

The Breach Between The Seven Church Ages And The Seven Seals

67-1 {1} Good evening, friends. It's a—a great privilege to be back here in the house of the Lord tonight, in the service, and still living on the—the Manna from this morning that our souls were so greatly blessed by His great Presence.

And now tonight, we are—have a—starting on the subject of the “Breach Between the Seven Church Ages and the Seven Seals.” And I was just speaking this afternoon to a friend. And maybe, the Lord willing, sometime this summer, if He doesn't take me home, or—or I get to come back (don't go overseas or something), I would like to strike again at the seven last trumpets (See?), and it all bridges together. And—and then there is the seven last plagues, and—and it all blends right together as we'll see as we go along.

67-3 {3} So tonight while we're kind of getting quietened, I may be just a little lengthy tonight, but even. . . As soon as I get back here. . . Now, all the preaching I done in Phoenix, I never one time even got hoarse (See? That's right.), and oh, my, how hard I preached. And for, I believe, it was twenty-seven services without getting hoarse, but it's the climate here. You see? It's just simply—it's just bad right here, just a valley. It's—it's just a bad condition back here, and—of healthy—you know what I mean; it's—it's bad. And any preacher has a—that speaks has a bad throat to begin with.

A doctor friend of mine looked into my throat one time to see what was wrong, said, “Nothing.” Said, “You just got callouses on your vocal chords there.” Said, “That's from preaching.” Well, I—I—I kinda like that, you know. That made me feel better as long as it could be applied to preaching. You see? It would be all right for the Kingdom of God.

Now, we might not be able to bear in our body the mark of the—of Jesus Christ like Paul did from being beat, but we might bear a mark from preaching and giving our voice against the things that's wrong. So we're thankful that we don't have to be beat any more, especially up to this time.

68-1 {6} So. . .? . . . we are. . . How many in here has read “What Time Is It, Sirs?” or has heard it, you know, “What

Time Is It, Sirs?" That's bothered me quite a bit. If you haven't, I wish some way, if you could get a—to hear it or some way. . . Kind of bothered me, I just wanted to drop this before starting the service. About—about a week or ten days ago I was so disturbed, I just. . . I—I—I just didn't. . . I wouldn't take services or anything, because I—I didn't know. It—it seemed like it could be something that was bad, and I didn't know just what it was. So I. . .

One early morning, I got up to go up into Sabino Canyon, which from the house is only about thirty minutes drive to the—or forty to the head of the Sabino Canyon; then there's a road that runs thirty miles up into the mountain: strange country up there. I can be here on the desert where it's eighty and ninety, right now, and in thirty minutes be in eight foot of snow (See?), on top of the mountain.

68-3 {8} We was at Phoenix just recently where it was twenty something, twenty-eight degrees (They had the swimming pool heated, people swimming.) and about forty minutes drive from there, it was forty below zero at Flagstaff. See? That's the difference from the up currents and the desert. . . And very healthy for asthmatics and so forth. But. . .

68-4 {9} Now, I went up in the canyon, and I climbed way as high as I could go, and I—I—I asked the Lord, while setting up in there, what all this meant and so forth. I was kinda bothered and didn't know just what to do.

And so, while I was praying, and strange thing happened. I—I—I want to be honest. Now, I could've fallen asleep. It could've been like a trance, or it could've been a—a vision. I'm more less inclined to believe that it was a vision that. . . I had my hands out saying, "Lord, what does this blast mean, and what does these seven Angels in a constellation of—of the pyramid, picking me up from off the ground and turning eastward: what does it mean?"

68-6 {11} I was standing there in prayer, and something happened. And now, something fell in my hand. Now, I know if you don't understand spiritual things, it may seem very strange. But something struck in my hand; and when I looked, it was a sword. And the handle was made of pearl, the prettiest pearl I ever seen. And the—the guard (you know, where I guess, it's to keep your hands from being lanced, you know, while you're—the—the people were dueling) was gold.

And the saber's blade wasn't too long, but it was just razor sharp, and it was glistening silver. And it was the prettiest thing I ever seen. It just fit my hand exactly, and I was holding it. I said, "Isn't that pretty?" I looked at it, and I thought, "But you know, I always afraid of a sword." I was kind of glad that I lived out of the days that they used them, because I—I'm afraid of a knife. And so I—I thought, "What would I do with that?"

And while holding it in my hand, a voice from somewhere said, "That is the King's sword." And then it left me.

69-1 {13} Well, I—I wondered what it meant, "That is the King's sword." And I thought, "If it would've said, 'A king's sword,' it might've been that I would've understood it, but it said, 'The King's sword.'" So I may not have this right, but I thought, "There's only one The King; that's God. And His Sword is this, sharper than a two-edged sword. See? And . . ." "Ye abide in Me and My Words . . ." See?

And a . . . I—I thought in dueling . . . You see, and as I under—I don't understand one word of it, but—or one principle of dueling, but the best of my understanding, the knife striking across, and then finally, the—the swords, if they lock—the enemy and you lock the swords like this, then it takes the strength of the man dueling, because (See?) his sword would be pointed to my heart and mine to his; but they're locked, as our knives striking each other, and then they strike, and then the swords come together. And the one that can shove the other one down, the sword's straight to the heart. So it takes, even though the Sword be the Word, it takes the hand of strong faith to hold It there to bring It to the heart of the enemy.

69-3 {15} Now, not knowing these things, but just all that I have received of Him that I can tell, I've told you. So that . . . You know, I believe it was—wasn't it our Lord said all that He'd received of the Father, that He had told and withheld nothing? And—and so we want to do those things just as they come.

Now, if you'll be real wise and pray, I'm sure you'll understand something pretty soon—now, something that I hope is revealed.

69-4 {16} Now, in this Book—let's all turn now to the—the 5th chapter of the Book which is called the Revelation of Jesus

Christ. Now, tomorrow night is the First Seal, which the first four Seals are opened by four horse riders, one on each Seal that strikes the earth. And then, perhaps they will not be long until after we pass about, Monday, Tuesday, Wednesday—about Thursday; then, I suppose on the Sixth and Fifth, Sixth, and Seventh Seal will probably be very lengthy. So maybe it'll give you a little time to catch up a little rest.

70-1 {18} We aim to start the services here, I believe, at seven in the week nights, and I'm to be on the platform at seven-thirty exactly. And then that might let us out by midnight, so—so . . . I—I went a hour over this morning. I didn't mean that; I just . . . I don't know when, because I do not know what the first rider is. I do not know Second, Third, Fourth, Fifth, Sixth, or Seventh Seal. I . . . To this moment, I do not know. See? I'm just depending on Him.

70-2 {19} So that's why—trying this week by the grace of God to help, believing that if you understand deeply . . . You know, in visions you cannot reveal things until you are permitted to reveal them. How many times have you all heard me say, go into a house; perhaps a hat be lying here, and this certain child or so forth will not be healed until that is laid over here. I cannot tell them, or neither can I move it there. It's got to be moved in some other way. Somebody else has to take it and move it and everything in order—then it can be revealed. So now, be in prayer.

70-3 {21} Now, just before we approach the Book, let's talk to Him with our heads bowed. Lord Jesus, we are altogether insufficient. We would not try by no means to approach this sacred Book in this most holy hour, which souls hang in the destination of time, without asking, Lord, that the only One that can reveal this Book, that He come forward now, blessing the feeble efforts of Thy servant.

Bless the Word as It goes forth. May It go in the power of the Spirit. And may the spiritual ground of the—those who are hungering and thirsting to know righteousness and to know the will of God; may it fall in there and bring forth of its kind. Grant it, Lord. All praise shall be Thine. May the hungry and the thirsty find food and drink tonight from the Word. We ask it in Jesus' Name of Whom the revelation is of. Amen.

70-5 {23} Now, now, we're going to turn to the 5th chapter. Now, this is not the Seven Seals. It is the "Breach Between the

Church Ages and the Seven Seals.” Now, there is also a 6th chapter of...and there was a 4th chapter, rather, of Revelation, and in that it kind of revealed something that would take place after the Church going up: that the Church goes up on the 3rd chapter of Revelations and does not return until the 19th chapter of Revelations. See? Therefore, the Church misses the tribulation. I know that’s contrary to—to pretty near every teacher I ever talked to, but I—I don’t mean to be dis—disagreeable. I—I mean to be your brother, but I—I must teach just as I can see it. If I don’t, I can’t put it together. You see? And now, whether it goes up before the tribulation or after the tribulation, I want to go up with it. That’s the main thing.

71-1 {25} So those things we—we just are presuming, because, without education, I type. I look and see what is or has been in the Old Testament, which is a type or a shadow of the New, then I have some idea what the New is. See? Like if Noah went into the ark before the tribulation set in—a type...But even before Noah (See?) went in the ark, Enoch went up (See?) before anything happened. And Lot was called out of Sodom before one speck of the tribulation set in, or destruction. But Abraham was all the time out of it (See?): type.

71-2 {26} But now, we will read the 1st verse. I’ll read the first two or three verses of it.

And I saw in the right hand of him that set upon a throne a book written within and on the backside sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who’s worthy to open the book, and to loose the seals thereof?

And no man in heaven, nor in earth, neither under—neither under the earth, was able to open the book, neither to look upon it. (What a book.)

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. (Now, you speak about unworthiness, not even worthy to look at it: no man, nowhere.)

And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of

David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, . . . in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that set upon the throne.

We will pause there for a few moments from the reading of Revelations 5 down to the—including the 7th verse.

72-1 {29} This seven-sealed Book is revealed at the time of the Seven Thunders of Revelations 10. If you're marking it down . . . Let's turn to Revelations 10 just a moment, so you'll get a understanding before we get into it. Now, this is at the end time, for listen.

. . . I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow . . . upon his head, . . .

If you notice that's Christ (See?), 'cause He in the Old Testament was called the Angel of the Covenant, and He's directly coming to the Jews now, for the Church is finished. See? All right.

. . . and his face . . . as it were the sun, and his feet as pillars of fire:

You remember that Angel in Revelations 1? Same thing. Angel is a messenger, and He's a Messenger to Israel. See? The Church has been raptured. See? Now, or fixing to be raptured. He comes for His Church.

72-4 {32} Now, watch.

And he had in his hand a little book open: . . .

Now, here it was closed here, and sealed, and here it's open; it's been opened. Since that time of the sealing we're getting into tonight, now the Book's opened. A little Book in His hand—in His . . . It was opened. Oh, how . . . The sun as pillars . . . Wait just a minute, let me start back here reading.

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth,

And he cried with a loud voice, as when a lion roareth: . . . (We know He is the Lion of the tribe of Juda. Over here He's a Lamb, but here He's a Lion. See?) . . . and when he had cried, seven thunders uttered their voices.

Now, John was commissioned to write what he saw, so the apostle and prophet picked up his pen to write it.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. (Now, that's what we don't know. That's yet to be revealed; it's not in Holy Script, what them thunders say.)

And the angel which I saw stand upon the sea and upon the earth lifted up his hands to heaven, (Now, listen.)

And sware by him that liveth for ever and ever, who created the heavens, and the things that therein are, and the earth, and the things . . . therein are, and . . . there should be time no longer: (Watch, here's a verse I want to get to.)

But in the day of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophet.

73-1 {37} Now, see, the mystery of this seven-sealed Book will be revealed at the sounding of the seventh church angel's message. See? The seventh angel begins to sound, and there's the messages wrote out there, and we got it in tape and book form.

Now, at the beginning of the sounding of the message, the mystery of God should be finished (See?) at that time. Now, we will notice, the Book of the mystery of God is not revealed until the seventh angel's message is sounded.

