

Why He is Here # 7b (Present)

'The Unified Bride'

Bro. Lee Vayle - December 29, 1982

Shall we pray: Heavenly Father, we're grateful again to be in Your Presence here, gathered together assembled, Lord, for the good of our souls, to glorify Thy great Name, to be turned back further and further until we come right to the image which we were supposed to have been and originally were in that great concept, and through human instrumentality, the flesh went astray for it, image broken, but now coming back to it. And we're grateful for that, Lord, we're knowing there's a complete return, and we thank You, O God.

Now, instruct our hearts and our minds that our faith may increase tonight, and we'll give You the Praise in Jesus' Name. Amen. You may be seated.

1. Now, tonight we're talking about 'Why He is Present', and of course this series goes by dates more than anything else, and this is number 7B, which doesn't mean anything. I don't know how many messages that I've preached and I just keep writing them down as I kind of feel like it. But the Subject is 'The Unified Bride'. Why He is Present, and the subject matter is concerning His Presence the unified Bride.

Now, last Sunday we recognized an Alpha, Omega principle which was: that when God dealt simultaneously with a group of people as in contradistinction to individuals, it was at a time where in He, God, was instituting and bestowing the culminating universal promise of the hour, which was always at an exodus period, wherein we saw grace and mercy followed by judgment. (Well, of course that's quite a mouthful.)

2. So, we're going to go over it a couple of times so you get what I'm talking about. We saw and recognized an Alpha and Omega principle. That is, what God does the first time, He must continue to do continuously the same way and unusually, we're looking at what He did once, then He will do another time which completes the circle, so that: "He is the same yesterday, and today and forever." [Heb 13:8]

Now, we saw that last Sunday as we studied It quite carefully, and we saw this principle of the Alpha, Omega principle. This certain facet of it was, that when God dealt simultaneously. In other words, He dealt all at one time in the same way with a group of people in contradistinction of dealing individually, which He would deal individually in different ways and in a different times with individuals. But, this now is as a group dealing.

So, that when God dealt simultaneously with a group of people as in contradistinction to individuals, it was a time, (and we're getting to the time when He does it,) where He, God, was instituting and bestowing the culminating universal promise of the hour.

3. Now, when I use 'culminating universal promise', I'm talking about what God intends to do for everybody across the board as pertaining to that group. In other words, there will be certain benefits that all will be heir to, though there will be certain other benefits, or rewards, and

positions which no doubt some will not be heir to, though they could have gone to that position had they used the grace and mercy, and the power of God in their lives to that end.

So, this is dealing with not individuals. It's dealing with that which is universal. The universal benefit. Culminating benefit. That is to say, this promise which is not individual, or these promises which are not individual, but, across the board to everybody. They come at an exodus period. Not a juncture in the sense of one age to another age, or one dispensation to another dispensation, but to an exodus period, wherein, we saw grace and mercy followed by judgment. Okay, you understanding what I'm saying? (It's nice to see how many if you don't. I'm not saying you don't know, but you follow what I'm saying?)

4. All right. This is the Promised Land, to exodus concept. (It's a phrase, not just one word.) This is the Promised Land, to exodus concept that we are using. And this precept, (or concept) is set forth beginning in Genesis 15:12-21, and then fulfilled in Exodus 3. (Or, starting to be fulfilled in Exodus 3.) All right:

- (12) And when the sun was going down, a deep sleep fell upon Abram;
and, lo, an horror of great darkness fell upon him.
- (13) And (God) said (to) Abram, Know of a surety that thy seed shall be
a stranger in a land that is not theirs, and shall serve them; (the people's
land they'll serve) and the (Israelites) shall (be) afflict(ed) (by)
them
four hundred years; (by these people.)
- (14) ...also that nation, whom they shall serve, will I judge: and afterward
shall they come out with great substance.
- (15) ...thou shalt go to thy fathers in peace; thou shalt be buried in a good
old age.
- (16) But in the fourth generation they shall come hither again: for the
iniquity of the Amorites is not yet full.
- (17) ...it came to pass, that, when the sun went down, and it was dark,
behold a smoking furnace, and a burning lamp that passed between
those pieces.
- (18) In the same day the LORD made a covenant with Abram, saying, Unto
thy seed have I given this land, from the river of Egypt (that would be
the Nile) unto the great river, the river Euphrates: (and then He
mentions those people.)

5. So, now we go to Exodus 3: to see this brought into effect.

- (1) Now Moses kept the flock of Jethro his father in law, the priest of
Midian: and he led the flock to the backside of the desert, and came
to the mountain of God, even to Horeb.
- (2) And the (messenger) of the LORD appeared unto him in a flame of
fire out of the midst of a bush: and he looked, and, behold, the bush
burned with fire, and the bush was not consumed.
- (3) And Moses said, I will now turn aside, and see this great sight, why
the bush is not burnt.

- (4) And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.
- (5) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
- (6) Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.
- (7) And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

(8) (For) I am come down to deliver them out of the (land) of the Egyptians,

Now, there's a cry being made in the land (you know) realized before the Coming of the Lord in our exodus, that cry is because of the people in authority in all governments are continually defrauding the people of their livings. (That's in the Book of James) The taskmasters are no longer men of this authority, but they're just as diabolical, if not even more so, so the Pharaoh and his gang may look very mediocre, or almost pleasant in the eyes of God compared to this hour. So, why don't you just think about that. See, we're at the end-time. This is Alpha, we're going to Omega later.

- (8) (...now, I'm going to take them to) a good land and large, unto a land flowing with milk and honey; unto the place of the Canaanites... (and so on.)
- (9) Now therefore, behold, the cry of the children of Israel is come unto me: I have also seen the oppression wherewith the Egyptians oppress them.
- (10) Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.
- (11) And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt
- (12) And he said, (God said, Surely I'll) be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, (you) shall serve God upon this mountain.
(And you know what that was. That was go get the Word, Word to them.)

bring the

- (13) And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say, What is his name? what shall I say
(to) them?
- (14) ...God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
- (15) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham,

the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

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- (16) Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and that which is done to you in Egypt:
- (17) And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, Hittites, and (so on... to) a land flowing with milk and honey.
- (18) And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and (you) shall say unto him, The LORD God of the Hebrews hath met with us: now let us go, that we may we beseech thee, three days' journey into the wilderness, sacrifice to the LORD our God.
- (19) And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.
- (20) And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.
- (21) And (I'll) give this people favor in the sight of the Egyptians: and it shall come to pass, that, when (you) go, (you) shall not go empty.

6. Now, from the Scripture that we read, we can see four great propositions, literally a fifth, which is grace, and we'll talk about it too.

Number one: The Presence of God.

Number two: The hour of the fulfillment for the promise given, the universal promise.

Number three: A vindicated prophet to bring God and the promise and the Elect into a unity, or oneness in the divine purpose. A true covenant of the merging of the minds with pre-eminence upon knowledge.

Number four: Mercy and grace, and justice to the Elect, and judgment unto condemnation to the non elect.

We'll go over this again. There's four major or great propositions in this precept. The Alpha and Omega precept of the Promised Land to Exodus.

Number one: The Presence of God is a must.

Number two: The hour of fulfillment for the promise, which brings God on the scene for the Word that He must Himself fulfill.

Number three: A vindicated prophet to bring God and the promise to the Elect unto a unity, or into a unity of oneness in the divine purpose. (Doesn't just come by itself. A true covenant of the merging of the minds, therefore, the pre-eminence is upon knowledge. (Follow?))

Number four: Mercy, grace and justice to the Elect. Judgment to the non elect.

