

Trees, Books, and Fountains # 6

(The Book of Cursing: recap)

(The Book of the King)

Bro. Lee Vayle - July 12, 1989

Shall we pray:

Heavenly Father, years back at Pentecost, and shortly after, we know that the people were amazed because the disciples spoke with authority ... that authority, Lord, that You spoke with, because You knew who You were, and You presented Your vindication. They had a revelation, understood the same vindication, and walked in that which was proven to be the Word of God – living Word at that hour, manifesting.

Lord, we also have the same authority. We do not require any miracles, signs and wonders ourselves. We've seen that ... although, we do not turn any aside. For, Lord, we believe the sick can be healed, even [the] dead can be raised; there is nothing impossible, Lord, or has passed away. But, Lord, even greater things are transpiring. And that is, we know that the dead will soon come forth, because of the shout, the actual voice of the Lord bringing them forth. And we also, because of the same shout, are in a position where they can come forth. All of these things, Lord, are in this hour, and we realize that. We just pray that You'll become more and more real, to know as never before what has transpired in this hour. Even greater works than You did have appeared amongst us, even to ... not only just the raising of dead, and healing the blind, the deaf, the dumb, but also, Father, we know that cancers rolled away. Even the prophet mentioned 'creation ' on different occasions. And, Lord, if he believed it, we can believe it, too.

And we stand here tonight, Lord, asking You for Your help [that] we might enter into that realm of perfect faith, Father. Because, we know we have the perfect substance for it – manifested Word of the living God. May we never turn from it, but may every time, Lord, we have opportunity to turn to it (which we have ample opportunity) and take every occasion to have every insight possible, Lord, to see all Your Word blend to this hour. Give us help this evening, Lord, and we'll give You the praise in Jesus' Name. Amen. You may be seated.

1. Now, before we go to the Book and the King, we might go back to the Book of Cursing in Num 5:23, for awhile. And it mentions there:

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

Now, this Book of Cursing has absolutely no reason for its existence and can never be written, could not be written other than a husband's suspicion (right or wrong) that his wife is having or has had an adulterous affair with another man, as it says in the verses 11-30 (ones which we have previously read, on Sunday). Now, since we have established that the woman types both Israel and the church, and since both Israel and the church are accused of God to be in adultery (which we know to be true), and since 1Cor 10:11 says that all Old Testament events were written so as to be examples to us, we set forth this original dissertation upon our subject to give some insight by typing it in the New Testament church. We're typing it to the New Testament church.

What we're looking at, then, is: this Book of Cursing by type is applicable today if we can understand what lies in that type.

2. Now, we read in Jer 3:1-20 how that Israel had completely played the whore to her husband, and yet God was anxious to have her back, if she would so come and abide under His Headship which is the Word. And in Revelation 2, we saw how the first church Bride was already fallen from her position. And we know that that falling was absolutely due to 2 Corinthians 11, because there couldn't be two reasons for the fall. Reading in there [2 Cor 11:]1-4.

(2) For I am jealous over you with godly jealousy: ...

Now notice, he says,

(1) Would to God ye could bear with me a little in my folly: and indeed bear with me.

In other words, he is entering into the law of suspicion, the law of jealousy – the suspicious husband. Now he said, “I want you to bear with me, because I am sensing in the spirit something is already gone wrong.. And then he lets her know that he's very jealous and zealous; he's concerned about her. And he's concerned about her because, like Eleazer, he has been sent to get a Bride for Isaac, and he's very worried that something could happen to her.

(2) For I am jealous over you with godly jealousy: for I have espoused you to one husband that I may present you as a chaste virgin to Christ.

3. Now remember, the chaste virgin would more considerably be not just one that had been tampered with by some man other than her espoused husband. But actually, according to the law back there in the Old Testament – the law of virginity – they said to bring the cloth of her virginity ... which many people think has to do with first intercourse, drawing blood, which I don't believe for one split second. I believe it's the evidence that the woman came to the man proven that she was not bearing the seed of anybody else. Now, I could be wrong in that, but that's my honest opinion of this, of that. So, Paul here is worried about her already having been impregnated by two seeds.

And you will notice that there's a reversal from the Garden of Eden, where Eve was impregnated by the wrong seed and then impregnated by the right seed, in the physical sense, that Adam was her husband [and] had every right to her. But you notice in her ... this case is, the woman is married, living with somebody already as we're looking here in the book of Numbers ...?... she is living in that condition, and now he is wondering if she has been having an affair with somebody and could literally have two seeds at one time, which is a phenomenon which has occurred many, many times over the centuries of which there are documented records by the score.

4. Now, notice what he says,

(3) But I fear, lest by any means, as the serpent beguiled Eve through his subtlety (Now, that's an actual case of physical seduction and impregnation), so your minds should be corrupted from the simplicity that is in Christ.

In other words, it should turn out that this is not a mere suspicion, but this is the truth, that the woman has opened the door to error.

- (4) For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel ... (on a three-fold count, which is pretty, pretty treacherous)

Now, Paul says she is already fallen, and he's the espouser, and he's suspicious of a case of adultery. Now, to begin with, let us recall that this is not an open and shut case of adultery, or immorality.

5. Now, over here in the book of Lev 20:10-12, you'll notice what it says about that:

- (10) And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.
- (11) And the man that lieth with his father's wife ... (and so on, or his mother)

It's a matter of adultery right down the line. That would be the death penalty, right there. However, this is Num 5:23, where it is a matter of suspicion and the suspicion seems to be well justified by the evidence the man sees (he is looking at). In other words, there is something which is covered, and yet is uncovered.

6. Now, the indictment of this is written along with the penalty in the Book of Cursing. That's exactly what takes place. It takes place on earth. It's written by a priest. It's given by Almighty God. It's written in this Book according to vindication by Moses the prophet. And in there the woman is told what she has done, and of course the cursing. What is going to happen to her if she is in error, she is in sin, is in that Book. Then, as soon as that happens, he goes ahead and takes the holy water. And very strangely, you will notice that what he wrote is erased with the bitter water, so that nothing is seen as to the writing. But now, life or death is in the woman. Now, you'll notice that people would say, "Well, something should happen. Why isn't it left in the record?" Well, because the life and the death – either one – is now beginning to take place, according to whether she is lying or not; whether her husband is fanciful or not.

