

JUDGMENT IS SET AND THE BOOKS ARE OPENED - 2

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10-26-86 M

Let us bow our heads. Lord Jesus, we know that You're here this morning. You said in Your Word that where as many as two or three were gathered together in Your Name, that You're in the midst. And we know, Lord, that there's no other name in heaven or in earth that we could assemble together in that would be pleasing to you except in Your Name. And we recognize the day that we're living in, knowing that it is the day of the Son of Man; knowing, Father, that it is the day of supernatural things.

Lord, we thank You for how that You've paid us a visitation and how, Lord, You have never left us. We know that You promised in Your Word that that You have begun in us will continue in us until that perfect day, and we believe, Father, that we have arrived to see the perfect Word come forth.

We believe, Lord, that You have come on the scene and we know that there is no greater than that. And I pray that You would break it to the hearts of the people today. Let them, Lord, feast around the great Body Word of the great Son of Man.

I pray for those that are suffering in their bodies this morning, those that are uncomfortable in any way. I pray, Lord, that You'd give them comfort this morning as we sit together in heavenly places in Christ Jesus. May we all benefit by the Word this morning. We ask these favors humbly in the Name of Jesus Christ, the Son of Man. Amen. Amen. (You may be seated.)

Now I want to call your attention to the Psalms this morning, and I'm going to be reading a good bit of Scripture. We're on the throne, the judgment. "The Judgment is Set and the Books are Opened," that's what we are studying on. So this morning we are pulling a few Scripture from the book of Psalms. Sometimes we think maybe that it is terrible to pronounce judgment. But according to the Scripture, it's a glorious thing. I hope you understand it. Then you'll know that this is not an age of mercy; this is an age of the sword. Amen.

So whatever you can do with it is what God ordained you to do with it. That's all there is to it. I could scream and holler, stomp my feet — it's not going to help you unless God ordained you to do it. It's just our makeup to kind of do that sometimes to kind of get the people to look, look hard. If I was sitting in here this morning and I had something against somebody in this congregation, I wouldn't leave the premises until I put my arms around their neck or either shook their hand and said, "Let's make it right."

I hope you hear that. I would not leave these premises until I made it right because one day you're going to leave and you won't come back that night. So that's all I can say. In Psalms 9, and we'll go from there. I want us to look at Verses 6 through 8.

0 THOU ENEMY, DESTRUCTIONS ARE COME TO A PERPETUAL END: AND THOU HAST DESTROYED CITIES; THEIR MEMORIAL IS PERISHED WITH THEM.

BUT THE LORD SHALL ENDURE FOR EVER: HE HATH PREPARED HIS THRONE FOR JUDGMENT.

Did you get that? He has prepared His throne for judgment.

AND HE SHALL JUDGE THE WORLD IN RIGHTEOUSNESS, HE SHALL MINISTER JUDGMENT TO THE PEOPLE IN UPRIGHTNESS.

Now let us turn to Chapter 11 of Psalms, reading Verses 4-7.

THE LORD IS IN HIS HOLY TEMPLE, THE LORD'S THRONE IS IN HEAVEN: HIS EYES BEHOLD, HIS EYELIDS TRY, THE CHILDREN OF MEN.

THE LORD TRIETH THE RIGHTEOUS: BUT THE WICKED AND HIM THAT LOVETH VIOLENCE HIS SOUL HATETH.

Now we walk around here, you know, and it's very easy for us to say we have the soul of God. But on the other hand, we still find ourselves in a primitive condition, claiming that we must love our enemies. Is that right? Isn't that our trend? Huh? Well, let's see what the Scripture... Now this may be cutting this morning, but it's not going to be a foot-stomping thing; it's going to be a direct, eyeball-to-eyeball Scripture today where we are. Now, you listen to what the soul of God has to say.

THE LORD TRIETH THE RIGHTEOUS: BUT THE WICKED AND HIM THAT LOVETH VIOLENCE HIS SOUL HATETH.

Do you still say you're the soul of God? How are you going to do contrary to God?

UPON THE WICKED HE SHALL RAIN SNARES, FIRE AND BRIMSTONE, AND AN HORRIBLE TEMPEST: THIS SHALL BE THE PORTION OF THEIR CUP.

FOR THE RIGHTEOUS LORD LOVETH RIGHTEOUSNESS; HIS COUNTENANCE DOTH BEHOLD THE UPRIGHT.

Now I want us to go to one more verse of Scripture. It's found in Psalms 103, the 19th verse. And then we will go to some Scriptures that's pertaining to the Apocalypse, or the book of Revelation as we know it today.

THE LORD HATH PREPARED HIS THRONE IN THE HEAVENS; AND HIS KINGDOM RULETH OVER ALL.

Now that's the thought I want you to see clear this morning, "His Kingdom ruleth over all." Now, we have many Scriptures to read, and we intend to do that. But as I said to a brother (I guess it's been a year or so ago)... It has been my desire to bring some lessons on the temple and tabernacle. And it was a tabernacle before it was a temple, then it became a temple.

It's the same thing it was...it was a permissive will before it became the perfect will. The temple was so much greater than the tabernacle until it's something like when it was when the temple was actually dedicated, Solomon's temple. The glory of the Lord filled the temple so until the ministers could not minister. It never happened in the tabernacle.

So we want to look at these types. This is something I've wanted to all my life of ministry, and I never would do it because you have to bring in some things that cause people to snub their nose unless they're real, genuine Christians. We will prove to you by the Scriptures and by Brother Branham's messages that you cannot teach the Bible, the full essence of the plan of God without taking the zodiac in with it. Brother Branham declared that the Urim and Thummin had to strike across the breastplate of Aaron. And the breastplate of Aaron simply identified the twelve patriarchs, the twelve stones that were there. And the only way that God would identify that He was satisfied and pleased with what was coming across as the revelation or the vision or so forth was by sending a Light across that Urim and Thummin to declare that "This is the truth!" Amen!

