take more time than I want.) I get so interested in these things here, that I figure preaching three and a half hours isn't too long, if needed. All right.

In Lk 3:23-25 It says:

- (23) And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,
- (24) Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph.

Now, let's jump right on down to where it ends. And we go to Lk 3:33.

- (33) Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda.

- (34) Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor
- (35) Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
- (36) Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,
- (37) Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,
- (38) Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God. (All right.)

12. The emphasis is in verse 38: “which was the son of Adam, which was the son of God.” And we go back to Gen 5:1-2 and listen:

- (1) This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
- (2) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. (All right.)

Now here is a genealogy, or a genealogical record. It is the Book of Adam and his descendants on earth. And we can actually trace it (and we will) before it was even on earth). It is the record of Adamic life, because the Bible tells us Adam was made in the likeness of God—absolutely created. He’s a son of God, and he begat all these children. Now it is the record, then, of Adamic life, with that life of Adam running its course through successive generations, until the seed runs out. And there’s a cessation of bodies, then, that would be necessary for those sons. But they reappear immortal in the New Earth and in a new and incorruptible human form. Now, what you see here, then, is the Book of the Genealogy, the record of Adam and his life. He being a son of God, therefore then, he would propagate according to his own image which is in the image of God, regardless of what men may try to say.

Now, please be very careful, here, for we are going to take Lk 3:38, “...Adam, which was the son of God,” and we have to go back, as I’ve already shown you, in Gen 5:1-2.

13. Let’s read It again:

- (1) This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
- (2) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Now, that’s 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, and over the fowl of the air,

and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

- (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 God said unto them, Be fruitful, and multiply, and 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 moveth upon the earth.
- (29) And (the Lord) 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.

Now this is not Gen 2:7.

- (7) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Genesis 1:27 (26-29) is not Gen 2:7. And neither is Gen 2:7, Gen 5:1-2. Now, let's read verses 20-25. (We read verse 7.) So, we go over here to Gen 2:20-25.

- (20) And Adam gave names to all (the) cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
- (21) And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs (out), and closed up the flesh instead thereof;
- (22) And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
- (23) And Adam said, This is now bone of my bones, and flesh of my flesh: (she'll) be called Woman, because she was taken out of Man.
- (24) Therefore shall a man leave his father and his mother, and cleave unto his wife: and (they'll) be one flesh (and so on).

Now here we see something: The command that God gave to multiply and pass on life was not given to Adam (and consequently, Eve) in any form but their spirit-form, which they were in, of a single spirit person. Now, that's exactly what It says right here in Genesis 5, which is the genealogy of the true sons of Adam. It's not what people think it is.

14. Now, according to Genesis 5, this is Adam, right here, the son of God, the Only-begotten of the Father according to that particular period (that particular time)—and to him is given a commission, and that commission... We go back again to Gen 1:26-31. And we read It already:

- (26) And God said, Let us make man in our image...
- (27) So God (creates) man in His image, in the image of God (creates) he him; male and female created he them.

- (28) And God blessed them and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea.

In other words, ‘to subdue’ is ‘to keep it in order’. We’re looking at the same word. ‘Subdue’ (as far as I’m concerned) is ‘God bringing everything into subjection’. And He’s subduing things now. It’s bringing it under a Divine order and keeping it in that Divine order. So, what would there be for Adam to come to an earth that’s perfectly at unity and at ease with him and God and everything else, and having to subdue it? To ‘subdue it’, the subjection could only be in his understanding and his knowledge of it, so that he could work the better with it. And it wouldn’t be so much a matter of putting anything in subjection as ‘under him’; it would, rather, be him learning to be in a unity. That’s where we’re looking at here. And so, He said, “I’ve given you every tree that has the seed and the fruit of it and the herb of the field,” and so on. Now this is exactly what his commission was and what his destination was to be upon earth.

15. Now, let’s go back and just see that quickly in Isaiah 65, and we’re just going to read a little bit of It, verses 22 to 25.

- (22) They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.
- (23) They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them (The Adamic genealogy. Now, see what he said back there.)
- (24) And it’ll come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
- (25) The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Now, that was exactly what God said was to happen to Adam (and Eve, being in him) at the time of the creation of Gen 1:26-28—they were in that particular spirit form. That’s how they were to have it. Now, the sonship has nothing to do with the flesh. Adam’s sonship has nothing to do with his flesh—not at all.

Now you’ve got to watch that and get away from any other thinking. Because, if you don’t, you can’t go back to the Lamb’s Book of Life from the foundation of the world and understand what we taught when we saw “Who Is This Melchisedec?,” and the placing of a pre-existence which defies remembrance because of the bypassing of a theophanic form. So, here was a form that was not theophanic. And they were not yet in a form which was commensurate, to a degree, (yes, I’ll say)—‘commensurate with the earth’, but not further than that.

