

Trees, Books, and Fountains #7

The Book of the King: Review

July 16, 1989

Shall we pray. Heavenly Father, we know that You're here in a way that You haven't been here for two thousand years (the days of the apostle Paul), in a way You haven't been here since the time of Jesus in the incarnation—some two thousand years, Lord. And You're here even as You were at the time of Moses, which is even more wonderful and important to us, because it's the time of the Exodus. And we pray, Lord, that it shall not be common to the extent that we'll forget the truth of what it really means for You to be present and what it means for us to recognize it and how solemn and serious and sober we ought to be.

Help us, Lord, in the study of Your Word, because we do need Your help very, very much, [] to be thoroughly conversant with the Word of this hour. To see it brought forth in all its facets, even as we know that that is proper and right in this hour, Lord.

So, we pray You'll feed us. And in feeding us, Lord, may we grow thereby, and we'll give You the glory. In Jesus' Name we pray. Amen.

You may be seated.

1. Now we're continuing in our studies concerning the various books that are mentioned in the Bible. And, hopefully, we'll get to the Book of the Lord. However, last Wednesday we looked into the Book of the King, as we found in Dt 17:14-20, wherein God established unto Moses, that is, He told Moses definitely what would happen in the future concerning Israel in their government. So, He told Moses that Israel, upon seeing other nations with kings, would desire a king, because they would see the possibility that lay in such a type of government. And such type of government could be beneficial to their well-being as a nation, specifically contributing basically to their peace in civil and national security. In other words justice and protection was evidently what both God and Israel would advocate, God already having seen that this was proper. And the politician, of course (such as they had in those days) would call it "the impossible dream" or "utopia". But God and His redeemed would call it the Kingdom of God come down to earth, where the lamb and the lion would lie down together, the ox and the lion (of course) would eat straw together, and nothing would harm or hurt in the Holy Mountain, which of course is the righteous Kingdom of God.

2. Thus, in Deuteronomy 17 God said the people would want a king set over them; they would want to do that. And that God would agree that such would be, under the following conditions or stipulations which God Himself set forth:

#1) He must be chosen by God.

That's the first thing that God wanted. Therefore, understand he would therefore be foreknown and elect, and predestinated to the power and position by God Himself. But also, he must be the people's choice, for they will set him over them.

Now I don't think I'm going to actually try to stick too much with my notes, in the sense of following through logically. (And my notes are very logical, providing you understand my kind of logic.) I'll just talk as we go along.

This is something like choosing a pastor or ordaining elders and deacons in the church [in] that God has His Own ministers as instruments within the church and within His government that He has already ordained to the position, and they would be, therefore, if they are the right choice of the people (and the people could always be right, and they can always be wrong) [that is], if the choice is definitely the same choice as God's, those people will be literally foreknown, elected, predestinated. And they will, with the help of God and the help of people, bring the people peace, which is the greatest thing in all this world, because peace will breed health and contentment. But it's got to come from the right sources.

3. So, therefore, if this was a king chosen for the people by God, you know intuitively, you know positively from the Word, from Your experience with God, he would be just the greatest. He would be the right one, working harmony within the whole group. He would, therefore, be foreknown, elect and predestinated to his position and his power by God. But, remember; he must also be the people's choice. The people must want him. And then, they themselves must dedicate him and place him in that authority. You see, it's a pretty good picture, here, of what Bro. Branham calls "free moral agency". You have the right to choose what God chose. You have the right to reject, in folly, what God chose.

Remember the time that Samuel appeared before the Lord to anoint a king, and Saul had most miserably failed, and the people now, in realizing their failure (and especially Samuel), became quite desperate that they would have now in their position looking to God, to choose the one that God had chosen. And God wasn't letting this one go by the board. So, He said, "Well, Samuel, I'm going to be there to choose him for you." And old Samuel goes out fully representative of the people. He's representing the people. Notice it: the high priest was representing the people. And he goes before God, and he's got the horn of oil, and he's ready to anoint. And he sees Eliab: great big, fine, handsome fellow; maybe even greater than Saul in stature; looked like he could really fill the bill. And he was just going to pour the oil on him, and God said, "Hold it!" Now He said, "Samuel, I thought you had more spiritual brains than that"—spiritual brains, right! "Why," (He said), "I thought you knew more. God does not look on the outside; God looks on the heart. You know that. Then, why are you doing this?"

4. Shall we go home, or shall we stick around? Just because the man's a prophet doesn't mean he's got everything. You have plenty here as a congregation you can know. And there is a knowledge and knowing. And I'm going to tell you: the choosing of people in the church is the trickiest thing in the world, because you are stuck with the outside, but you're not left to your own devices being stuck to the outside. Remember that 'other sense' that Bro. Branham talked about? It's a sixth sense. And it's not the sense that the ESP...that we can obviously utilize, because we have a spirit that's human. But there is that revelation that God can give by His Holy Spirit.

5. And so, Samuel is rebuked. And the one that came to be anointed king... You'll notice, that Samuel now cautiously went right down the row looking at the outside, of course, hoping that somehow he would get to know the ones in front of him. And finally he came to the last, and he said, "I struck out." That's a good lesson for the church to learn: we struck out. But Samuel was a very spiritual-minded person right now, and his brain was in spiritual gear, and he said,

"There's got to be another son."

"Oh", he [Jesse] said, "There is."

He [Samuel] said, "Phew! I'm glad you told me." (He didn't say, "Well, might be even two or three more sons." Isn't it strange, he didn't. By that time he would have thought, "Well, that's over-playing your hand, isn't it?") So, he said, "Well, bring him in."

