

## **Trees, Books, and Fountains #4**

*The Book of Life and the Lamb's Book of Life: Review*

*The Book of Cursing: Part A*

July 5, 1989

Shall we pray. Heavenly Father, we know that only by Your Holy Spirit can the Word live, and only by Your actual Presence coming down here, Lord, will the dead in Christ live, and the people who are remaining alive shall be changed. Now we thank you, Lord, that we know in this hour You are here for this generation—somebody, somewhere—to be immortalized. We thank You for it.

But we also know, Lord, You're here to reveal Your Word to us and help us. So, we pray that You'll help us who are here, tonight, to be taught of You, O God, to know the things which are ordained for us, Lord. And those things, Father, that are not ordained we pray that we will have knowledge also of them, to not claim them, but to stay away from them, Lord, so that we might be those who are certainly one with the Word. We ask these mercies in Jesus' Name. Amen.

You may be seated.

1. Now, we've been looking at the various books that are mentioned in the Bible. That is, we look in so far as to make us aware of the fact that there are over sixteen different books mentioned in the Bible as recorded there, as to their names and, no doubt, what they're all about in the sense of who it entails and what it entails. And we were looking to a degree at the Book of Life and the Lamb's Book of Life, which we realized from Bro. Branham's teaching that they are not two books; they are literally one book. And we saw, especially here by reading in Rev 20:11.

(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.

2. Now you'll notice, there is found no place for them. In other words It tells you that there's a group of people which do not have a specially prepared place for them. Just the same here as It says, "the heavens and earth fled away," because the condition they were in could not allow them to continue the way they were going. So, there's a dissolution of the earth and the heavens. They are literally dissolved, and they come back. However that's not said about everybody after the White Throne. It doesn't happen that way. There are those that are there in the sense that they come back to the good things of God, and there are those that come back, in that sense, to destruction.

3. (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.

Now, in here we see the books opened (There's a plurality.) and, then, another book open, which is the Book of Life. The dead were judged out of those things written. So, evidently, there are several books concerning the judgment at that particular time. And you can understand this is so, because the one book will be concerning those that enter into eternal life. Their names are in the book. And there will be those whose names were either in the book or taken out of the book, perhaps never having been in there. (We don't know; we'll look at that.) And the deeds concerning them show that there is no place for them except judgment and annihilation. And It says:

- (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.

So, you're looking at a picture here that Satan must receive his dues in annihilation. And then, you'll notice, in here, that the earth and heavens fled away, having no place for them. And over here you find there is no place for certain people. But in this particular instance you'll notice that, as the righteous are allowed to come back, wise and foolish virgins are given their proper bodies, respectively. The righteous having already received theirs; (That's of the First Resurrection.) then, the rest. It says here, they were cast into the Lake of Fire, where they will receive neither a purgatory nor a restoration, but they'll receive an annihilation.

4. Now I want to just look at the Scripture, here, on the Lamb's Book of Life, for a second, before we go into another book. (And it may be several books before we're finished.) It says in Rev 13:8:

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

The margin by Scofield gives perhaps a little more accurate interpretation: "And all that dwell upon the earth shall worship him, whose names were not written from the foundation of the world in the book of the life of the Lamb slain."

And then, over in Rev 17:8: (It's the same verse, but another chapter.)

- (8) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Now, in the first particular instance you'll find the word 'foundation'. And it really means 'that which was laid', such as 'a foundation is laid'. And going back to more original root meanings it actually means the word 'conceived'. So, like, for instance, before there can be any such thing as a human body that is built and comes forth as a human body, there has to be a conception. Well, you're looking at the same thing here, then. Before man was ever upon earth, before there was even a speck of stardust, then, already God had conceived in His mind through His omniscience, that these people were already in Him. And that, before they could become into an existence—"spoken," as Bro. Branham said—their names were written in a book; and then, from that point on, from the Word innate to the Word written, to the Word spoken.

5. So, you see here how that Rhema and Logos are one, and that the Bride, really, is one with the Word, being in God, and could never be anything but a part of the Word. That's what we noticed, as we read in Scripture, that Jesus said the reason the Pharisees couldn't receive any truth, there was no truth in them. The reason they couldn't receive any light, there was no light in them. In other words there had to be a divine spark, as people call it, which gives a lie to the theory of complete reprobation.

Now, that's something that most fundamentalists hold. They believe the human race is completely reprobate. And that's a lie. The human race is not completely reprobate. The Adamic race was never reprobate under any stretch of the imagination. In other words they try to tell you that every dog can become a sheep, and every pig, every sow and every hog can become a lamb. That is most ridiculous!

6. Now also, you notice here that the word ‘cosmos’ is used in both places. And one place cosmos is concerning the devil’s realm. But in here, you’ll notice, speaking of the fact in Revelation 13, It mentions “whose names were not written in the book of the life of the Lamb slain from the foundation of the world.” You’ve got here, then, two distinct references: one is to the elect—the real, the righteous in God; in other words, the Adamic race—and the other is not according to that.

Now the word ‘cosmos’ means here, like ‘the adorning’. It’s to look at the world, and you can see the earth here like Bro. Branham mentioned. In the beginning, that light went out from God—the Son of God—and began making the universe, speaking. And then, coming down to the earth, where the earth was formed by His Word, you’ll see that Bro. Branham put a type of evolution on the earth. And so, you’re looking at the fact that God literally was already working out a ‘system of adornment’; in other words God moving with something wherein He would be using basically what He was creating and forming, and it would be to the extent that there would be something there superior and more wonderful to it. Now, this is the cosmos that we’re looking at: God’s Own cosmos.

7. Now, let me get you a picture over here in Gen 1:26. “And God said...” Now, after the earth’s without form and void—darkness upon the face of the deep—you’ll see what God did to the earth itself in getting it ready for man. Now that’s the cosmos we’re looking at.

(26) And (the Lord) God said, Let us make man in our image, after our likeness: and let them have dominion (and so on)...

And then, He said:

(28) Be fruitful, and multiply, and replenish the earth, (have control over everything that’s on the earth, and so on, and so forth).

Now, that is the original order that God had, so that, when you talk about their names not being written in the book of the Lamb slain from the foundation of the world, you’re looking back to the thought that all of these things here are the adornment, are all the placings of God that God put there, particularly for His Own, who were of Lamb-life. Now, that’s what I’m trying to get across to you.