7. That this precept with its four major propositions cannot be changed is seen Ecclesiastes 3:14-15, (which by now I should be able to just give them to you from memory.)

- (14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

In other words, what God does is so open, so categorically playing as to chronology, that men should be able to see it and recognize it. That men should fear before Him.

- (15) That which hath been is now; and that which is to be hath already been; (therefore,) God requireth that which is past.

Therefore, in this hour of the Rapture, (now, we're talking about the exodus Alpha, we go to Omega of the Gentile Bride) and we saw the precepts laid down, and we know that what God does you cannot take from It, or add to It. You already see It there, so therefore, you know what is going to happen. There should be no confusion.

Therefore, in this hour of the Rapture, which is a mass, or a body exodus, we must look for the same thing. The same four propositions contained in the precept enunciated.

8. So we go to the Scripture that is the source supply of the doctrine of the 'Catching Away' to the Wedding Supper. Which is 1 Thessalonians 4:13-17.

- (13) ...I would not have you to be ignorant, brethren, concerning them which are asleep, (and he's talking to the living, and he's discussing that time that the living and the dead will have something happen to both of them, so they will be caught away.) (you) sorrow not, as others which have no hope. (Or expectation.)

- (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (forth) with him

In other words, into the same resurrected body and position which is ordained to them.

- (15) For this we say unto you by the word of the Lord, (this is the promised note as It is set forth,) that we which are alive and remain unto the (presence) of the Lord shall not (take pre-eminence over) them which are asleep.

- (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, the trump of God: and the dead in Christ shall rise first:

- (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: (mass exodus) so shall we ever be with the Lord.

Now, notice: Number one: God is Present,

- (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence) of the Lord...

9. The Lord was Present in Exodus 3, and called Himself God. The promise: "This we say unto you by the Word of the Lord." What Word of the Lord? John 14:1-3.

- (1) Let not your heart be troubled: (you) believe in God, believe also in me.
- (2) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- (3) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there (you) may be also.

Number three: The Prophet, verse 16, [1 Thessalonians 4:]

- (16) For the Lord himself shall descend from heaven with a shout,...

This is not said to be the literal Voice of God, It is therefore the voice of another. And according to Deuteronomy, no man can hear the Voice of God, save a prophet of this caliber. Ah, my good brothers, my sisters, I know you believe what I believe, but there are many who don't. And they talk about believing in a prophet. They don't know what they are talking about.

Their mouths, mouth phrases, but their heart is far from it. Their vision has died. Dead men cannot see. The Presence of God demands a prophet. And even the Greek lets you know that this is said to be, and neither is it the voice of the One who descends, because if It were, then God went back on His Own Word and He lied. Because, "they'll never see (me) again," he said, "or hear My Voice." And He said, "My ways cannot change," then He's a liar. And He would be a bigger liar than I if I said that I would not ever come back in this pulpit again, and I appeared in the next fifteen minutes whatever it was. And that's mild. I could have thought of other things more drastic.

10. Let us go to Acts 3: wherein this great event is spoken of this Exodus. In the middle of verse 19.

- (19) ...when the times of refreshing shall come from... (that which is visible, anything visible of God.)

Which anything visible of God can only stand in the realm of what God has created, or what God is doing. God is seen in creation. But, this is where the refreshing which is a great revival comes from the Presence of God, which is a healing revival. And in verse 20.

- (20) And (even) he (God, this One here, Who's Presence is manifested) shall send Jesus (the) Christ,...(Who was appointed, proclaimed in advance, was that One that was anointed to this end.)
- (21) (But) the heaven(s) (are receiving) until the (time) of restitution of all things, which God hath spoken by the mouth of (the) holy prophets...

And Who is It that restores Elijah, and he's a prophet? "Behold I send you Elijah the prophet, before the great and dreadful day of the Lord?" [Mal 4:5]

So, this prophet will bring God and the people together through the promise of the hour, which is to be manifested. Therefore, you can see the tremendous knowledge once more is in the offering.

[Number] four: mercy and judgment is number four. Mercy to the Elect, and judgment on the unbeliever.

11. We go to 2 Thessalonians 2:8-14.

(8) ...then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his (Presence):

(9) Even him, whose (is present. Now, that's the Presence of Christ against the presence of antichrist in the physical at this point.) ...whose coming is after the working of Satan with all power and signs and lying wonders,

(10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

You'll notice, a special interjection of truth is what would have done the job.

(11) And for this cause... (the rejection of the 'interjection', (see?) not an interpolation. But, there had to be a special Word.) for this cause God (will) send them strong delusion, that they should believe (the) lie:

What is the lie? "You shall not surely die." [Gen 3:4] But, they will.

(12) That they all might be damned (judgment unto condemnation) who believed not the truth, but had pleasure in unrighteousness.

There again, you'll find that righteousness and unrighteousness is an unmitigated proposition dedicated to the principle of Word. (Now, that was simply a Philadelphia lawyer saying which you already know.) Righteousness is married to the Word. Unrighteousness is married to the corrupted word.

(13) But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit (even) belief of the truth:

(14) Whereunto he called you by our gospel, to the obtaining of the glory of Jesus Christ. (Which is the Resurrection, and the pre-eminent of a Bride amongst millions and the Eternal Life to come.)

Which simply means, the Bride is New Jerusalem and the millions and millions bring their glory and till the field and do all these things out there, but they are not a part of It.

Now, what It tells you was, It is the Word that does it. And it takes a prophet to do it, so that God and the Word and the Elect become one in the definitive covenant. And the covenant is put to the test in the court of law. And justice says, "God has got to get that Bride out of here."

12. Now, notice, the inevitable conclusion (which could be point number five I spoke of) the pre-eminence of revelation, of revelation knowledge; the pre-eminence of revelation knowledge especially of the name and power of authority. Because, in the first Exodus Moses said to that One that spoke to him, he said, "By what Name do I know You, Who are You?"

He said, "I am that I am."

Paul spoke to the Pillar of Fire, (the Voice) and said, "Who are You?"

He said, "I am Jesus of Nazareth. I'm that One that became incarnated."

And the same Voice said to William Branham, "Jehovah of the Old Testament is Jesus of the New." And the pre-eminence of God to the Gentiles has always lain in the Name. Because, the Light was to the Gentiles, and It was a Name. Jesus never came to the Gentiles, except in His Name. The Spirit was in the Name. In Israel the Spirit was in the flesh. He was a man.

13. Notice, how this dove-tails completely with Malachi 4.

(1) For, behold, the day cometh, that shall burn as an oven;...(behold,
the day of judgment unto condemnation is coming, when) all the
proud, (shall burn as an oven) when all the proud, all that do
wickedly, shall be stubble: and the day that cometh shall burn
them up, saith the LORD of hosts... (and there won't be one
person left of that gang that's here upon earth when
He comes back in Revelation 19:11 on. (See?))

Now:

(2) But unto you that fear my name shall the Sun of righteousness arise
with healing in his wings; and (you) shall go forth, and grow up as
calves of the stall.

(3) (You'll) tread down the wicked; (they'll) be ashes under the soles of
your feet in the day that I shall do this, saith the LORD of hosts.

Now, he said:

(4) Remember the law of Moses my servant, which I commanded in Horeb
for all Israel, with the statutes and judgments.

And he lets you know here prefacing what is going to happen in 4:6. Now, it was for one reason:

(5) Behold, I will send you Elijah the prophet before the coming of
the great and dreadful day of the LORD: and he shall turn the hearts
of the children back to the fathers, lest I come and smite the earth
a curse.