Now, these points will be important in the Seals; I'm sure, 'cause it must every bit tie together. Now, it's wrote mysterious, because no man nowhere knows it: God alone, Jesus Christ. See?

74-1 {39} Now, but it—it is a Book, a mysterious Book. It's a Book of Redemption. (We'll get into that in a little while.) And

now, we know that this Book of Redemption will not be thoroughly understood: it's probed at through six church ages, but at the end, when the seventh angel begins to sound his mystery, he winds up all of the loose ends that these fellows probed at, and the mysteries comes down from God as the Word of God and reveals the entire revelation of God. Then the Godhead and everything else is settled. All the mysteries: serpent's seed and whatevermore is to be revealed.

74-2 {40} Now, you see, I'm just not making that up. That's what . . . It's THUS SAITH THE LORD. I'll read it to you out of the Book: the sounding of the seventh angel's message, the mystery of God should be finished that's been declared by His holy prophets. That's the prophets who has wrote the Word. At the sounding of the seventh church age, the last church age, all the loose ends that through these church ages have been probed at, will be wound up together. And when the Seals are broke and the mystery is revealed, down comes the Angel, the Messenger, Christ, setting His foot upon the land and upon the sea with a rainbow over His head. Now remember, this seventh angel is on earth at the time of this coming.

74-3 {42} Just as John was giving his message, the same time that Messiah come in the days . . . John knew he would see Him, because he was going to introduce Him. And we realize that in the Scriptures over in Malachi 4, there's to be a one like John, a—an Elijah, to whom the Word of God can come to, and he is to reveal by the Holy Spirit all the mysteries of God and restore the faith of the children back to the faith of the apostolic fathers: restore back all these mysteries that's been probed at through these denominational years. Now, that's what the Word said. I'm just responsible for what It said. See? It's—it's written is right. That's what It is.

74-4 {44} Now, we see that this seven-sealed Book now, is the mystery of redemption. It's a Book of Redemption from God. Now, all the mysteries at this time should be finished at the sounding of this messenger. Now, here's the angel on earth, and another Angel, mighty Messenger come down. See, this angel was a earthly angel, messenger. But here comes One down from heaven: a rainbow, covenant. See? Only Christ, it could be; just exactly like it was in Revelations 1st chapter, standing in the midst of the seven golden candlesticks with a rainbow to look upon as jasper and sardius stone.

75-1 {47} And here He returns back in the 10th chapter after the coming time, that all the mysteries is to be finished, and the Seals are to be broke, and proclaiming that its time is no more. And he said, “When the seventh angel has begin to sound, then the mysteries should be finished and time for the Angel to appear. We’re close, somewhere. That’s right.

75-2 {48} Now, notice, the Seven Seals holds the mystery of the Book. Until we can see what those Seven Seals has sealed in, we’re only presuming them things. Because as I’ve told you this morning, upon my little message this morning of “God Hiding in Simplicity,” . . . You see, we are—we are—we are sure to miss the thing unless it is absolutely, genuinely revealed by the Holy Spirit and vindicated the same. See? If the prophet rises and tells you that this is just that, and God don’t vindicate the thing, forget it. See? But God in every statement, in everything has to vindicate it to make it right. See, see? So His children will watch those things (See?), and be alert.

75-3 {49} Notice, Seven Seals on the Book has the . . . These Seven Seals has the Book sealed. See? The Book is absolutely sealed. Do you see it? The Book is absolutely a sealed Book until the Seven Seals is broken. It is sealed up with Seven Seals.

Now, that’s a different from the Seven Thunders. See? This is Seven Seals on the Book, and the Book will not—the Seals will not be released until the message of the seventh angel. See? So we—we are presuming, but the genuine revelation of God will be made perfect in that sounding and vindicated Truth. Now, that’s exactly what the Word said. The mysteries should be finished at that time. And this seven-sealed Book, remember, it was closed here in Revelations the 5th chapter, and in Revelations the 10th chapter it is opened.

75-5 {51} And now, we’re going to see what the Book says about how it become open. And is not made known until the Lamb takes the Book, and breaks the Seals, and opens the Book. See? The Lamb’s got to take the Book; it’s His.

Now remember, no man in heaven, no man in earth: pope, bishop, cardinal, state presbyter, or whoever he is can break them Seals or reveal the Book but the Lamb. And we have probed, and presumed, and stumbled, and wondered, and—and that’s the reason we’re all in such a confusion: but with the Divine promise that this Book of Redemption will be perfectly

opened by the Lamb, and the Seals thereof will be loosed by the Lamb in the last day in which we're living now. And is not made known until the Lamb takes the Book and breaks the Seals, because remember, the Book was being holded in the hands of Him that set upon the throne. And the Lamb comes to Him that sets upon the throne and takes the Book out of His right hand: takes the Book.

76-1 {54} Oh, that's deep. We'll try to solve it out if we can by the help of the Holy Spirit. Now, we're depending on Him. And we will see later it is at the end time when time has run out. No denomination has a right for the interpretation of the Book. No man has a right to interpret It. It is the Lamb Who interprets It, and the Lamb is the One Who speaks It, and the Lamb makes the Word to be known by vindicating and bringing the Word to Life. See? Exactly.

76-2 {54} Notice, and is not revealed until—this Book is not revealed until the church ages and denominational ages has run out, and there's time no more. See it? It's only revealed after church ages and denominational ages has run out. That's the reason the thing is in such a scruple tonight. See? They pick up a little doctrine, and they run off here to one side and say, "This is it." Another one picks up another doctrine, runs off to this side and said, "This is it." And each one builds a denomination under it, until we got hundreds of denominations. But still in all of it to see the confusion; the people are wondering, "What is truth?" If that isn't just the condition today . . .

76-3 {57} But then He promises that when that time has finished out, there'll be the sounding of the seventh angel's voice, and then the Book will be revealed (See?) at that time. Now, don't say, "Nobody . . . them people ain't saved back there." But the mysteries that they couldn't understand: how that God can be three and yet One; how that the Scripture can say baptize in the Name of the Father, Son, and Holy Ghost, and turn around and say baptize in the Name of Jesus. See? Oh, so many things . . . How can Eve eat a apple and cause the—the wreckage of the whole world? See? How can these things be? But those mysteries are promised to be revealed in the end time. It's little loose ends that these great warriors has come on the scene, such as Irenaeus, and Martin (Saint Martin), and Polycarp, and the different ones; and Luther, and Wesley, and all of these (See?), as—how they have come and

just lived long enough to—to kind of bring a light and shine it, but they left many things in—in the darkness.

Along come the Pentecostal age, like the Lutheran age, and they run out on limbs. But still all right; don't say they wasn't right. They were, but there's loose ends left that can't be explained. But then in . . . Why? The Seals hasn't been broke to thoroughly reveal what these things are. See?

77-1 {61} But then in the last age, all these mysteries are to be solved and handed out, and the Seals are to be opened by the Lamb and revealed to the Church, and then time is no more. See? How wonderful. Then the Book then is the Book of Redemption for . . . Then it goes ahead, and we bring in later on how the hundred and forty-four thousand is brought in and so forth. All right. That's Jews.

77-2 {63} Now, now, Paul. . . Let's read a little bit. I get some of these Scripture, and I think we ought to—to read them. Now, let's all of us turn . . . Paul in Ephesians 1. . . Many of them I see are writing and got their books and writing the Scriptures down, marking them in their Bible for a change. So that's—that's fine; I like for you to do that, and then go home and study it. See? And—and if you study it yourself, then you'll—you'll understand it better. See? Just study it, and ask God to help you to understand.

Now, let's read a Scripture I got written down here: Ephesians 1:13 and 14. Now.

In whom we also trusted, after that ye heard the word of truth, and the gospel of your salvation: in whom . . . after that ye believed, you were sealed with the holy Spirit of promise,

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (See?)

77-3 {66} Now, while we got the Scriptures open, let us . . . See, the Holy Spirit here Itself is a Seal. The Holy Spirit is a Seal. And a Seal signifies what? A finished work. The Holy Spirit being a Seal to the individual. . . And to that individual, when he receives the Holy Spirit, then his time of groaning is over (See?), because it is a finished work.

77-4 {67} Like I used to work for the railroad company, and we'd load box cars with cans and different things from the canning factory and—and . . . But then, before that car could be

sealed, the inspector come around to see if that car was properly loaded. If not, the first time it rammed together or something, it'd scatter the stuff and break it, and—and the railroad company was responsible. And that inspector would test everything to see if it was properly in place. If it wasn't, he condemned the car. Then we had to do it all over again until the inspector was satisfied. And then when the inspector's satisfied, he shuts the door. The inspector shuts the door. And the inspector places a seal upon it, and then no one can break this seal until it reaches its destination.

78-1 {68} That's what the Holy Spirit's been doing. See? He goes, and He inspects. . . That's the reason you can't have these things and. . . You say, "I spoke in tongues, and I shouted, and I danced in the Spirit." That don't have nothing to do with it. See? The Holy Spirit inspects that person until He's thoroughly satisfied and knows that they are. . . Then they are sealed unto their eternal destination. There's not nothing can ever break that Seal.

The Bible (you're putting your Scripture down), Ephesians 4:30 said. . .

. . . grieve not the holy Spirit of God, whereby ye are sealed until the day of your redemption.

Hold that Word "redemption" (See?), until the day that the Book of Redemption has been revealed, and the Redeemer comes to claim His possession nothing can do it. See? Don't grieve It. Say; do things that pleases God, for the Book is sealed now and you are sealed. The Holy Spirit Itself is the Seal.

78-4 {70} Seal signifies. . . (Now, this is words I got from the dictionary.) Seal signifies a finished work. And when the Seventh Seal is broken, the mystery of God that's sealed in these mysterious seals is finished; until the day that Seal is broken, then it's revealed what's on the inside of it.

If the man's wondering what's in that box car; you say, "It's supposed to be such-and-such. There's supposed to be. . ." He's presuming. But when the seal is broken and the door is open, we see into it then and see exactly what's in there. You see it? And that'll only be done at the end time.

78-6 {72} Another thing a seal signifies is ownership. See? The seal has a mark on it, shows ownership. When you are bought by the Blood of Jesus Christ and sealed by the Holy

Ghost, you no longer belong to the world or anything pertaining to the world. You are owned by God.

And another thing is: a seal is a security. Seal means you are secured. Now, you that don't believe in eternal security, I don't know, but now... But a seal signifies security to its destination. Woe unto that guy that would try to break that seal. And the Holy Spirit Seal cannot be broken. You all have heard me say that people said, "The devil made me do this." No, no, the devil didn't do it. You just wasn't sealed in, so then (You see?), 'cause when you're sealed in, he's sealed out. See?

79-2 {74} Now, you went out to him. He couldn't get into you, because the only way he'd get into you is come through the same process that you have. He'd have to be saved, sanctified, and filled with the Holy Ghost; then he'd be your brother. So, see, so he—he didn't do it, no, no. You just went to the borderline and come back lusting for the things of the world. He never went all the way over into Canaan (You see?), across Jordan, the death to self. See?

79-3 {75} Now, notice. Now, this Book is sealed, and—and you are sealed with the Book until the day of redemption. Again in Romans 8:22 and 23... Let's get that, and we'll give this background, then I think we'll understand it a little better if each person reads it for themselves. And giving you a few Scriptures here, so we can—we can look upon them, and while the hour's still young. Now, 8, Romans 8:22 to begin...

For we know that the whole creation groaneth and travaileth in pain together until now.