His father said, "I don't think you really would be interested in this fellow."

"Well," he [Samuel] said, "Bring him in anyway. I might not be, but God could be."

So, they brought him in. He said, “That’s the one; I’m going to anoint him.”

6. So, you see, we’re learning something here, that, when it comes to authority within the church—and we’ll see the same thing in this review we’re taking from last Wednesday—the Word is the basis of it all. (See?)

#2) There would be certain qualifications listed concerning this man that God would choose, the people would choose—God and the people, together—and ordaining the man, together.

a) He must be from amongst the brethren and could not be chosen from any other people, making the king and the brethren all of one source and one lineage. That’s right.

Now you’re getting your types here, going back to foreknowledge before there was a speck of stardust, coming right into the manifestation of the full body of Christ, and the church completely in order. Because, remember; Israel is represented by a woman and so is the church. All right. He must be from amongst the brethren and could not be chosen from strangers. He could not be chosen from any other group.

6. We’re having a great job trying to get Stan [name changed to John McRae] over here, because the government says, “Why, hey! You’re a church. Surely there’s somebody you could get! A good ol’ Baptist or Presbyterian or Methodist or somebody. Surely there’s somebody over here!”

Unh unh, no, sorry. We went through the list of everybody available. And up to this point, of course, how we’ve sought God... I really don’t know how much we’ve sought God. To be honest, I’m still in a little bit of a limbo here. But we presented this to the government, and we said, “I’m sorry, but there are too many strangers to our doctrine. Unh-unh. We know our rights under the constitution, and we know a little bit about the First Amendment and a few things like that. If we don’t, we’ve got a good lawyer to help us. We know that we want this man.” Now, you see, that’s what God ordered. So, we’re ‘one up’, to a degree. All right.

7. Now therefore, making this personage that God chose would be of one source, and the people therefore one—of one source and one lineage. And, remember; lineage is very, very necessary to understand, because lineage has not ceased with Israel. That’s right. Every one of God’s sons were placed in Adam. And, as in Adam all live and in Adam all die, all are produced. And as Bro. Branham said, “*The virgin birth is nothing compared to an ordinary birth which God has already foreknown by His divinely inspired.* Just call it, “*the computer Mind*” if you want to. That’s about the best word I know, because it’s fantastic. And He can take even the sperm count and know every single one born, and predestinate His Own children. The rest will not have their names in the Book or retained. He knows how to do it. It’s very tremendous.

b) The King must never attempt in any way to organize any program or means whereby he could relocate the people in Egypt. Or for that matter, anywhere else. Keep them right in the land or the place where God put them, because God was going to shortly give the land to them by allotment under Joshua.

Every man in his own place; every man in his own vineyard, under his own fig tree; every man having built his own house. And God established the land to that family so that nobody could ever, ever truly own it outside of the family to whom it was allotted. (And we’ll talk about, later on, the Book of the Allotment of God.) Okay, right.

8. Now,

- c) He must not multiply wives unto himself, lest they turn his heart from God.

That happened absolutely to Solomon. It was happening in a measure to David, on the grounds [that] he got carried away by his own lust—his own sexual desires. And he began blowing everything. He laid a perfect ground-work (whether he meant to or not) for his beloved son, Solomon. And Solomon got carried away from God. You notice that Jesus has one wife. And that's a Bride to whom He is loyal, and she is loyal to Him. And she would never desire to turn his heart. How many churches try to turn the heart of God? Even got their own laws made up in these supercilious churches that ha[ve] lasted for centuries! And they ordain certain channels to God. Show me in the Bible! Show me in the Bible where there's a channel outside God's ordained! No wonder God calls them harlots and whores in the Bible. That doesn't belittle any sister, here; so, don't get pushed down. Because, after all, men type Satan. And the beast in the Garden was male. Not that he didn't have a companion. I figure he surely did, otherwise how is he here today in another form? Just don't buy anything you hear. You check it through with nature and the Word of God.

- d) He must not be devoted to amassing earthly goods, specifically silver and gold.

- e) When he is installed upon the throne, he must write and finish a Book of the Law of God as given to Moses. He has got to write the whole thing out in long-hand himself. And he can't hire secretaries and companions and what-have-you. He has got to know what's in the Book by writing it.

- f) He must read it every day and honor it by practicing it.

9. This constant attention to the Word would inculcate in him reverence toward God and humility, in that his heart would not be lifted up above his brethren. Do you wonder why I keep telling you people I'll never ride and rule you? You can do what you want. Even... Listen, do you think I'm going to be sorry for people here, [that] I'm going to moan and groan and run around with a dust pan and a bed pan. Unh-unh. I'm not going to do it for you at all. I'm going to do my best to teach this Word to you, and we live this Word.

You know what it's all about. Even a child knows, in this church. I've said a lot of tough things in this pulpit. If that child is half-way sensible, even five years young, he will go to mommy and daddy and say, "What was Bro. Vayle saying?" And I've got you on a very tough spot, too, because you've got some pretty rough answers to give them. Serves you right. You need it. I'm not mean to you. I'm just telling you, "Hey! They're going to find out somewhere." You're on your own. Nobody uses clubs here. Sure to God we try to help you; that's a different story. But you see how it is; this church cannot be built [on] anything else than that. If I have not been ordained to the job, I had better get out of here. See, we've got to be one family. And the family has got to have a headship. And the headship isn't God; it's the man that God chose. And he ain't no head; it's the Word.