Thus, this sonship we’re speaking of has nothing to do with his flesh, because Genesis 5 proves it, taking us back, not to Gen 2:7 (plus) but, to Gen 1:26 and plus. This sonship of which we speak is not sons after the flesh or the man God formed from earth, but the very spirit-form son of God. And Eve was in Adam in this part and time of the original creation. This explains how that they can take her side of the family and trace it right back to Adam, because you’re not looking at the flesh; you’re looking to see what is back of it. This also explains why the original ‘illegitimate’ child was not people conceiving wrongly out of wedlock, but it was a man of the tribes of Israel taking a woman outside of the tribes of Israel. (See?) That explains what it is. He wouldn’t be a matter as far as the flesh is concerned; it’s a matter of the genealogy.

16. Now, to understand this even more thoroughly, let's go to the Book of John so we know what we're talking about, because that's exactly where we must keep ourselves in Scripture.

Now, John 1 (the Gospel):

- (11) He came unto his own, and his own received him not. (That's His own, because they were His own by right of creation, and so on.)
- (12) But as many as received him, to them gave he (the authority) to (be) the sons of God (in other words, the understanding and placing) even to them (which) believe on his name. (Now, watch: They believe on Him. If they're not in the beginning, they won't believe.)
- (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

In other words, we have a resolute purpose here. And we find that God is literally engaged in a production. And the production cannot vary, because God cannot change; and the first production was a spirit-form son and that cannot be changed regardless of how a body is provided.

17. Let's go over here now to 1 Corinthians 15, and we notice something else. It says in verse 22:

- (22) For as in Adam all die, even so in Christ shall all be made alive. (For as in Adam all have been separated, even so in Christ all shall be reunited. See?)

How can you make an eternal soul die? Bro. Branham explained what the theologians said, that "death is separation." which that's exactly what it is. This corroborates what we've already read in Isaiah 65. So, we go back and read It again: the New Jerusalem, etc. Isaiah 65:22-25.

- (22) They shall not build, and another inhabit... (and so on. But, notice what It says in verse 23.)
- (23) They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring (is) with them.

There you are. You see, what God had said in the beginning, He said it to the spirit-man, because that man couldn't fail to do what he was commanded. It was that flesh that was the failure. Exactly as Paul said, "In the flesh there dwelleth no good thing." It was the flesh that sinned.

18. Now we watch again Gen 5:1-3. Let's go back and take a look at Gen 5:1-3, which we read so many times already:

- (1) This is the book of the generations of Adam. (Now he starts right there, and it goes plumb all the way down without a hitch to the Lord Jesus Christ. Now this is a book written on earth, but it's going to be positively one that dovetails with whatever is written in heaven.) In the day that God created man, in the likeness of God made he him.
- (2) Male and female created he them; and blessed them, and called their name Adam, in the day they were created.

And he commanded them to be fruitful and multiply and replenish the earth—in other words, populate the earth, and see the earth is well taken care of, and have a governorship and a sympathetic,

empathetic relationship with nature, and right down the line, so that, really, it is God moving upon the face of the earth, and all that's in the earth, by His Spirit in these people.

19. Now, notice here that Gen 5:1-3 has no mention of Cain as being begotten of Adam, and therefore, he cannot be of Adam. And, as It says in 1 Jn 3:12, "Cain was of that wicked one." Now, all the scholars want to tell you that's the dative case, and it merely means he fell in line absolutely with the enemy and, therefore, he was a pawn and so and so. But that's not what the Bible teaches, nor a vindicated prophet. The fact of the matter is, they don't know that the Bible teaches predestination. And, when It does teach predestination, It cannot make God an arbitrary God who says, "I'll take and love this one, and I'll hate the other guy." How in the world can God Almighty have a son called Adam to bear Him sons, and then love one and hate the other? And It even tells you in the Bible, He loved Jacob and He hated Esau. Of course, they'll try to tell you (And they can do, if they want to.) it means He loved Esau less. Well, the fact of the matter is, how could He love him less and do what He did to him? The actual matter was, there's a hatred there, because the fellow was not in the lineage of Almighty God. (Say what you want to say.)

Now, to those who would say that Cain simply lost the privilege of lineage by murder using the examples of Esau and others concerning the birthright, remember this: that David was a lustful murderer who did a most tragic and deplorable thing, and he never lost his lineage. And Solomon, he was a mess also; he didn't lose his lineage. And the man after him was far worse, and he didn't lose his lineage. So, let's stop talking foolishly. This is not an account of the birthright. This is an account of the lineage according to the Word, which we have read. It is the record of Adam—his genealogy, according to Gen 5:1-3. And that, then, is the basis of what Paul teaches in Eph 1:2-3 (or a little more).