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

79-4 {77} Oh, my, oh, my. Don't that make us old folks feel good? It ought make us all feel good, waiting for this hour. We understand this will take place at the first resurrection. See, nature is groaning; we are groaning; everything is groaning, because we realize there's something not right. And the only way you can groan and wait for it, is because there has been new life come in here that speaks of a new world.

80-1 {78} Like the wife, here not long ago we went over here to the super market, and I said, "We found a strange thing: a lady had on a dress," and it was so strange. See?

They—they. . . Nearly all of them don't wear dresses. You see? And somehow they're forgetful; they go out without them. So then we. . . They're willfully forgetful.

So then Meda said to me; she said, "Bill, why is that?" She said. . .

"Oh," I said, "it's just the spirit of the nation." And I said, "When you go to Germany, they have a certain spirit. Go to Finland, they have a national spirit. You come to America, we have a national spirit." Our national spirit is frolic (See?), jokes. You know why? We were founded upon the doctrine of the apostles. We were founding upon leadership of great men like Washington, Lincoln, but we have moved off of that foundation, and we know that we've got it coming. We know that a atomic bomb's got our name wrote on it. We know that slavery lays ahead of us, no need of fooling yourself.

80-3 {82} It reminds me—like some of these comedians going down, and—and telling these jokes, and carrying on, and women carrying on the way they do and men together. It just reminds me of a little boy going through the graveyard, whistling, trying to make hisself believe he's not scared. Sure, he's scared. See? He ain't fooling nobody; that's why He's whistling. See? He's trying to say he's not scared, but he is.

That's what's the matter today. But, oh, what a blessed hope for the believer that's lifting up hands, for redemption is drawing nigh when he sees these things appearing. It's a great time for the believer.

80-5 {84} Now, these things, that the groaning in our bodies. . . Did you ever notice a tree how it struggles for life? It wants to live. And you notice a animal, how in—in death, how it struggles. You notice a human being. Everything, nature is groaning. We in ourselves are groaning. See? We know there's something wrong. We see from these verses that something has been lost, both to man and earth. Creation of all type has lost something, for we see from this inspired Word that it's groaning for some reason. You—you don't groan 'less there's a reason for it. As I spoke of the ink, it's a reason.

80-6 {85} That's the way in praying for the sick; until you can find the cause. . . I know the cure, but I got to find the cause. That's why the visions are so needed and promised. It reveals the secret of the heart, tells the person where you made your mistake and what to do. See? No matter how much

medicine you take, or how much oil you throw on their heads, or how loud anyone would scream over you, if there is something wrong, he will lay right there. I said, "he"; that's Satan.

See, today, as advanced we are in medicine, we still don't know nothing about these things. You say, "He's got cancer." Well, that ain't nothing; that—that—that just names what it is. That names the medical name: cancer. That don't have anything to do with what it is. That's the name that we call it. We just call it the name, cancer. But really what it is, break it down, it's the devil. See?

81-2 {87} Now we say "sin"; we just call it sin: break it down. What is sin? A lot of people say, "Drinking, committing adultery." No, no, that's the attributes of sin. See? That's what sin causes (See?), but real sin is unbelief. That's where—that's where it's named and called out. If you are a believer, you don't do those things. But no matter how holy you try to make yourself and how religious you try to be, if you do those things, you're an unbeliever. That's Scriptural.

81-3 {88} Now, something's lost, and it's groaning. It's trying to get back to be back to its original condition. Would you imagine someone falling from the earth down into a deep pit somewhere, and was struggling, climbing, pulling. . . They must, by some means, get out of this pit. They're not in their original state, and frantically they're screaming; they're clawing the walls, making a noise or doing some way. They're—they're groaning because that they want to get back to their original state.

81-4 {90} As when a person is struck with disease, aches, and pain, one time they wasn't that way; but they're groaning. Why? They're not right; there's something wrong, and they're groaning, and trying to get back to where they was when they had health. And when nature and people, as the Bible said, are groaning, it shows there's something that they're not in their ought-to-be condition. They have fallen from somewhere.

81-5 {91} Now, we don't need anybody to interpret that for us. See? For of course, we know it was Eternal Life they had fallen from, and they lost their claims on Eternal Life by the fall of Adam and Eve, who fell from Eternal Life to death in the garden of Eden and brought all nature under them to death.

A tree never died before Adam. A animal wouldn't die before Adam. And there's only one thing that cannot die, and that's God because He's Eternal. And that's the only way we can ever keep from dying; we have to have Eternal Life in us to be sons and daughters of God. But when we died (as I said in the message this morning) to sin we sold out our birthright and crossed this chasm. Now, we're beyond the reach of God on this other side of the chasm.

82-3 {93} Now, of course, when Adam fell to death, he brought death upon all creation. Now, he was given free moral agency. It was given to them just as we—so to make a choice.

Now, Adam and Eve, in the beginning there was a tree of right and wrong before them, and that same tree sets before each and—and every one of us. See, God isn't doing for Adam or for Eve. . . You say, "Well, it's their fault." No, not now it isn't. It's your fault. You can't place it on Adam now. You got to place it on yourself, because right and wrong is set before you. We're on the same basis as Adam and Eve.

82-4 {95} But, you see, when we are redeemed, we no more want our own choice, but we want His choice. See, see? Now, Adam and Eve wanted their own choice. They wanted to—they wanted to find out what it was to have wisdom. So they—they probed into it, and it caused death.

82-5 {97} Now, when a man's been redeemed, he don't care any more for scholarship. He don't care for any more of the things of the world, the wisdom of the world. He don't want no choice at all. Christ has been his choice, and that's all of it; he's redeemed. He just no more wants to lead himself. He don't want nobody to talk him into where to go and what to do. He just waits and finds out the choice of his Maker. See? Then he goes in the Name of his Maker, when the Maker tells him to go.

But man seeking wisdom wants to find. . . Well, "This parish is pretty good, but they pay me more over yonder, so I'll go over there." See, see, wisdom. . .

82-6 {99} Now, when Adam sinned by heeding his wife's reasoning, instead of holding to God's Word, that's what made Adam sin. His—his wife reasoned with Satan, and then produced the product to Adam, and Adam turned loose the Word and sold out. He lost also his inheritance when he lost

his fellowship and right to Life. Remember, "The day you eat thereof, that day you die."

And when he lost his Life, he also lost his inheritance in life, because he had completely supreme control of the earth. He was a god of the earth. God's the God of the universe, everywhere. But His son had this earth under his own control. He could speak; he could name; he could say; he could stop nature; he could do anything he wanted to. See? But when he did that, he lost his inheritance.

Now, Adam could say, "Let this mountain here be moved over there," and it would do it. Adam could say, "Let this tree here, be plucked up and planted over here"; it would do it (See?), for he had complete, supreme control, as a minor god under God our Father, because he was a son of God.

83-3 {102} Now, couldn't we stop here just a minute and get our real sermon. See? Oh, then if the Blood has cleansed it back, what about now? See? Look what that Son of God, the second Adam did (See?), and said, "The works that I do, shall you also."

See, Adam lost his inheritance: the earth. Now, it passed from his hand to the one he sold out to: Satan. He sold his faith in God to Satan's reasonings. Therefore, his Eternal Life, his right to the Tree of Life, his right to the earth belonged to him, and he forfeited it every bit to the hands of Satan. He passed it from his hand to Satan.

Therefore, now it has been... It returned and has been polluted, and the seed of Adam has destroyed the inheritance that Adam should've had; that's the earth. That's right. See? The seed of Adam... .

83-5 {104} I stopped the other day at—down in Tucson where I live. And I was talking to someone up on top of the mountain, looking down. I said, "What do you think that three hundred years ago, the old Papago come down through there on his travois with his squaw and children setting on the back, rode out there somewhere, and lived peacefully. There was no adultery, no whiskey, no gambling, no nothing among them; they lived clean. And the coyote come down the—the wash each night through Tucson here, howling, and the mesquite and cactus bloomed around on the bank, and Jehovah looked upon it and must have smiled. But the white man come that way, and what has he done? He's dug up the cactus; he has

polluted the country with beer cans and whiskey bottles; he's ruined the morals of the nation. The only way he could whip the Indian was kill out his food, the buffalo.

84-1 {105} When I was reading at Tombstone the other day in the—the museum and saw the picture of Geronimo. . . And many of you might think that Geronimo was a renegade. To me he was a genuine American. He was only fighting for that which was right that God had give him a land, and a nation, and a place to live. I don't blame him. And when those white soldiers come in there and by force taken over the land and killing them out like a bunch of flies. . . And there was the original picture of Geronimo's medical headquarters or his hospital. It was two or three blankets over a piece of mesquite. And them wounded, real, genuine American Indians fighting for their God-given rights. . . And there, Geronimo with a baby of his own on the hips, standing there looking upon his own warriors, bleeding, dying with no penicillin or nothing, no way to help them: genuine, God-given American. Then call him a renegade? I'd call him a gentleman.

84-2 {106} Cochise would've never surrendered. He was an old man. But the American army (them all dressed in there), and they went out there and would kill the buffalo. They run excursions out (and Sharpe invented the buffalo rifle), and they went out there and say, "Oh, I had a good day today," shooting off the side of a—of a boxcar or a passenger car, saying, "I killed forty today." Forty buffaloes, which would've kept the whole tribe of Indians two years or more. What did they do with them? Let them lay on the desert. The old a carrion bloated the land and stunk the lands. The coyotes eat.

84-3 {107} When the Indian killed a buffalo, there was a religious ceremony. He took his hoofs, saved them to make pans. His meat they eat, even to the meat on the entrail. They taken all of his meat and hung it up and dried it. His hide was dried, and they made clothing and tents; there wasn't nothing. . . But when the white man come in. . . The renegade is the white man. He's the rascal. And he come in and killed off those buffaloes and starved those Indians out. Any genuine man would fight for his God-given right. It's a stain on the American flag what they did to the American Indian. After all, it belonged to him.

What would you think if Jap—Japan or—or some—Russia would come in and say, "Get out of here. Get back out here."

And—and do us and our children the way we did those Indians? But remember, we've sowed, and now we're going to reap. That's the law of God, you know. There's a planting time and then a harvest time. I think that it's too bad; yes, sir.

85-1 {111} Now, what happened? The polluted seed of Adam has polluted and absolutely destroyed the land. Do you know the Bible says that? And because that he has did this (the polluted seed of Adam), God will destroy them. You want to read that? Let's see, I got it wrote down here. Turn to Revelations the 11th chapter, and we'll find out. Get over in Revelations the 11th chapter, and we'll see what God said about them who's destroying the earth. The 11th chapter, and let's take the 18th verse, I believe it is: 11:18, here we are.

And the nations were angry, and thy wrath is come, . . . (Now, watch God's wrath. See?) . . . and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, both small and great; and should destroy—destroy them which destroy the earth.

85-2 {112} What they going to do? Reap what they sowed, sure. When you see sin running in the streets . . . How many on this Sunday night, how many adulteries will be committed in this city tonight? How many women will break their marriage vow in this little hole in the ground here called Jeffersonville? How many abortion cases you think are recorded in Chicago in thirty days? It—between twenty-five and thirty thousand per month, besides the ones that's not turned in. How much whiskey is drank in the city of Chicago? What do you think happens in Los Angeles in one night? How many times has the Lord's Name been taken in vain in the city of Jeffersonville today? Is it better now, or was it better when George Rogers Clark came down on the raft?

You see, we have absolutely polluted the earth with our filth, and God will destroy those that destroys the world. God said so. I always thought there's something down in me like to get up in the mountains and look the way God fixed it.