Now notice: curse delayed. Judgment delayed, grace and mercy delaying judgment as a prophet in the Presence of God comes to the people of election and makes them one with God; and binds him to the covenant.

Now, you say, "Just a minute now, how can anybody be bound to a covenant? What makes those covenants go wrong?" I'm glad you asked the question. And I'm going to answer the question. Because of your traditions the Word of God has become void, there is no more covenant. I tell you what you do, unless you got a smart, foxy, diabolical, filthy lawyer, and a dirty, rotten, corrupt judge, no contract can be changed once it has been signed and the seal affixed. There must be a remerging of the minds.

14. Now, I'm going to tell you something: the people have rearranged the contract, then nothing is valid in the sight of God, it requires a new contract. Because the Word went out of cater to begin with as in the first century.

Now, in here you see positively the Presence of God. You see positively a prophet. You see positively the Word of the hour brought forth. You see positively the vindication, the anointing,

the demonstration, the manifestation. You see everything in there which is convincing to the election. Those that are elect. That prophet brings that Word, bringing about an irrevocable covenant. (See?) That's why Bro. Branham said, "*There'll be no history after this.*" Because the Word won't be here long enough to be corrupted.

This generation will not have children. No way, there is no second generation to a Branham Message. Pauline message had a second generation, several, every Word did. But, in this hour there is no second generation. Because the covenant is delivered laterally across the board, universally and the benefits become effective. The hour of payment of the Exodus and the entering in.

15. Now, let's go back over Exodus again. (That is the Exodus) We go to Genesis 15:13-16.

- (13) ...he said (to) Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

We've been strangers to this land for six thousand years, because none of us can sit on a thistle and enjoy it. Or step on a cactus, or have a dog bite you, or a horse kick you. And that's what's been going on for six thousand years. We're strangers to it. We're strangers to slivers and to pains and insults and degradation and humiliation. We're strangers to it, because children of God are strangers to sin. It's not part of them. That's why the Bride is imputed as though she's never done it.

Now, "a stranger in a land that is not theirs." This is not our land, not the way it is. "And shall serve them, and afflict them four hundred years." We've been serving the land for six thousand years ourselves, and it's a pretty rough task-master.

- (14) And also that nation, whom they shall serve, will I judge: afterward (they'll) come out with great substance. (In other words, everything will be made up to them.)

- (15) ...thou shalt go to thy fathers in peace; be buried in a good old age.

- (16) ...in the fourth generation... (that time, a hundred years they were allotted.) ...for the (cup) of the Amorites is not yet (filled).

Two parallels. The hour of the promise was not yet. The promise was not available. Secondly, the cup of iniquity had not yet been filled. So therefore, we have the same thing. Righteousness has not reached the permissive, or permitting quality to go to the Tree of Life. And iniquity has not yet come to the place where God's got to hit it, and blot out the human race as in this last hour.

16. All right, Exodus 5:1.

- (1) ...afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

What feast? The feast of Jubilee without a doubt. A great feast, typifying the Marriage Supper. The feast of our God. And the feast of our God has two facet's in this hour. One of which the Wedding Supper of the Bride, and the feast of the birds upon this land, which I believe is symbolical. When the bodies began to get destroyed and eaten up. With the great terrible period coming on. Three and a half years, and then the ultimate destruction. All right:

- (1) ... Let my people go, that they may hold a feast unto me in the wilderness.

17. All right, (you just keep your finger there, because we'll read It again, use it again in that area.) we go to Revelation 18:4-5.

- (4) And I heard another voice from heaven, saying, Come out of her, my people, (that's out of spiritual Babylon, the harlot system of the churches) that (you) be not partakers of her sins, that (you) receive not of her plagues.
- (5) For her sins have reached unto heaven, and God hath remembered her iniquities.

Now, two things have reach to heaven and demand an answer. The cry of the people for the fulfillment of the promise, and the cry of sin that demands a just retribution of God, which is to blot the whole thing out.

Exodus 5:3.

- (3) And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

Okay, now notice: let us go out there and feast, that we may enjoy the mercy and the goodness of God and not the tribulation.

18. Revelation 3:20.

- (20) Behold, I stand at the door, and knock: (and) if any man hear my voice, and open the door, (I'll) come in to him, and will sup with him, and he with me.

Now, you've got the very same thing at the end-time. The coming out in order to come together with God by the prophetic Word of the hour, lest you get struck with tribulation. Now Israel, is this man Moses, I suppose...now listen, let's face it, everything God was going to tell Moses, work through Moses, He didn't sit him down and say, "Talk, talk, talk, talk." He told him basically what He was going to do, then set him on his feet, and said, "Go down there, and I'm going to be My mouth to you, and I'll talk in your ear."

So, when it came down there, Moses had one command: "Get down there and tell them the hour in which they live, and it's time to get out of there, I'm going to do something then you keep talking until you get them where they should be."

And he said right here, he went down there and he said, "Now look it, (he said) I'm going to tell you, our people have got to get out there, and get away from this, in order that they may have a sacrifice pleasing unto God. (That they may meet with Him, and His Covenant promise of this hour.) And if they don't there's one thing that's going to hit them, and that's pestilence." (They're going to be in the Great Tribulation.)

19. All right, there's your picture. And over here, (as we read) in Revelation, He wants to sup with us. An open invitation to be in the Presence of God and in communication with Him, but man can't do that in an exodus period. He's got to have a prophet. And woe unto them who come against the

prophet with a miracle ministry, they'll burn just as sure as you're knee high to a grasshopper. Now, you can say what you want, but they're going to burn. They will not die the common death, they're going to be right here.

Now, I'm not judging them, I'm just telling you the Word of God. You do what you want with It. I feel very relaxed, and very good tonight, because I'm preaching this sermon as God gave it just a few hours ago. And I'm not finished yet, you're going to see where it goes.

20. Now notice, in Exodus 5:6-23.

(6) And Pharaoh commanded the same day the taskmasters of the people...

He commanded the taskmasters, like minded Egyptians that type the church and the organization that forms the World Council of Churches and the beast system of the hour. And he said to those men:

(7) (You) shall no more give the people straw to make brick(s), as heretofore: let them go and gather straw for themselves.

(8) And the tale of bricks, (the same number of bricks) which they (made before), lay upon them; (you won't) diminish thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

They're bellyaching about the church system and the doctrine, and they think they've heard from God through a prophet. Well I'm to tell you something: Don't think for one minute that we'll let them into our unions. Now, you think that's not coming. I've got a surprise for you. The prophet said it was. They're not going to go and have their way. There's no way we're going to let them go. We've got a Trinitarian God down here, and that's what we're going to keep.

(9) Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words.

What's this hogwash about God? What is this nonsense about a prophet? Going out there and get turned back to God, going to get out of here? "They'll get out of here in ashes, when I get through with them."

(10) ...the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh...

21. Thus saith the pope. And don't worry about him, he gets there because the Ecumenical Council wants him there. The Protestants have been able for years to destroy the Catholic church anytime they wanted, they have never done it. Had America risen up as a Protestant nation, I don't say that they should have done this, because a real Christian does take up a sword and fight anybody. Let's face it, there's only one source of justice in any war and that's the Civil war. American people could have killed every Roman Catholic, and Greek Orthodox Catholic. Destroyed every single one of them. But, that's not the policy. But, I want to see the day the Roman Catholic church didn't destroy if it had the chance.

I know people don't like that thought, but you just get your history out, get your books out right now, and you go down to Venezuela, go down to South America and begin to look under the covers. You're going to find things you didn't dream was under those covers.