10. So, from what we have set forth, it is easily seen that we are getting a description of our Lord and Savior, Jesus Christ, who is the King of all the earth. And these qualifications are described as from his own human nature, because he was a man. And it was proven in his physical life, he had to do just what this earthly king was doing. He had to be chosen of God. He had to abstain from riches. He turned the kingdom of this world down. He abstained from women. He had one love, and that was collectively women, who would be the Bride—his own in a glorified form. We'll see this Book of the Lord (which, Lord means 'husband') after while. We won't get to it today. No problem. All right.

11. From what we have seen set forth, it is easy to see that we're getting a description of our Lord and Savior, Jesus Christ, who is the King of all the earth. And these qualifications are described as from his own human nature, and even more so, because certain men were ordained as 'king' to type Jesus coming to his throne as King. And, though they were to be sons of God, Jesus only is the Only-begotten Son of God, who was thus placed by pre-existent theophanic form, in Heb 1:2-4, then brought into a physical

form in Heb 2:9-11, and converging both forms in Heb 2:12-13. Ahh, you didn't get that, did you? I should stop here and have some fun.

12. I like a nice humorous service when you know the people can be jolly, in a good spirit of God. Happiness is a big thing. Remember, I read last Wednesday night... I showed you [that] when the people read the book that was lost, and they found this great book in the rubble of the temple, and it was this great Book of the King. And the people began crying and sobbing—repenting, you know. And it said, “Shut up! Hold it, hold it, hold it, hold it! You should be glad and happy! Start doing nice things. Make portions for those that don't have any. Look inside the refrigerator, the bread box, the wheat bin, come on, the corn bin. Get out some things. Maybe you've got an extra cloak. Maybe you've got something [to] give to somebody who hasn't got it.”

It says, “Eat the fat. Take some oil. Why, you can wipe it on your face, and you'll feel better.” I don't know how it works, but it is supposed to make you feel better. Anointed. Pour it on your head... I don't know. “Everybody happy. Get happy! It's a wonderful thing to have this!”

13. Then it's... Do you know what? Do you know what the big trouble was? I think a lot of them were scared to death that the Word of God was taking away their religion.

“I'm going to lose something. I can't pray to the saints” (or something else) “anymore. I can't have my little formula and get away with it anymore. I might lose something.”

If you haven't got the spirit, this morning, of “Thank God! I can junk it, and I can ditch it,” you don't belong here! And I'm glad you're here, because stick around, maybe you'll get something. But at this point you haven't got the seal of God on you.

I like to junk it all!

You say you want to get out of here. You say you want a new heaven and a new earth. You like to go down town and buy brand new clothes. Oh, you don't? Well, maybe you don't. [Laughter] I can hardly conceive of it. You wouldn't like a brand new house? A nice new car? Say, “Man, if I could have that, would I junk what I've got!” Amen.

Some of you still like your old antiques with your moss-covered cobwebs and God-knows-what. Now it's not bad to have a few antiques, but don't get stuck in that spirit. A spirit can come with that stuff. So can a spirit come with new clothes and new dress. Get with the Word of God, brother/sister! Right, you see. Wouldn't you like something brand new?

Junk what you've got. Junk it! Don't be afraid to let the Word of God come in and upset you—overturn your apple cart. It's going to give you a glorified body in the long run; so, what have you got to lose? You've got everything to lose that's good, if you don't do it. And, if you do do it, you've got everything to lose that's rotten. All right, listen.

14. Let's go over here, then. We're talking about the pre-existent one who said he had a glory with the Father, and wanted that glory returned. And I'm not going to find it in John 17, although it's partly there. I'm going to find it in Hebrews 1. And listen what it says in verses 2 and 3 (... and this is Jesus.)

- (2) Hath in these last days (God) spoken unto us (in) Son, (the form of the Son), whom he hath appointed heir of all things, by whom also he made the worlds;

Now that goes right way, way back to when he walked the earth in a human body. Now, I don't care what anybody says, this is telling you: God in Christ, period! The Christ in a human body. Now, you can do what you want. If Bro. Branham said something different, I would want him right back here and sit beside me and tell me, right in the pulpit, where I made a mistake in what I'm saying here. Because, he

said, *“Jesus had a pre-existence. And he remembered everything, because he had a theophanic form.”* He said, *“You, on the other hand, were not allowed a theophanic form; you bypassed it. Therefore, you have no memory.”* Is that what he said? And that’s what he said! Do you believe he is vindicated? I believe he is. You say, “Well, that’s just a picture.” Fine, I’ll go by my picture. You ain’t even got that much. (Maybe... I don’t know.) All right.

- (3) Who being the brightness of his glory (that’s the effulgence, the very out-raying which came out) the express image (the expression) of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

You never saw Jesus on earth creating one single, solitary thing, making any worlds or anything else, and you know it. This is pre-existence.

15. Now, watch what It says as you go further. [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 man.

[Are] you going to tell me a pre-existent Son of God died? It’s impossible. He didn’t have the kind of life he could give and die. So, he had to take on a body.

- (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 sufferings.
- (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

Now, watch how he converges it:

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

One place he’s back there in the bosom of the Father; one place he’s back there in the co-existence. Not ‘eternal Son’. That is a corruption. Sons cannot be eternal! He had a beginning. All right.

16. Now, watch what happens...“In the midst of the church I will praise You.” He puts, now, on the human form. In here, in the resurrected form he’s singing here in the church.

- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
- (14) For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might (overcome, or bring to nothing) him that had the power of death, that is, the devil;

It tells you, right there: he in his pre-existent glory laid it aside, according to Philippians, (That’s right.) came right on here in a body—took on a body of flesh. And in that flesh, the Blood was shed and he died. And His death was a separation from God! The same as Adam; the same as you and me. We have an eternity by the germ and the seed of Almighty God. And should these earthly bodies decompose, we will go somewhere, but we’ll be separated from God, until the time come when God

wants to bring us back to our bodies, glorified, and we can be presented sinless in His Presence. That's when you get back. Don't anybody ever tell you different, because they're lying to you. That's exactly what the Bible teaches, here.