85-4 {114} I hate Florida where they've got them artificial palm trees and . . . Oh, my. I'd rather see the crocodile switching his tail back in the wilderness than to see all that there put-on and stuff that they do in our Hollywood and all

that there glamour and bunch of drunks and . . . Oh, my. I just think, “Someday, someday . . .” Yeah.

86-1 {115} But remember, the Bible has told us in Matthew the 5th chapter that the meek shall inherit the earth. That’s right. The meek and humble will inherit the earth. Jesus said, “Blessed are the meek (the simple ones that just don’t try to be some great big something); they shall inherit the earth.” Jesus said so. Yes.

Now, they’ve polluted it, and God will destroy them, but the meek will inherit the earth after it’s been purified.

86-2 {116} Now, oh, my. Now, the forfeited title deed is now in the hands of the original Owner, Almighty God. The title deed to the earth and to Eternal Life, when Adam forfeited it, then Satan’s dirty hands could not take it; so it went back to its original Owner, God Himself. We’re going to find it in just a minute; there He sets on the throne with it in His hand: the title deed. Oh, that makes me feel religious, friends. The title deed to Eternal Life, abstract title deed to Eternal Life, when Adam forfeited it for wisdom and instead of faith, it went back to the hands of the Owner: Almighty God. What a great thing.

All right, waiting . . . What’s it doing? In the hands of God, waiting for redemption claims. He made a way of redemption. He made a way back, and someday the Redeemer is to take it back. You see where we’re getting to now? We’ll watch this Fellow setting upon the throne. All right.

86-4 {117} Waiting for redemption claims . . . Its redemption . . . What is this Book of Redemption, this title deed, abstract title deed? You say, “Abstract?” What does an “abstract” mean? Means “it’s searched all the way back to its beginning.” Like that little—like that little drop of ink this morning, when it struck that bleach, it went all the way back. And when sin has been confessed and fallen into the Blood of Jesus Christ, oh, my, it gives an abstract right straight back to the Creator again, and you become a son of God. Abstract title deed is held in the hand of the Almighty. Oh, my.

86-5 {119} Its redemption means all legal possession to all that was lost by Adam and Eve . . . Oh, my, what ought that to do to a borned again Christian. Its legal possession to the abstract deed, title deed of Eternal Life means that you

possess everything that Adam and Eve lost. Whew. What of it, brethren? The possession of that deed. . .

Adam could not meet the requirements of redemption after he found he lost it. He had sinned and he'd separated himself from God and was on this side of the chasm, so he could not redeem it. He just couldn't do it, 'cause he was—he needed redemption himself; so he could not do it.

87-1 {121} But the law required a Kinsman Redeemer. The law of God required a Kinsman Redeemer. If you want to mark that down, kinsman redeemer, find it in Leviticus 25. We won't have time to thoroughly search this, 'cause you know each—each text would make a—a night. See?

But God's law received a substitute. Now, what if God had not offered to take a substitute? But love constrained Him to do it, that man was without a way back, and there's no way for him to get back; he was gone. But the grace of God met this Kinsman Redeemer in the Person of Jesus Christ. Law required it; grace met its requirements. Oh, "Amazing grace! How sweet the sound. . ."

87-3 {123} God's law required a innocent substitute, and who was innocent? Every man had been born sexual, after sex: every one. And the only one that wasn't, had forfeited the rights to Eternal Life and to be king on the earth. Oh, when I think of that Scripture, "For Thou has redeemed us back to God, and we may reign and be kings and priests upon the earth." Oh, my, what. . . The Kinsman Redeemer. . . Oh, what a story we would have here.

Notice, law required a Kinsman Redeemer to redeem a lost substance. Grace met this requirement in the Person of Jesus Christ. A Kinsman must be born of the human race.

87-5 {127} Now, how could we be? When every man that's born has to. . . And anybody that couldn't see it was a sex act there, why, he's totally blind (See?), 'cause every man that was born was borned of a woman. And God required a Kinsman Redeemer, and He must be a human. Oh, my, what are you going to do now? Law required a Kinsman Redeemer.

Now, He couldn't take an Angel; He had to have a man, 'cause we're not kin to the Angel; we're kin to one another. The Angel never fell. He's a different kind of a being, got a different body. He never sinned or nothing; he's a—different.

But the law required a Kinsman Redeemer, and every man on earth was born of a sex.

Now, don't you see, there's where it come from. That's where sin started. So you see where it's at now? There comes your seed of the serpent in. See?

88-1 {130} Now, notice: required a Kinsman Redeemer, and the Redeemer, Kinsman Redeemer, must be borned of the human race. Here that leaves us on a limb, but let me sound the trumpet to you. The virgin birth produced the—the product. Amen. The virgin birth produced our Kinsman Redeemer, none other but the Almighty God become Emmanuel, one of us, Emmanuel. The Kinsman Redeemer was met.

You see how God makes a requirement, and there's nothing we can do. But then grace steps in and overshadows that law, and produces the product. Amen.

88-2 {132} Oh, when you get over home, “When I get my little cabin down there,” as Brother Neville sings about. When you all hear something down there on one morning sing, “Amazing grace! how sweet the sound, that saved a wretch like me!” you say, “Praise God, old Brother Branham made it; there he is.” See?

Yes, oh, “It's grace that taught my heart to fear; it was grace my fears relieved; how precious did that grace appear, the hour I first believed.” Wait till we get down to it just in a moment. Oh, my.

88-3 {134} Now, we look. The Book—the Book of Ruth gives a beautiful picture of this: how Boaz and Naomi had lost the estate. (You—you know—you heard me preach on it, haven't you? Raise your hands up if you heard me preach it, so you understand. See?) Boaz had to become a redeemer, and he was the only one that could. . . . He had to be a kinsman, a near kinsman, and redeeming Naomi he got Ruth. That was Jesus, Boaz typing Christ; and when He redeemed Israel, He got the Gentile Bride. So then, you see. . . . So very beautiful. . . . We have it on tape, I'm sure, here somewhere, if you'd like to have it.

88-4 {135} Now, notice. Now, he must be kinsman. So, you see, an Angel couldn't do it; a man couldn't do it; it must be a man, but he can't be borned of a woman: a sex act. So the virgin birth, the Holy Spirit overshadowed Mary; therefore,

Jesus was not a Jew. Jesus was not a Gentile. Jesus was God. That's exactly. His Blood didn't come from any sex act. He was the holy created Blood of God. And we're not saved by Jewish blood; neither are we saved by Gentile blood. We're saved by the Blood of God. That's according to the Bible. It says so. We're saved by . . .

89-1 {136} So, you see, Jesus was God. He was not no third person, fourth person, second person; He was The Person. He was God. See? He was God Emmanuel. God come down from His glory, revealed Himself . . .

I love that story of Booth-Clibborn, that great, beautiful hymn.

Down from His glory, Ever living story,
 My God and Saviour came,
 And Jesus was His name,
 Born in a manger,
 To His own a stranger,
 A man of sorrow, tears and agony.
 Oh, what condescension,
 Bringing us redemption;
 When in the dead of night,
 Not one faint hope in sight,
 God, precious, tender,
 Laid aside His splendors,
 Stooping to woo, and save my soul.
 O, how I love Him! How I adore Him!
 My breath, my sunshine, my all in all!
 The great Redeemer, Became my
 Saviour—The great Creator, Became my
 Saviour,
 And all God's fullness dwelleth in Him.

That's the One met the requirement.

89-3 {137} Grace produced the Person of Jesus Christ. And we find this Book now . . . God stretched His tent, come from God to become a man. He changed His strain from the Almighty to be a man to take on the form of man, so He could

die to redeem man. Wait till we see Him, when there's nobody worthy. See?

89-4 {138} All right, in the Bible, in the Book of Ruth as you read it you'll find out such a person was called the goel, G-o-e-l, was called the goel, or it was a person that could meet the requirement; and the goel must be able to do it, must be willing to do it, and must be a kinsman, next to kinsman to do it. And God, the Creator of spirit, became kinfolks to us when He become man in order He could take our sin upon Him, and pay the price, and redeem us back to God again.

There it is. There is the Redeemer. Christ has redeemed us now. We are now redeemed, but He has not claimed His possession yet. Now, you might different with that, but just hold on a minute (See?); we'll see. See?

90-1 {140} He hasn't claimed it. See? If He took the Book of Redemption, everything that Adam had and everything that he lost, Christ redeems back; and He's already redeemed us, but He hasn't took the possession yet. He cannot until the time appointed, and then will come the resurrection, and then the earth will be renewed again, and then He will take possession, His possession which He got when He redeemed us, but will do it at the appointed time. Oh, my.

This is described in this seven-sealed Book that we're talking of now. All right. The Book of Redemption, it's all described in here. All that what Christ will do at the end will be revealed to us this week in the Seven Seals if God will let us. See? All right; it'll be revealed.

90-3 {141} And revealed as the Seals break and are released to us, then we can see what this great plan of redemption is and when and how it's going to be done. It's all hidden in this Book of mystery here. It's sealed up with Seven Seals. . . And so the Lamb is the only One Who can break them.

Now (pardon me), we realize. . . Now, if you'd like to look in the Scriptures; you can get over in Jeremiah and find out there when he was—when he—he was going into the captivity of the land, you know, he—he bought his uncle. . . His uncle's son had some—some property, and he went through that sealing, and if we took it all. . . We got that also, in the Seven Church Ages, them seals and so forth in there.

90-4 {144} You see, a seal in the Old Testament was like a roll, like this. And here was a mystery, and this mystery was

hidden. All right, it was sealed around and put here: the claim to so-and-so.

Then the next mystery was wrapped around of what this inheritance was and stuck out here on this side: “The—the—the claim to so-and-so,” and went on down until it made a scroll, because people didn’t have books like this then. It was in a roll (How many knows that?) called a scroll. Well a sealed scroll you could break loose one here (what the mystery of this was) and tear it loose, and you could see what that claim was. And then break the other one loose, and you see what that claim was.

90-6 {145} And the whole thing here, the Seven Seals got the mysteries of God from the foundation of the world all sealed up in there, and revealed by Seven different Seals; that if God willing—let Him—let us pull back these Seals and look down through the Book and find out what it’s all about. See? Oh, I hope we have a great time.

There the mystery of redemption is sealed until... This Book could not be broken until the last angel’s message. The scroll’s there, we knowed it was there. We know that it was redemption. We believed it was redemption.

91-2 {146} Jeremiah said, “This scroll must be kept...” (as you read it there) he’d say, “He must be kept in a earthly vessel.” See? Oh, what a beautiful thing there I could talk about awhile. This scroll was kept in an earthly vessel, a vessel that once became flesh (Glory.), died, rose again, and kept in a earthly vessel until the time of the purchase. Oh, my, beautifully.

All right. Now, these messages are all kept up until this earthly vessel, until the time of God’s appointed time at the last messenger at the earth, and all that these people had jugged at and said, “I know it’s there; I believe it’s there”; and they’d fought at it, and brought it forth, and produced the things; by faith they believed it. But now it’s going to be brought to us in revelations and from the hand of God by vindication. God said so; He promised it.

91-4 {148} Now, now, let’s see what—where was we at? Let’s go to verse 2 now. That’s a long time for verse 1, but let—let—let’s take verse 2. Now, we probably won’t stay that long on the next one.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open . . . book, and to loose the seals thereof?

Now, remember, let's read the 1st verse again so we can get it together.

. . . I saw in the right hand of him that set upon the throne . . .