8. Now, over here in Rev 17:8:

(8) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Now here is a difference in this particular word which means ‘to put in order’ and actually ‘to decorate’, also. But it has a more... It’s a precise meaning that goes in a different direction. It actually means ‘to take, like the wick of a candle, and snuff it out’. So here, what you’re looking at is, (I would suggest) that in the one place you’re looking at Satan who deliberately entered in to snuff out or to take over the light and that which God had created in order to have the cosmos that God wanted, and Satan coming in to bring on his own cosmos, which is ‘snuffing the light’. And that’s exactly what he did in the Garden of Eden. So, you can see here, really, two chains that come up. And in the one place is in the foreknowledge of God, His Own members written in a book, and the bride of Christ coming forth all through the 6,000 years of the ages. As Bro. Branham said, “*Seven church ages in the Old and seven in the New.*”

9. And at the same time, from the same Garden, from the same creation, you can see the other coming up, (See?) and they’re not in the Lamb’s Book of Life, in God’s cosmos.

Now, I showed you a long time ago that there are two cosmos. Now, most people are not aware of that. Oh, Arthur Pink was. I don't know that Bro. Branham ever said it, actually, the way Arthur Pink said it. But I know he said it, but I don't know that he had the clarity. He didn't necessarily have to have the clarity. There are certainly two world systems—absolutely.

And you'll notice that God is going to bring back the foundation, which is substantively material, which is in an evolution—bring it all back, glorified, beautified, and then, bring back His Own government, His Own form, exactly as you see here.

10. So, we have a picture, then, of Lamb-life and the Book of Life. Now there was Lamb-life in Eden apart from the Lamb, which I'm telling you is the fact that God created all things by Christ Jesus. He certainly did.

Now, remember that Christ is the head of man, the same as man is the head of the woman. And Christ is head of the church, head of the man. And God is the head of Christ. So, we have, therefore, the Lamb per se, who would be crucified (and was) from before the foundation of the earth, because of the wickedness coming in. And we have also Lamb-life in Adam and in Eve. Now, notice that Adam received the revelation; Eve got it from him. She disbelieved one Word. Now Adam did not disbelieve; he disobeyed. Adam was never righteous. Adam was innocent. That's why little children before the age of accountability are innocent, and they cannot go to any Lake of Fire. Positively, they go where the sons of God through Adam will go. And they will be, as Bro. Branham saw his daughter, in full mature form. And there's no problem understanding that.

11. Now, let's go to Matthew 7, and we'll bring the two together. Over here in Matthew 7, Jesus is talking about these men—false prophets, and he said:

(15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Now you'll notice in here, (as I mentioned before,) that it's like a mixed metaphor: that you come to the place that where you see actually two animals: you see a wolf, and you see a sheep. And you notice that the false prophet is a wolf with all the trappings of the Christian—of the true sheep. Now he can be a perfect replication of that individual who is a lamb or a sheep of God, and be a wolf on the inside. There is one thing that he cannot handle, and that is the Word.

Now you say, "Well, the man can handle the Word."

He cannot handle the Word, because he doesn't have any faith in the living Word of that hour. He won't accept it. Now Adam accepted it, but he didn't live it. (See?) Eve, being out of the original creation... Not in the original, original; she was out of the original, physical. And therefore, having a spirit allowed of God, but not of God, she was able to be drawn away of her own lusts. And she was tempted of her lusts, because they were there! But, as long as she wasn't using them, using her body, she was declared perfectly innocent. Now she wasn't righteous; you can tell, because she fell. And Adam wasn't righteous.

12. Now, what we're looking at here is in the Garden there are the two trees. One is the Tree of Knowledge of Good and Evil, which is a mixture. It will take the Word, but it never will understand It. It will never receive It. And it will never be the Word of the hour. Now, after the Word of the hour is expended and the life is gone, they'll take it. That's the way it always happens. The plant life... Bro. Branham said, "*The Book of Life... The Lamb's Book of Life was like a plant, a wheat.*" It was planted, see. And in the Garden of Eden there were actually two plantings. (See?) God sowed in the hearts of those people His Own truth and life. But in the body there lay the possibility of a sensual, sexual satisfaction. So, they followed the instincts of the body. And then, naturally, of course, disobeying God, they lost it.

Now, going back to this tree, here, you will notice that he said, “Beware of false prophets...” And then, you come on down here... It’s not just false prophets. It’s going to be the fruit that they have, because Paul brings this (and Peter) into greater light; and he said, “They will follow these people.” Both Paul and Peter tell you that, and also does Jude. You’ve got three. And you can see, of course, John follows also in the Revelation. But all through Scripture you find this great problem here.

13. Now It says: [Matthew 7]

(22) [Paraphrased] Many will come in that day, and they’ll say, “Haven’t we cast out devils and done great works?”

(23) [Paraphrased] And He said, “I have never known you!”

Now, It doesn’t say at one time ‘He did know them’. In this particular case He says, “I never knew you.” In other words they were not in the divine revelation of the seed and the Word, wherein they could bring forth the Word. But they would take the Word; then, they would depart. And, as they departed, they would become wolves. See, here’s a nice tree growing up. Everything looks good, but it’s very, very wrong. And it becomes like a wolf. The Word of God, then, changed. Because it’s a wolf that destroys the sheep. It’s out to destroy them. And you’ll notice what the Bible said, “The wolf doesn’t come, except to destroy and devour.” And, of course, he’s talking about the sheep. He said, “I’m the good Shepherd. I give my life for the sheep.” All right.

14. So, we see that Matthew 7 is based upon going back to the very beginning. So, all right, you’ve got these people here, then, who bring the wrong word. They cannot receive the Word of revelation for their hour. Judas couldn’t do it. There’s no way that Judas received Jesus as the Christ. Peter received the revelation; the rest followed right along. But there’s no way that Judas did it. Because, you see, there is no way that you can destroy your brother. If Judas had been a real apostle, a real brother, he would not have been set for destruction at that particular time. Notice afterward, always, there is no reason to destroy. Look: the Catholics destroyed Lutherans. As soon as Luther passed on, and you went down to the age of the Wesleyans, it was pretty well all over. (See?) No more. The Catholic church was finished as far as its gross devastation of Protestants could go. They were pulling back. Now, what happened when Pentecost came? Why, they were just out to destroy them. Now it’s the same with this Message. Now, notice today, the Catholics and everybody love each other. They’re all going to heaven—no problem. That isn’t the truth.