22. All right:

(9) ...(don't) let them regard vain words.

- (10) (Now, they went out there and don't give them any straw.)
- (11) (Go find their own straw.)
- (12) ...the people scattered abroad...
- (13) ...the taskmasters hastened them, saying, Fulfill your works, your daily tasks, as when there was straw.
- (14) And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, heretofore?
- (15) Then the officers of the children of Israel came (to) Pharaoh, (crying, Why do you deal with your) servants?
- (16) There is no straw given...us, (and yet they say make bricks:) behold, (your) servants are beaten; (and) the fault is in (you're) own people.
- (17) (Pharaoh) said, (you're) idle, (you're) idle: therefore (you) say, Let us go and (worship) the LORD.
- (18) Go therefore now, and work; for there shall no straw be given you, yet (you'll) deliver the tale of bricks.
- (19) ...the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task.
- (20) ...they met Moses and Aaron, who stood in the way, as they came from Pharaoh:
- (21) And they said unto them, The LORD look upon you, and judge; because...(of your teaching what we've believed in that God is really there.)

Now, they didn't see Him, they saw signs and wonders. They didn't see a Pillar of Fire. They weren't hearing anything. They saw some signs. And they heard the voice of two signs.

- (21) ...(they said, you) have made (us to stink, and) be abhorred in the eyes of Pharaoh, the eyes of his servants, to put a sword in their hand to slay us. (See?)

Talking about God going to get them out of there. Talking about a prophet. A relationship, a word, a covenant.

- (22) ...Moses (said to) the LORD, ...wherefore hast thou so evil entreated this people? why is it that thou hast sent me?
- (23) For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

23. Now, pastor Pharaoh instead of allowing the children of God in a body to go out and meet with God, via the prophet instituted a works program that he pressed upon the people. Pastor Pharaoh was a legalist, who himself did not fear God and dealt in eternal security himself, because like all legalists he felt what he did was okay, but let the other guy try to do it. As I've often said, if I spit

out of the corner of my mouth, I'm going to hell, but that guy commit adultery he's going to heaven, because hallelujah, he talked to Jesus. I suppose Jesus only committed adultery. Jesus doesn't mind if I spit out of the corner of my mouth, but He does mind if I commit adultery.

Pharaoh was a typical legalist. Get them busy, get them busy. Missionary programs, this, that, the other thing. There aren't any missionary programs left. I told you to read 'End Time Evangelist', none of you did it though, you didn't listen to me. Go and get it, read it now. And find out when Mattson Boze sat there, and I understand that Bro. Branham gave him thirteen thousand dollars, (someone told me that) to go on his missionary safari. And Boze sat there, and Bro. Branham told him exactly what end-time evangelism was, and Boze went out preaching a Trinitarian God.

You can't win this world to Christ, and when the last one's in and child trained, somebody's got to burn and it's not a Bride. And I'm not talking in a mean nature here, in a mean language, I'm just telling you what the Bible said. I didn't write It. There'd better be a time when we understand what the Bible says, and fear what It said.

24. Pastor Pharaoh was legalist. And yet, his whole life showed that he believed in eternal security. Which is, "I can do what I want, I don't care what signs are in. Bless God, I'm the authority, I'm the organization. When I crack the whip, my henchmen will do what I tell them, or I'll see that they don't get their pensions."

And your unions, and you're sitting here may belong to unions now, that's alright at this point, but there's going to come a day when that whip is going to be cracked and they're going to say, "You better be a Trinitarian, you better come back to mother. What's is all this junk you're talking about God and the prophet? Hogwash. What's this stuff about Him being here? He's always been here, hallelujah." (They've been near him, spare me.)

He ground down and bound them to a works program and a doctrinal understanding that kept them from fellowshiping God in a body. That's right. They had to take his view point on God and his works program. The forerunner of the incarnated antichrist spirit, (that's that spirit right in the churches now) that says you'll believe this way or else. You get out and do so and so. And that spirit is here right now in the world since God came down in the form of the Holy Ghost, the entire embodiment of the Spirit dealing with the prophet, the church has consistently raised its hackles against God and His prophet.

25. First of all, the church has said, "There's no such things as these miracles and all." But, God showed there were miracles, and "He's the same yesterday, today and forever." [Heb 13:8] Then the Pentecostal's rose up, and they said, "Hallelujah, we're in the driver's seat, anybody can see that."

And the same God said, "You're nothing but a bunch a Trinitarian heathen, because I don't care how many miracles you perform, it's the anointing on the spirit and not in the soul, because you're off of the Word. For even Judas healed the sick and raised the dead, and he was the future incarnation of Satan." The same antichrist spirit is here.

26. Today preachers will not accept Hebrews 6, and 1 Corinthians 13:9 and the light of the revelation. Hebrews 6, we've gone into It so many times.

- (1) Therefore leaving the principles of the doctrine of Christ, let us go (to) perfection;...

No, no, no, let us go to perfection taking the doctrine. Pastor Pharaoh said, "What is all this hogwash? That you're going to quit making bricks?" Said, "You're going to quit making all these

things here? Now listen, there is no way you're going to make it except you work." But, he didn't tell them the way they'd make it was by death. Because, he'd work them to death.

God came down, He said, "Moses, I'm going to get you out of here. I want to take you to myself but you've got to leave, what has now run its course, the life has gone out of it. It's gone out of the Roman Catholic church. It's gone out of the Greek Orthodox. It's gone out of all forms of Protestantism. It's out! Oh, but they said, "Now, just a minute, we can't leave those great and glorious foundations."

The Bible said, "Leave them. Leave those principals, not laying again foundations of repentance." [Heb 6:1]

"Well," they say, "That's always been laid, we just keep it on."

Said, "No, it's too late, there's no more repentance."

27. Why does It say that? Because, It says, "It's impossible for those once enlightened." [Heb 6:4] And that's where repentance is, is a change of mind. There's none left. The year of the Jubilee either sets you free, or you put your ear to the door jam, and an awl is run through and you never hear again faith toward God. When did faith toward God ever run out? It ran out, because nobody is coming in. Only those ordained believed. And there's no more left ordained.

The doctrine of baptism. There's no one else to get baptized. I don't care if you put them in water, they talk in tongues a million times, that's not going to do it. The laying on of hands. Bro. Branham said, "*The laying on of hands is not necessary anymore.*" But, we sure like to do it. It's not necessary. And a resurrection of the dead. What's it matter? You're not going to die. Of eternal judgment, you've passed from death unto life. You said, "This we'll do if God permit."

What if God didn't permit. He didn't permit back there. There comes a day when He's going to permit. When it all runs out. When the individual promise runs out and the body promise comes in. Now, God is going to do for a people across the board, and this runs out.

And at that time there's an enlightenment, once for all, it's all over. At that time the heavenly gift can be tasted. [Heb 6:4-5] People partake of the Holy Ghost, the good Word of God. Indulge in the powers of the world to come, and still leave it. And the names go off the Book of Life. Because they take it all out.

"What's this about prophet and serpent seed? What is this stuff about Eve in the Garden? What is all this junk about one God? What is all this hogwash about baptism in the Name of the Lord Jesus Christ? Don't give me that stuff." They're gone. "Neither root, nor branch." [Mal 4:1] (See?)

28. They do not believe, even amongst us. Though they should, on the power and the threat of vindication. I said, "Threat." Because, vindication is a threat. If I want your money and I pulled a gun, I'm vindicated, I'll get your money or I'll shoot you dead. The gun is vindication. Many a man's been shot acting a fool. Because, he didn't know that vindication meant a threat.