God: Who is that? The absolutely original Holder of the Book of Life. He holds it; God does. When Adam forfeited it, it went back to its original Owner. It belongs to Him. And John, in the vision looked over and

. . . saw in the right hand of him that set upon a throne a—a book written within and on the backside, sealed with seven seals. (See, inside . . .)

91-6 {151} Now, when we go to breaking these Seals, you're going to see, it goes plumb back in the Scripture, all the way back. For each one of those Seals, the whole thing together, the whole mystery lays right here in these Seals. See? Every mystery of the Bible lays in these Seals, and the Seals cannot be broken until that time. I'll prove it here just in a minute.

92-1 {152} Notice, now the Book, remember, is sealed. Here's one; here is this seal, then another one's wrapped: a seal. Another one's wrapped: a seal. It's a Book of Redemption. And the whole thing together makes the Book, and it's sealed with Seven Seals. And being it's on the backside is because it's wound up; the seal mystery is on the inside, and it only says the white horse rider, or the black horse rider, and whatmore on the outside, but the mystery of the whole Book is in them Seals. From Genesis to Revelations, a complete plan of redemption is revealed in these Seven Seals. Oh, it's an important time. God help us to get it. See?

92-2 {153} Now, and a strong Angel . . . Now, verse 2, the strong Angel with a loud voice proclaiming, "Who is worthy?" Worthy for what? "Who is worthy to take that Book?" Now, we find out . . . Where's the Book at now? To its original Owner, because it has been forfeited by a son, the first son of God in the human race. And when he forfeit his rights to listen to Satan, he give up . . . What did he do? He accepted Satan's wisdom instead of God's Word.

92-3 {154} Now, couldn't we stop here awhile? Sons of God will take a seminary's idea about it instead of the Word of

God. See, see? Same thing Adam did: forfeited his right. And when it did, it went right straight back. Can't you see where those ages has been? See? Went right straight back to the original Holder. And John, in the Spirit, standing up here in heaven. . . He's just been lifted up now from the Church Ages (See?), saw the Church Ages, and then he was taken up in the 4th chapter. He said, "Come up higher; I'm going to show you things that will come."

92-4 {156} And he saw One setting upon the throne with this Book in His hand, in His right hand. Think of it. Now, and then in this Book was the title deed to redemption. And it was sealed with Seven Seals. And then a Angel came forth, a strong Angel proclaiming with a loud voice, "Who was worthy to open the Book, to take the Book; Who was able to open the Seals; Who was able to open this Book?" See? The Angel asked it; John saw it, and he said, "Now, Who's worthy? Let Him. . ." Oh, my, maybe I'm just feeling this this a way. "But, let Him," said the Angel, "let Him. . ." Here is the Book of Redemption. Here is the plan of redemption. Here is the only way you'll ever be redeemed, for here is the title deed to redemption of the whole heavens and earth. "Let Him come forward, if He will." Oh, my. "Now speak or forever hold his peace. Let Him come forward and claim this Book. Who's worthy to do it?" And John said there was no man in heaven found worthy; no man on earth found worthy; no man beneath the earth that ever lived and died was found worthy; no man was found worthy.

93-1 {159} The Angel's call was a call for the Kinsman Redeemer to appear. God said, "I have a law, a Kinsman Redeemer can—can be a substitute." Where is that Kinsman Redeemer? Who's able to take it?

And it come from Adam all the way down through all the apostles, and prophets, and everything else, and nobody was found. Now, what about that? Nobody in heaven, nobody on earth, nobody that ever lived. . . Elijah was standing there. Moses was standing there. All the apostles were standing there of—of all the ones that had died, all the holy men, Job, the sages. Everyone was standing there, and nobody was worthy even to look at the Book, let alone take It and break the Seals.

Now, where's the pope and all these come in at? Where's your bishops? Where's our worthiness? We're nothing. That's right.

93-3 {162} He asked for the Kinsman Redeemer to step forward, if He could. But John said no man was worthy, not that there wasn't worthy people there. Now, like an Angel, like for instance we'd say Gabriel or Michael, but remember, it had to be a kinsman. Remember, John said here, "And no m-a-n," not Angel, not Seraphim; they hadn't sinned, but they were in a different category. They'd never fallen. But this had to be a kinsman redeemer. No man, 'cause there was none of them redeemed. No man was worthy to look at it. Oh, no, my, my.

93-4 {164} So it took a human kinsman; and he asked for it, and he wasn't found nowhere. There's nobody. No bishop, no archbishop, no priest, no hierarchy; no nothing was even a—that didn't even have the holiness enough to even look at the Book. Whew, my, my. That's pretty strong, but that's what the Bible said friend, I'm just quoting what John said.

93-5 {165} The Bible said that John wept, not as some people has taught it. I was hearing a man teach this one time; said, "John wept because that he found himself not worthy." Oh, any man under the Holy Spirit would know different from that (See?), under the inspiration of God would know different from that.

94-1 {166} But John wept. Here's what I think he wept for: because if no one was worthy and could open this Book of Redemption, the whole creation was lost. Here is the Book; here is the title deed; and It will be offered to the Kinsman Redeemer that can meet the qualifications. That's God's own law, and He can't defile His law—can't defy His Law, rather. See, God required a kinsman redeemer who was worthy, who was able to do it, who had the substance to do it. And the Angel said, "Now let that Kinsman Redeemer step forward."

And John looked, and he looked all over the earth; he looked beneath the earth, and there was nobody. Their creation and the—everything was lost. Of course, John wept; everything was lost.

His crying didn't last but just a minute though. Then there stood one of the elders said, "Don't weep, John." Oh, my. His crying didn't last but just a minute.

John thought, "Oh, my, where is the man? There stands the prophets; they was born like I was. There stands the sages; there stands. . . Oh, ain't there nobody here?"

94-4 {172} “I want a man that’s able to do it. I want a man that can redeem,” and he wasn’t found. So John broke out; oh, everything was lost, and he wept bitterly. And he—he—he was sad, ’cause everything, the whole creation, everything was gone if they couldn’t find somebody. Glory to God. If they couldn’t find somebody that could meet that requirement, they—every human being, the whole world and creation was gone. All, everything had fallen. The—the—the rights of redemption, the rights of—of Eternal Life, a—the Light, or—all these rights had been forfeited, and there was nobody who could pay the price.

94-5 {173} And John started crying, ’cause no one was worthy, and no one could even look at the Book. Oh, it took a human being. John wept, because no one could do it, and everything was lost.

And there came a voice from one of the elders standing in the midst of the four beasts, and all that great host of heaven said, “Don’t weep, John.” (Oh, my, the grace of God.) “Don’t be broken hearted, John. Don’t weep, for the Lion of the tribe of Juda, the Root and Offspring from David, He has prevailed.” “Prevail” means “wrestle with and overcome.” Oh, my.

In the Garden of Gethsemane when His Blood dropped down out of His face, He was overcoming...?...The Lion of—and the Root of David has prevailed, has overcome.

95-2 {179} Like Jacob, being supplanter, and when he got in contact with the Angel, he held on. And the Angel tried to pull away. He said, “I—I’m just not going to let you go.” He held on until he got what he wanted for, and his name was changed from “supplanter,” which means “deceiver” to what? To a “prince with God, Israel.” He prevailed.

95-3 {180} And this Lion of the tribe of Juda prevailed. He said, “Don’t weep, John, for the Lion of the tribe of Juda, the Root of David has prevailed; He’s already overcome. He’s done it; it’s over, John.” Oh, my. He produced a bleach that sends sin on back to the greasy hands that the—with his wisdom that defiled it: the human being. Yes.

95-4 {181} But when John turned to look, he saw a Lamb. What a difference from a Lion. He said, “The Lion has prevailed.” See, again I can use that there “God Hiding in Simplicity.” He said, “He’s a lion.” That’s the king of the

beasts. The Lion has prevailed. The strongest thing there is is a lion.

I've laid out in the jungles in Africa and hear the—the giraffes squealing and—and the great mighty elephant with his trunk in the air, “Whee, whee, whee,” and hear the—the—the savages of the desert screaming out their bloody curdle cries, and the—the beetles till. . . And Billy Paul and I laying in a little old place covered over with stickers and hear away off in a distance a lion roar, and everything on the desert shuts up. Even the beetles stop hollering. The king speaks. Oh, my.

Oh, I tell you, that's when denominations and doubts fall to the ground. Everything's keeps still when the King speaks. And this is the King. That's His Word.

95-6 {184} Oh, he said, “John, don't worry; don't cry; don't be broken up, John. I have you here in a vision; I'm showing you something. And I know you're all tore up, because, you know, it—it—it. . . there's nothing to be redeemed; everything's gone. There's nobody could meet the requirement, but the Lion of the tribe of Juda. . .” You know Juda's. . . We had it in—on the blackboard here, you know, the tribe of Juda's emblem was a lion.

Remember, the lion, the—and the ox, and the—and so forth, a head of the man and so forth, and then watching those Seraphims—that Word—while all Mark, Matthew, Luke, and John all stood around the Book of Acts.

96-2 {187} And I heard a man said, a great minister said, “The Book of Acts is just a scaffold work.” It was the first vine that the holy church ever put forth. Yes, sir. And she ever puts forth another one, it'll be that kind too. Yes, sir. You got some grafted vines in there bearing lemons that ought to be oranges, but it—it—when that vine—that vine ever puts forth its branch again, it'll be just exactly like the original.

And Matthew, Mark, Luke, and John, those Gospels are standing there guarding that: the wisdom of a man, the power of a lion, the work of an ox, and the swiftness of the leopards, or the eagle, rather. Yes, the Gospel's standing there what. . . Remember when we had it? It's in the Seven Church Ages.

96-4 {190} Now, He said, “The Lion of the tribe of Juda.” Why? Out of Juda. . .” Oh, Juda a law giver shall not go before or between its knees until Shiloh comes”; but He will come

through Juda. And the Lion (the symbol of the tribe of Juda) has prevailed; He's overcome.

And when he looked around to see where that Lion was, he saw a Lamb: strange, look for a Lion and see a Lamb. The elder called Him a Lion, but when John looked, he saw a Lamb—a Lamb as It had been slain from the foundation of the world: a Lamb, having been slain. . . What was it? What was that Lamb? It was bloody, wounded, a Lamb that had been slain, but was alive again; and he was bloody. Oh, my. How can you look at that, folks, and remain a sinner?

96-6 {193} A Lamb stepped up; the elder said, "A Lion has overcome, the Lion of the tribe of Juda. And John looked to see the Lion, and there come a Lamb, shaking, blood on Him, wounds; He had prevailed. You could tell He'd been in battle. He'd been slain, but He was alive again.

96-7 {194} John hadn't noticed this Lamb before, you know here. He hadn't been mentioned before. Nowhere had it been mentioned. John didn't see It all over the heavens as he's looking, but here It come forth. Notice, where It came forth. . . Where did It come from? It come from the Father's throne where He had been seated since He had been slain and raised again. He raised up and set on the right hand of God, ever living to make intercessions. Amen. Raised there today as an Intercessor with His own Blood to make intercession upon the ignorance of the people. Now, oh, that's the One I'm depending on. He still was covered with bleach, the bleach of the forgiveness of sin.

97-1 {196} John looked at that Lamb, and the Lamb looked like He'd been slain. And then he noticed He was wounded, and cut, and bruised, and bleeding: a bloody Lamb. That's what took our place.