15. So, you see, what we’re looking at here is: when the Word of God has run its course, the names in the Lamb’s Book of Life have been fulfilled. (See?) Now the life going on to the new section—from the seed, to the little sprout (stem) to the leaves, going on further right up to the husk, right on through by the four stages to come all the way back to seed, you can see that death sets in to the Word that was given. And that’s what the foolish virgin go for. That’s why you can’t tell them any way, except at the end time. And there’s something in there; they will not destroy the brethren. They will not do it. They won’t destroy the race of God—the Adamic race. They’re not ones to do it. They’ll help them along the way. But these others that are already dead will persecute the ones that are going on. So, you can see how your tree comes here.

Now, that’s a plant that does it. But plants don’t do that! Beasts do that. So, you’ve got the beast in the Garden. And you’ve got the beast all the way up. And that’s when you get to the Book of 1 John, and It tells you concerning Cain... Now, let’s read It so we understand exactly what It said, because it’s so easy to forget.

16. Listen: do you know, except somebody reminds me many times, I forget what Bro. Branham told me, that I told you, and maybe years later, I’ll remember it again. But, look at it. Watch what It says in 1 Jn 3:12.

(12) Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

(13) Marvel not, my brethren, if the world hate you.

17. So, brother Cain is a brother in the human race. But he ain't no brother to you and me—wise or foolish virgin. Now you can tell that, because at the White Throne all they expressed was goodness. “When did I visit you in the hospital? When did I give you a drink of water? When did I give you some food? When did I give you some clothing?”

That's not Cain. He doesn't give a rip! Look at the devil; he says, “All these things will I give you.” He was only interested in self-aggrandizement. That's why Bro. Branham could say to the old doctor, “*Blessed are the merciful, for they shall have mercy.*” He knew right there the old boy was in the foolish virgin class. Right down the line, you see these things.

So, you're looking at these two trees: the Tree of Life and the Tree of the Knowledge of Good and Evil. Now you notice that Bro. Branham said, “*The beast had no soul.*” Well, where did Cain get one? Well, the only thing I could see there, that Cain would get a soul, is due to Eve, because she was in the original, original creation.

Now, people say, “Bro. Branham said she wasn't in the original.”

He went to Genesis 2. But in Genesis 1 It says something different. And Bro. Branham said, “*Adam was both male and female where He beget him in the original, original—Genesis 1. Then, He took the ‘feminish’*” (He called it.) ... “*the feminine spirit out of what you might call the ‘duplex’*” (the duo, twin people there) “*and put that in another body.*”

Now, notice; that was done afterward. So, she was not in the original creation of the physical. So, all I can see is... And I don't know that I'm telling you the truth; I'm just looking at it in speculation. If he didn't tell us, we can look at it, but that's all we can talk about and say, “Well, it could be this.” He had to get someplace where he got a soul, if he didn't have one. Now he didn't get it from Adam. He must have got it from the maternal side. And in doing that... That's exactly why I can see why Mary can trace herself right back to Adam, even though she was a woman, taking the genealogy right through the men, because that's where Eve got hers. And so, there's something that can be contributed.

18. Anyway, the point is this: over there in the Book of John we saw that Jesus said,

“You are of your father, the devil.”

They said, “We are not born of fornication. We can trace ourselves back to Abraham.”

He said, “I don't care if you can. Abraham had lots of children, and it doesn't mean they are all seed. They are the seed of him, physically; that's true. But, when it comes to the spirit, no way. They are not real children.”

So, you see, there wasn't a place in them, in their soul, for the Word. And that's exactly the way Cain was. There was no place for the revelation, though he had a soul. So, you're looking at ‘souls’ and ‘souls’. Now there's one place in the Bible... Bro. Branham says, with all theologians, “*The animal has no soul.*” I've got a Scripture for you. There is at least one Scripture that says animals have a soul. But Bro. Branham said, “*inner soul.*” So, whether animals have souls or not, I don't care two bits. I'm not interested. I know one thing: they don't have ‘inner soul’, because he positively identified... And you're hitting it right now. The Pharisees have a soul, but they don't have the ‘inner’. There is nothing in there that is a gene from God. And there had to be in the original. So, the gene isn't in there.

So now, what you're looking at, those, then, who by sheer dint of the fact could have their names in a Book of Life, have them removed, because there's no compatibility at all to the Word. See, that's the whole thing.

You say, "Where, then, is the foolish virgin compatible?"

Because they are compatible to the Word made manifest, which is the seed-logos, which is Bride. There's a compatibility in no other way. Because, remember; it's still all by grace. God has to make a way of reckoning. All right.

19. Getting back to these ones we spoke of, then, let me see over here in Revelation. We go way back to Rev 17:8.

- (8) The beast that thou sawest was, and is not: and shall ascend out of the bottomless pit, (has no foundation, see.) and go into perdition (right to the Lake of Fire): and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world.

All right. There's a little clue right there. If their names were not written at that time, could they have been written later? Absolutely! Then, if they weren't in the Book of Life from the foundation, they never were lamb-life. So, the point is: whether they were in the book and taken out, or never in the book, does not make any great difference. It would appear to me, from what Bro. Branham said, there were those whose names were never in it. I can't pin it down a hundred percent, though the Church Age book goes along with that, because it was written on that premise. But, remember; sometimes you can misunderstand just a little bit. I don't know if that's the truth in that particular instance, but we look at this thing, and we see here, as Bro. Branham's main point was this, regardless: you can have your names taken out of the Book of Life.

And he referred positively to the fact of the woman trying to walk that high line with high-heeled slippers. She couldn't do it. She said, "I can do that." There was no way she could do it. And he said, "*See? You're taking away just one little word.*" And that's the thing that I believe we're looking at today, in the Word of God, is not to hold women up to contempt or make them to have any problems with themselves or anybody else. It's a fact that women do type the church. And you go right back to Eve. Just one word the devil twisted for her. He changed one word, and the whole thing went.

20. Now, remember how much Bro. Branham would say...? How he would put this, I believe, as I'm going to say it. He often said, "*You say you believe me, then why don't you obey me?*" Now they wouldn't do it. Time after time, he actually talked about the high heels and the short clothes and the poured in dresses, the kind of maternity clothes, the sack clothes that made a woman's body as she walked just swirl, and she could show her figure—all of these things Bro. Branham condemned. He didn't condemn... Well, he did condemn, because the Word of God condemned it.

A little girl that came to him from the Amish or Mennonites somewhere, and she said, "Is it okay to wear some kind of a (what in the world was it anyway?) a petty coat of some kind?"