7. Now, before we try to type the bitter water, which we did the other day, we'll just look and see, understand that the wife and the husband stand before the priest, and all three stand before God. So okay, we go back to Num [5:]15. It says,

- (15) Then shall the man bring his wife unto the priest, and he shall bring her offering for her ... (now, she's got to bring an offering, and you'll notice that he does it for her. There's an offering) the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

Now you notice, in there, it's telling you that this is a pure unadulterated substance that is offered for her. It's her offering, but the man offers it, because he's the jealous one, now. He wants to find out something. And it's an offering of memorial, bringing iniquity to remembrance.

Now, the memorial could have to do with the oath and the vow to be true to the husband, to have that one as the only one. And also, it could be as a matter of bringing iniquity to remembrance. It is something that ... it's presented to the person, whether it's been done in the past or it's been going on. And I think also, it's let you to know that something is going to happen by way of being exonerated, or the person is going to enter into death. So you see here a covenant of life or a covenant of death, depending upon this very particular, peculiar situation.

8. So, the ephah of barley must be in some way significant unto God, as pertaining to sexual uncleanness, in that God does not accept the accusation without the symbolic offering of barley meal. Now, what I'm looking at, here, is [that] there must be something in Scripture that we can either look at obliquely, or dead on, we can imagine, we can type, we can bring as a shadow. But there is likely something in the Scripture that has to do with barley, as concerning the typing of this woman being accused. She's no longer a virgin to her husband. She's in adultery. And actually, if we want to bring it to date ... which we will have to, to bring it up the present condition. What could it symbolize? What could it offer to us as in a type?

9. Now, I'm going to look at this as a symbol – right or wrong. I'm not saying I've got THUS SAITH THE LORD; I'm not saying I've got Bro. Branham's word on it; I'm not saying I've got anybody's word on it. I'm just looking at the Bible. And I'm looking at this in the light of this hour. So, I'm going to go to Ex 9:31, and there I'm going to read about barley.

(31) And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

Now, this is in context with Israel in Egypt, where they are preparing for the Exodus. And the plagues and the thunder and the hail and the fire have fallen upon the land. Now, we know that that is absolutely a picture, in type, of the Great Tribulation. There is no doubt about it.

10. So, let's go back to the book of the Great Tribulation, which is over here in Revelation. Let us see something in [Rev] 16:21.

(21) And there fell upon men a great hail out of heaven, every stone about the weight of a talent (I think that's a hundred pounds): and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Now, of course, up above there and in different places. And in verse 18,

(18) And there were voices, and thunders, and lightnings; (and earthquakes) ...

(19) And (the city was divided and fell) ...

So, we can see, here ... here is a picture of a great tribulation coming upon the earth, which is parallel to what we looked at in the fact of the barley and the flax were being destroyed. Now, this is under the seventh vial that you see this.

11. Okay, let's go to Revelation 19, now. (We'll try to bring this together.) Verses 7-8.

(7) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

(8) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen (which is made out of flax) is the righteousness of (the) saints.

12. Now, we understand that. Okay. Now, let's go to Rev 3:17-18, and it tells you,

(17) Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

(18) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed (now, they don't have the flax; they don't have the linen. They simply haven't got it.)

Now remember, linen is made out of flax. It's shredded so that all the structure around it rots away. The strands are then taken and beaten, and they're softened with various processes and they're woven into either papyrus or something like that ... you know, linen paper. They're made into garments, and things like that. So, you can see, here, that there is something has happened to the flax. And something happened back there to the barley.

13. Now, let's go back to Exodus 9: we read here, beginning at verse 22,

(22) And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

(23) And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

(24) So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

(25) And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

(26) Only in the land of Goshen, where the children of Israel were, was there no hail.

So, if there was flax and barley there, they were all right. It was fine, see. Now, remember, it was already to the place where it should be constructively good for the people. Now, the wheat and the rye we'll read about down below, was not to the place where it could be damaged. Now, anybody here that farms knows positively that you can get hail on a crop in the early part of the year, and especially if it's wheat, it won't do any damage. It will just cause it to stool out. And you can even get maybe a better crop. That's what you call 'persecution', to the Christian. But if the crop is at a certain stage ... and some crops cannot handle hail, period. If it is at a certain stage, you're crop is gone, period. So, very, very seldom does hail do anybody any good. So, you can see that God would very, very seldom cause anybody to suffer a persecution, unless that person would

be benefited by it, and his life would stool out in order [to bear?] more fruit, more luxurious in the things of Almighty God. So, you understand your types. Okay.

14. Now, only in Goshen,

(27) And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. (Now, that was tongue-in-cheek).

(28) Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

(29) And Moses said unto him, as soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's. (Now notice, in there, you're going to know that the earth is the Lord's.)

(31) And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

(32) But the wheat and the rye were not smitten: for they were not grown up.

They had not come to the place where they could be destroyed, you see. Now, you can see what you're looking at, here, in the Great Tribulation coming up. There will be successive people or series of people being destroyed by God. But not until the end when it's thoroughly mature will the whore-harlot church be destroyed and the people, when He comes back with great destruction. See, your types all flow quite nicely.

(33) And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

(34) And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

Now, that's Great Tribulation. No matter what happens, they'll gnaw their tongues in pain, and they'll get tougher and tougher.

(35) And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Now, that's a good thing for the church to remember here. If the things of God are hardening you, there's something wrong with you. Now, you'll get smarter. That's no sin. You'll become more enabled to deal with matters – wise as serpents, but as harmless as doves. So, you'll want to watch it.

Okay. Now notice, especially [verse]31, as I said, "... the flax and the barley were smitten." So, the barley is mentioned, here, at that time and the flax is mentioned here. So, there's a certain food that is missing and there is the clothing that is missing. And one without the other is

disaster, see. That's something like it says in the seals, you know ... "Don't destroy the barley and the wine and the oil". (But we're not going into that.)