Isn't it strange a simple Lamb had to take our place? And he saw the Lamb. He proceeded out; John hadn't saw Him, because He had been way back into the eternities, even making intercession and showing that those who had come to God under the offering of the blood of bulls, of goats, a substitutionary offering, He also. . . 'Cause them who believed it pointed to Him. And the Blood had not been shed yet, so He was there to clear them. He was there to clear you and I. And oh, God, I hope He's there tonight. For every sinner, the Lamb been slain.

97-3 {198} How can Jehovah see anything but that bloody Lamb standing there? And the Lamb proceeded out into the vision now, as It had been slain. Notice: come from the Father's throne. . . Oh, think, He. . . Where did He advance from, to this vision? He come from glory where He's seated at the right hand of God. He advanced forth to John out of glory.

Oh, would not it be a glorious thing if our sinful thoughts tonight could be laid aside long enough to accepting Him, He would advance all the way from glory tonight to make Himself known to anyone: the Lamb advancing from glory for intercessions (All right.) to make claims now for His redemption. . .

97-5 {201} Remember, He'd been on His mediatorial work back here. But remember, these Seals are ready to be opened, and the Lamb come from the sanctuary of God, advanced forward. . . Wait till we get over there at that one hour—take that one-half hour that is silent; the sanctuary's smoking; there's no more intercession; the Sacrifice has left; it's a judgment seat. There's no Blood on it no more, for the Blood covered Lamb has walked away. Don't you wait till that time.

98-1 {202} Remember in the Old Testament? As long as the blood was off the mercy seat, it was judgment, but as long as the blood was on there, there was mercy. But when the Lamb walked away, that did it.

What's He been? He's been an Intercessor. No other person. . . Tell me where Mary could make intercessions then. What could Mary offer? What could Saint Francis, Saint Assisi, or—or any of the. . . Saint Cecilia, rather, or any other human being? John never saw a thousand saints come out from the mediatorial; he saw a Lamb, a Lamb that had been slain: bloody.

I don't care how many saints have been slain; they were all due it, every one of them. Like the thief said at the cross, "We've sinned, and we are due this, but this Man's done nothing."

98-4 {203} He was the only Man that was worthy. Here He come from the intercessory box. What's He coming for now? Watch Him. Oh, my.

John was weeping. Where's it all at? What's going to happen?

Said, "Don't weep, John," said the elder, "here comes the Lion. He was the One prevailed."

And when he looked, here come a Lamb, bloody, that'd been slain. Anything that's killed is bloody, you know, been killed; its neck's been chopped open or something; the blood's all over it. Here come a Lamb, been slain. And He came forth. Oh, my. What? To make His claims on His redemption. Amen. Oh, I. . . Don't you just feel like just going over in a corner and set down and cry awhile?

98-8 {208} Here come a Lamb, still bloody. John. . . There wasn't nothing there, all the celebrity was standing around, but there was none of them could do it. So here come the Lamb now. His intercessory days is over, the mediatorial days. That's when this Angel's going to stand there (You wait till we get in the Seals.) and time shall be no more. That's right.

That half hour of silence; watch what takes place in that half hour of silence on that Seventh Seal next Sunday night, Lord willing.

99-1 {210} He comes forth (what?) to take His claims now (Oh, my.), comes forth to take His claims. Now, He had done the kinsman work. He'd come down, become man, died; He'd done the kinsman work of redemption, but had not as yet called for His claim. Now He comes on the scene to claim His rights (Watch what takes place. Oh, my.) for which He was slain. For as becoming a Kinsman to man to die in his place to redeem him, but the elder was right when he said He was a Lion. See? The elder called Him, said, "a lion," because He had been a Lamb, an Intercessor, a bloody Lamb, but now He's coming forth as a Lion. My.

His days of intercession's over. "Let him that's filthy be filthy still. Let him that's righteous be righteous still. Let him that's holy be holy still." The thing is closed. Oh, brother, then what? Then what? And remember, it comes at the seventh church age, when the mysteries of God will be opened up.

99-3 {212} Now, watch real close. This is something you must get. Now, He had been doing His mediatorial work making intercessions for the believer. For two thousand years He'd been back there, a Lamb. Now, He is stepping forth from eternity to take the title deeded Book, and to break the Seals, and reveal the mysteries. When of it? At the end time. Do you get it? All right, we'll go on then.

Now, break the Seals and release all the mysteries to them—to the seventh angel whose message is to reveal all the mysteries of God. The mysteries of God lays in these Seven Seals. See? That's what He said here. All the mysteries lays in these Seven Seals.

99-5 {215} And the Lamb comes forth now from being a Mediator between God and man; He becomes a Lion. And when He becomes a Lion, He takes the Book; that's His rights. God's held it, the mystery, but now the Lamb comes. Nobody could take the Book. It's still in the hands of God. No pope, priest, whatever it might be, they can't take no—the Book. The Seven Seals hasn't been revealed. See? But when the Mediator, when His work is done as an Intercessor, He comes forth, and John . . . The elder said, "He's a Lion," and He comes forth. Watch Him. Oh, my. See?

He comes forth to take the Book (Now, watch.) to reveal the mysteries of God that others has guessed at in all these denominational ages. See then, the seventh angel . . . If this Book, mysteries, is the Word of God, the seventh angel has to be a prophet for the Word of God to come to. No priests, popes, or anything else can get it. The Word don't come to such. The Word of God comes only to a prophet: always. Malachi 4 promised such. And when He come forth, He'd take the mysteries of God, where the church had got all scrupled up in all these denominations, and restore the faith of the children back to the fathers; and then the world judgment would strike, and the earth would be burnt; and then the righteous would walk out upon the ashes of the wicked in the millennium. You understand it now? All right.

100-1 {220} Others had guessed at in the denominational age, but see, he must be this man, the seventh angel of Revelation 10:1-4 is a . . . The seventh angel has the mysteries of God given to him and finishes all the mystery been left off down through the denominational ages.

Now, you can see why I do not strike at my brethren in denomination. It's the system of denomination. They do not . . . There's no need of them trying to know it, because it could not be revealed. That's according to the Word. They presumed at it, and—and believed it was there, and by faith walked by it, but now it's evidently proved. Amen. Oh, my, what a—what a Scripture.

100-3 {222} Now, watch. Then it is He, the Lamb, that takes His kingly position when His saints come to crown Him Lord of lord and King of king. See? See, time has run out. Revelations 10:6; there's no more time.

100-4 {224} Notice, there's seven horns on this Lamb. Did you notice it? "Having seven horns . . ." We just been through that. "Horns" means "power" to the animal. And notice, He was not a animal, because He took the Book out of the right hand of Him that set upon the throne. See?

Notice. Oh, my, I believe I had that wrote down somewhere. Oh . . . To break the Seals and to loose the title, title deed, and the—the message to the last angel, and He takes His kingly place; that's what he comes forth now to do.

Now watch, when He comes out, the seven horns . . . Now, when he saw this Lamb (John looking at It) It had looked like It'd been slain: bloody. And He's come from eternity, and He ceased to be a Mediator. Then pray to Mary as much as you want to.

There was no man in heaven, in earth or no person, no being, nowhere else could take it; John even wept about it. Oh, Catholic friend, can't you see that? Don't pray to some dead person. The Lamb is the only Mediator. See? He was the One that came forth.

101-2 {228} And what did He do now? He's been back here interceding until His Blood has atoned for every person, and the Lamb now, knows what's written in the Book. So He knowed from the foundation of the world their names were in there, so He has stood back here and re—and—and done mediator work like this until—mediatorial work till every one that's been put in the Book has been redeemed and it's finished, and now He walks out.

101-3 {228} See, He's done His kinsman work. He's all . . . You know—you know what the kinsman work was to testify before elders. You remember Boaz kicking off his shoe and so forth? He's done all this now. Now, He comes to take His Bride. Amen. He comes now as King; He's looking for His Queen. Amen. In this Book is the whole secret of it wrapped up around Seven Seals (Oh, brother.), Seven Seals, waiting for Him to come.

Notice, Let's get these symbols. It's just nine o'clock; we got three hours yet or more to go. We got . . . Let's just . . . Satan

keeps telling me them people's getting tired, so I guess they are, but let—let's take this anyhow.

101-4 {231} Seven horns was the seven churches (See?), the Seven Church Ages, because that was the Lamb's protection. What He protected His rights with on earth was a God-sent group of people that's protected. See, the horn on the Lamb. . .

Seven eyes are the seven messengers of the Seven Church Ages: seven eyes, seven seers.

101-5 {233} Would you like to write down some Scripture? Let's just turn to it. What do you say? Got that much time? All right, let's go to Zechariah, the Book of—of Zechariah, just a little bit, and we'll—we'll read some of this. I—I don't want to keep you too long on these things, and—and I. . . But yet, I don't want you to miss it. What's any more important than this? What's the matter? What? There's nothing more important than Eternal Life to a person, and we must—we must get this now and—and be sure that we get it. All right.

102-1 {235} All right, sir. And now, we want to read Zechariah the 3rd chapter. I think that's right now: Zechariah 3. We're just going to get these symbols here, if I've got my Scriptures wrote down. I was just shouting all over the place this afternoon when I hit this, so I—I just don't know whether I got it right or not; I hope I have. Zechariah 3, let's see if it's. . . I got 89 here, but it must be 8 to 9. All right. All right, I know it can't be 89. Zechariah 3:8 and 9:

Hear now, O Joshua the high priest, thou, and thy fellows that set with thee: for they are men wondered at: for, behold, I will bring forth my servant the branch. (Christ)

For behold the stone that I will lay before Joshua; upon. . . stone—one stone shall be seven eyes—seven eyes: behold, I will engrave the engraving thereon, saith the LORD of hosts, . . . I will remove the iniquity of the land in one day.

102-2 {236} Now, let's turn over to Zechariah 4:10—4:10. Listen.

. . . who has despised the day of small things? . . . (God in simplicity. See?) . . . for they shall rejoice, and . . . see the plummet in the hands of Zerubbabel with whose—with those seven; these are

the eyes of the LORD, which run to and fro through the whole earth.

The seven eyes—eyes mean seeing. Seeing means prophets, seers. This Lamb had seven horns, and on each horn had an eye: seven eyes.

What is it? Christ and His Bride. Seven Church Ages, out of there was seven prophets that went forth, seven seers, eyes. So the last one must be a seer. All right.

102-4 {238} Notice, He is not an animal. He took the Book out of the right hand of Him that set upon the throne. Who was it? The—the Owner, the original Owner that had the Book of Redemption in His right hand, and no Angel, no angelic being, nothing else could take the place. And this bloody Lamb walked out and took the Book out of His hand. What was it? Brother, this is the most sublime thing in the Scripture, a act, that not an Angel, not nothing could do it, and the Lamb come and took it from the right hand of Him that set upon the throne. What is it? Now it belongs to the Lamb. Amen.

103-1 {239} God's laws required. . . He's the One that holds it. God's law required a Kinsman Redeemer, and the Lamb come out boldly. "I am their Kinsman. I am their Redeemer. I now have made intercession for them, and now I've come to claim their rights for them." Amen. Amen. "I've come to claim their rights. In that they have a right to everything that lost in the fall, and I've paid the price." Oh, brother. Whew. Don't it make you feel religious?

Not by good works which we have done, but by His mercy. Oh, wait a minute. And them elders and everything else begin to throw off crowns, and dignitaries begin to get on the ground. See?

103-3 {241} No one, no one could do it. And He walks right up to the right hand of God and took the Book out of His hand and claimed His rights, "I have died for them. I am their Kinsman Redeemer. I have—I am the Mediator. My Blood was shed. I have become man, and I did this in order to get that church back again, the one I foresaw before the foundation of the world. I have purposed it; I spoke that it would be there, and nobody was able to take it, but I went down and done it Myself. I am their Kinsman. . . ? . . . I become kinfolks." And He takes the Book. Amen.