And he said, "*What are you talking about?*"

"Well", she said, "It's... What it is, that you can see the petticoat from the dress."

He said, "*Now, why would any woman want to do that?*"

21. Now, if you see me harping and talking to you men... And someday we've got to get in and just thrash things out of this. That's all there is to it, because there are things going on that must not go on.

There are opinions and things in the church, especially women, and you're destroying everything in your home, and your children with it.

Now, let's understand this thing: I cannot conceive how any woman can show any part of her body, and a skirt and all, and a husband agree to it. I even blow my stack if the bathroom door is open and my wife is in it. Now I'm going to tell you something: there are things going on in your minds, here, that should not be.

You're having a Word test, and you think because you say, "I believe this Word and these things"...

And, remember; a woman types the church.

You say, "I believe." How do you believe?

See, if a person cannot do those simple things, there's not a prayer for the other. That's why I say, the Bible distinctly said, "If you cannot handle the mammon of this world, God will not commit to you the true riches."

Now you know I don't want your tithe. I'm not interested in your money. Thank God I'm so far above that, it's pitiful. If I had to, I think I could die in the street. Somehow God gave me grace. But some people don't even tithe. That shocks you, doesn't it? Where are they? What realm are they living in?

And you tell me, "Well, Bro. Vayle, I'm going to tell you what. These people have a revelation."

A revelation of what kind of hogwash are you talking about? Now, come-on. Don't try to fool with me. See, I've proved all this. You're talking to a seventy-five year old man (in just a few months). I've proved it for over thirty solid years! I know what I'm talking about. Don't tell me anything. I don't get told up here. I tell you. And I only tell you, because I know it is "THUS SAITH THE LORD." If I tell you a bunch of hogwash, it's no good. (See?)

22. Now, listen here: these fellows here, they were born without a soul that could take the truth. They wouldn't do it. Now, physically they looked pretty good. They looked pretty good, but they weren't that good, because the Bible speaks of them over here in the Book of Jude. Now, let's take a look at it. Now It says here in Jude verse 4:

- (4) For there are certain men crept in unawares, who were before of old ordained to this condemnation.

Now I read somewhere that this literally in Jude and in Peter, (Maybe they take it from Peter and also from Paul.) that these people were written about. They were written about, like they're part of history. But, remember; they don't continue in history. They have no eternal record. (See?) Also, you notice, when the Book of Life and the Lamb's Book of Life were opened, there were records there. And, if they weren't in a book of life, I can tell you one thing: their record was there in another book. All the records of everybody's life are there. I don't understand exactly what's going to be our lot in the White Throne. Bro. Branham said we'd be attorneys. I know we cannot be judged, but the word 'judge' is 'unto condemnation'. We are avenged by the great Judge, Who came and made His declaration based on vindication through a prophet. And the vindication was: "You're righteous. Everything is fine. You didn't do it in the first place."

In other words we are declared even to be 'innocent', as well as having the righteousness of God. But, brother/sister, there is no doubt, according to 1 Corinthians, that there is a record of our works. And Bro. Branham never denied that. So, the books are going to be opened. And those books are contingent to everything that deals in life—Lamb's life, Book of Life—the records concerning it. All right.

23. I'm not going to go any further there. I just maybe from time to time will get a little more insight on this thing. But the big thing I wanted you to notice, here, that regardless of whether there is a little misunderstanding, (Or perhaps the word is 'ignorance'.) as to the Book of Life and the Lamb's Book of Life, so that we could follow with a perfect continuity and a lucidity that we would desire, (I don't know that we can, but we know enough to understand what is being said tonight, and what the prophet said concerning it, and what the Bible just teaches here.) that positively there isn't going to be anyone that escapes the record. In other words the record is there, and that's all there is to it. But, whether the Blood covers, grace covers, and other things, that's something that we have to wait and see, because we don't know exactly who is in the Bride: "The foundation of God standeth sure having this seal, The Lord knoweth them that are his." [2 Tim 2:19]

24. Now we might not have time to finish this tonight (but, again, we might). We were going through the Bible sort of chronologically, as these books came into the Bible. And I'm not saying there's not another book here. There is. There's the Book of the Law written before this. It's part of it. But this is part of the Book of the Law. It's part of something that God gave Moses, which has to do with the Word that was laid down concerning conduct. Now, if there weren't a law laid down concerning conduct, there could be no judging—nothing whatsoever. There would be no standard. Like Bro. Branham said, "*God is going to judge this world in righteousness, by one Christ Jesus.*" And he always said, "*And Christ is the Word.*" He never ever left it stand there, concerning "*judge the world in righteousness by one Christ Jesus.*" He always filled in "*and Christ is the Word.*" He always filled it in. Rhema and Logos—one and the same. Standing right there with that Word, the great Law-giver who gave It, and yet made a way of escape at the same time.

25. So, in Num 5:23, It says:

- (23) And the priest shall write these curses in a book, and he shall blot them out with the bitter water.

Okay. We read here, then, in Num 5:23 that there is a Book of Curses. And there's some writing in here. And you'll notice that this book is on earth. It's written by a priest; doesn't say it's a high priest, but could be (I don't know, but) any priest, but is dictated to the priest by God. It's given to Moses, so the man will know exactly what to do. Now the context of this is verses 12-31, so we're going to have to read It:

- (12) Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,
- (13) And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;
- (14) And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:
- (15) Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.
- (16) And the priest shall bring her near, and set her before the LORD:

- (17) And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:
- (18) And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:
- (19) And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse.
- (20) But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:
- (21) Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, the LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell:
- (22) And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.
- (23) And the priest shall write these curses in a book, and he shall blot them out with the bitter water: (In other words he rubs out what he wrote down there, and then, just see what's going to happen.)
- (24) And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.
- (25) Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: (In other words she has nothing now. It's been given to God, whether she can be accepted.)
- (26) And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.
- (27) And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.
- (28) And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.
- (29) This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled:

- (30) Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.
- (31) Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Now this cursing, of course, is a far cry from the Mount Ebal and Gerizim, where they had parallel blessing and cursing. This is something that is brought to pass in another way entirely.

26. Now, what we see here is a man accusing his wife, either justly or unjustly, of infidelity. If he is merely jealous by reason of his imagination, the man is guilty of iniquity or falsely accusing his wife. So, unless he puts his wife to the spiritual test that is prescribed, he would be very guilty of what he is saying against her. He has got to prove, if he's suspicious only. And, if he is not suspicious, he has a way of finding out.