15. Now, the next Scripture I want to take you to is Leviticus 27. Now, we'll just take a little look at this and come up with something, maybe. In verse 16,

(16) And if a man shall sanctify unto the LORD some part of a field of his possession ...

Now remember, Israel was all farmers. They were agrarian. They had mixed farming, it is true, but they were farmers. And in the Millennium everybody has his own farm. He's got his own barn and his own fig tree, and he makes his own dwelling. That doesn't mean that you people that are carpenters have got a head start on me. You ... I'll make just as nice a house as anybody. [Laughter] I'll be thoroughly skilled by the Holy Spirit, so I'll be all right. Now,

(16) ... then thy estimation shall be according the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

Now, what he's telling you, here, is that this farmer says, "I'm going to give to God all that I raise on a quarter of an acre. Everything belongs to God". Now, if the Lord prospers it to where my quarter acre yields more than a whole acre, I still give God the quarter.

16. Now, you'll notice what he says, here, about the barley: "The estimation shall be according to the seed thereof: an homer of barley shall be valued at fifty shekels of silver". All right, this makes barley the common denominator. Now, let's say that I'm growing wheat on this instead of barley. Well, it tells me, here, that eighty-six gallons (because that's what an 'homer' is) is valued at fifty shekels. Well, supposing wheat is worth fifty percent more. Then, if I sold the wheat, I would have to take the price based on the homer of barley, multiply it by one and a half and give that to the Lord. Now, maybe I'm going to raise rye. Well, maybe rye is only fifty percent of what the barley is worth. So, the Lord is going to get twenty-five shekels of silver. (Whatever that is, I don't know and I really don't care.) But I want you to notice here, what we are looking at concerning barley: it is a common denominator concerning your dedication to God as to your worth. What are you worth concerning this common denominator? Do you understand what I'm saying? You can have a house full of furniture, you can have a lot of cows and a lot of pigs, but the fact remains: everything is boiled down to bushels of barley. Do you understand what I'm saying? It sounds kind of queer, but just you stay with me.

17. Okay. To understand this Scripture, one must realize Leviticus 27 contains the law of the actual value of anything dedicated to God. Thus if any man dedicates a portion of his field to God, he will give whatever he grows on it to the Lord, or he can pay a commensurate amount of money. The barley, and consequently its price, will be the common denominator. Eighty-six gallons of barley is worth fifty shekels of silver. If wheat is worth one and a half times, he pays seventy-five shekels. If rye is worth one half, he pays twenty-five shekels, and so on.

Now, like barley is a common denominator, the whole marriage concept is based on the purity of the woman according to 2 Corinthians 11. Now, you understand what I'm doing. I'm typing pretty risky, and I admit it. I'd never stand up here and lie to you. But, I don't think my typing is too bad, because, barley is the common denominator. Virginity is the common denominator of marriage. Without it, you don't have one; you're living in whoredom. Now, I may

be a bit tough, but you young girls, listen to me because I see some of you kind of going kind of wild, looking around. You're going to blow it as sure as you're knee-high to a grasshopper. And I'll show you (as Bro. Branham said), there is no justification for a woman that does that. She can be forgiven, but she will never be justified. Now, you can do what you want about it. We're sitting this right on the head. But nobody believes me anyway. They didn't believe the prophet. Bro. Branham said it. He said, *"They don't believe me; they don't believe you."* So, I'm prepared to be a liar tonight in this church. But this is White Throne, and I will meet every single person there before Almighty God.

18. So, all right. We're looking at the picture. Now, like barley is a common denominator, the whole marriage concept is based on the purity of the woman, according to 2 Corinthians 11, and her headship to her own husband to whom she owes her obedience, according to Ephesians 5. Purity to her husband is the common denominator. No matter how faithful in all else she is, if she fails here, she's a prostitute to her husband. The uncut hair is her Nazarite vow. Cutting her hair reveals her nature. Bro. Branham was asked, "Can I cut my bangs?" And he sort of shilly-shallied because he didn't want to hurt anybody's feelings, and I would say, "No, no, no!, because it's on your forehead". It signifies a whore's forehead. We are typing the church. And the church has been caught in adulteries time after time, until she's an abomination. And God will burn her! And He's not going to burn the hierarchy. He's going to burn the people. Because, He said, "My people want it so." The only reason you're here is because you want to be here. And I'm a rough enough, tough enough preacher, I don't even understand why you want to be here. Well, it's all right.

19. Bro. Branham said, *"A woman who disdains her virtue can be forgiven but never justified."* That's exactly true. And we'll see by Scripture, because I'm typing. The church that enters into spiritual adultery can never be Bride. There is no exoneration for her. Even the foolish virgin, though allowed to enter into the new earth, will never be Bride, the wife of Jehovah. There is no way! Because, she has fornicated with the ...[word]?... . She doesn't have the Word that is the container for the Holy Spirit. And we're dealing, now, with what is the true baptism with the Holy Ghost. The true baptism is you being a container. (See?)

Now, even the foolish virgin don't make it. Thus we see that the mighty Prophet of Revelation 18, who says, "Come out of her my people", calling a Bride out of Babylon (as Moses called out of Egypt), gives her the offering of the Word test for her virginity, because the barley is the common denominator. And you will notice, in that plague in Egypt, the barley was missing, and the fine linen. And the Bride is a virgin (barley), and the fine linen is the righteousness of the saints, which is given her by God, which is in the Word. And the Holy Spirit is in the Word. (See?)

Thus we see the mighty Prophet of Revelation 18, calling a Bride out of Babylon, gives her the offering of the Word, to test her virginity. He offers the Word. Now, is she true to Matthew 25:

20. So, let's go to the Scripture. What is this woman like? Mt 25: 6.

(6) And at midnight there was a cry made. Behold, the bridegroom cometh ...

It doesn't say 'cometh'; it says, "Behold the Bridegroom. Come out to meet Him. He's there to be seen." Which is actually Lk 17: 20-30, the Kingdom of God in the midst, and they not

recognizing it, but should recognize it by the fact of the Son of Man ministry having returned to earth.