17. Now also, Hebrews now. Watch him in this condition [Heb] 5:1-5.

- (1) For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins;
- (2) Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
- (3) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- (4) And no man taketh this honour unto himself, but he that is called of God (and that) was Aaron.
- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

And over in Heb 7:1-3:

- (1) For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- (2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.
- (3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

18. Now, watch: here's your Melchisedec priesthood. And in Heb 12:22, notice what It tells you.

- (22) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of (messengers, or) angels,
- (23) To the general assembly (even) 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 ... (Melchisedec, the High Priest. A man ... right there. Notice) and to the blood of sprinkling, that speaketh better things than that of Abel.
- (25) See that ye refuse not him that speaketh ...
- (26-28) (And then right down at the end, where we're going to receive a Kingdom.)
- (29) For our God is a consuming fire.

All right, notice; we have the Priest-King there. At this particular time we have a notification, brother/sister, that brings us right to the end time, that we are looking to install a King—God’s choice, and happily our choice. We will install him. He is a King, but he’s not installed. He will be installed when we crown him King of kings and Lord of lords, and come back on that great day, and we’ll take the earth over with him.

19. Now we notice with great satisfaction, we say that Jesus was the choice of God. Over here in 1 Peter 2 we saw that. And, remember; I am talking to you the truth, and most people don’t want to admit this. The Trinitarian cannot see this. He will mouth it, but he cannot see it. There is no way he can see it. All right, listen: 1 Pet 2:6-7.

- (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect... (Who is that? That’s Jesus, the Elect.) and he that believeth on him shall not be confounded.

Now, what were they believing on? Were they believing on Jesus, the man, or were they believing on God?

You say, “They were believing on Jesus, the man.”

I’ve got news for you: they were not believing on Jesus the man, only in so far that they accredited him with being a prophet. Because, he said, “The Words that I say are not my own.”

All right, I ask you then: Who were they believing, Jesus or God? If you say Jesus, you’re wrong. They were believing God. And you can only believe God through a prophet. You want to do something about it? Oh, how we’re hated, because we believe in prophets. They would sooner elect somebody, some person or some men. And just like these people, God warned them, “You had better get yourself a man that won’t lead you back. You had better get yourself a man that will lead you forward in the place that God put you.” And Bro. Branham speaks of a place where God puts man, in order to worship. [] You had better stay there.

20. I’m going to tell you something: God hates the change of government. I can show you by Scripture, God is against governmental changes. You had better be careful. (I’m grinning, if you catch my thinking. If you can’t, I’m sorry, but you ought to know it by now.) We notice with justifiable concern. (I haven’t read all the Scripture.)

- (6) ...elect, precious: and he that believeth on him shall not be confounded.
- (7) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
- (8) And a stone of stumbling ...

Do you know why? Because they could not accredit to him the fact that, when God spoke, he spoke through this man. And, when this man spoke, it was God speaking through him. They couldn’t do it; they wouldn’t take it. All right.

21. We notice with justifiable concern and horror that he was not the choice of the people, his brethren. For it says, “He came unto his own, and his own received him not.” [Jn 1:11] And in Luke 19, where Jesus is using a parable, he talks about the son of the rich man, the great man, the son of the king; and they said, “We will not allow this person to rule over us.” This should help you in understanding why you had a choice to receive Bro. Branham as ‘prophet’. Because, if your choice is the choice of God, there is no doubt that you’re one of the brethren.

22. I know that people are writing articles now and say, “Well, Bro. Branham (Reverend Branham, William Branham, or Branham) was a great man with a great ministry. But, you see, it was soon William Branham preaching ‘God in William Branham’.” Now, they don’t mind God in Paul and above all [Bro. Vayle uses a mocking tone], they don’t mind themselves, Hallelujah! I wouldn’t let them in my house. I wouldn’t let them at my table. If I shook hands I think I would have to run for the Lysol and wash it off.

You say, “Vayle, you sound like you hate.”

I don’t hate. I hate the garments that are spotted with flesh, and I hate the spots of flesh worst than the garments. And a man has a choice which garment he wants to wear. And he will make that choice according to what is in him. If he is not of the brethren... Why do you follow preachers? Why do you listen to me? Could be, tough luck, you’ve got the same rotten spirit. Could be, good luck, you’ve got the same good spirit. Why do you follow anybody? At your jobs, you like what you’re doing, or you pretend you do, because there’s money in it. And that’s likable; there’s a kindred spirit. You think not? When Israel sold out God and lived in the flesh pots, and the church Israel went down, down, down, and it was obvious, and God cried in horror, He finally said, “And my people like it so.” They wanted it.

23. However, there is a sovereignty far beyond man’s own initiative and ability to accomplish. It is found in 1 Peter 2 along with Jesus in verses 9 and 10, and It says concerning those who are with this great king:

- (9) But ye are a chosen generation, a royal priesthood (look at that!), an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:
- (10) Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained (the mercy of God).

Listen, don’t tell me they weren’t always the people of God. It’s just that they had to wait their turn in coming into line. Do you think God by solemn declaration is going to say, “The children of my loins shall no more be children of my loins”? Even God can’t say that! Do you know why? Because God can’t change. That makes it pretty interesting, doesn’t it? That makes a real security, if we’re really secure in Christ to begin with before the foundation of the world.