If his suspicions are found to be correct, he is now... At this point, if his suspicions are correct, he would be found, (if he took his wife back) guilty of actually living with a woman who had committed adultery, and he would make himself unclean by reason of her trespassing against the Word of God—her vow to God and her vow to her husband. She would be a harlot and must be stoned and burnt with fire. Now this is her exoneration for her being faithful and her husband believing against her. In other words, what this ritual is will deal in her exoneration—whether she's faithful or not, or whether she has fallen.

27. Now, though this is an actual ritual from the days of Moses and was upheld for centuries, it's also a type of what has happened through the centuries as concerning the behavior of Israel, and then, the church toward God, because Israel is always a woman, and the church is always a woman.

So, we've got something here that's far greater than simply a woman going through this test, because her husband either knows her to be guilty, but can't prove it, (He has seen too many evidences.) or he's simply suspicious, because he's a suspicious person. There are people like that, by the way; and, don't you forget it. They're a little bit (you know) mental, but they're there.

28. Now Jeremiah 3 is what we're going to look at. And we're going to read verses 1-20.

- (1) They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou has played the harlot with many lovers; yet return again to me, saith the LORD. (Now, this is God speaking to Israel—the Husband and wife situation.)
- (2) Lift up thine eyes unto the high places, and see where thou hast not been lien with.

Now the high places are groves where people worship in idolatry. So, you can see that adultery is idolatrous worship. And it doesn't matter what makes it idolatry. Now, you see, that's the big thing.

People say, "Well, I'm not idolatrous!"

Bro. Branham said, "*Believing in three gods is idolatry.*" He also said, "*Methodist, Baptist, Presbyterian, witchcraft.*" In other words their inspiration is not coming from God any more than Judas' inspiration came from God (you know) to destroy Christ, because the devil entered into him. Of course, God knew that he was going to do it.

29. Now He said: [Jeremiah 3]

- (2) Lift up thine eyes unto the high places, and see where thou has not been  
lien with. In the ways hast thou sat for them, as the Arabian in the  
wilderness; and thou hast polluted the land with thy whoredoms and  
with thy wickedness.
- (3) Therefore the showers have been withholden, and there hath been no  
latter rain; and thou hast a whore's forehead, thou refusedst to be  
ashamed. (Now, that's just the Book of Revelation.)
- (4) Wilt thou not from this time cry unto me, My father, thou art the guide  
of my youth? (Now, that's turning the hearts of the children back to the  
fathers, if that would happen.)
- (5) Will he reserve his anger for ever? will he keep it to the end? Behold,  
thou hast spoken and done evil things as thou couldest. (You've done  
everything you could, which was evil.)
- (6) The LORD said also unto me in the days of Josiah the king, Hast thou  
seen that which backsliding Israel hath done? she is gone up upon every  
high mountain and under every green tree, and there hath played the  
harlot.

Now, you see, mountain places and trees are where false worship occurs. Show me any church but the Roman Catholics that goes for groves and mountains and things? You can't do it. This tree, Rome, is Babylon. But Vatican, Vat-i-ca-in, the house of Cain. You know, they give away all their tricks. But the people are so stupid, Protestants alike. It doesn't bother them. Why? Because they come from Mother. That's why I say, "This mother-love, you've got to watch it like nothing in the world." I'm sorry, but that's the truth. How many want it?

30. (7) And I said after she had done all these things, Turn thou unto me. But  
she returned not. And her treacherous sister Judah saw it.

Now, remember; the tribes have been divided into about 9½ and 2½, because there's a half tribe of Benjamin over there with Judah in the lesser groups. And, was it Ephraim?

- (8) And I saw, when for all the causes whereby backsliding Israel committed  
adultery I had put her away, and given her a bill of divorce; yet her  
treacherous sister Judah feared not, but went and played the harlot also.

Now, remember; it was at the time when they split that the king said, "I'm fearful lest they go up there and worship at Jerusalem; so, I will erect worship down here in Samaria." So, he got them moving around. That's when they got the temple of Baal and all.

- (9) And it came to pass through the lightness of her whoredom (In other  
words, she didn't care; she thought that was great fun), that she defiled  
the land, and committed adultery with stones and with stocks.

Now, what's that? Idolatry. Now it's got to the place where she made her own images; well, saints Peter and Paul and all the images in the churches.

- (11) And the LORD said unto me, The backsliding Israel hath justified  
herself more than treacherous Judah.
- (12) Go and proclaim these words toward the north, and say, Return, thou  
backsliding Israel, saith the LORD; and I will not cause mine anger to

fall upon you: for I am merciful, saith the LORD, and I will not keep anger (alive) for ever. (Now, this is a man... God catching the woman in the act.)

- (13) Only acknowledge thine iniquity, that thou has transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

In other words they had many counselors and many teachers. Like Paul said... He said, "You've got a lot of teachers; you've even got a thousand instructors, but you've only got one Father." There's only one truth, and all of these people were taking Israel astray. That's exactly why Bro. Branham said, *"When every time it comes to doctrine, don't anybody ever try to teach it. Take them to your pastor."* And we don't quite do that there, because I teach very strong, day and night. And I figure that our deacons had better know something by now. Like Paul said, "By the time you ought to be teachers, you're ready to be taught again." This simply can't go on. There has got to come a time when the men in the church know what they stand for and stand for it.

Like Bro. Branham said, *"A woman listens to a man make a decision. Even though it may be a wrong decision, she's better off listening."* So, it may be that there are some things we might not have quite right. But at least, for lands-sake, get to the place we know what we're standing for. And I don't believe we're standing for anything wrong.

31. Now:

- (12) I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.
- (13) Only acknowledge thine iniquity, that thou has transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. (One person, see, brought the Word.)
- (14) Turn, O backsliding children, saith the LORD; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

Now, that sounds like the Rapture, right there, the dividing by the Word, and to the rapture of Matthew 24 and over in Luke 17.

- (15) And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.
- (16) And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

Now this is looking way, way down the road. It sounds like he's talking more to the Gentiles than he is to Israel.

You say, "What gives you that?"

Because God said Jeremiah was called a “prophet to the nations,” which is Gentiles. So, if you want to look at this book here, you had better look at it in the light of Israel being an example. And it comes right down today.

32. (17) At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Do you know what? If what we have today is what Bro. Branham said we’d have, we are coming to that right now. There is no more walking after an evil heart, that is, imaginations and off the Word. In other words, “*the Word has been restored*,” as Bro. Branham said.