This brings us right to the place of judgment, see, and the separation of Mt 24:40 – two in the field; one taken, one left – which is based upon [Mt]24:28: “For where the carcass is, there are the eagles gathered together.” Which is absolutely what Paul says, “By our gathering together in the Name of the Lord Jesus Christ,” which is predicated upon the descent of Him who came down from heaven, giving us the revealed Word of God which we gather around. Now, that’s the test of virginity! (See?) That’s the unadulterated Word of God that is proven to be true.

21. Now, remember, barley cannot be leavened. It can’t be leavened. That’s why people like wheat and other grains that can be leavened. But barley cannot be leavened. And notice, the barley cake that came and struck the Midianites, it was God saying to Midian, “Behold, I am going to use you to crush those people”. And they had in a vision, a barley cake – the unadulterated Word, that could not mix with leaven, or could not mix with anything else. And this is what happened back there in that virgin Bride. When she was virgin she blew her virginity.

22. Now, we have the prophet giving the test in this hour, which is: the Lord Jesus Christ Himself descends in a Pillar of Fire. Now you’re going back to using various names, but don’t let that bother you. It’s the same One that said to Paul, “Saul, Saul, why do you persecute Me?” “Who are you, Lord?” And He says, “I’m Jesus ...”. Now, it wasn’t Jesus, the man. You had better understand that. It was not. Now, He had returned to being a Pillar of Fire. Now, the same One comes down ... Bro. Branham actually said, “*Elohim came down.*” He says, “*Jehovah came down, and He’s the One that brought the shout*.” Now, remember, this living Word is given to the church. And the church is a composite. And it’s this Word that is going to manifest the Bride as to whether she will be declared righteous or she will not be declared righteous. But we believe there is a Bride who will be declared righteous.

Now, nobody knows who is righteous or who isn’t. There is only one time to find out, and that’s the time when the dead come out of the ground; we know it then. Now, if the group ... and there will be a group. They’ll be those in folly, the wrong church. They positively will be here after the test of virginity which is the revealed, pure, unadulterated Word of God given to her. It has no effect on her, of life. It’s death. Absolutely – she’s dead. She’s twice dead, plucked up by the roots. But the other, it will give ...[light]?... .

23. Now, let’s go to Rev 16:1, and we can see something here.

- (1) And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Now, you notice, the vials are poured out and the woman is made to drink of the vials. The Bible said that they’re going to drink of the wrath of God. So, the vials are poured out. And the vials, of course, happen to be the true unadulterated Word of Almighty God, which falls upon the whore. And it’s going to bring forth sores that are grievous. It’s going to turn the seas into blood. It’s going to turn the rivers into blood. There will be no drinking water. Fire is going to come down. It’s going to be dark upon the earth, and men will gnaw their tongues in pain and curse God. The waterways are going to dry up. And there will be earthquakes and thunder and hail, and you-name-it. But the Bride will never fail the Word test. They won’t be.

24. Now, notice: once the indictment is written it is blotted out by the living Word entering into the church, both true and false, to see what it will bring forth. It is no longer in the book; it is in the woman. At this point, there is no vindication as to who is who. Not at all. There isn't any. So, at that point, there is no need of vindication. There is no vindication, and the Bride doesn't need to be vindicated. If she is Bride, the indictment fails, and she is clean and will bear seed. She's going to be able to bring forth the "man child". And I use that term in the sense of Christ will come back and receive her ... shall crown Him King of kings, and so on. If she fails, she won't know it till the plague hits her, where Bro. Branham said, "*Shouldn't this happen or that happen?*" Thus, the Word of virginity is no longer in a book. The Word of virginity is in the Bride. And what is it supposed to do for her? Keep her a virgin and establish her in the truth, which is, "The Lord shall descend from heaven with the shout". And the shout went to the whole church, but the church turned it down. And Bro. Branham took the Pentecostal church by the nose and held her head and poured it down, and she spit it right back in his face with great chuckles, and a happy "Ha-ha-ha"! ... that Bro. Branham came back year after year, and noted their skirts were too high. Their hair was clipped. Their heels were too high, also. And they looked like a bunch of Jezebels.

25. Let me tell you something: I don't know how many of you people heard, you know, the old prairie ... what's the old prairie home (what do you call it?) with that guy ... [Garretson]? ... I maybe forget his name just right, but he told a joke about the fundamentalist churches. And he said, "The fundamental Bible college is out in L. A. and it's called the Bathsheba Bible School where they believe in the "fun" of fundamentalism". And he said, "If you aren't pregnant the first year, you go to a doctor to find out why". That's exactly what humor in America is, about the churches today. Filth! The pulpit to the pew is full of filth. And every table is full of vomit. And it proves the adultery – spiritual – that's going on. You talk about a mess!

26. But the Word of virginity, now, is no longer in a book. There's no longer a book to look at. It doesn't do them any good to go to the book of Revelation and say, "I wonder what's in it? I wonder about those plagues and curses." Why do you suppose Bro. Branham was refused by God to take up the plagues that come under the trumpets? They don't have a thing to do with us. They're in the false church. Barley doesn't belong to them. Flax doesn't belong to them. It's gone; they're not a part of it. It's in the Bride, from 1 Th 4:16, the Lord descended with the shout. It's in the Bride, where the Presence of God in 1 Corinthians 15, beginning at verse 20 and going all the rest of the way through, showed that He set His church in order, and immortality has set in a Bride. But nobody knows it, because she'll look just the same as she is, and she'll be getting older. And like Abraham, the last minute before he was changed, he was in worse shape than he was the minute before. And nobody will notice till the dead come out of ground, and we see them if we're Bride, and a sweep goes over us and we'll be changed. That's the Word of the Living God. It is according to 2 Thess 1:7, where the Lord will come with His mighty angels, as we have a picture. And Bro. Branham said, "*It's scientific.*" The same One with the fan in His hand will separate the wheat from the chaff. And He will burn the chaff with unquenchable fire, but the grain He will put in His garner.