This is based on Ps 65:4. This is not the election, but this is the predestination. And It says:

- (4) Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

24. It’s actuality, to you and me, is seen in Jn 15:16 and 19.

- (16) Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it (to) you.

How in the world can anybody have remaining fruit, unless it’s from the Word of God? Well, you tell me. Do you want to take something eternal to heaven with you? Then, it’s never trying to twist God’s arm to get your word in. It’s trying to twist your own arm before God, and let Him help you to get His Word in. It tells you right here, He said: “I have chosen you. You have not chosen me; but I’ve ordained you that you’re going to bring forth a fruit.” And the tree by the rivers of water does not cast its fruit. And its fruit with its leaf is in season. Luther had his. Wesley had his. Pentecost had theirs. We’ve got

ours. It's not going to cast. "And whatever you ask in my Father's Name, He may do it." In other words, there is always the understanding that the Word of God will bring forth that fruit of the Word.

25. (19) If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Notice how perfectly alike are the King and His Kingdom of kings, because we are a Kingdom of kings with the great King. As Bro. Branham said, "*You are messiah-ettes.*" We are 'king-ettes'. We're 'priest-ettes'—not priestesses, that's entirely out of color – priest-ettes, in the sense of taking the feminine gender and applying it to the rank of being below the Head.

Notice, we are like our great King: He was chosen by God and rejected of men. He was loved by God and hated of men. He was enthroned by God, but deposed of men. He was recognized of God, but unknown to men. And that's exactly the way we are. And according to Lk 17:20-30... And you know what that is: the Kingdom of God in the midst, and no recognition. Right on down the line: the days of the Son of man returned to earth. And according to Lk 17:20-30, the King and His little kings, and their Kingdom is completely unrecognized, though manifested, and vindicated this day, and will yet bring about the Rapture by separation and judgment, recalling Deuteronomy 17: "Be not deceived."

26. The king was to judge the people out of the Book. Now you're looking at that. God wants a king over the people. He wants the people to want the same king. If the people understand lineage, they will want nobody but of the lineage. And they will understand that the king is bound in duty to God for the people. Number one is, the Word. And he must be thoroughly conversant with It, himself having perused It and written It so that he has, without a doubt, a mechanical understanding of that Word. Then, they, of course, will be the inspirational, which would be the legislative, the interpretation. He must read that Book continuously. And by that Book he judges according to what the day will bring forth in human history, whatever was needed in that hour, (listen) to set the church in order, giving it tranquility and security—tranquility by justice, knowing nobody is going to bump you off. Nobody is going to take advantage of you.

27. Shall we go home? Shall we just laugh and go home? I'm talking about you, church, here. That's what I'm talking about. I'm not talking about some of these churches down the road and a God that's afar off. I'm talking now. I'm not laying men's heads on platters, like Herod. But, by the grace of God, hope we are laying men and women's hearts in the open. Look at that picture [Bro. Vayle points to a picture to the side of him]. Will you believe me that that man could stand before thousands, (It could be millions. Who cares?) and when he swung into the Spirit of God, nobody, but nobody, could hide.

Will you let me tell you this: that I stood there and was read.? I've told you time and time again, I know what I'm talking about. Discernment. Every man's heart open before God. This is the most dangerous hour of hypocrisy. Do you understand what I'm saying? ...[While]?... some men don't change, only get smarter, and ... [End of side one]... they don't change either, they just learn the ropes a little better. We're living in that hour.

28. Washington D.C. can run a dossier on you in twenty seconds flat. God doesn't need that. And the words of our hearts speak louder in heaven than the words of our mouth. And, if I'm a hypocrite in this pulpit, thinking one thing and saying another, I'll meet you at the White Throne, and you'll hear what I really was saying. We should learn these things in this hour.

What I'm trying to say is this: that this great king is a judge. And his judgment will be from the Word according to the need—whatever that need is—manifested in that day, in that hour. That's why Bro. Branham said things that nobody ever said. They say, "Here's the Book, bless God, take a look." Then, they'll try to make everything fit from this Book to this hour. It won't do it! There was no way that

Paul could bring the revelation of Eph 1:17-23 the way William Branham did it. There's nobody could do it, because Paul himself said, "I haven't come to it."

Yet, they'll try to tell you, "Well, hallelujah, I've got as many answers as I need, you know. And, bless God, when we get up in glory-land, hallelujah, He'll tell me all I need to know [that] I didn't know then."

Do you know, that man is a liar? Blind leader of the blind. A hypocrite, and the people... Listen: and the people [that] follow him are identical. The lineage of the King does not act that way. They say, "Bring on the Judge!" There it is. [Bro. Vayle points to the picture of the Cloud].

29. This used to confound me. Bro. Branham, he had me over a barrel for so long. You know, it's funny, you get so stupid, you don't even go to the man that talks. I should have gone to him; I didn't. Revelation 1, He said:

- (10) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
- (11) Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis and unto Philadelphia, and unto Laodicea.
- (12) And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
- (13) And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- (14) His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire;
- (15) And his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters.
- (16) And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shining in his strength. (And right down... You can read more if you like to, to verse 18, but I won't bother.)

Now, what do you see, here? You see two things that are the most important, really: the head and the feet. Why? Because the feet upon earth suggests they're here at the behest of the head. Like Bro. Branham said, "*Don't worry too much about what goes in the middle. Just know the beginning and the end;*" because that's the Alpha and Omega principle. The Alpha and Omega principle is: what was at the beginning must always be at the end, because Alpha is Omega. So, what do you see here? You see the feet on earth are brass, which is judgment. Then, what is the head? Judgment! Right. So, judgment has come down to earth. The head has come down to earth. Then, what has come down to earth? The Judge has come down to earth. There are your pictures of it. [Bro. Vayle points to both pictures to his side and behind.] All right.