- (19) But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.
- (20) Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel.

So, you can see what I’m drawing here, in taking this picture of the woman of suspicion—an actual fall. Now the Old Testament speaks in these terms very often. Now, then, let’s look at the New Testament and see the woman as the church, and see her living, fallen from her husband.

33. And we go to Revelation 2, which is the Church Age, and watch what It says, beginning at verse 1.

- (1) Unto the (messenger) of the church (which is in) Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
- (2) I know thy work, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars (because they didn’t say what Paul said).
- (3) And hast borne, and hast patience, and for my name’s sake hast laboured, and has not fainted.
- (4) Nevertheless I have somewhat against thee, because thou hast left thy first love.
- (5) Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.
- (6) But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.
- (7) He that hath an ear ... (and so on, and so forth)

34. Now, the major verse, then, is verse 4, “Nevertheless, I have somewhat against thee.” Okay. Reading verses 4, 5, and 6, he says here... You could even read the fact that they had...

- (3) ... borne ... patience ... for my name’s sake hast labored, and hast not fainted.

- (4) Nevertheless I have somewhat against thee, because thou hast left thy first love.

Now they're in that particular position at that particular time. Now, watch:

- (5) Remember from whence thou art fallen.

They're not in their particular position they once were. They were in an 'un-fallen' state, but now they are in a 'fallen' state, and the only way to get rid of their fallen state, if they would do it, would be to turn back their minds to the Word of God. Now:

- (6) But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I hate.

Two verses in there show the past (4 and 5): "You've left your first love; you're fallen; your candlesticks are in a peculiar particular position that isn't good." But there's something they're doing in verse 6 that is going on in the church, and they don't like it: "But this thou hast..., thou hatest the deeds of the Nicolaitanes, which I (also) hate."

35. So, all right, notice: "You left your first love. The Nicolaitane deeds are in your church." So, the Nicolaitane deeds and the first love have an awful lot in common, because it is very evident here, from that fact that what is bad in the church (And that's the thing that says we've brought right to our attention is a bad thing.) could well have started the very problem that lies in that church. So, in other words, we've got here a Nicolaitane situation where people cannot take the authority of the church, but they're trying to do it. And Paul mentions that, the same as John did in one of his epistles, and right on down the line. All right.

36. What is this Nicolaitane setup? The Nicolaitane setup is where you have people trying to bind the laity under that which is not the rule and the Word of Almighty God. It's people taking authority outside of the Word. Now, you can see that, as we've read it many times in Hebrews 13. And we've got verse 7.

- (7) Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their (behavior).

And in verse 17:

- (17) Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is (not profitable).

What you're looking at here is: the vindicated Word is the only way you can go by. Now this early church was able to perceive that those who came in did not have that Word. They didn't have it right, but they began to let them begin to take authority. And, when they did, they absolutely lost their first love. They did not want this authority amongst them, but it was a spirit that had crept in which was taking them away from the original message that was given by the apostle Paul.

37. Now, that this is true you can see in 2 Corinthians 11. I may not have phrased this too well for you, but you can see my point. Paul says in verse 2:

- (2) For I am jealous over you with (a) godly jealousy: (Now, here is the law of the jealous husband.) for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Now, here is the suspicion:

- (3) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Now, watch: he's saying the same thing that is said over there in the Ephesian Church Age by John the revelator. He said, "You've left your first love. You've left your husband. There's some hanky-panky going on here. You maybe haven't committed adultery yet, but you're heading in the direction, because the forces are at work that bring it to pass, just like it was in the Garden of Eden."

- (4) For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted...

In other words he says right here the same thing that's said in the Revelation: "It's already settling in, but you haven't actually given way to it."

38. Now, let's go to the Book of Acts and see the very same thing in Acts 20. (We've done this many, many times with you.) Paul says in Acts 20:26:

- (26) Wherefore I take you to record this day, that I am pure from the blood of all men.
- (27) For I have not shunned to declare unto you all the (Gospel) of God.
- (28) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
- (29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
- (30) Also of your own selves shall men arise, speaking (perverted things, contrary to the Word), to draw away disciples after them.

See, it was going on. They hated the fact that the unity of the Word and the Spirit was already moving. That's the trouble. Some of them hated it, but they were tolerating it somewhere down the line. And the toleration would get greater as they left the Word.

Now he said:

- (29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
- (30) Also of your own selves...(also of your own selves! Heretics shall) arise, speaking (perverted) things, to draw away disciples...
- (31) Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day...(and so on).

39. Now, in 2 Corinthians we saw Paul defending himself again. And he says in 2 Cor 4:1:

- (1) Therefore seeing we have this ministry, as we have received mercy, we faint not: (Paul wouldn't faint.)
- (2) But have renounced the hidden things of dishonesty, (That's right back to the Garden.) 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 God.

He was vindicated; he couldn't say it. Because, I can stand up... And William Branham couldn't stand up and say, "*I'm going to tell you people, listen to me: THUS SAITH THE LORD; this is it,*" (I would say, "Aw, shut up and sit down!" I can do the same stupid thing anybody can.) if God didn't back him. Pentecost is full of 'Thus saith the Lord'.

"Thus saith the Lord" my little children, the glory of the Lord is shining on you, and you'll be a great people. Hallelujah! This is filled with the glory of God, and blah-blah-blah-blah-blah!"

And not one thing takes place, except chaos! Anybody can mouth off. The apostle Paul had to have something that cut, and so do we, or forget it; because, I'm going to tell you something: religion, unless something is real somewhere, is ultra stupid. Yup, it's stupid. It's true. Who needs it? It's just something more to bind you and fetter you. Where is the liberty Christ said you had? Where is anything? But, listen; I tell you, if there isn't a vindicated message in this hour, the whole world will go for the beast—if there is such a thing as a beast.

40. Do you know something? One half of the world went for the beast in the Garden of Eden—fifty percent. Now the other fifty percent got into disobedience because of it. That shot the whole picture. There is only one way man can get back, and that's by God doing something about it. You can say all you want, but I will not listen to you. You see? Well, this is what happened: these two things, here. We've got the Word, and that's going to do it. Something in that Word has got to do it, because the final offense of life is the offense against death—men dying.