But notice, the church, world-church, of whom the Scripture says in [Num]5:27 (I think it is), that the "thigh will rot and the belly will swell," which is indicative of AIDS and cancer. And the world will hate the church. The membership will hate the hierarchy and everybody that's not a Christian. And out of five billion there are at least four billion that aren't, or then some. The rest will be coerced. They will hate the whore, and they will burn her flesh with fire.

27. Listen to what it says in Rev 17:13-16, of the kingdoms that join up with Rome, the ten horns ...

- (13) These have one mind, and shall give their power and strength unto the beast.
- (14) These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
- (15) And he saith unto me, The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
- (16) And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
- (17) For God hath put in their hearts to fulfil his will, and to agree, and give their kingdoms unto the beast, until the words of God shall be fulfilled.
- (18) And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Listen! Who established her? America! So, who is going to get the bombs? Rome and America. There you see, brother/sister, a little more enlightenment of the Book of Cursing.

* * *

28. Now, we're going to look at the Book and the King. (We have forty-five minutes yet? Well, all right, not too bad. I'll talk real fast.)

The Book of the King ... again, we're not necessarily logical as to our following through the books of the Bible chronologically. I'm not worried about that. We're going to go to Deuteronomy 17, and we're going to read verses 14-20. All right,

- 1(4) When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;
- (15) Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose; one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. (Now, God says, "I'll do the choosing. I want you to do the crowning.")
- (16) But he shall not multiply horses unto himself, (which in turn will) cause the people to return to Egypt (because, you shall no wise ever go back there again).
- (17) Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

- (18) And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book ... (the King will write a copy of the law in a book) out of that which is before the priests the Levites:
- (19) And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:
- (20) That his heart be not lifted up above his brethren, and that he turn not aside from the commandments, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel (a continuing Kingship).

Now, in the light of 1 Sam 8:1-22, this portion of prophetic Scripture is very peculiar, because God says, here, "You're going to want a king, and I'll choose him for you". So, evidently, there's something in here, as we look in 1 Samuel 8, a little peculiar.

29. Now it says, here, that Samuel got old. His sons were not like him; they were messes. They took bribes, lived in sin. So the people came and said, [1 Samuel 8:]

- (5) ... Behold, thou art old, and (Samuel, your sons don't do the way you do. So): now make us a king to judge us like all the nations.
- (6) But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.
- (7) And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

Now, you'll notice in here that He said it was okay to have a king, but now it's not okay, but go ahead and do it anyway. So he's looking for trouble, because God doesn't have God would reign over the people through a man, but He's sure now that He doesn't have a chance to reign because these people aren't going to want to be ...[reigned through]?... . In other words, they won't be like the prophets.

- (8) According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. ("They've left Me; they've left you.")
- (9) Now therefore hearken unto their voice: howbeit yet protest solemnly unto them (tell them this), and shew them the manner of the king that shall reign over them.
- (10) And Samuel told all the words of the LORD unto the people that asked of him a king.

- (11) And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen: and some shall run before his chariots.
- (12) And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.
- (13) And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.
- (14) And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.
- (15) And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.
- (16) And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.
- (17) He will take the tenth of your sheep: and ye shall be his servants.
- (18) And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.
- 1(9) Nevertheless the people refused to obey the voice of Samuel; and they said, Nay: but we will have a king over us;
- (20) That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.
- (21) And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.
- (22) And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

30. So, all right. I've read over here in Deuteronomy about God saying, "It's okay to have a king; I'll choose him for you, and he'll have a book. He'll write that book; he'll memorize that book." Okay. Now, before we go further, we want to read again Deut 17: 18-19.

- (18) And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy (he'll copy this law) ... in a book, (the book that's before the Levites).

In other words, it has to do with true worship, proper ... [End of side One]

- (19) And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

31. All right. Now, we're going to continue by reading the book of Nehemiah 8:
- (1) And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.
 - (2) And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.
 - (3) And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.
 - (4) And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah and (... some bunch of ... more people, there)
 - (5) And Ezra opened the book in the sight of all the people; (for he was above all the people:) (See ... you could see him. You see, he stood up high) and when he opened it, all the people stood up:
 - (6) And Ezra blessed the LORD, the great God. And all the people answered, Amen. Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.
 - (7) Also Jeshua (and so on, and so on) ... caused the people to understand the law (there are scribes and Levites there): and the people stood in their place.
 - (8) So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.
 - (9) And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.
 - (10) Then he said unto them, Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.
 - (11) So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. (See, they were crying and mourning.)
 - (12) And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

- (13) And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites unto Ezra the scribe, even to understand the words of the law.
- (14) And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

32. That's the feast of Tabernacles; the last feast, remember, which makes number eight, the eighth day. Looks like Millennium. They're in a place now, you see back in that area.

- (15) And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches (that's peace), and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.
- (16) So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.
- (17) And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of (Joshua) the son of Nun unto that day had not the children of Israel done so. (See, they had not commemorated that. They had left that plumb out.) And there was very great gladness.
- (18) Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner. (Now, Bro. Branham went into that sometime back.)

33. Now, bringing these Scriptures together, it is very evident that God wanted Israel to have a king. And He wanted them to choose a king whose nature and character was such that he would never do three evil things:

#1) He would never lead Israel back to Egypt. And he would protect himself and them from ever doing such by removing any resources or any implements that would tempt him to do so for any reason. Thus Israel, under him, could never return to bondage, and idolatry or a mixed multitude, but be a pure strain of believers in Jehovah.

#2) He would not yield to the temptation of women, especially those who, like Eve, would play upon him to turn to listening to Satan and turn his heart from God's Word ... you know, what happened to Solomon and to Ahab and those guys.

#3) He would not attempt to gain great wealth, because he would not yield to temptation of his ability to do so from reason of his authority and power over others. He would live for others and not himself. And serve them rather than be self-serving and served.

34. Now that we have seen this much, there are two thoughts that we can consider:

#1) We consider God's Own choice as king, the Messiah, that He wanted Israel to receive.