People today talk about the mercy of God, that's just one side of the coin. The other side is threat. And God does not threaten without backing up His threat anymore than He promises without backing up His promise. That's why when the Bible said, "You will not burn, others will burn." I don't want any misty eyed people here, out god-ding, God. I don't say you got up and jump up and down and laugh. But, I want you to know one thing: when this world burns, if you're born again you won't be here, and you better be happy that you won't be here.

Now, if you want to cry and sob, then stay here. Anybody can have my engraved card with my signature if they want to go to hell. That's fine, I'll give them my engraved card. You know what I mean. I mean simply this: you got my permission if you want to go.

You see, people got the wrong slant my brother, my sister what's going on. This is exodus time. There's no other time like it. Now, if you want to get back there, that's alright. But, if you want to stand in His promise right with the prophet and that Word, that's another thing entirely. Then you've got to face the music on both sides of the podium. You got to stand right there, and you've got to know what's happening, because you're under a covenant of knowledge; and knowledge is a secret.

29. [1 Corinthians 9:]

(9) For we know in part, we prophesy in part.

(10) But when that which is perfect is come, then that which is in part shall be done away.

Seven Ages, seven parts, seven messengers, out of which two were prophets, Alpha and Omega. And when the last part comes there aren't any more parts, for there's not anymore ages. There's no more people even.

So, perfection has come, conclusion has come. And when it comes, God has come, because it takes God to bring about an exodus. Because, that's the Alpha. He's right there to do it, and He's doing it. Instead, we find these people not in the peace and relaxation of the Seventh Seal. Under the revelation and the covenant proven to be effective in the hour, but they're over here in Laodicea, Revelation 3.

(14) (Under) the (messenger) of the church (which is in) Laodicea write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; (Here's this One that stood there as Judge.)

(15) I know (your) works, (you) art neither (hot or cold): I would (you hot or cold). (Well, He's here, and He's not, you know how it is?)

(16) ...because (you're) lukewarm...I will spue (you) out of my mouth.

(17) Because (you're saying,) I am rich, increased (in) goods, have need of nothing; and... (you lack a true knowledge of the assessment of God. This is the God of glory speaking, the true Assessor. You're laying it on the line, you're) wretched, (you're) miserable, (you're) poor, (you're) blind, (you're) naked: (you're caught in your adulteries.)

He said, "I got a Word for you. You won't listen, but I got a Word for you:"

(18) ...buy of me gold tried in the fire, (you may) be rich; white raiment, (you may) be clothed, ...the shame of (your) nakedness do not appear; (that's the absolutely made manifest, and it was made manifest, get some eye salve for your) eyes, that (you may) see.

30. And notice this:

(19) As many as I love, I rebuke and (I) chasten: be therefore zealous, (in order to have a change of mind.)

(20) ... (I'm standing) at the door, and... (knocking, I'm down here.)

"I've sent my prophet in order that you may come out from that worldly church and sup with me. And eventually fall in my steps. Which steps are, I'm set down in my Father's Throne." That wasn't in any other church age, the Seventh Church Age, He was on the Mercy before. And they say, "You can follow Me into the Millennium, for you will sit there on the Father's Throne with Me."

They have taken and their stand is with verses 14-18 included. They have turned aside the challenge of verse 19, and the promise of 20 and 21.

But, in spite of pastor Pharaoh and his henchmen could do, God brought all Israel together under the blood, which brought spiritual death in Israel..in Egypt rather. Spiritual death left Israel out. It brought them out of the spiritual death they're in.

31. Let's go to Exodus 12:1-16.

- (1) ...the LORD (said) unto Moses and Aaron in the land of Egypt ...
- (2) This month shall be the beginning of months: it shall be the first month of the year to you.
- (3) Speak unto all the congregation... saying, In the tenth day of this month (they'll) take to them every man a lamb, according to the house of their fathers, a lamb for an house:
- (4) And if the (house) be too (small) for the lamb, let him (invite) his neighbor(s) (in, under) the number of souls (there are there); ... make your count (so) the lamb (will cover it).
- (5) Your lamb shall be without blemish, a male of the first year: (taken) from sheep, or from the goats:
- (6) ...keep it up until the fourteenth day of the same month: whole assembly of the congregation of Israel shall kill it in the evening.

In other words, they're given two weeks to prove the lamb. To prove that it is a lamb without spot, without blemish. Now, we don't have that lamb here as a physical animal or a being. But, we have the time to prove that this is absolutely the Word of the Lord, and God Himself on the scene. That the One Who is here as a Lamb in flesh, that same Spirit is back here upon the people.

32. Now:

- (6) ... kill it in the evening (time).
- (7) ...take the blood, strike it (upon the door post, then eat the rest of it.)
- (8) ...with bitter herbs...(herbs you're going to) eat it.
- (9) (Don't eat) it raw, nor sodden with water, roast with fire; (the) head... (the) legs, (all of it.)
- (10) ...(leave) nothing of (the remainder til) morning; that which remaineth (just put it on the rest of the fire and burn it.)
- (11) (You'll) eat it; with your loins girded, your shoes on your feet, staff in your hand; and eat it in haste: it is the LORD's passover. (The time that God stands guard against death.)

Now, if He's not standing guard over us against death, then what is He doing? Because, the proposition is not simply to stand here and get us out, it's to get us in. And this is one time we get in.

33. Now, He said, "I'm going to stand guard:

(12) (I'll) pass through the land of Egypt this night, smite all the firstborn in the land of Egypt, man and beast; against all the gods of Egypt I will execute judgment: I am the LORD.

(13) And the blood shall be to you a token upon the houses where (you) are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Now, that signifies a Life has been shed and accepted. Now, everybody just about accepts the fact that a life has been shed, but how many accept the Life? They don't do it. They'll talk in tongues and everything else, but they don't accept the Life. Because, if they accepted the Life, it's the Life of the Word, the bleeding Word that comes back. And how can a person disagree with the Word when It's the Life of the Word that's supposed to save him and guarantee him?

[Verse 14 is not read]

(15) Seven days (you'll) eat bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

(16) And in the first day there shall be an holy convocation, (a coming together) the seventh day there shall be an holy convocation... (coming together.)

Now notice, the first and the seventh: in the First and Seventh Age only was there a possibility of a Rapture, but the whole body wasn't in, the First Age, it had to wait till the Seventh.

(16) ...no manner of work shall be done in them, save that which every man must eat, that only may be done (by) you.

And, that's what I've been preaching. It isn't character. It isn't fruit. (which is works) It isn't nearness to God. It's not obedience. It's not charismatic. It's eating! And the only work you do in eating is to pick the books and take time to read them or hear the tapes. For that's the only source of Word there is. There isn't any other. That's the only works. And that is the work of faith. And that is the labor of faith, whereby you enter into rest.

34. But, no, like pastor Pharaoh, they're going to work you just like a bunch of mules. They're going to take your money, for offerings for this and for that. Sure, they want you in some works program. Like, they're going to make you pray thirty minutes a day and this, that and that. You aren't going to make it any other way than eating, with the loins of your mind gird up. Not saying you're just sit around and not do something. Certainly, you'll do those things that you do only for the sake of Jesus Christ. But, that's not what saves you. This is what saves you. See, how this ties in with Blood off the Mercy Seat, and the temple filling with smoke, as in the Seals. (See?)

Notice, seven days. And those that have leaven will be cut-off. In the first day, a holy convocation. The seventh, a holy convocation. No manner of work done in them, save that every man must eat, that only may be done of you. That's where your work is.