Now, there was no commandment that could give life. Unh, unh, unh. No-no-no. God Himself didn't do it. God didn't say, "Now, I'll tell you what, man: suddenly come to life!" Unh, unh. He breathed in his nostrils the breath of life. No commandment can do it. Only Life can give life. And only a super Life, an immortal Life, can give immortality. So, somewhere down the line there has got to be an immortal Life superimpose itself over a mortal life. And it cannot be a law; it's going to be a Life. That's all you can look for. How is He doing it? The prophet told us. He's doing it by the last Word of the last age that's going to come to life. At the last Trump, the Seventh Church Age messenger shall sound.

All right. They are leaving the vindicated Word. So, the church that started, like Eve, a flirtation where she winked with her eyes and signaled with her toes, (She tinkled her toes, so-to-speak.) and she brought about the adultery.

41. Now, let's go back to the book of the Church Ages. In Revelation, Chapter 2, we saw it start in verses 1-7, and Age #2, the church of Smyrna:

- (8) These things saith the first and the last, which was dead, and is alive;
- (9) I know thy works, and tribulation, and poverty, (but thou are rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.
- (10) Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.
- (11) He that hath an ear, let him hear.

Now, notice, in there, you've already got the mixed multitude: those coming in who have set themselves apart. And they've done it for one reason, and that's to take a preeminence to bind the people.

You've got a mixed multitude definitely set right there. But the church is a beautiful church. It goes to its death, if necessary, to try to stem the tide, though they're not going to stem it. All right.

42. In Church Age #3, verses 14-15:

(14) But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

(15) [Paraphrased] You got the doctrine, now—the Nicolaitanes.

It's right in the church: "You've got to have this; you can't have it." Now, a real five-fold ministry is not a Nicolaitane ministry. Many people right today in the Branham Message, they'll try to tell you there is no five-fold ministry. So therefore, if there is a five-fold, it has got to be Nicolaitane. Well, they're wrong. Bro. Branham never said that. In fact, if you've got an ounce of brains and know the two vines, they're going to survive side by side until the true vine is taken. There will be a true five-fold; there will be a false five-fold. Or you've just shot part of the bride of God and part of the bride of the devil. So, don't be stupid. If you want to be stupid go ahead. It's okay by me. You cut your throats; not my fault.

(16) Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. (That's Revelation 19.)

(17) He that hath an ear, let him hear.

Okay. You'll notice that these Nicolaitanes have subjected the people to where there is now no hope of recovery. They've got it. Church order (false) has been set to such a degree the church will be perpetuated by an organization. It's right here.

43. The next Church Age is the fourth Church Age, verses 20-23.

(19) I know (your) works, and charity (and so on)...

(20) Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

(21) And I gave her space to repent of her fornication; and she repented not.

(22) Behold, I will cast her into a bed, and them that commit adultery with her into a great tribulation.

Now this is going right to the Great Tribulation. The church is greater endowed now with the power to actually perpetuate herself, with no turning back, because she is wholly controlled, not by a Bible, now. She is not controlled by teachers teaching the Bible. This is the Roman Catholic Church in the Dark Ages. And they don't care two-bits for the Bible. Everything they do is contrary to it. But they perpetuated themselves through destroying men's souls and destroying their bodies.

44. Now Age #5, is the Sardisean Age under Luther. And he says here: [chapter 3]

(1) I know thy works, that thou hast a name that thou livest, and art dead.

In other words, “You came out; you made yourselves Lutherans instead of Holy Roman Church; you’ve done this, that, and the other. But you haven’t left ‘organization’. You’re just as dead in organization as the rest are.”

- (2) Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Now up here in [chapter 2] verse 19, It says: “I know thy works, and charity, and service, and faith, and thy patience, and thy works...” They’re great works. He doesn’t say that all the works are of God. The Roman Catholic Church became a great church for works, works, works, works, works! And every now and then you’ll find saints in the Roman church that protested the Catholic church. And they were saints of God. They believed in kindness, the proper works of Almighty God.

Now, over here, you’ll notice that Luther is perpetuating that little bit of good works. He had perpetuated it. But It says:

- (2) I have not found thy works perfect before God.

The word ‘perfect’ there means ‘completed’. They’ve started something. If there’s so much death in the pot, can they continue? Can they start moving back to where they used to be? That’s what you’re looking at here. The answer is ‘yes’; they’re going to do it.

45. Now you’ll notice the next church age, verse 8. After a little strength, now, God opens the book. God begins doing something with and through the church that He couldn’t do even with Luther.

- (8) I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
- (9) Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee. (That’s way down the road.)
- (10) Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
- (11) Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
- (12) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God.

Now, notice; in here, what is coming out of this church, which will go on into Laodicea, (though Laodicea goes into complete bankruptcy) He says, here, “You’ve kept the word of my patience; I’m going to keep you, as you keep moving down the road, from the hour of temptation—the Great Tribulation. Now, behold; I come quickly at that particular time. And him that overcometh will I make a pillar in the temple of my God, and he shall go out no more.” In other words, at this point you begin to see the Word, which is the foundation of the church, (And the pillar is a part of the foundation.) begin to rapidly move back, until at the end of the seventh age, in that particular age, you find Christ knocking at the door.

So, the Word, in spite of all the problems it has gone through, and the Bride, in spite of the fact that the church itself has been a harlot, you've got a Bride coming here up to the end time that reaches all the way up to the top, which is where the pillars go, where the Capstone comes knocking at the door, to be the Capstone. All right.

46. They would not go on to perfection. They stayed with organization. In Age 6, they went from justification to sanctification. And sanctification is where the Word starts giving the church the power toward the Resurrection, because it is the Word that 'sanctifies'. Jesus said, "My Word is truth." The Word sanctifies, and that brings you to the place where the Bride can go back to being the Word.

Now, remember; the woman has a little strength. Not an awful lot, but she's got a little strength. But she doesn't have enough strength to bring forth the man-child. There is no way she can bring forth Christ. Bro. Branham categorically said, "*The church cannot bring forth Christ.*" They cannot do it.

47. Now, in the seventh age, you see everything completely fallen: "wretched, miserable, blind, naked." Even those in the Bride are completely in adultery. That's what they're into. That's when God spoke to Israel under Jeremiah. And Jeremiah is a prophet unto the Gentiles. And in there he says to the church, which committed adultery in every high place—which, remember; Israel never embraced every religion...