Now, we're looking at this in the distance of two thousand years down the road. We might not ... well, I don't say that we shouldn't do it; we're going to do it. And you know, as well as I do, that God wanted kings in a line that would pre-run Jesus, the Messiah, and type him. Now, we consider God's Own choice as king, the Messiah, that He wanted Israel to receive, but instead they killed him when he came on the scene two thousand years later. Now, this great King, Jesus, was prefigured in Melchisedec, the Priest-King. He was prefigured in David, the Prophet-King. Notice ... the kings.

Thus God's King would be Prophet, Priest and King, in that order, and be all three-in-one, as we found in the book of Revelation, that the three horses were poured into one, representing three spirits to be absolutely embodied in a man. There was the white, there was a red, there was a black that turned brindle. And so, therefore, we have Jesus: Prophet, Priest, and King, and turned into all of it – mighty Prophet-Priest-King, King of kings, Lord of lords, Lily of the Valley, the Altogether-Lovely, and so on.

#2) God wanted a varitable Kingdom of priests and kings. That's what He wanted. He wanted a King to establish a Kingdom of priests and kings.

35. So, let's go to 1 Pet 2:1-10.

- (1) Wherefore laying aside all malace, and all guile, and hypocrisies, and envies, and all evil speaking,
- (2) As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- (3) If so be ye have tasted that the Lord is gracious.
- (4) To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,
- (5) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
- (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, 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, and a rock of offence, even to them which stumble at the word, (even) being disobedient: whereunto also they were appointed. (Remember, they did not stumble at Jesus. They stumbled at His Word.)
- (9) But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous 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 mercy.

There are those who say this is the Jew and not the Gentile. They're crazy. They're sick. Because, it says right here, "You weren't a people". Okay ... but now a people. All right. And all these elect sons of God are to be priests and kings, in that very order – priests and kings unto God.

36. 1 Pet 2: 5,

- (5) Ye also, (are) lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

In other words, there is nothing you can do to offer for yourself, as a sacrifice or an offering, but you can be spiritual-minded in order to do the will of God. To walk spiritual-minded concerning material things, as the Bible distinctly says, "If a man cannot handle material things, he will never handle spiritual things." That's a pretty bluff and rough statement but I keep pounding the church here to get you to understand there are things you still don't understand. And you've got to understand them. There will be no growth in any church until people know how to handle the mammon of unrighteousness, know how to use it, that it will take us and help us into everlasting habitations. In other words, there is a way to lay up treasure in heaven, and some of you literally spit on it (... and people that get these tapes). And I hope they get the tape, because, listen: I don't talk for fun. I can prove my point. I know what I'm talking about. People just don't understand, there is a spiritual implication here.

37. Now, remember, we go over here, now, to Heb 13:15. Now, hearing the message won't do you any good. You've got to believe it. Now it says in verse 15,

- (15) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Now, what is that all about? That's to confess the Word of God in spite of anything and everything. Just stand there confessing it, because the fruit of your lips will justify you. And by the fruit of your mouth your belly is filled. And "a man's belly shall be satisfied with the fruit of his lips." [Prov 18:20] In other words, there is a constant moving of the Word of God from the tongue which takes it from the head, going back to the head which pushes it right down into the heart which builds the person up. And the more the person stays with that Word, the more spiritual the person gets. And that's an actual offering the sacrifice of our lips or the "calves of our lips", as the Bible said – a literal sacrifice, not of blood but a witness (a confession) saying the same thing He said. Standing right there with the Word. And it's not saying, "Well, I don't have this disease". It's saying, "Bless God, I have it, but I'm not paying any attention to it". I'm like Abraham who considered not his own body, now dead, neither yet the deadness of Sarah's womb. You don't become a liar to glorify God. That's a lot of hogwash, Christian Science, Unity (you-name-it), Pentecostal nonsense, or God-knows-what – all came out of the Catholic church. Everything is a lie with them. (See?) Then the Protestants got it because they're daughters.

38. All right. Also, notice here, in Rev 5:8-10,

- (8) And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Now remember, we're priests and kings; we're not prophets.

- (9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nations;
- (10) And hast made us unto our God kings and priests: and we shall reign on the earth.

39. All right. Let's go next to Rom 8:14,

- (14) For as many as are led by the spirit of God, they are the sons of God.
- (15) For ye have not received the Spirit again to fear; but ye have received the Spirit of adoption, whereby we cry, (our Father ...Father, Father).
- (16) The Spirit itself beareth witness with our spirit, that we are the children of God:
- (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be we suffer with him, that we may be also glorified together.

Absolutely joint-heirs with Him. Priests and kings unto God.

40. All right, with that we go to 2 Tim 2:8-13.

- (8) Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- (9) Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
- (10) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- (11) It is a faithful saying: For if we be dead with him, we shall also live with him:
- (12) If we suffer, we shall also reign with him: if we deny him, he also will deny us:
- (13) If we believe not, yet he abideth faithful: he cannot deny himself.

There you are. Now, with that, let's look at the final great thing, which is over here in Rev 20:6.

- (6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Priests and kings.)

41. All right. Going back to Deuteronomy (without reading it), we saw there the three things that God negated, which I brought to your attention. That this man's character would forbid any appearance of going back into bondage, as did the Galatians. "Oh, foolish Galatians, why have you gone back into bondage when you were free?" In other words, there is a liberating power in the rebirth to the Word of God, the life that's in the Word that gives a man a liberty and a walk. All right. It will not go back to bondage. They will not go toward women. They will not go toward materiality. Now, these three destroyers of kings are the destroyers of prophets and priests. That's right, they are. You look at your record. I don't have to go over it, because you know your Old Testament. But notice, God had a remedy. It's the same remedy that was given to us by Bro. Branham.

42. Now, look at the remedy over here in Deut 17:18-19, bringing you to verse 20.

(18) And it shall be, when he sitteth upon the throne of his kingdom (Now potentially we're there. So, here's what we're charged), that he shall write him a copy of this law in a book out of that which is before the priests (of) the Levites:

(19) And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: (Now, watch,)

(20) That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

And that sounds just like what you find in Isaiah, where every man is there. Where he builds and nobody takes it over; he plants and nobody eats it; and he's right there with his children ... and all his days shall be like a tree. You've got the very same picture.