20. Let's start at Eph 1:3.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him (that's in Christ, the Son of God—the Only-begotten, one-of-a-kind) before the foundation of the world, that we should be holy and without blame before him
- (5) (In love) having predestinated us. (In other words they were already there and waiting to come forth.)

Then, going on to verse 12.

- (12) That we should be to the praise of his glory, who first trusted in Christ.

And you can fill all the rest in there. It talks about the adoption. It talks about redemption. It talks about fulfilling everything in the dispensation of the time that God has already laid out there.

Now, Eph 1:22-23.

- (22) And hath put all things under his feet, and gave him to be the head over all things to the church,
- (23) Which is his body, the fulness of him that filleth all in all.

Now, that's the Bride. That's where she came from; that's what she ends up at. She came out of Him, out of His loins (so to speak, spiritually), coming into physical membership, where He can be the Head and she becomes the body to Him.

You can see, now, what we are looking at, here, is the plenishing of Gen 1:26-29 actually ends up in the Millennium and the New Heavens and the New Earth—but particularly the New Earth. Genesis 5, then, is the lineage of God via human instrumentality. Can God actually have a line? (In other words we're talking descendants.) Can He actually produce children? He absolutely does! Where do they come from? Absolutely from God!

Now, I know everybody wants to say, "Well, you see, what God did is He created man and by man has a son by creation and blah - blah - blah..." and so on and so forth.

That's just like you trying to sell me that you can adopt a child from even a race—let's say you've got some Vietnamese over—you adopt that child, give him your name, give him everything you've got, and that is really the child of you? Hogwash! That's stupid. And the smarter people get, the more stupid they get (evidently). That can be no more yours than nothing, except the bond of the human race. Well, the Bible tells me, right here, that Adam was the son of God, right in His image.

21. Now, let's say that you go to Korea—born there of Korean parents, you'll look like a Korean. If you're over here in America, you're born of the Indians, you'll be red-skinned; you'll look like an Indian. Okay, you go to England... Well, let's go beyond England. Let's go where the Norwegians and the Swedes are. There's your fair group of people. What are you going to look for? Are you going to look for red-skins and yellow-skins? No. You're going to look for blondes. Well, that's what I'm talking about right here. The human races have their characteristics. But, when you're looking at a child of God, you are looking at actually descendants of Almighty God in each generation until the seed runs out. So, Genesis 5, then, is the lineage of God via human instrumentality. Adam's sin did not make him any less a son of God inherently as to who he really was. His sin dislocated him from the authoritative position that he had as that son in the Garden of Eden which is restored by redemption, according to Jn 1:12. (We read it over here; so let's go back and look at it.)

- (12) But as many as received him, to them gave he (authority) to (be) the sons of God

In other words they have become authoritative sons. And anybody that doesn't receive Jesus Christ absolutely is not the authoritative son.

And you say, "Well, what about the fact that when Jesus came back as a Pillar of Fire, and He said, 'I'm Jesus?'"

Had Paul not received him, he'd be no more an authoritative son than a heathen. What about today? (Always got to throw that in; don't think I'll ever miss that for a million dollars.) "What about today?" This is the work that you're supposed to work from God and for God: that you believe on those that God sends. Has there been anything like this in two thousand years? No! But you can't tell that to anybody, because they'll go right around and talk all about Jesus just as though, if they would have been there, they would have recognized him. They wouldn't know God if they met Him in a bowl of porridge.

22. Listen, let's go now from John, here. Let's go to Gal 4:1-7.

- (1) Now I say, that the heir, as long as he is a child, differs nothing from a servant, though he be lord of all;
- (2) But is under tutors and governors until the time appointed of the father.
- (3) Even so we, when we were children, were in bondage under the elements of the world:

- (4) But when fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
- (5) To redeem them that were under the law, that we might receive the adoption (The 'placing' of sons, not 'adoption' as though God adopted you, some vile little varmint running around—dirty feet, full of iniquity—so that God just took pity and said, "Well, I'm going to make you my son." Nonsense! The 'adopting' is 'placing of sons'. This is what Jn 1:12 says.)
- (6) And because you are sons, (not 'going to be made' sons, but "because you are sons") God (has) sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- (7) Wherefore thou art no more a servant, but (an authoritative son. You know who you are, when you believe on him, what God has sent. That's right; you know who you are. Now you become positioned. That which Adam lost is now returned through the baptism with the Holy Ghost.) and then, an heir of God through Christ.

Now, notice; It not only says 'son restored' but It says 'heirship'. But you've got to wait for the Millennium and the New Jerusalem. You can't get beyond that. [End of side one of the audio tape.] All right.

23. And it's ready to be revealed into manifestation in this very age as of Romans 8. Now, watch: everybody suffering; mankind is suffering—even the earth.