Oh, Who's waiting there for me tonight? Who is that One, church, that's waiting there? What else could wait there for you but that Kinsman Redeemer? Oh, my. What a sublime statement or act.

103-4 {244} Now, He has the Title Deed to redemption. He has it in His hand; mediation is done now. He has it in His hand. Remember, it's been in the hand of God all the time, but now it's in the hand of the Lamb.

Now, watch, the Title Deed of Redemption of all creation is in His hand, and He's come to claim it back to—for the human race, not claim it back to Angels; claim it back to the human which it was given for to make sons and daughters of God again, bring them back to a garden of Eden, everything they lost: the whole creation, the trees, the animal life, everything else. Oh, my. Don't that make you feel good? Whew.

103-6 {245} I thought I was tired but I'm not now. You see? Sometimes I think I get—I'm getting too old to preach, and then I go to seeing something like that; and I think I'm a young man. Hm. It does something to you. See? For I know this, that there's Someone there waiting for me. There's Someone paid the price that I couldn't pay; that's right; He did it for me, Charlie. He did it for you; He did it for the whole human race, and now He comes forth to claim His redemptive rights. Claim it for who? Not for Himself, for us. He's one of us; He's our kinfolks. Oh, my. He's my Brother; He's my Saviour; He's my God; He's my Kinsman Redeemer; He's all, for what was I without Him or what could I be without Him?

So, you see, He's my all, and He's standing there as our kinfolks. And now, He's been interceding for us up till this time, and now He comes forth and takes the Book of Redemption to claim His rights of what He did for us.

104-2 {247} They died. . . Jesus said, "He that believeth on Me, though he were dead, yet shall he live. Whosoever liveth and believeth on Me shall never die. He that eats My flesh and drinks My Blood has Everlasting Life, and I will raise him up at the last day."

No matter if he falls asleep in the first watch, second, third, fourth, fifth, sixth, or seventh, wherever he falls asleep. . . What will happen? The trumpet of God shall sound, that last trump will blast forth the same time that the last

angel's giving his message and the last Seal is opened, that last trumpet will sound, and the Redeemer comes forth to take His redeemed possessions: His church, blood-washed.

104-4 {249} Now, oh, the whole creation lays in His hand now, on which the whole plan of redemption is sealed by Seven mysterious Seals in this Book that He took... Now, watch. And He alone can reveal It to whomsoever He will. He's got it in His hand. See? Now, He promised it would be at that time, now, for it is sealed by Seven Seals of mystery, the Book of Redemption. Now, watch. As now... Friends, I told you I was going to let you out at eight-thirty, but I've throwed over three or four pages here to get to this. So I want... I'm already after nine, so that you can get back tomorrow.

104-5 {251} But now, in this Sevenfold Book of Seals of Redemption that the Lamb took within Himself—was the only One Who could do it. And He took it from the right hand of Him that set upon a throne; now, to claim His redemptive, to claim His rights, to claim for me and you what He redeemed us from, to (See?), back to everything that Adam lost in the garden of Eden; He has redeemed us back to that.

105-1 {252} Now, with the Lamb, with the Book in His hand, we are ready to ask His grace and mercy upon us to open these—seven-sealed Book to us and let us look a past the curtain of time just a little bit. Oh, my.

Notice, when He took the Book, the Title Deed, sealed (Just get that in your mind, now.) and broke the Seals of the mystery to reveal them, to bring them to His... See? All of His redeemed subjects...

Now, when we hit this in the Seals, we're going to go back there and see them souls under the altar crying, "Lord, how long, how long."

105-3 {254} And here He is as a Mediator on the altar, "Just a little longer until there's more has to suffer like you." But now He comes from here at this last Seal. He's no more Mediator; He's King now. And what does He do? If He's a King, He has to have subjects, and His subjects is them that He has redeemed; and they cannot come before Him until He takes the rights of redemption. And now, He walks forth from a Mediator, where death put us in the grave, He comes forth with the rights. Amen.

And even those who are alive and remain till His coming shall not hinder them which are asleep, for the trumpet of God shall sound at that last trumpet, when the last Seal is broke, and when the seventh angel's given his message; the last trumpet shall sound and the dead in Christ shall rise, and we which are alive and remain shall be caught up together with them to meet Him in the air. He claims. . . He's come forth now to claim His—His possession.

Watch, look at this. My, broke the Seals, revealed the mysteries. . . Revealed them where? To the last church age, the only one that's living. The rest of them's sleeping.

105-5 {258} He said, "If He comes in the first watch, second watch, third watch, on down to the seventh watch. . ." In the seventh watch there went out a—a command or call, "Behold the Bridegroom cometh." And when they did, the sleeping virgins, the nominal churches said, "Oh, you know. I—I believe I'd like to have that Holy Ghost." Have you noticed the Presbyterians and Episcopalians? Did you hear my message in Phoenix to them men who stand up there and the "Voice" in there saying, "Well, what's the matter with this author, saying, 'Holy Father So-and-so,'" when the Bible said call no man, "father." See? They're sleeping with them; that's the reason. But when they come forth and said, "Yeah, we believe. . ."

106-1 {260} A woman just called up another woman and said, "You know, I'm Episcopalian," said, "I—I—I spoke in tongues the other day; I believe I received the Holy Ghost, but sh, don't tell nobody." I doubt that very much. You might've spoke with tongues; but you set a man on fire, how is he going to set still? Yes, sir. They can't do it.

Could you imagine Peter, and James, and John, and them up in the upper room saying, "Oh, we got the Holy Ghost now, but maybe we better keep still." Brother, through windows, doors and everything they went out into the street, acting like a bunch of drunks. That's the real Holy Ghost.

106-3 {262} But you see, that sleeping virgin ain't receiving nothing anyhow. That's right. And remember, while they went to try to buy oil. . . You remember the Scriptures doesn't say they got it. But while they were out trying to buy it, there come a sound. What happened? All those virgins that slept rose, and trimmed their lamps, and went in to the supper (Is

that right?), and the rest was left for the tribulation period (Right.), weeping, wailing and gnashing of teeth. That's the church, not the Bride, the church. The Bride went in. There's a whole difference between the church and the Bride. Yes, sir. Went in to the wedding supper. . . Oh, notice, boys.

106-4 {266} The Seals was broke. Why? In the last Church Age to reveal these truths. Why? The Lamb broke the Seals and revealed them to His church in order to collect His subjects for His Kingdom, His Bride. See? Oh, my. He wants to bring His subjects to Him now.

What is it? Out of the dust of the earth, out of the bottom of the sea, out of the pits, out of everywhere and every place; out of—out of the regions of the dark, out of paradise, wherever they may be, He will call and they'll answer. Amen. Amen. He will call, and they'll answer.

He come to get His subjects. He revealed His secrets, and they saw it; and time is no more at that time. Time has run out; it's finished. All right.

107-2 {269} He leaves the throne of—to be an Intercessor as a slain Lamb to be a Lion, King, to bring the world to judgment who has rejected His message. He's not a Mediator.

Remember the Old Testament teaching now, as we hurry. When the blood went off the mercy seat, what was it? Judgment seat. And when the Lamb slain walked forward from eternity out of the Father's throne and took His rights, it was a judgment seat. Then He become not a Lamb, but a Lion, King. And He calls for His Queen to come stand by His side. "Know ye not the saints shall judge the earth?"

107-3 {272} Daniel said the judgment was set, and the books were opened, and ten thousands times ten thousands of thousands ministered to Him: King and Queen. And then another Book was opened, which is the Book of Life. That's for the church. And the Queen and the King stood there.

107-4 {273} As the cowboy's meditation said. . .

Last night as I laid on the prairie,
I gazed to the stars in the sky;
And I wondered if ever a cowboy,
Could drift to that sweet by and by.
There's a road to that bright happy region;

But it's dim there, a trail, so they say,
 But the broad one that leads to perdition,
 Is posted and blazed all the way.
 They speak of another great Owner . . .

He's speaking in the terms of his cattle life. If you was ever in a roundup, you can see it plain.

They speak of another great Owner,
 And He's never over stocked, so they say.
 He'll always make room for a sinner,
 That'll drift on that straight narrow way.
 They say He will never forsake you,
 And He knows every action and look,
 For—for safety we'd better get branded,
 Have our name on His great tally Book.
 For they say there will be a great roundup,
 When cowboys like dogies will stand,
 To be marked by the riders of judgment
 (Them prophets and seers),
 That's posted and knows every brand.

108-1 {275} If you ever were in a roundup, see a boss stand out there, and riders and milling in that herd of cattle. He will see his own brand go by, and he will motion to the boss; and the boss will see it, and give him a nod. His pony runs right in around, around this milling cropping bunch of horns like that and cut his own cows out. See?

They say there will be a great roundup,
 And cowboys like dogies will stand,
 That'll be marked by the riders of judgment,
 That's posted and knows every brand.

See? So he said:

I guess I will be a stray yearling,
 Just a man that's condemned to die;
 (Unbranded; he—they make soup out of
 him.)

That'll be cut in the bunch with the rusties,
 When the boss of those riders come by.

See Who it is? The Boss of the riders. That's the Lamb to the seven messengers who's posted and knows every brand. See? Hm.

108-2 {278} Notice, here He comes, leaves the throne as an Intercessor, as a slain Lamb to become a lion, King, to bring the whole world into judgment that's rejected. Our Kinsman Redeemer then is King over all. Why? He's got the Title Deed of Redemption. It all lays within His hand. I'm glad I know Him...?...

Then claims His inheritance; that's the Church, the Bride; He claims it. What does He do then? He disposes of His contestant, Satan. He throws him into a lake of fire with all those who was inspired by Satan to reject His Word of redemption.

108-4 {281} He's King now. Mercy's still on the throne. Don't you reject His offer. See? The riders know just who you are. And now, His contestant, who's give Him trouble for two thousand years, claiming, "I can do with them what I want to. I still have them; they're mine. I...They forfeited the title back there"; but He's the Kinsman Redeemer.

He said...He's back here making intercessions now, but someday...He say, "I'll put them in the grave."

But He told the Church, "I'll bring you out (See?), but first I've got to be an Intercessor."

109-2 {285} Now, He comes forth, steps out from eternity back yonder, off of the throne of the Father where He set as an Intercessor. Now He comes to be King, oh, to rule all nations with a rod of iron. Judgment is set. Oh, brother, our Kinsman Redeemer holds it all. That's right; yes, sir.

What does He do? He calls that contestant's hand, Satan. "They're mine now; I've raised them up from the grave." And He takes all the liars, and the perverters of the Word, and all like that with Satan and destroys them in the lake of fire. She's all over now. Throws them in a lake of fire... Oh, my.

109-4 {287} You know what? I want—I want to just say something here before we close. And then we'll—we'll—we'll hurry. Notice, we're down now to the 7th verse, but from the 8th verse to the 14th, I want you to notice what takes place. All that was in heaven and all that was in the earth... Just listen to this; let me just read it. I—I believe it'd be better if I just

read it out of the Book. We're at the 7th verse. See?.. And. . . Watch the 6th verse.

And I—And I behold—beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven heads—seven horns, . . . (I mean) and seven eyes. . . (We just explained it.) . . . which are the seven Spirits of God sent forth to all the earth. (See, Seven Church Ages, the seven messengers that kept that fire burning. See? All right.)