43. Now, it is this Book for the King that does it. It is this Book that he writes, which is already written, which is already given by a vindicated prophet. It's concerning the Word of the Lord and it's not actually discriminating to the sense where it is directly a portion to the... [king]? ...; it is to the Levites, which is the priesthood, which comes from the prophet. Now, what you're looking at, then: the king must come to the place of a priesthood from his kingship, or his kingship isn't worth a plug nickel. In other words, he's got to blend the spiritual. And that's what is wrong with this nation. It has thrown the Bible out of the schools. You can't pray. And you can do anything under God's high heaven, and it's all right – blaspheme God, and everything else. And they care nothing about it. (See?)

Now, the prophet taught us. Notice, it is particularly designed to bring about what Israel wanted for their domestic and national tranquility. For, they said in 1 Sam 8:19-20, "We want a king to reign over us, to judge us, to give us righteous judgment. To lead us, and to go before us and fight for us. We want a man that's going to stand for us, and we'll follow right in there, and get where we're supposed to be going." (See?) Now, that's what they wanted. That is what God wanted. Exactly! And notice Nehemiah understood this. And after the Book for the King was read ...

44. We go to Neh 8:8,

- (8) So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

Now, “in the sense of the reading,” which would be a correct revelation of the law given by these men that are ordained of Almighty God to do it, the people would have gone into a blue funk, they’d have gone down in the dumps, because here they were not with the book and in the book at this particular time. Now, the man that was doing all this caught the spirit of the people and he went to them and they said to the people:

- (9) ... this day is holy unto the LORD your God; (“Shut up! Stop your crying; stop your sniveling! Stop your howling!”)

In plain English, “Stop your questioning. Don’t go asking yourselves any questions. Don’t go putting the blame on anybody. You’ve heard the Word; now here is the attitude.”

- (10) ... Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

The reading of the Word brought joy and brought strength. (See?)

- (12) And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

45. I suppose the trouble is, most people didn’t understand Bro. Branham. In fact, that’s what he said. He said, “*They’re not getting it. It’s going over their heads.*” And he told the preachers to break it down. But you’ve got people who won’t break it down, and say, “Hear a tape.” They’re in bigger bondage than the people are. “So, the people went their way ...”

- (13) And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites unto Ezra the scribe, even to understand the words of the law.

In other words, they took every single thing as, “THUS SAITH THE LORD: It’s a great and wonderful Word. Hallelujah, it’s going to get us out of our mess. It’s going to get us back to God. It’s going to put us where we want to be. It’s going to put us where God said we’re going to be. That’s it!” And they got happy about it, and they became cheerful. They gave gifts. They’re a wonderfully happy people! Now, that’s why, I say you can run and scream any time you want in these meetings, on the basis of understanding and you’re getting what I’m driving at. But to simply think you can scream and jump and dance, and that’s going to do it, don’t try it around here, or I’ll make you come up here and I’ll ask you some questions! And if you fall flat on your face, I’ll say, “Shut up! You had better sit down and mourn. There’s something wrong with you.” Now, I sound tough but I don’t mean to be. But I get a little bit tired of all this poppycock going around the world. All right.

46. Let us understand that this Book for the King, or the King’s Book, had been lost. And if it was not found and revealed according to Neh 7:65 ...

- (65) And the Tirshatha said unto them, that they should not eat of the most holy thing, till there stood up a priest with Urim and Thummim.

Until there's a vindicated man to go to God with the evidence that this is the truth, the food might poison you ... full of wiggle-tails because it doesn't belong to you. The priesthood must be careful. The true king of God's ordination would acknowledge the vindicated revelation, and act or testify to it. "It is written of me", said Jesus, the vindicated King, the Messiah ... "Moses testified of me." Jesus told the Pharisees concerning the vindication or witness of God, he said, "God is my Father, and He testifies of me because He does the works." The Book of the King had been lost to creeds and dogmas. And Jesus took the scroll and opened it. He was literally the Book, manifested – the Lamb's Book of Life revealed before the people. And he proved that he was that Life, because he said in John, "If I had not done the works no other man did, they had not sinned. But now they've hated both me and my Father." They refused the very works that proved the very truth that Jesus was the Messiah, that he was their King. He was that Prophet that Moses spoke of. He was one with the Word, for He was the Word. Then he died and rose and ministered His Own Blood, and His Own Life, making Him the Priest.

47. Now, soon He's going to be King. The King's Book is opened because the seven seals have been loosed. Because there was a loosing of the seven seals that said we're coming back to reign as kings upon this earth. Be crowned King of kings.

#1) There is no provision for bondage. The Bride will never go back, with the opening of the King's Book. She will never go back into bondage.

#2) There are no more women. The whore and her harlot daughters have been judged. There is no more organization.

#3) There is no more earthly wealth. It's all going to be burned.

#4) From now on, only the Word fills every channel to the soul, bringing forth the Living Word of God in living people, while the whore rots with her AIDS and her cancer until people rise up and see her for what she is. And it's not necessarily God going to destroy her. As Bro. Branham said, "*In the days of Noah they brought the flood on by the Atomic bomb released.*" So, they'll come against the harlot system in the world, especially in Washington D.C. and Rome, and destroy her. And we'll stand back and watch it.

48. Going back to Neh 8:13,

(13) And on the second day were gathered together, the chief of the fathers of all the people, the priests, and the Levites unto Ezra the scribe, even to understand the words of the law.

(14) And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

In other words, they are between places. They don't have any pull to a home, because they don't have much of a home. What they have is, they have caught the vision as you and I have caught the vision tonight, concerning Abraham in Heb 11:8-10,

- (8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
- (9) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles ...

The Feast of the Tabernacles – picking a little transportable hut. Living in a tent or a teepee, a little adobe hut, an igloo – whatever he had at that time, it didn't matter.

- (9) ... (And with him were) Isaac and Jacob, the heirs with him of the same promise:
- (10) For he looked for a city which hath foundations, whose builder and maker is God.