Now, that's why under the Seals, even though at this point the temple hasn't filled with smoke, but you can talk if you want about the temple filling with smoke, judgment has set in, and the Blood off the Mercy Seat for the simple reason, there's nobody else coming in. It's under the Seventh Seal.

35. There's only one thing a person can do, and that's to survive on the food that was left for the journey. Because, the Blood has been shed, the Life has come back. The covenant has been confirmed. The Blood of the Lamb covered sin. The blood of the lamb covered sin, loosed the Holy Spirit to stand guard against death and lead Israel in. Israel was all of one body now. One body now of righteousness of Life, and death struck the rest. The Bride of this hour comes to the same unity. Revelation 18:4, "Come out of her My people, that you be not partakers of her sins."

And Revelation of 1:7, where the Mighty Messenger comes down at the time of the opening of the Seals, with the prophet there, and the feet upon land. And at the same time in Revelation 22:10, It warns you, the Book is open, you can't close It. "And he that is righteous is righteous still, and he that is filthy is filthy still," [Rev 22:11] and the rest walk to the Tree of Life. It's all over.

The unity of the Bride in the same hour. It is categorically one covenant binding all. This is the hour that Jesus said, "He that liveth and believeth in Me, shall never perish." [Jn 11:26]

36. All right, we can see a unity of the first Exodus. And there must be a unity in this Exodus. And never forget, according to Matthew 23:37-39, it is the prophet that gathers the people for God. God gathers the people through a prophet, because God, though He had a Voice in a man called Jesus Christ, that Voice no longer exists in that man audibly. God uses a prophet as He did with Paul, used in this hour.

Ant this unity, though one under the Blood has not just a unity of Blood, but beyond that. The unity manifests in other areas, or righteous principles which are at work. Now, I'm going to tell you of some of those principles that are works, other than what we discussed about a unity here at this moment.

37. Let us go to the Bride in Isaiah 52:1-12.

- (1) Awake, awake; put on thy strength, O Zion; (that to me it'll always deals with the Bride. Israel's only got three and a half years of God dealing with them as a nation. All they've got left.) put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and unclean.

Now, if that absolutely was just a physical thing, you couldn't call it. You couldn't make it work. If people are going to be here in the Millennium, as those people try to tell you, you couldn't make that work. Because, people still would be born in sin if they came under sex.

- (2) Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.
- (3) For thus saith the LORD, Ye have sold yourselves for (nothing); and (you) shall be redeemed without money. In other words, God just turns right around with forgiveness.)
- (4) For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

- (5) Now therefore, what have I here, saith the LORD, that my people is taken away for (nothing)? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. (All right, that's true.)
- (6) Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

Now, right in here, It says here: If the name has continually, everyday you said my Name, is continually blasphemed.

38. Let's go over here to the Book of Revelation 17, we read :

- (1) ...there came one of the seven angels which had the seven vials, (this is during the Great Tribulation) and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that (sits) upon many waters: (That's the prostitute church system that controls the people.)
- (2) With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
- (3) ...he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. (There you are, names of blasphemy.)

Now, he said, "Therefore, my people shall know my name." I'm Methodist. I'm Presbyterian. I'm Roman Catholic. I'm Greek Orthodox. I'm modern Catholic. I'm this, I'm that. (The word 'Catholic' just means universal.)

39. [Isaiah 52:]

- (6) Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

In other words, God has absolutely made a contract with a Bride, that the Bride is going to know Him, in spite of fact of the erroneous names and the false doctrine of blasphemy that's in the land. Now notice:

- (7) How beautiful upon the mountains are the feet of (them) that (bring) good tidings, that (publish) peace; that bringeth good tidings of good, that (publish) salvation; that saith unto Zion, Thy God reigneth!

40. Now, let's just find out where that's taken from. We go to Romans 10:14. It might surprise you to find out it's not what you think it is.

- (14) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- (15) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

- (16) But they have not all obeyed the gospel. For (Isaiah said), Lord, who hath believed our report?
- (17) So then faith cometh by hearing, and hearing by the word of God.
- (18) But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Now remember, the Gospel of the Kingdom gets preached to the ends of the world. This is the only time you better believe there's radio and television, and that which could take it there. The money and the ability. Rome had roads for the first century, and it did a good job. But, today you've got every type of communication, bar none, so that this Message gets everywhere. The Message of the Kingdom of the end-time.

- (19) But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.
- (20) (And Isaiah) is very bold, and (said), I was found of them that sought me not; I was made manifest unto them that asked not after me.
- (21) But to Israel he (said), All day long I have stretched forth my hands unto a disobedient and gainsaying people.

41. Now, this is written to the Gentiles. The Gentile portion of the New Jerusalem.

[Isaiah 52:]

- (8) Thy watchmen shall lift up the voice; the voice together shall they sing: (and) they shall see eye to eye, when the LORD shall bring again Zion.

And that word 'bring again' means to return to the starting point: "return unto me." It's going to take Elijah to do it. It's going to take the beautiful feet, that starts with the beautiful feet of the One Who comes down as a Messenger, feet on land and sea, then It takes the messenger to bring forth the Message. And It says, that He's going to turn them back to the starting point, which means, the hearts get turned back.

So, Romans 10:15 is Revelation 10:1, which is 1 Thessalonians 4:16, "the Lord descends with a Shout. The Voice of the Archangel, Trump of God." Which is Ephesians 1:15-23, "the Spirit of wisdom and revelation in the knowledge of Him." Comes into the Church in order to bring them the revelation, which they have need of. Which in turn will bring the dead out of the ground. Which in turn will bring about a Rapture due to the change of their body.

42. Which in turn is 2 Corinthians 3:18.

- (18) But we all, with (unveiled) face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Now, that started back in Luther, there was a glory there. Then It went on to Wesley. Then It went on to Pentecost. Now, It's at this hour of restoration under the great prophet Elijah, who was ordained to this end. And it's at this time that a ministry is in the land whereby It tells you eye to eye, there will be a unity in the Bride in this hour that people...and I'm going to tell you, sitting here it's beyond our own thinking and our own understanding. Because we are very picky, we are

very critical, and we are very undiscerning. But, the Bride that is being changed to His image literally sees Him eye to eye and face to face. Sees Him in that Word, understands the transformation, and the Bride is going through it now by revelation. And that's very hard to see.

Now, I don't lie to you, I stand before you as a man who knows what he's talking about. I saw in Bro. Branham's face twice what no living person has ever saw outside of Lee Vayle. I'll challenge any man living to tell me and stand here before God, knowing that the Pillar of Fire is somewhere, not in this building, but He's somewhere. And I know what I'm talking about.

And I'm going to tell you something: there is a Bride who will see eye to eye through the turning around by this Message. And they'll be turned right around not to see blasphemous names, and to understand a perverted doctrine. But, they will see Him Who is the Word, and they will be changed. Even as Scripture says in 1 John 3:2. "Beloved, though you are now sons of God, there's a greater thing coming, when in His Presence you see Him, and you are changed into His very image from glory to glory."

43. Now, back in Isaiah 52. He said:

- (9) Break forth into joy, sing together, (you) waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

And I will restore the years, "the palmerworm, the cankerworm, the caterpillar," [Joel 2:25] the great devastator what was in your midst.

- (10) The LORD hath made bare his holy arm in the eyes of all the nations; (That's right, as Bro. Branham said, "*This thing was not done in a corner, it was done before the whole world.*") (unto) the ends of the earth shall see the salvation of our God.
- (11) Depart ye, depart (you) from thence, touch no unclean thing; go ye out of the midst of her; (come out of her my people) be (you) clean, that bear the vessels of the LORD.
- (12) For (you) shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be (behind you.)