30. Now then, let us get our minds set straight and unalterably so. In Deuteronomy 17, the king was to judge the people, but only according to a law in which he had no part as an author, but makes him the authority. What was it? It was God's Word. He could neither add to it, nor take from it. By reason of this power through his position, he could enforce the Word. But it was not the king who judged; it was the

Word that judged. This is what we must understand. It doesn't matter two-bits about me. It doesn't matter two-bits about you, as to opinion, conclusion, diagnosis, prognosis, synthesis, analysis. It doesn't matter. What does the Word say? That's what counts. It was the Word that judged. And thus (listen), all men are already judged in their hour according to the Word requisite by prophecy and promise for that hour in which they themselves were manifested. It's already in the Book!

31. Now Moses is on the scene, and the Word of God said, "I want to tell you people something. Listen here, and you get this thing flat: you're not going to do any labor at all on the seventh day, period. On the sixth day you cook every meal. You put water and fodder in front of the animals. Do everything you can. Except, if an animal falls in a ditch, you can pull it out. You can alleviate human sickness and weariness and all those things, too. But, when it comes to personal work, you don't do it, period."

So, a man went out and gathered sticks on the Sabbath to cook some dinner. And they said, "Now, that's strange. I don't know if that's the thing you can do or not. You can do some really requisite things, but I don't know [that] that was really necessary. He could have done that on Saturday, let's say, or on Friday (whatever you want to put the day, the sixth day) [it] could have been done."

So, they said, "Moses, we had better call you here because we caught this man gathering up sticks to cook his dinner. And, if he's wrong, a rotten apple can spoil the whole bunch of apples. Now we want to be right."

32. Now, do you notice something? That Word was already there for that man's hour. And down the road, every Word in this Book is suited for everybody in that hour. And in this day, there is a Word suited for you and me, because we're in this hour. And it's especially pertinent when it comes to prophecy; understand that. That is why Jesus said, "I judge no one. You are already judged by Moses' Law. Moses spoke of me, but you don't recognize me. You have one judge that judges you: that's Moses (which was Moses' Law)." He said, "Search the Scriptures, for in them you think you have eternal life, (And that would be the place to look.) and they are they that testify of me."

Be careful that you get the right person to associate with in your journey from here to heaven. But notice, when the Judge is here, the King is here, because He's the same person. But, remember; the hour is not for him to be declared King. What good is a law that cannot be enforced? (Bro. Branham mentioned that.) What law is any good without a penalty? What good is an authority, singular or plural, that can't execute its own judgments? The Judge has to be King. Even though the hour for the Kingdom is not here, but only the breaking of it, and the significance of the Kingdom's approach, because the Judge is here.

33. Notice what It says over here in Amos 3:7:

(7) Surely the Lord GOD will do nothing but he revealeth his secret unto his servants the prophets.

You don't have to have anybody tell you it's a sin to commit adultery. You don't have to have anybody tell you that it's wrong to marry, divorce, and remarry. But it takes a prophet to tell you why, and to give you an understanding.

There is a parable on this very matter of which I am referring, to the fact of the King and the Judge. Let's go to Mt 21:33-46. In the parable here where Jesus is speaking to the multitude, he tells the fact that a king goes away. And he's going to come back in order to reign and rule over the people. But the people will not have his reign over [them]. They've rejected him. As we've already said, we've seen that in Scripture. The rejection has already gone on. And at this particular time, Jesus is addressing the Scribes and the Pharisees, and he's telling them something very, very pertinent. And he's speaking concerning the fact that at the end time—the particular time of this great rejection, when it has run its course—he says that there is going to be, then, the destruction of the system; and Jerusalem as a mighty stone.

And he speaks of stones in different places, like a millstone destroying those who would destroy children. A millstone was carried to destroy Babylon. And there is a millstone, or a great stone, and that stone is that same stone spoken of by Daniel, carved without hands, that comes down and strikes the kingdom, utterly destroying it.

34. Now the point I want to bring out is this: that the stone of Daniel that came down from the mountain, carved out, not made by hands, that destroyed the last system of the four great worldly empires—starting with Babylon, ending with Rome—would cause the dissolution of that world kingdom to where it was scattered like chaff, and the fine dust or powder which this stone would grind everything to. Which signifies, as it says in Malachi, “When he comes, the earth shall burn, and it will be destroyed by fire. And there will be neither root nor branch left.”

Now, in there, what you are looking at is this fact: that this is a great earthly kingdom that Daniel is prophesying about. Starting with Babylon it goes to the Medo-Persians, down to Greece, and then, down to Rome. Now, in this particular setting, Jesus brings in Jerusalem. He brings in Israel. Now, notice; Israel is not a nation. By the time Nebuchadnezzar had his vision and Daniel could interpret it, Israel was no longer a kingdom. Israel was completely finished and under a kingdom.

35. Now, let’s put the two things together. What is the last kingdom to be destroyed? The great Roman kingdom. Now, watch: Israel is put right in there with it. The same headstone, the same great stone carved without hands, signifies the utter destruction of Israel. Now, watch: Israel’s not a kingdom, right? Then, what is happening? Let me show you. Israel went into captivity to Babylon. They went in with the Torah; they came back with the Talmud. They went in with a priesthood; they came back with a rabbinical order. They went in with a temple; they came back with a synagogue. They came back with absolutely heathenism and idolatry, which they were already stuck in under Ahab and succeeding kings, until God carried them away and finally disabused them of their complete idolatry, but let them back in the land; and they still didn’t have the Word of God. They still did not have it. They turned from it.