And John said, "I saw her coming down with her twelve foundations". Hebrews 12, listen to it. It's going on in the very same book.

- (22) You are come unto Mount Zion! The city with the twelve foundations. Unto the city of the Living God, the heavenly Jerusalem and innumerable company of angels.

When have you come to it? When this voice comes from heaven. When Rev 10:1-7 comes to pass; when 1 Th 4:16 comes to pass; when 2 Th 1:7-10 comes to pass; or Rev 22:10-20 comes to pass. "See that you don't refuse ... because everything is going to be shaken down [Heb 13: 25-27]". That's why we don't care about materiality.

49. ...[Bot]?... is a very smart economist. He's a heathen. I don't think he's anything but a Hindu. And he can tell you all about the economic and the political factor. He's into the understanding, but he misses the spiritual. And he said, "If you're going to ride out this depression, you're not going to ride it out." He said, "You need forty or fifty thousand dollars. Don't own your own home; sell it. Get out of it. Let somebody else have it." Because he thinks time is going to go on. We have a prophet that said time isn't going on. The socio-economic problems don't mean one thing, nor the political. We've got ...[news for it]?..., we've heard from heaven. Our God is a consuming Fire, but He gave us the grace to overcome.

The Book of the King has been recovered! The king has identified himself as one with it. We have seen the Son of man, or the Prophet-King, in our midst. We know the Priest-King brought us "shalom" in 2 Th 1:7-10, when He offered us peace. Now it is time for the King of kings. All it requires is a Voice and the Trumpet to take us to the Wedding Supper.

50. Now, we'll close in a little bit. This may be disjointed, but I might refine more, later on. But recall now, Ezekiel. He actually had visions of God, according to the Book of Ezekiel, "I saw visions of God! Then in Ezek 2:9-10 there is a hand [that] reaches out from the vision of God, and hands him a scroll. You will notice, it's in Revelation 5, there is One seated on the throne. And the pertinent remark is addressed concerning the Book in the hand. Then notice, a Lamb takes the Book out of the hand, rips the seals off, puts the Book in the hand. Then the One on the throne comes down with the Book in His hand, and raises His hand toward heaven. The King is here!

The King is here to claim His throne, to claim His people. Exactly what it is. Listen to it ... Rev 10:8, it says,

- (8) And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
- (9) And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.
- (10) And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.
- (11) And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

In other words, after the revelation of the seven thunders and the seven seals, the Word of God goes into all the world. And as it goes into all the world, look exactly what happens at that particular time.

51. In Rev 22:10,

- (10) ... Seal not the sayings of the prophesy of this book: for the time is at hand.

What time? [Paraphrased:]

- (11) The unjust are unjust; the holy are holy; the filthy is filthy; righteous, righteous; unrighteous, unrighteous.
- (12) His reward is with Him.
- (13) Alpha and Omega. The whole thing is over with.
- (14) You've walked to the Tree of Life, having your garments washed.
- (15) Outside are only dogs and sorcerers, whoremongers, murderers; those that make a lie.
- (16-19) Jesus, Himself, has testified concerning this. And anyone adding anything to the Book gets the plagues. And anyone taking away gets his name out of the Book of Life.
- (20) And Jesus said, "Now listen: I'm coming very quickly, when I'll be crowned that King of kings, and that Lord of lords."

52. Listen: I'm satisfied that the Book of [the] King – God's Own Word concerning Himself – has been given to us. It has come down to earth, and it is here. And it's the hour to enthrone the King, as it says in Revelation 19.

- (11) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
- (12) His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
- (13) And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

In plain English it tells, here, in this hour that nobody knows Who it is that came down. They don't know Who came down. Only the Bride has any inkling at all as [to] Who comes down. They do not understand perfectly the mystery of God hid in all these things, but they know that Mighty One came down to reveal Himself. As Bro. Branham told us, categorically, *"When that Spirit that's in our midst becomes incarnate to us, we'll crown Him King of kings, and Lord of lords"*.

- (14) And the armies which were in heaven followed him upon white horses, clothed in fine linen ...

Fine linen? Oh, yes, the body was spared. The oil and the wine was spared, and the flax was spared, and the fine linen. But not for the world; it's all gone down the drain to them. They don't even know. The Bride isn't here to prove anything. The Living Word of God is working, and nobody will know. The world church will never know until it's too late. It's already too late, and they don't even know it. But I can say, with Bro. Branham, *"If we're not Bride, there's a Bride out there somewhere."* And we're ready for it, because we know the truth. And we can say with John [Rev 22:21], "Even so, Lord Jesus come quickly." Let's rise and be dismissed.

Gracious Heavenly Father, we want to thank You again for the Word of truth which dwells in us richly, Lord. We can see by these things, Father, that no matter which way we look, there's always some little clue here and some little clue there that brings every single thing together. And though it might be a mystery ... and many people call us vague and stupid and incoherent, call us perverters of the Word, that's okay. Lord God, we're looking at truth, and we know the truth is here.

The woman has been judged a harlot – absolutely unfaithful – claiming to be the Bride of the Lord Jesus Christ when married to denominations. And we know there is one people trying to say that, above every other people, and that's the Pentecostals. We know that, Lord, but it started with the Roman Catholic church, because she said, "I am not a widow. I'm a bride. I'm the daughter, the wife of the King". We know, Lord, that's absolutely a fallacy. It's a malicious lie that has no truth.

But, Lord, there is a Bride somewhere. And by Your grace we're part of that Bride, Lord, and that Word of God shall live in us richly because we believe, Lord, that the Word is already in us. We're waiting now for the richness which is the depth and the power of the Holy Ghost to release the life within us that we might truly be manifested in our own order. And that order shall come according to Your Own Word, when we'll stand with the righteous upon the earth, glorified by You, Lord, that we in turn may glorify You the further. Father, we want that, really.

Here we are standing like Israel, Lord. But, thank God, we're not blind like Israel. You said we could have a King. We're happy to have the King – the King of Glory. May He take precedence over everything until indeed He is glorified, truly glorified. That's what we want, and we want a part in doing it.

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