Now, they're going to try to tell me that God's not here to take us in the Rapture? Someone's nuts, but I'm not. Why don't these men read the Bible? They've lined up with pastor Pharaoh. Oh yeah, with their programs. When did Bro. Branham have a program? I challenge you, he stood there in the hey-day of his ministry when he could say, "*Bring me twenty four (any number) of your worse cases, I'll guarantee healing.*"

44. He went to Africa and they prevailed upon him in the face of God saying, "Don't you dare go."

"Oh, you must go, we'll win the world to God, we'll set Africa on fire."

And God sent a thunderstorm that deluged with rain, any bonfire, and man could effect, because nobody came to the meeting, because nobody could get there. For as in Durban and Johannesburg, especially Durban, the people came by train and they packed their cripples on backs for miles to get them there. And God did a monumental work. But, when Bro. Branham went to where God said do not go... ha, what good did it do to the messengers to go down to Sodom and Gomorrah? They went to Sodom, and they got what, three people out? Sure because, mama fell back, that's exactly what the churches are going to do. What do you think is going to

happen to the people that fall away from this Message? They'll go into destruction is going to hit them, pillar of salt and fire. In other words, they get calcified right there, they get numb to anything that could be done. She was salt with the salt of Sodom. But, you don't hear one thing about them going to Gomorrah. Hit like a ton of bricks, wiped out in five seconds flat. You're not going to go out by haste. Oh, people get nervous and upset these days. Why?

I preached a sermon some years back here on the time of the Resurrection. Showed you couldn't wait for the First Resurrection. Oh, they can't wait for God to do it. Where everything goes on, works programs, this, that, legalism goes on and on and on. And God says, "Sit down, shut up." Let me tell you something: you ain't getting out of here, unless God leads you, and God's in front and behind you and all around you. In you, over you, all through you.

45. Notice, those who are not a part of the election. Let's see those that aren't part of the election. Come on, let's find out. Let's have the nerve to look at It. We always like to tell God what to do and what not to do. Let's find out about this one.

Here's [Revelation]18:5, after the people come out.

(5) ...her (iniquities) have reached (to) heaven, (God's had His stomach full, can't take it anymore.)

(6) Reward her even as she rewarded you...

She burned them with fire, she fed them to beasts, poked hot sticks in them. Put them in iron maidens [torturing device] till the nails came down and crushed in the human body. Put them in sacks made of leather filled with snakes and threw them in the water. I stood on a bridge over there in Bruges, Belgium. The only...and it's the only snap shot that didn't turn out, or somebody got it from me somehow. I stood there where they cut their heads off and they kicked their bodies into the water. The heads rolled into the water ahead of them. Stood there where blood was shed. That's what they did. Reward her double.

You say, she's not going to be rewarded? Say, "Well, you know, supposed to turn the other cheek?" Tell that to God. We've got a lot of funny people living today. I know they think I'm terribly vengeful. They think I'm a mean person. Well, I don't deny that at all to be honest with you. I don't deny anything. I'm not a fool either. I'm not a fool either brother/sister. That fire is coming. Then Judge is coming. Which the prophet said, "*I would sooner have the oath of Columbus...*" (if there is such a thing, there's supposed to be such a thing.) God knows who's got any brains anymore, any sense anymore, any truth anymore, Catholics, or Protestants, they're all the same stinking mess. Let's not point a finger at anybody anymore, say, "look, that's a mess." Don't have to worry about denomination's anymore, it's all one great big caldron of corruption.

46. If you want to know religion, just know this one thing: that where religion went to seed a hundred percent, Communism came right in behind it. If you don't believe it, just get yourself a map. Where Catholicism went, put it in purple. Get yourself another map where Communism went and put it in red, it'll fit right over the other. And Protestantism has gone to seed too. Because, it's right here in America. Bro. Branham said it would come. He didn't explain. It's already here in the form as guise of socialism. And I don't care what Mr. Reagan does. He hasn't got a prayer. Because, already he does not see that you've got to stop land joining to land, and house to house. And he's left the corporation defraud the working public. And this is the last time people are going to cry in desperation. And the granddaddy of all depression and the fires are

going to come and burn every one of these guys that knew better. Don't tell me they don't know better. No, there's nobody going to tell me people don't know. Because, they do know.

47. (6) Reward her (double) even as she rewarded you double unto her double...

Give her interest, highest interest rates we've ever had I guess. They've come down a bit, you watch them shoot up next time. God's going to pay interest on this case. If He wants twenty percent on His tithes that you borrow, He's going to require this a hundred fold. Four hundred times.

- (7) How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her:... (in the Great Tribulation.)

As Bro. Branham said, *"I'm going to tell you about that oath of Columbus;"* (where they're supposed to have cut their...and pour sulfuric acid at you, he said,) *I would sooner have that done to me than ten minutes in the Great Tribulation."* (Somebody said it was ten seconds. I know it was ten minutes, ten seconds.)

- (8) Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who (judges) her.

It's a weak God that turns His back on sin and doesn't judge it. We got our judgment by Calvary. Thank God we took it. (See?)

48. Now, we have been talking about a unity of oneness in the Bride for an Exodus. That is very true. Notice the unity that we find over here in 1 Corinthians 15: that is fast coming upon us.

- (51) Behold, I shew you a mystery; We shall not all sleep, (we'll) all be changed,

We'll all be changed. Not just some, all. Every Bride, right across the board. The mote in the eye. In the atoms. The work is going to be done. And that carries over to 1 Thessalonians 4: which we've read before, and in verse 13. "You living, the dead are going to come up around you, you're going to be changed, the same as they are." God's going to do it. And God's going to take you into the Wedding Supper.

Now, we are like Israel, all under the Blood. All filled with the Life of the Lamb. All lead by the Logos continuing on to the Promised Land. We certainly are. All one with God. One Word. One hope. One baptism.

49. Let's look at it, over here in Ephesians 4:4, lining up.

- (4) There is one body, and one Spirit...one hope of your calling;
(5) One Lord, one faith, one baptism,
(6) One God, Father of all, who is above all, and through all, and in you all.
(Standing in the midst.)

Now, all coming to Ephesians 4:16.

- (16) From whom the whole (head...notice, the whole head, not part, the whole head,) fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure

of every part, (makes) increase of the body unto the edifying of itself in love. (Certainly.)

Ephesians, Chapter 1:16.

- (16) (After I heard of your faith, I (cease not to give thanks for you, making mention of you in my prayers;
- (17) That the God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of him: (You may know Him, know His mind, know His Name. This here is revelatory.)
- (18) The eyes of your (heart) being enlightened; (you) may know what is the hope of his calling, the riches of the glory of his inheritance...

Now, look at that one. "The eyes of the heart being enlightened." What's he talking about? Eye to eye. The eye single to glory. The eye that's single unto His revelation. God's eye single to Bride. He said, "Thee alone have I chosen of all the nations." [Amos 3:2?] He's chosen a Bride. Elect. His eyes upon us. We have the same eye, which is full of light. The eyes of the heart, the illumination, knowing the riches of His glory of the inheritance of the saints.

Waiting, knowing, shortly we'll come to:

- (19) ...the exceeding greatness of his power to us-ward who believe...

That power that raises the dead, and then changes us. It's across the board. It is one body.