36. In the days of Jesus they could not recognize the days of visitation. Now, what happens next? ... [Junio and Junius]?... go to Rome and there they lay the foundation of the Gospel. And there the first glorious church in Rome starts up and becomes a masterpiece of dedication to Almighty God. But now, Rome turns on the Jews. And, remember; Rome has always turned on the Jews. And, remember; right today in your paper it was the Catholic nuns and the Catholics that turned on the Jews, just now standing outside the great crematoriums (might have been Auschwitz, I’m not sure. Can’t remember exactly, but it’s in yesterday’s paper.) and they were insulted and stormed by the Catholics. Now, let’s get this flat: the Roman Catholic church has always hated the Jews, will always hate the Jews, and will finally turn on them to destroy them. Now, don’t think they won’t, because that’s the Word of God. So, don’t get your loyalties and things all confused, here. As I said a while ago, “Get your minds disabused.” And thank God you can get rid of all the corruption and junk you had in your heads.

37. Now, they went over there. And they hated the Jews, so they cast the Jews out. The church of Rome, then, was left to the Gentiles exclusively. And in no time idolatry crept in. And Polycarp, the disciple of John, burdened by God, in his nineties made a journey to Rome. And, as he went, a voice spoke by heaven, and said, “Leave her alone. Ephraim is joined to her idols.” He went there, and he could do nothing with them. Now, you see what I’m trying to tell you? The head that was wounded as a military, militant geo-political great nation, Rome, that died, now is resurrected from its wound by Israel, Jerusalem taking the Word to Rome, where they completely defile it. And now it has become, not a physical, political, gigantic empire, but a spiritual one. It’s the same stone.

38. So, when you talk about Rome, the Roman Empire being hit by a stone, that’s the most stupid thing in all the world. Rome tried to rise under Mussolini—a two-bit idiot. The Italians are not great fighters. They’re not great anything. They never will rise again. The influence of the world comes from the pope; you know it and I know it. And you would have to be completely sick not to know it. The kings of the

earth fornicate with him; spiritually speaking; it's true. Bush goes there, Nixon goes there, Regan goes there, everybody goes there. Why? Why? He hasn't got any atomic bombs. He hasn't got one thing worth a plug nickel. You get the right guy set in any place today... In China they've got the atomic bomb. Israel's got it, there's not doubt about it. Russia's certainly got it. We've got it. France has got it. One teensy-weensy atomic bomb in the right place, and there goes Rome, and the pope and the whole bunch. They've got nothing, except a hypocritical bluff that they pulled, in the name of the Lord Jesus Christ and Almighty God. And you know it, and I know it, and they know it. So, it's the Roman Catholic empire, but she doesn't get satisfied. She has daughters. And you show me any group of people that came from her that's not in her right now. They are.

39. And the Roman Catholic church claims every single one by virtue of the baptism, which is not found in the original book of Matthew: "Go into all the world and baptize in the name of Father, Son, and Holy Ghost." It's not that at all. It's the name of the Lord Jesus Christ. They admit that they compounded this baptism. They admit it is their baptism. And they admit you belong to them when you are baptized in the name of Father, Son, and Holy Ghost. Even an idiot knows sons aren't eternal; they've got beginnings. Then, how can Jesus be the eternal Son of God? Adam Clark new that. Everybody knows it, but they don't care. Do you know why? Because only the lineage can be judged out of the Book. If you like Rome, you let the pope tell you. If you like the Pentecostals, you let the general superintendent tell you. If you like the Church of Christ, I think the elders will tell you. If you like the Jews, the rabbi will tell you. Right. It's a complete mess.

40. Remember, Jesus said to Israel, [rather] he said concerning us, contrary to Israel, "When the Holy Spirit comes"... Here's [where] Bro. Branham taught us; Matthew 4 and Matthew 12 also. We know positively. He said, "The smoking [flax] he won't quench. The [] bruised reed he won't break." But he did, with them. Israel will never be a nation again, in the sense of the word they once were. It's going to take the Millennium. They're a nation now, because they've got to be back in the homeland. God can only deal there. And, you know what's going to happen? God is going to send the King of His choosing, and Israel is going to say, "Blessed is He that comes in the name of the Lord!" And they'll crown him King of kings and Lord of lords. Ah, brother/sister, listen: this Word never fails. It never fails. Rome is that great kingdom. It's the fourth great kingdom; it certainly is. You can see the entire religious concept in chapters 17 and 18 of the Book of Revelation, and other places where it's depicted by Babylon and, then, finally destroyed in Revelation 19 by the King of kings Himself.

41. I haven't got the least bit of time to go on to the Book of the Lord. So, I hope I raised some questions. I hope I answered some questions. And I hope I stirred you up to realize, brother/sister, there comes a day when it's live or die, sink or swim, you've got something you're not going to ditch. Right. You've got the unfailing Word of God that says, God says, "I'll never let go of your hand." Have we got the unfailing dedication of God, "I'll not let go of Your hand either"?

42. Do you know something? The Indian people, they're heathen. They're insane by the power of the devil, many of them. Until British law began to take over and literally force them, and they couldn't even do things today (And they're still doing it.) they'll look in the sun till they go blind. Except for God, they'll never get their eyesight back. They'll raise their hand and hold it there, until the arm becomes stiff, and they'll never lower it again. If the heathen can do such stupid things as that, can the Christian not do the wise thing and put his hand in the hand of God and hold, and hold, and hold until the hand couldn't let go if it tried? Because, you see, the will to let go is missing. There's nothing there any more to tell it to let go. Every channel to the soul is so filled with the Word of God that the soul itself is filled with the Word of God. And the soul takes only one delight, and that is in the Word of God.