And he came. . . (the Lamb) . . . and took the book out of the right hand of him that set upon a throne—(set upon the throne)

109-5 {290} Now watch, and when He done that, watch what taken place. You talk about a jubilee. Now, this is exactly the breaking of them Seals take place. We'll get in that half hour of silence, just after this. Watch this. And we started in, and we finish this up next Sunday night, right here. And listen close now. Are you ready? Say "Amen." Listen close what took place.

110-1 {290} When He had did this—when all creation was groaning, no one knowed what to do, and John was weeping. Here come the Lamb, walked over; and this Book was in the hands of—of the original Owner, because man had fell and lost it, and no man was able to take it any more to redeem the earth: no priest, pope, nothing, as I said; but the Lamb come up, no Mary, no saint this or saint that; the Lamb come up, bloody, slain, and took the Book out of the right hand of Him that set upon the throne. And when they seen there was a Redeemer. . . And all the—the souls under the altar, when the Angels, when the elders, when the. . . everything seen it, when this was done. . . it. . .

110-2 {291} Here it lays in the future. Tonight He's a Mediator, but He's coming to this; watch.

And when he had taken the book, the four beasts and the 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 the saints.

That's those that's under the altar that have prayed for long ago (See?), they had prayed for redemption, prayed for

resurrection, and here he—these elders are pouring out the prayers before, 'cause “Now, we’ve got a representative. We got a Kinsman in heaven that’s come forth to make His claims.”

And they sang 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 our God... (Watch)... by thy blood out of every kindred, . . . tongue, and people, and nation;

And has made us unto our God kings and priests: and we shall reign on the earth.

110-4 {293} They wanted to come back, and here they are going back to be kings and priests. Glory to God. I feel good enough to speak in tongues. Look. Watch. Here, it seems like I ain’t got enough language I could praise Him with it. I need one that I don’t even know, notice.

And I beheld... (Listen to this)... And I beheld, and I heard the voice of many angels...

110-5 {296} Listen what a jubilee going on. When they seen that Lamb come and take that Book of Redemption, the souls screamed out. We’ll get it. All, everything, the elders fell down; they poured out the prayers of the saints. What? There was represented a Kinsman for us. They fell upon their faces, and they sang a song and said, “Thou art worthy, for You were slain.” Watch what... And look at these Angels.

And I beheld, and... heard the voice of many angels around about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, . . . of thousands; (Whew. Notice)

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

111-1 {297} What a jubilee going on in heaven when that—the Lamb leads—leaves that intercessory box to come here to possess His claim. You know that got next to John. He must’ve saw his name wrote there. When them Seals broke, he must’ve got real happy. Listen what he said:

And every creature which is in heaven, and on the earth, and underneath the earth, . . . such as are in the sea, and all that . . . in them, is—is in them heard (me) I

saying, Blessings, . . . honour, . . . glory, . . . power, be to him that sits upon the throne, and to the Lamb for ever . . .

Amen, and amen, and amen. Oh.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that lives for ever and ever.

111-2 {299} Talk about a jubilee, talk about a time when that Lamb walked forth. . . See, the Book's even sealed in heaven, the mysteries are. Say, "Is my name there?" I don't know; I hope it is. But if it is, it was put on the Book before the foundation of the world. But the first thing that represented that redemption, come the Lamb that had been slain from the foundation of the world. And He took the Book (Glory.) opened the Book, and tore off the Seals, and sent it down to the earth to His seventh angel to reveal it to His people. There you are. Oh, my, what happened? The screams, the shouts, the hallelujahs, the anointed, the power, the glory, the manifestation. . .

And old John, who had been standing there our brother, crying; "Why," he said, "everything in heaven, everything in the earth, and everything in the sea heard me holler, Amen, blessings, honor, and might and power be to Him that lives forever and ever."

112-2 {303} Talk about a happy time when them Seals broke. . . John must've looked in and seen a past the curtain of time and said, "There's John." Oh, he was so happy. He said, "Everything in heaven." He must've really cried out, didn't he? "Everything in heaven, everything in the earth, everything beneath the earth, every creature, and everything else, heard me saying, 'Amen, blessings and glory and wisdom, and power, and might, and riches belongs to him. Amen.'"

112-3 {305} Why? When the revelation come that the Lamb, the Redeemer, our Kinsman had come back from the throne of mediatorial and had walked out here to take His possession.

Oh, soon the Lamb will take His bride
To be ever at His side,
All the host of heaven will assembled be;
O, it will be a glorious sight,
All the saints in spotless white;

And with Jesus we shall reign eternally.
 Oh, "Come and dine," the Master calleth
 (now on the Word), "Come and dine." (Oh,
 I—I get without words. See?)
 Come and dine; come and dine,
 You can feast at Jesus' table any time. (Now!
 But when He leaves there, no.)
 He who fed the multitude;
 Turned the water into wine. . .

112-4 {307} He that said that he that believeth on Me, the works that I do shall he do also. . . " Oh, my. He that promised these things in the last day. He that said these things, He that's now in the time of the revelation of these things being made known, "Come and dine." Oh, don't miss it, my brother. Now, let us bow our heads just a minute.

Tomorrow night by the grace of God we try to break that First Seal, if God will break it for us and let us see what this revelation has been, hid from the foundation of the world.

113-1 {309} Before we do that, sinner friend or lukewarm church member, do you just have a membership in a church or do you not have a membership? And if you have only a membership, you'd be pretty near as well off without it. You need a birth. You must come to the Blood. You must come to something that just spots the sin away till there's no more remembrance of it.

If you haven't made preparation yet to meet the Lamb in the air, and by the power invested me by my commission given by Almighty God and ministered to me by an Angel, a Pillar of Light, I charge you in the Name of Jesus Christ: Don't try to meet Him with only a membership of a lodge, a church of this earth.

Come while the Mediator, as far as I know, is still on the throne making intercessions, because there will come a day when you'll want to come, and there will be no Mediator. For if we see the hour we're living, in the seventh church age, and the mysteries of God become what they have with the vindicated Spirit of God showing everything that He promised in the last days, how much more time is left? Sinner friend, come.

113-4 {312} Lord Jesus, the hours are growing late. It may be even later than we are thinking. And we are happy to see this hour approaching. It is the most glorious hour that the world has ever known for the believer, but for the rejecter, the most saddest time that could ever be. . . There couldn't find words in the alphabet, letters to make words, that could express the trouble and sorrow that lays ahead. And neither is there words could be formed from our alphabet to express blessings that lays ahead for the believer.

Father, there may be some tonight here without hope, and they are intelligent human beings. And now, if the Blood still lays on the mercy seat, let the Lamb walk out from the throne to their heart tonight and reveal to them that they are lost, and with bloody hands say, "Come while it is time to come.

I commit the message, Lord, with my prayer to Your hands. Do whatever You will, Father, in Jesus' Name.

113-6 {314} With our heads bowed, if you have not met this request and this requirement; if you've only trusted in your church, there was nothing that could redeem you. If you trusted in the intercessions of some saint, you're still lost. If you have trusted in the works of your hands, something that you've done, good works, you're lost. If you have trusted within the—within the prayer of your mother or the righteousness of your mother, your father, if you've trusted in that, you're lost. If you've trusted upon some sensation, some strange feeling, some emotion of speaking with tongues or dancing; if that's all you've trusted in and don't know the Lamb personally, don't know Him, then I charge you before God: make that thing right now with God. Down in your heart pray and just be simple, because God hides in simplicity.

114-1 {316} You remember, the Bible said, "As many as believed was added." And while we pray for you, I trust that you'll make your—that one eternal decision: "Lord, I'll say yes."

And a decision is a stone, but what good is a stone without a stonemason that can cut it to shape the building, to fit the building? Then let the Holy Spirit cut you from what you are to what you should be. If you're just a starchy church member, if you're a sinner, whatever you are, if you're without Christ, without the Holy Spirit, God grant to you peace tonight.

114-2 {318} Now, Lord, as sanely as I know how to come, and as—as Scriptural as I know how to come, I come now with these I have committed to You with the Word. I'm trusting, Lord, that the Word has found It's place in the heart of people tonight. If there be such here that does not know or have not that assurance of the Holy Spirit's sweet Presence abiding in their life; that tempers, or indifferences, or selfishness, or something has cut this great thing from them and has kept them from it, or some creed, or—or some sensation has kept them from the sweetness of the fellowship of God, that it will now be turned loose. And that the Lamb, that bloody holy Kinsman that come walking forth from the throne down through the mystic Lights of the corridors of God's throne, walked out to claim His inheritance. . . God grant tonight, that they will receive Him. May each decision be made solemnly, and may they surrender themselves to Him alone, Who can cut them and shape them into sons and daughters of God.

114-4 {321} Now, in solemn prayer. . . I'm doing this the way I feel led to do it. In solemn before God as He has proven Himself to you, and you wasn't a Christian or you wasn't a what we call it—not a—not a denominational joiner, but I mean a borned again Christian, but you solemnly believe the message is true, and you solemnly believe that you can only be saved by the grace of God; and you do believe that He's speaking to your heart now, and you want to accept Him and are ready for His Word to—to cut you from what you are and make you what you should be, will you witness the same by standing to your feet. If that person's here and wants to make that suff—that all sufficient, stand to your feet. . .

115-1 {322} Heavenly Father, I know not no more what to do but to quote Your Word. Here are men standing on their feet that feels that they haven't been where they should be—ready for this rapture; for it may take place before the First Seal be opened to us.

And, Father, I pray for them. I—I as Your servant offer this prayer to the great Intercessor, Christ; as they pray, I offer my prayer with them upon the ivory throne of God where the bloody sacrifice is setting there tonight and most any time might step from the throne to come forth to claim His possessions. Then there's no more mercy left; it's judgment.

Grant, Lord, that these people on their feet that's standing, in their hearts making their confession and willing

to let the Spirit of God mold them, and cut them, and shape them into Living stones into the house of the Lord God . . .

Grant it, Father. I commit them to You now. And You said, "He that will confess Me before men, him will I confess before My Father and the holy Angels." And now, You're setting there in the presence of all tonight, and they're standing, confessing You, and, Lord, if that is from the bottom of their heart, just as sure as God's Word's right, You're now making intercessions for them and accepting them in the—the grace and mercy realms of the cleansing Blood of the sacrificial Lamb, and they shall be Yours in the Name of Jesus Christ. Amen.

115-5 {326} Now, you that sees these people standing on their feet . . . There's young men right in there, some are standing up: you who felt that all sin and condemnation is gone, I want you just to raise up (some of you close to them), shake their hand and say, "Brother, I'm praying for you." "Sister, I'm praying for you." Just shake their hand and say, "God bless you. And now, the rest belongs to the hand of the Almighty." Say, "I will pray, and I will do all I can to help you into the Kingdom of God."

. . . Oh, calling today!

Oh, Jesus is calling,

Is tenderly calling today.

116-1 {327} You love Him? Isn't He wonderful? Oh, what would we do without this? "Man shall not live by bread alone, but by every Word that proceeds from the mouth of God shall man live." Oh, feed me, Lord, upon the Word. "Forsaking not to assemble yourselves together as the manner of unbelievers and that much more as you see the day approaching."

God willing, tomorrow night, by the grace of God, I'll try with all that's in me to ask Him to inter—intercede that the mystery of these Seals, as they break forth, will proclaim the Word of God to the people.

116-3 {329} Until I meet you, God be with you. And now, I turn the service to our noble brother, Brother Neville, the pastor. How many loves Brother Neville? Now we all do. Come forward, Brother Neville. Brother Neville, God bless you.