- (18) For I reckon that sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- (19) For the earnest expectations of (creation waits) for the manifestation of the sons of God. (Not just identified, but manifested.)
- (20) For the (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

It says that God was the author of all of this. Iraneaus said, "God being a Savior, it was necessary to predestinate sons who would be sinners in order to give Himself a purpose, or the out-working of His Own purposeful Being." Why, how can you believe in any other kind of God? Why, you degrade your own intelligence.

- (21) Because the (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty (or the liberty which is in the glory) of the children of God.

Complete ruling—a creation, not as though it were subject in a manner of oppression, but it's subject to the Life and the Light and that which flows from God. Oh, if husbands could be that way, women wouldn't have any trouble. But, if women could be that way, men wouldn't have any trouble. See, we've got to lay it on both angles. Let's face it.

- (21) Because the (creation) itself shall be delivered from (that) corruption (Notice, 'corruption'.)

- (22) For we know that the whole creation groans and travaileth in pain together until now.

Earth-pains... Earth-pains of the earth—not self-destructing, but man destroying it. And, if man didn't destroy the earth, then God couldn't destroy those that do destroy the earth. And, if the earth wasn't destroyed and all those people with it, we couldn't have a New Earth and a New Heaven. Now, we're groaning.

- (23) And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of (the) body.

Now the first fruit of the Spirit... What was the first fruit? Significant of the Resurrection. So, therefore, we have the Spirit, which signifies we'll be in the Resurrection. But, what happens when the Spirit Himself comes to perform a resurrection? Because, the same One which brings the Shout—which is the Word, which is the Message—is the same One that brings forth the dead. He's called the Archangel—the voice of the Archangel. Who is the chief of God as Messenger? God Himself! Absolutely. When you see that star and hear those words, you know it's always God speaking about Himself in the form of a Light or a Fire or some other thing. Now we understand this, then.

24. Now, in reading the Book of the Genealogy of Adam from Luke 3, we see every single male named from Adam until Jesus. And we know that there is an actual history in the Bible concerning many of them, as to when and how they were born, and why they received such names. We understand that. With this record in Luke, notice that all earthly genealogies cease. There are no more recordings of any more genealogies for the sons of God via the flesh, for they are no longer chosen out of one particular nation but from all nations, even according to the covenant that God made with Abraham: "In thee shall all the nations of the earth be blessed."

25. Now I repeat: There is no earthly record. There's no earthly record of the genealogy of the 'God-man race' as there once was. That is, there is no earthly record. And here's what you come to: You come to 2 Tim 2:19.

- (19) Nevertheless the foundation of God standeth sure (There's no genealogical record.) having this seal, the Lord knoweth them (which) are his. And every one that (names) the name of (the Lord, will) depart from iniquity (which is a false worship, and a false understanding.)

Now, listen; there is no earthly record, but the foundation of the genealogy of the sons of God stands absolutely sure, because God knows who those sons are.

Now, listen, however, to Hebrews 12. We're reading at verse 18:

- (18) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. (In other words you're not looking at something that is here physically upon the earth.)
- (19) And the sound of a trumpet, the voice of words; which voice they that heard intreated that the word should not be spoken to them any more.
- (20) (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

- (21) And so terrible was the sight, that Moses said, I exceedingly fear and quake:)
- (22) But (you) are come unto mount Sion (not a place you can touch and handle, but it's real), unto the city of the living God, the heavenly Jerusalem (our Mother), and to an innumerable company of (messengers),
- (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
- (25) See that ye refuse not him that speaketh. For if they escape not who refused him that (spoke) on earth, much more shall not we escape, if we turn away from him that speaketh from heaven (or the One that's from Heaven that's speaking).
- (26) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
- (27) And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
- (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.
- (29) For our God is a consuming fire.

Now I'm sure you caught what I said there, reading in verse 23.

- (23) To the general assembly and church of the firstborn, which are written in heaven.

26. They're written in Zion. There is no earthly genealogy, but there is a heavenly one. And to me, I'm quite positive that this is exactly what it is saying in Rev. 13:8 concerning the end time, which we're about to enter into.

- (8) And all that dwell upon the earth shall worship (the antichrist, those) whose names are not written in the book of the life of the Lamb slain from the foundation of the world.

So, that's the book that we're looking at that is written in heaven. And all these sons whose names are written in Heaven—and for some of the time names were written on earth as well. All the names in heaven and all the names that were published on earth, (See?) all of those have their source in God, according to Heb 2:9-11.

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace

of God should taste death for every... (not every 'man', but for every 'son').

- (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through (suffering).
- (11) For both he that sanctifieth and they who are sanctified are all of one (source, or one Father); for which cause he is not ashamed to call them brethren. (There is absolutely no difference—except in measure and position and the authority of God. There is no difference between Jesus Christ and us, as pertaining to the Source who begot us.)