We talk of the joy of the Lord. We talk of that joy that comes out of the Word that old Nehemiah and Ezra said. They stood before the people when the Book was finally found and opened. And he said, "Listen: this is the day of great rejoicing. This is the day of freedom. The day of separation. This is the day of everybody to get together and be one great big family."

Now he didn't say, "Put your hand in the other guy's pocket-book." He didn't say, "Knock on his door and say, 'I'm coming in to sleep in your bed'."

He said, "You people that have got something, and somebody hasn't got it, start sharing." But it's up to you.

43. I love the divine order of God. It's so simple. And do you know what happened, brother/sister? That great One that came down, came down to put the church in order. How are you going to put the church in order? You're going to get it back to Headship. But the people don't understand the Book of the King. The Book of the King, that the King must write and read every day and practice, is the Word of God. And it comes out for everybody in his own hour, according to his need. What will the righteous, just King give me today?

Abraham came one day before God—Abraham, a mighty king himself—met another great King, Melchisedec, bigger than he by far. But one day, King Abraham came before God, and he said, "God, You told me a lot of great and wonderful things. I've got the promise of taking over the earth. I've got all these things here that You said. And (he said) now that we've got this great contact, I'm a little king on earth, and You're the great King. What will You give me?"

And God said, "Abraham, what do you need?"

"Well," he said, "I'll tell You: to get what You said, I've got to have a son."

"Hah," He said, "A son you shall have."

44. I have the same challenge this morning, brother/sister. What do you need? What do I need? Now you can't say, "Lord, I want a lot of money," because even the king doesn't have that. "I want a lot of women." Nah! Jones is wrong. Woodward and the rest of them, they're wrong. Unh-unh. Nope, can't have that.

"Well, Lord, I'll tell You: being one of the brethren, and knowing that You are adjudicating for brethren, to brethren, then my needs are thus, that are perfectly compatible with the Word and my brethren. And that's what I'll be wanting."

What all goes under that? Well, you know the big one that goes under that to begin with: healing is the big one. Loving compatibility with my brethren, my sisters. "Teach me how to give, sow until I reap, thereby having all sufficiency for every need that somebody might require." In other words, "I want to be a very beneficent person."

Do you think God is going to turn you down? How can He? Why would God turn down the very thing that He stands for, and He wants you to have, that He demanded of His Own King? How could He do it?

"In my home, let the Word of God rule."

"Well, just a minute, Bro. Vayle, that's going to cost me something!"

Well, you may be saved, but you're not born-again. What do you think? The living Word of God in your mind and your soul cost you all the junk that's in there to begin with. There is nothing that doesn't cost us, brother/sister. But, remember: costing is sowing a seed. Scripture tells about "they that go forth weeping, sowing precious seed, shall doubtless come again with abundance of harvest."

45. I'll never forget Bishop ...[Blythes]?... explained that. He said, "You see, brethren, it's like this: over in the Orient the man has to save enough seed to plant next spring, or he's not going to get a crop. He has had a lousy crop that year. The food is eaten up. The children are crying. Starvation looks you in

the face. But, if you don't have some seed, you can't sow; you can't get a crop. So, you weep, because you know they could eat it and have at least a little stomachful that day. And you know you could plant it and still lose it. But" (he said) "you've got to take it and plant it."

Have you learned to do that? You sitting here! I'm looking at every boy, girl, everyone of you! And don't try to fool me, please, because you can't even fool me. But there is Someone I'm speaking for this morning Whose Word I'm giving you. The King is here. That's right. The One Who can change mortality to immortality. But taking precedence over the King is the Judge. Bro. Branham preached a whole sermon, "Hear Ye Him".

The Lord bless you. It all dove-tails. We could go on and on and on by the hour. There's no Word of God that's devoid of power, and there is none that doesn't dove-tail, brother/sister. And there is none we haven't seen right here through the prophet of God and the mighty visitation of our great God and Savior. None. None.

Now, let's rise and be dismissed.

Heavenly Father, again we want to thank You for Your goodness to us, Lord. Rehearsing these things, we might rehearse them over and over again. And that's absolutely Your Own Word; You said, "Rehearse them. Rehearse them in the ears of the people. Let the priest continually rehearse the Word of the Lord." And Paul stood up and said (for me to repeat), he said that, "It's good for you, and it does me good, too, just to talk about it." And we know it's the truth, Lord.

Help us, Lord, in this place, to continually repeat the Word of this hour and bring it into the proper context of what it means to the people, what is going on now, contingent to what is soon to be, as the dead come out of the grave. But, Lord God, where will that people be who have the shout, the Word delivered, and heed it not? We know, Lord, You never brought a message down here just to aggrandize Yourself. You didn't do it to put a chain on us. None of these things, Lord. You did it for one reason: to bring us to completion. And in completion, a perfection. That Wedding garment going on, Lord. We know positively there is going to come forth a Bride. And the Bride is going to go with You in glory. Father, by grace we count ourselves a part of that. And, if we're not, then may we be honest enough, this morning, Lord, every single one of us to say, "If we're not Bride, there is a Bride out there somewhere, absolutely. And by the grace of God I won't stand in [her] way."

Father, help me to be that kind of a person—to stand in the way of no one, but rather, Lord, to stand with You rejoicing in what You are doing at least for somebody. Because, we know, Lord, You are present. We know that You are God. We know that You are doing something for somebody. Father, we rejoice in it. At least we have come this far.

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

'Take the Name of Jesus with You.'