Show me the Roman Catholic Church; where has it not been? And it has embraced everything: witchcraft, voodoo, etc. And I can prove it! The Roman Catholic Church has committed adultery with every religion and continues to do so. Wherever she goes, she'll absolutely allow... You go down to South America right now, and you can find, absolutely, the religion of the Incas, the Peruvians, and all the whole bunch of them, the Mayans, that they've still got their religion there. You go down to the islands, they've got their witchcraft. And, if you study, you'll find the priests are doing it. The same as the priest will declare, "I should not lay with a woman, but I'm a man, and I'm going to do it."

And the Roman Catholic Church is a lot like Gorbachev. Yes sir, perestroika: bring the whole thing in the open. But all the while, as the world warns, "Don't worry; the commies are still behind there. Watch out," so is the pope! When he gets enough power to lower his iron fist, he'll do it. And, brother/sister, don't be so stupid that that's not the truth. For God's sake, read history. Just start reading a few things and understanding. I don't think the Kennedys ever read history. If they did, they knew they were part of the system. And, as far as they were concerned, they were safe and secure. And anybody who works with the devil is pretty safe and secure, until... Then, you'll burn with him.

48. Let's understand this: this church has gone into harlotry. The church is completely blacked out and fallen. And any child she brings forth will be a complete bastard, because she claims she's married to God, and she's committing adultery with the devil. So, therefore, she will bring out a complete bastard from her whoredoms. There is a complete black-out of the Word of Almighty God. And, look at her condition.

49. How many minutes have we got left? Eleven? Well, it's a good place to stop. We'll stop with the 'black-out'. We'll make a quick review on Sunday and go into the black-out. We'll see how the Spirit moved through four Seals, and what we're into. (See?) And we'll see how the test was given to see if she was fooling with a man or not. Simple as A-B-C, what's going to happen to her. And the result, if you don't already know, is the rotting thigh, which is AIDS. And the swollen belly is cancer. She doesn't bring forth a child. She's a liar and a whore. And she's pregnant with wrong seed. That's the Bible.

50. If anybody should be thankful, we should be. At least we see something. We might not see too well; we see something. And we're not so stupid that we can't understand there's a diagnosis here in the Bible. And with the diagnosis, there's a prognosis; there's a prescription. It's a right prescription. And the sorcerers, the druggists, are giving the wrong prescription. And there isn't one drug without a side effect that will eventually destroy you—even aspirin.

So, if you can't get back to nature in the physical, you live on this earth, until you get down in the mud and die exhausted. And, if you can't get back to the spiritual, we will all go to hell and be annihilated. And I'm sold with Bro. Branham; so sold on his ministry. I'm not so sold like he was! Merciful God, I wish I were! I wish you were. What a glorious church we would have! If we were all sold as Bro. Branham was on his own vindicated ministry, we could say, "If we're not Bride, there's a Bride out there somewhere."

Now, a lot of people can say that. I could say, "Hey! I'm worth fifty million dollars." And I could get up here and boast and flash my teeth, if I have any left. (I have a little bit of gold, here.) And you might be crazy enough to believe me. I couldn't produce fifty million; couldn't produce five million; couldn't produce one million; couldn't produce five hundred thousand; you name it; we'll just keep on going down. And, if we could, it wouldn't do us any good.

51. To be able to stand with the Word of God and know that our God is the living God and to have the right to the Tree of Life and believe we're part of it, brother/sister, that's the greatest thing in the world. And, if we all died tomorrow, paupers and beggars, miscreants before the world, heretics, and we're purged in fires and hung upon crosses, (I don't know what's going to happen.) I can tell you one thing: we are the most blessed generation to ever stand upon this earth, to see that One in His epiphanaea—the great moment.

He said, "Greater works than these will I do, because I go to my Father." To know a vindication—a William Branham with "*THUS SAITH THE LORD*" in the name of Jesus could say, "*He had greater success in my life than He had in His Own in that ministry...*" A man stand there and tell you the greater works was 'creation'. And, if you had stood with me and seen that microphone cord—oh, way thicker than this. This kind, [Bro. Vayle demonstrates.] wrapped around a double, and stand there, wrapped around. Do you want to see it? Just like this; there it is [Bro. Vayle continues demonstrating]. I showed you one time before. And suddenly, there it was. That's as big as any miracle of creation, in my books.

You say, "Bro. Vayle, I wasn't there, and you could have blinked your eyes."

Oh, I could be just telling you a lie. I didn't tell you a lie. I told you the truth. Do you believe in God? Open Bible [Bro. Vayle opens his Bible.] I didn't tell you anything but the truth. I've got to give account for it. I've got my little share of hatred, because I believe what I believe, and I can preach the way I preach, because I'm telling the truth.

Everybody has got his share of it. But, do you know something? The man that hates the Word that is revealed is of the world. He's only a brother because he looks like one. But he is not a brother; the Bible says so. So, there you are: the adulterous church. We'll talk about her on Sunday.

Let's rise and be dismissed.

Father God in heaven, we thank You again for Your kindness, allowing us to come together to study these things, Lord, and we believe more and more shall come to light as we look at it—if You let us look at it. But, if we have our minds turned to something else the prophet taught by a sermon, which personally I like a whole lot better than looking at things myself, because I feel, Lord... I not only feel, but I know the accuracy lies there, and I feel in myself I've got a better ability by reading and looking to You to see these things he says in more definitive terms, as he told us to break them down and teach them to the people.

And so, Lord, we would appreciate if You chose another message to bring to the people or to continue this—whatever You like. But we're open, Lord, to Your help, and we want to thank You for the help You have already given us. And knowing, Lord, as we have... The church in the past turned from

the father of the Gospel, humanly speaking, Paul, to many teachers. Now we have been turned from many teachers to the one teacher, which You gave us in the person, we believe, of the prophet, William Branham, the Elijah of this hour. And we believe, Lord, there is also the availability of a ministry to help the people with this Word.

And so, Father, we trust we are helping the people with this Word that the prophet taught. And may we see more and more and more, Lord, the clarity and come to the same place You have come to, Lord, which judgment has been declared. The sentence had been passed. Execution is now, according to the date that You have set. And no man knows that day or that hour. Nobody knows. But You know. And one day, Lord, all the interim things that You said, which come upon the earth in the Great Tribulation, will come smashing down upon an earth in the Great Tribulation, only to resurrect at the end of the Millennium, to come back again, to search every heart and every soul and clean the world and the heavens once for all. These things we believe, Lord, and know to be true to the extent that, Father, our faith is given. We believe You'll help us, Lord, all the way—a constant unfolding in growth.

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

‘Take the Name of Jesus with You.’