Now, also, we see the very same thing, as we read over here in Eph 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 (placing) of children by Jesus Christ to himself (Now, notice, we were in Him; separated and then placed. Placed what? Back to where we should be, absolutely having repopulated the earth and in control. Now that's absolutely "THUS SAITH THE LORD". There's no other way.) according to the good pleasure of his will. (Now, watch: "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. (He made an absolute way for perfect redemption.) (All right.)

27. You will recall, we saw this in "Who Is This Melechisedec?"

- 1. All the children of God were in God; there's no doubt about it.
- 2. Their names were all recorded. It has to be written before it is spoken. So therefore, written and spoken is one and the same, where Rema and Logos are the same.
- 3. Then, in their time they were spoken or manifested on earth, as to their part and place. Now it becomes recorded in flesh.
- 4. They were purely predestinated, according to Ps 139:13-17.
 - (13) For thou hast possessed my reins: thou hast covered me in my mother's womb.
 - (14) I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knowest right well.
 - (15) My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

- (16) Thine eyes did see my substance, yet being unperfect (in other words, not finished); and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them.

There you see the perfect plan of God in a Bride. Absolutely. You can see foreknowledge, omniscience, and predestination by election—all those things brought together. This is the same as in Jeremiah, when Jeremiah was told by God, “I knew you before time. I knew you way back when there was no knowledge. I knew you before you were formed in your mother’s womb. I know you, now that you have been formed and are on earth. I know all about you.”

28.

5. The predestination on earth was to be as stated in 2 Corinthians 3.

So, let’s go and look at It. All we’re doing is looking at Scripture to see how God did these things in the Adamic race, which is the sons of God, or the God-race—in 2 Cor 3:1-6.

- (1) Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?
- (2) You are our epistles written in our hearts, known and read of all men:
- (3) Forasmuch as ye are manifestly declared so be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God, not in tables of stone, but in fleshly tables of the heart.
- (4) And such trust have we through Christ to God-ward:
- (5) Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.

Paul is saying right here, “I have an actual part through my ministry in perfecting the plan of God in all the sons of God who went astray, who fall under the sound of my gospel.” And he said, “Here is how it is: just the Message going out.” Back in those days there was a Message to catch an early church. There’s a Message in Seven Ages to catch the Bride. And in the last Age there’s a Message to catch the gathering of the coming-out to bring on a resurrection to take us all away. And here’s a Message right at this time.

29. Now reading on from there, we go to 2 Cor 3:17-18.

- (17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
- (18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Who are these? These are the children of God, written in flesh—in other words, the Word of God spoken and manifested in every generation, starting with Paul down there in the First Church Age.

30. Now, listen. 2 Corinthians 4

- (1) Therefore seeing we have this ministry... (a ministry that will bring the children of God into the revelation of who they are and the authority to

call themselves thus, and a future authority which will bring them into the Resurrection, and so on. It's a ministry.)

- (2) But have renounced the hidden things of dishonesty, not walking in craftiness, (not) handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of (Christ).

Now, what we're trying to say here is very, very simple: If it worked back there with Paul, it works here now. In other words, if the Word in that age could do that, the Word in this age will bring a Bride into immortality; she won't even die.

31.

6. Now the final predestination culminating is in Jn 14:1-4.

- (2) In my Father's house (you have) many mansions (and so on): if it (weren't) so, (I'd) have told you. I go to prepare a place for you.
- (3) And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. (Now:)
- (4) And whither I go ye know, and the way ye know.

Now, notice: Jn 14:5-9.

- (5) Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
- (6) Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- (7) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. (Now, this is for a Trinitarian age.)
- (8) Philip saith Lord, shew us the Father, (that will suffice) us.
- (9) (And) Jesus said unto him. Have I been so long....with you (Philip), and (you've) not known me. He that hath seen me hath seen the Father; how sayest thou then, Shew us the Father.

Now, that, to me, is absolutely the Book of Revelation (in the end time): Rev 3:14-18. So, let's go back and look at It. This is that period in there that's an eerie light between darkness.

- (14) These things saith (to the messenger to the Church which is Laodicea and write)
- (15) I know thy works, (You're neither hot nor cold.) I would (you were hot or cold)
- (16) (Because you're lukewarm, not hot or cold, I'll spew you out of my mouth.)

- (17) Because thou sayest, I am rich, increased with goods, have need of nothing; and knowest not (you're) wretched, miserable, poor, blind, and naked:
- (18) I counsel (you) to buy of me gold tried in the fire, that (you may) be rich.

Now, listen: If they would have known him, they'd have known that condition. They didn't know it. So, they're standing there, just like Philip did, and the rest of them.