50. It's the same thing over here in Ephesians 5:25.

- (25) Husbands, love your wives, as Christ loved the church, gave himself for it;
- (26) ...sanctify (it), cleans(ing) it...washing (it by the) water... the word,
- (27) (In order) That he (will, he must) present it...a glorious church, (not individual members, the church, spotless, no) wrinkle, ...holy, without blemish.

Verse 30. Why?

- (30) (We're) members of his body, (one at a time we came in; one at a time, members) of his flesh, (one at a time, members) of his bones.

Now, we're all a complete body. Growing up to the very head,

- (31) For this cause a man leave father and mother, and joined (to) his wife, and they two shall be one flesh.
- (32) This is a great mystery: I speak concerning Christ and the church.

Because, our flesh is His flesh. No more is it human flesh. It's a glorified flesh. Incorruptible beyond knowledge that man would ever have.

51. It is over here, the same give to us in Revelation 18:7-9. Back again to It.

- (7) How much she hath glorified herself, lived deliciously, (said, I won't have any) sorrow (or) torment...(I'm) a queen, (I'm not a) widow, (I'm the wife of God.)

Now, He said:

- (8) Therefore shall her plagues come in one day...
(9) And the kings of the earth, who have committed fornication and lived deliciously, so on, right down the line.

Then It said in verse 20,

- (20) Rejoice over her, thou heaven, ye holy apostles...for God hath avenged you on her.

And what does the Bride do? The Bride comes right up to the place where she is destined to be sitting there as a gracious and wonderful queen.

52. There's a verse over here in [Revelation] 19:7.

- (7) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, (the) wife hath made herself ready.
(8) And to her was granted that she should be arrayed in fine linen, white and clean: (and that's) the righteousness of saints.
(9) And he (said,) Blessed are they (that are invited to) the marriage supper. (Blessed are they that are a part of It.)

Who is part of the Marriage Supper? The Bride is of course, the wife. The wedding of the Lamb.

It is a union that is predicated upon John 17: a prophetic utterance. Now, let us look at this one here, I've stood on It. Even though I've been jeered at by those that are supposed to know this Message, and supposed to be one with It. I can't understand it why you jeer, because a man makes a statement that's in the Bible.

53. In John 17:21.

- (21) That they all may be one; as thou, Father, art in me, and I in (them), that they may be one in us: the world may believe that thou hast sent me. (You bet, it's going to be too late though.
(22) And the glory which thou gavest me I have given them; that they may be one, even as we are one:
(23) I in them, and thou in me, that they may be made perfect in one; the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

See, He tells you in the Book of Revelation, He said, "I'm going to make them known whom I've loved. They are going to come and fall at your feet." He said, "They're just a bunch "call it themselves." But, they're full of names of blasphemy, they're blasphemous names. But, He said, "I'm going to let them know who it is." And He tells you right here on the grounds of it, and the Bride in this hour is coming into it. Verse 24.

- (24) Father, I will that they also, whom thou hast given me, be with me where I am; (That's John 14) that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. (That's your Wedding Supper. See?)
- (25) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
- (26) And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

54. Now, and this unifying time is not necessarily, but it is uniting time, and the uniting time is bringing in a unifying time. Because, when we heard uniting time of the Bride, (mystical union) we took it personally. I'm putting it across the board in this hour, because we're talking in terms of a Bride now. And you don't talk in terms of singular, you talk in terms of the plural. As Bro. Branham said, *"The five hundred wives of David was one wife."* So, there is a wife made up of these members. This is unifying time. The Bride is really coming together in a unity. This mystical marriage and union is about to bring forth the dead. So that sweet Spirit we have of His and our recognition (that is, the sweet spirit we have and our recognition we have of Him) will soon manifest in the most exhilarating and increasing measure of revival of life ever known in the Church of the Living God, until she's suddenly immortalized in a glorified form.

Now, this unifying is doing this. And you're going to see in spite of yourself that your own nature is going to break down and love toward each other we're in right now, there's a suspicion, almost everyone is held in suspect which is true, and necessary to a certain degree. In other words, you just don't open arms to everybody, but, there is a necessity of breaking down in individual members unifying, so that one spirit, that is pervasive, the Spirit of life amongst us, (God in our midst) and we glorifying Him, and that same Word coming back upon us is bringing in a distinct measure of the sweetness of the revelation of Christ. Which will soon begin to spread through the entire body as life goes through every cell, that same life will begin to permeate, bringing cell and cell together in a Bride. So that sweet love will be there, which will bring forth a revival of healing as Bro. Branham said. I take to mean that.

55. When he said, *"Oh, that sweet Spirit within the Church."* The gift put on a shelf (as it were) and just be healing all through the building, and all through the people. And as a witness to the oncoming resurrection, which I believe is absolutely here now.

How long it's going to take before manifestation, I don't know, and it's not my business to know. Just remember, I just don't get in a hurry, just keep yourself bound up with this Word. Living on It daily. That sweet Spirit coming into the Church, because it's already materializing now in individuals in a unifying effect. That lovely sweet Spirit will begin to overflow and manifest Itself. Then you watch, the things that you longed for how God is going to do them. I used to say, "A little bit of glory to go to glory in."

Now, the Church cannot do this of its own. There s no way. It takes God. And we understand tonight that God has already come down to see that it'll be done. Let's rise.

Heavenly Father, we thank You again for time that... been allowed to be here. That our lives, Lord, in Your Presence and talking Your Word, and bring out these things that we find within Your Word; is not a waste of time, but is indeed food. And this is the one thing, Lord, that You

told us to take time to do, to eat. And thereby get ready for the great exodus, because it alone is going to get us strength to get us over there. It alone is going to be that which would will change our mortal members, (our bodies) to that which is necessary at this time.

We thank You for it, O God, and we praise You, Lord. We do not consider ourselves unique as though we are different people from other people in a way that discredits You, Lord, but, it puts all the glory back on You. Lord, we pray that we'll never in a place where we look at our peculiarities, and our little odd ways as though they were something, for they are nothing. And if we ever accomplish anything, we'll still be nothing. For, Lord, we know that it's going to take You to get us over there.

When You withdrew from Moses, and Moses had to go the way of all flesh. He had to be taken up on Mount Nebo there. Angels buried him, whatever they did we don't know. Don't understand if he was buried. Maybe just took the body off, waiting for those last days to bring it forth down here on earth, could be absolutely possible. We don't understand these things. We know that he was restricted from going in to the Promised Land.

And we know, Lord God, that Word would have taken them in, but there was disobedience to it, he glorified himself instead of You. And, Father, we don't want that to happen to any of us tonight. We don't want to take a position as though we're unique. Although, we do know there's an end-time Bride, which will be the first time in history that a group is going to just walk right in to immortality. And that's fine by us. We know this one thing, it doesn't have a thing to do with us personally as though we were the instigator; though we did anything, now way shape or form. But, You're here to it all, Lord.

Feed us ever more, Lord, at this Word. O God, we know that there is so many things in this world that take our attentions. So many things. Back there in the days of Israel, it was a task put upon them and they had a hard job. Going on further, the let their own lusts and those things enter in. And it dissuaded many and they got out of line.

Father, tonight we're looking to You, Lord, we know there's not one going to miss it. That's ordained to it. But, Father, we just want to...to just line up to how You would want us to be as those dear sweet children who will not miss it. So, Father, we commend ourselves to the Word of Your grace. The power of Your might, and we thank You for Your Presence in the Name of the Lord Jesus Christ we pray. Amen.

The Lord bless, you. 'Take the Name of Jesus with you'. And that's what we take with us, that's where the revelation lies, that's where the power lies. The authority of God in that Name.