32. Now, notice; you take Jn 14 10-12.

- (10) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me....doeth the works.
- (11) Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake.
- (12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do; and greater works than these shall he do, because I go (to) my Father. (That had to be fulfilled by somebody. So, that is actually Lk 17:20-30, the kingdom of God in their midst, and the days of the Son of man return.)

That takes us right down to Rev 3:20.

- (20) Behold, I stand at the door, and knock; if any man hear my voice, (He understands, because hearing is understanding.) and (he) open(s up) the door, (and) I will come in to him, and will sup with him, and he with me (which positively is the prayer of John 17 being answered. The unity there is with us, each other, and almighty God.)
- (21) (And) To him that overcometh (I'll grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
- (22) He that hath an ear, let him hear...

Now, what you're looking at, then, is the ultimate from John, where he says, "Where I am going to be, you are going to be with me also." So, we're looking and seeing the Book of Adam coming to a close, and seeing it's the time of the end.

33. Now then, it is very interesting to note that the Book of Life and the last Book of Life are one book. The wise and foolish virgin are made of one bolt of cloth and the same kind of vessels—the Bible teaches that. But only the wise virgin, or sheep, hear the Voice, (And we see that in Heb 12:22-29.) because we are supposed to listen. And the sheep hear the Voice. And in listening, we are actually coming to New Jerusalem and being caught away before the tribulation. And It says, "Our God to whom we're listening—the one that came from Him is speaking—is a consuming fire." Now there's your picture right there. [Bro. Vayle points to the picture of the Pillar of Fire.]

2 Thessalonians 1:7-10.

- (7) You (that are in tribulation) rest with us, when the Lord Jesus (Christ) shall be revealed from heaven with his might angels,

- (8) In (flames of fire taking judgment. In other words, ‘vindicating’. Absolutely.)

It’s the same understanding of 2 Th 2:10-12, where the Truth comes on the scene, and nobody takes the Truth except the Bride, which are the sheep that hear the Voice. And, remember; the Bible says, “My sheep hear my Voice.” And It doesn’t say anything else about anybody else hearing It. He doesn’t do it.

34. And so, the sons of Adam, the true genealogy from the sons which God brought forth from Himself—not in flesh, but placed in flesh... That’s what’s happening right now, though people will never believe that for anything at all. They can’t see it.

They say, “Well, if you believe in pre-existence, you’re a Mormon.”

I believe in pre-existence, and I’m not a Mormon. Just because a Mormon believes, it makes it wrong? Just because Jehovah Witnesses believe in no eternal Hell, does it makes it wrong? Just because the Oneness people believe in Jesus-Only, does that make it wrong that there’s one God? Just because the carried-away Baptists and Presbyterians believe in eternal security, does that make it wrong? I get so fed up with stupidity: mine, yours, or anybody elses—most of the other peoples, though, to be honest, because I think I know the Word.

The foolish virgin are not lost, except to the ultimate of God which is the New Jerusalem. They are outside and inherit eternal life. (See?) They can’t be sheep, but they’re not goats either. No sir! They are ‘likened’ to sheep.

35. Now, at this point we have another difficulty. It is Rev 3:5 and Rev 22:19, which speaks of the blotting out of the name out of the Book. But you will notice in Exodus... (Now Rev 3:5 you can read yourself, and Rev 22:19, take the name out of the Book) but let’s go back to Exodus because I want to get through here, if I possibly can, tonight. Exodus 32:32.

- (32) Yet now (says Moses) if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. (God wrote a Book full of names.)
- (33) And the LORD said unto Moses, Whosoever has sinned against me, him will I blot out of my book. (See? The Book of Life.)
- (34) Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sins upon them. (They get their names blotted out. All right.)

Since Bro. Branham made the Lamb’s Book of Life and the Book of Life one Book, we see names can be removed, even as idolatry caused the name of Ephraim—the two tribes, Ephraim and Dan—to be removed from the lineage. Now idolatry started with Cain by rejecting Revelation. And, of course, we see his lineage in Gen 4:16-19. His lineage is not in Genesis 5 and has nothing to do with Adam.

36. So, concerning the lineage in Gen 4:16:

- (16) Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.
- (17) And Cain knew his wife: and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

- (18) And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.
- (19) And Lamech took unto him two wives: (There's where polygamy starts in.) the name of the one was Adah, and the name of the other Zillah. (There's his lineage—not Genesis 5.)

And you see some more written about these people over here. They are found over here in the Book of Jude (the little tiny Book before Revelation). And It says in the Jude 3:

- (3) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
- (4) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.
- (5) It will put you in remembrance (therefore), though (you) once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. (Because lascivious corrupters were amongst them, even though they were called Israelites.)
- (6) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the (day of) judgment of the great day.
- (7) Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Now It tells you right there: There are absolutely two groups of people in this world. There's the lineage of Adam; there's the lineage of Cain. And you can't deny it. They're right in there. And Satan, who used the beast as an angel of light, transforms himself into an angel of light and has his own ministers as angels of light. And they come right into the church, and they can be anointed by God (as Korah, Dathan and Abiram), and prophesy, and heal the sick, and raise the dead—like Judas. And they're no more sons of God than nothing. They are not in the lineage, brother/sister. And they will never be where Adam was commanded to go with the children of God, which was right up there into the Millennium and beyond it.

Thus, it is the most astute understanding that the Book of Life contains a segment of names of the beast-race, as well as a Book containing their deeds (as said in Rev 20:12, which we read).

37. Now, let's consider this: Since Adam was a son of God, he possessed Lamb-life, or God-life. Remember, the beast injected his life into humanity, or the flesh of the God-race. Thus, we can actually see a vast Book (with no problems) containing all those names in there, according to Romans 9 where It says paraphrased, "The potter out of one lump will make a vessel unto honor and a vessel unto dishonor. And, what if God, willing in the human race to show His glory and mercy on vessels He foreordained, and to show His wrath on those other vessels that He had not afore ordained unto glory...? But they had prepared themselves for wrath, whereas God prepared His Own for salvation." That's the Bible. And we've already seen and understood zoe and cosmos.

38. Let's go over here to 2 Peter. I'm talking awful fast to get this done. But you can understand; you're used to fast talking. I'm not double-talking; I'm just a fast talker. 2 Peter 2:4-5, and It said:

- (4) For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;
- (5) And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; (while the world of the godly was above it, because Noah was given the same contract as Adam was—sons of God—and God just killed the cosmos. He got rid of the ungodly cosmos.

Now, let's go to 2 Pet 3:10, and you read this:

- (10) But the day of the Lord will come as a thief in the night; in....which the heavens shall pass away with a great noise, and the elements shall melt with heat, the earth also and the works that are therein shall be burned up.

Now, what you're looking at here is not only the zoe, as we looked at the zoe of God. (We're looking at the zoe and the cosmos.) They're the same in this respect, that the zoe of God considers all of creation of God. And there are two cosmoses: one's of God, and one's not of God. Remember, the devil has got, for the time being, God's cosmos, which He gave to us. We're going to get it back through the power of Almighty God.

Now, in here, he tells you that the works are going to be destroyed. And that's what the Bible tells us over there in Hebrews 12: "That which can be shaken, will be shaken until it's shaken down." And remember, anything that God does can only be shaken down by God. Man can handle it, and man can fool with it, but man can never do very much with it. And so, therefore, God is in complete control of all of this, and He's going to see that we inherit it—take it over in a perfect state.

39. Now, from all of this we can see one great Library of God with several books, or one great Book with several sections—call it what you want. This is the genealogy of the God-family. The Lamb-Book, or the Book of the Lamb... The Book of the Lamb's Life or the Lamb's Book of Life is the record of the 'pedigreed sheep'. Jesus spoke of them thusly in John 10.

Now we all know John 10; It speaks of the sheep. John 10:27-30:

- (27) My sheep hear my voice, and I know them, and they follow me:
- (28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
- (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
- (30) I and my Father are one.

This is the security of the elected—the wise virgins. The others are not, actually, less secure. But it is said about them in Matthew 25 that they are only as sheep. It doesn't say they are sheep. As sheep, distinct from goats—because the goat is a smelly fellow, and he has nothing to do with salvation. Remember that. So, only a judgment can tell them apart!

In assessing this Book, which we're looking at—the Book of Genealogy, the Book of Life—we can only say this: Whoever are written in Heaven (That's their names.) can never be changed or turned from the ultimate of God, if they are a part of the 'Lamb-Life' as to the foreknowledge and election. There's no way that you can ever change it; because God said to Adam, "This is what you are supposed to have." Then, as he sinned in the flesh—which he did sin in the flesh, because it was the body that contained the lust... The soul itself is fine; it will always go toward God; it will turn toward God. But the body, lead by a spirit foreign to God—allowed by God but not God's Spirit—will turn that person into a person which will not be an accurate depiction of the true life that is within him.

40. So, going back there, then, Adam, having sinned and fallen... Remember, at this time God said, "You cannot go to the Tree of Life and live forever." So therefore, you can understand instantly that the power and authority that Adam had was abrogated until the time that he could now become immortal. And God is seeing that the whole Adamic race—and I call it that, because in Adam all were lost; all in Christ are made alive. I cannot see where that Scripture can fail; I can't see any reason that it should fail, and it won't fail. But, remember; between the foolish and the wise, Bro. Branham said, *"They're both virgins."* There is no difference; except, remember this: One had a vessel that contained oil. With the other vessels, the oil had leaked out, and was leaky and could not contain fresh oil, because you can't put a new patch on an old garment. And you can't put new wine in old skins, old bottles.

So therefore, when the time of the Appearing came, which we've gone through, and the days of the Son of man, the manifestation of this hour and the Word coming forth, the foolish virgin didn't have what it takes, which they didn't have the Word of the hour as the conduit of the Holy Ghost to perform the last act that God wanted, which was to give us immortality to put us in the Kingdom—because that was the plan of God.

God stands behind His Word to perform It. And we are His Word. We've got to be! If He's Word, we're Word. Do you think cats bring forth anything but kittens? You got it all mixed up. It's after His kind. We've got to be the same kind that Jesus is; absolutely, the body of His glory. We're a part of that. And we're coming into it, and it's going on now by the very Word of God, the Life that's in It, changing our atoms. (See?) That's why Bro. Branham said, *"I am so fearful that the people will put something above the Word."* The very thing the world is crying for, like Bro. Branham said, *"They're screaming for a revival; then, they're fighting it."*

Like poor old Bro. Moore, "O God, send a prophet. O God, send a prophet!"

And the prophet said, *"Here I am!"*

Yah, God sent him.

The next day, screaming again, "God, send a prophet!" Yah. Tragic.

41. That's right. The others of Adam's race will come up in the General Resurrection—not sheep—and be judged and go into eternal Life. And it would appear that their judgment, based on gestures of good will and kindness that they performed, is a definite manifestation of the grace of God; for, though blind to their prophetic hour, God has made a way for them to come in. And, as naturally as the sheep hear the Voice and follow, these foolish virgins, (And that's kind of a derogative name, but they're good people.) these naturally follow the sheep and fulfill 1 John 3, "They work no hate." They don't hate their brethren; they don't molest them; they just try to do good. And, as Paul said, "They work no ill to their neighbors."

So, here's what you can see, then, exactly what we read over here in 1 Corinthians 15—the hour of the Resurrection. And It said:

(20) But now is Christ risen from the dead, and become the first fruits of them that slept.

- (21) For since by man came death, by man came also the resurrection of the dead (and from among the dead).
- (22) For as in Adam all die, even so in Christ all (shall) be made alive.
- (23) But every man in his own order: Christ the first fruits; afterward (what?) they that are Christ's at his (Appearing. But how? In their order.)

42. That's the genealogy, the first Book. It's a Book of Genealogy. And I cannot conceive that the Bible would start any other way, than start with the genealogy and end with the genealogy; because that's what It does. At the White Throne, the same Book is opened that started. The same Book in Heaven is opened. Like Bro. Branham said, "*He brought down the Book of Redemption and revealed the names.*" How did He reveal the names? How do you know that your name is in there; that my name is in there? How do you know it? Because the sheep hear the Voice and they follow the One from heaven that speaks. The difference between deceit and non-deceit is what? They of the sheep will listen to the Truth where the others will believe the Lie. Right today, they're screaming and shouting and stomping and talking in tongues, saying their little prayers and God-knows-what. They might as well be spinning a prayer with the... You know, whoever they are over there with the Lamas. It's not going to do them any good—going through some little ritual. And they're saying, "Millions now living will never die."

43. Tomorrow morning we're going to go into the Book of Cursing, and you'll see that millions are going to die. You see, there's a Book of Cursing! And you can't have a Book of Life without a Book of Cursing, which is a Book of Death. So, I'll take the Book of Death tomorrow morning—the Book of Cursing. But you can see the Books. The Bible is full of books, books within books—every one holding keys, every one holding mysteries, every one holding secrets—but every one holding Revelation. (See?) So, there you are. There's a big Book, each one a little book—God's doing it.

Let's bow our heads in prayer.

Heavenly Father, we thank You for the time we've had together going into this. Understanding, not so much as we'd like to understand, but knowing, Lord, we're seeing Truth there, just exactly how the prophet taught it. It becomes clearer and clearer, more and more evident from the Word, which has been given to us. And we thank You, Lord, that we see these things in our hour that's been revealed to us—we who are not so wise and prudent; we that weren't so smart. Everybody may criticize and be critical and call us a cult or a heretic. That doesn't matter, because we see the Truth. And the Truth sets us free, Lord. It sets us free from the power of the antichrist, from the power of the devil.

And we see the glorious liberty of the children of God being manifested in this hour, Lord, that we know the righteous from the wicked and understand these things, and see the Book, Lord, that wonderful Book—the Genealogy, the Book of the Generations of Adam—the Book, Lord, of Your generations, Your seed that You reserved for Yourself. And we appreciate that so much: the righteous will not die with the wicked.

So, Father, we just commend ourselves to You, now, at this time and thank You for what we've learned. And may, somehow, it all fit together more with this Message, which we've been taught, and bring forth in us an understanding, which will help us in the days to come with strength and power. In Jesus' Name we pray. Amen.