So now we're looking into some things I've wanted to get into. I'm 61 years old now; it don't make no difference what people think about me no more. Amen. I don't care what they think about me no more. You can think I'm the biggest fraud in this world. It makes no difference to me. One day the books will be opened. You'll have something on your hands when you stand there and you see and hear what's been coming forth and you turn aside and say, "Oh, that's his thinking." That's alright; that's your day. But remember, one day we'll have our day.

Judgment was set and the books were opened. This throne that is identified in heaven or identified by John as the door was open for him to look into that, the Scripture tells us and Brother Branham said that it was no longer a throne of mercy. No longer a throne of mercy, see, because it's no more mediatorial and intercessory work when the thrones are cast down. That don't mean that they are cast out; it simply means they are let down in their positional places. And then redeemed subjects take their seats upon the throne, and they take their sets upon the throne to judge. Every time one of those apostles, the words that they brought is mentioned today, it's one of them sitting upon the throne judging the people by the Word that they spoke — that come through the mouth of a human being, but God speaks it. Every time one of those patriarchs is identified as one of the precious beings redeemed of God, it's judgment upon those that refused to hear it. They're sitting upon the thrones now judging this world. That's the truth. Amen! Alright.

Now there was a time when this throne was a throne of mercy. This same throne at one time was a throne of mercy, but

now it is turned to a throne of judgment, and it's in righteousness that it's judged. You're not judged by the good works you do. You're not judged by the way you comb your hair or the clothes you wear, but you're judged in righteousness and we don't have any, so it's the righteousness of God that judges you — whether you have come into His presence and stripped yourself of everything of your ideas. And if you have did that, then we can stand in His presence and strip off the old man and claim that we are a part of the judgment in righteousness.

I want to read to show you in the Scripture that it is absolutely the truth that it is the day of judgment. I want us to turn to Revelation. That's where we'll find most of it. Turn to Revelation 15, Verses 3 and 4.

AND THEY SING THE SONG OF MOSES THE SERVANT OF GOD, AND THE SONG OF THE LAMB...

I want you to get this close, now. Moses didn't sing the song of the Lamb. Moses sang a song of redemption in the natural; you know that. They were redeemed out of Egypt and after it was all said and done, he sang a song. Now then, there is another song that's the song of the Lamb. That's all of the redeemed ones in the spiritual sense. Don't make any difference whether it's Jew or Gentile. You understand what I'm saying, I hope. Alright now, listen.

...GREAT AND MARVELOUS ARE THY WORKS, LORD GOD ALMIGHTY; JUST AND TRUE ARE THEY WAYS, THOU KING OF SAINTS.

WHO SHALL NOT FEAR THEE, O LORD, AND GLORIFY THY NAME? FOR THOU ONLY ART HOLY: FOR ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE: FOR THEY JUDGMENTS ARE MADE MANIFEST.

Now we talk about the manifestation of the sons of God; we talk about the manifestation of the seven seals and the seven thunders; we talk about the manifestation of this, that, and the other. What about the manifestation of the judgments of God? Now, I think that'll knock negative feelings out of us more than anything else when we know that we're standing... If we don't claim victory, we're claiming defeat. We're not straddling the fence. We're either this morning absolutely defeated or we have victory with Him. There is no in-between. Brother Branham said there is no black white man, there is no sober drunk man, there is no sinning saint.

There is no such thing as a doubting saint. A saint of God has got to have the faith of God before they can judge in righteousness. Now this is strong, children, but it's where we have come to. Now it's claiming the possession. It's no longer wandering around, but it's establishing our thoughts, establishing our ways. Making sure that we're not playing around. No. Or just darting in and out.

Chapter 16 of Revelation, Verses 5 and 7, we find some more about this judgment.

AND I HEARD THE ANGEL OF THE WATERS SAY, THOU ART RIGHTEOUS, O LORD, WHICH ART, AND WAST, AND SHALT BE, BECAUSE THOU HAST JUDGED THUS.

FOR THEY HAVE SHED THE BLOOD OF SAINTS AND PROPHETS, AND THOU HAST GIVEN THEM BLOOD TO DRINK; FOR THEY ARE WORTHY.

AND I HEARD ANOTHER OUT OF THE ALTAR SAY, EVEN SO, LORD GOD ALMIGHTY, TRUE AND RIGHTEOUS ARE THY JUDGMENTS.

Now let's go to 19, Verse 2 and Verse 11.

FOR TRUE AND RIGHTEOUS ARE HIS JUDGMENTS: FOR HE HATH JUDGED THE GREAT WHORE, WHICH DID CORRUPT THE EARTH WITH HER FORNICATION, AND HATH AVENGED THE BLOOD OF HIS SERVANTS AT HER HAND.

AND I SAW HEAVEN OPENED, AND BEHOLD A WHITE HORSE: AND HE THAT SAT UPON HIM WAS CALLED FAITHFUL AND TRUE, AND IN RIGHTEOUSNESS HE DOTHS JUDGE AND MAKE WAR.

Now let's turn to Chapter 6, Verse 10, and we find another screaming for judgment.

AND THEY CRIED WITH A LOUD VOICE, SAYING, HOW LONG, O LORD, HOLY AND TRUE, DOST THOU NOT JUDGE AND AVENGE OUR BLOOD ON THEM THAT DWELL ON THE EARTH?

So we find, now, Brother Branham said the Bride could not call for that judgment, see? But he said the souls under the altar, the martyred Jews, could call for that judgment. But the strange thing about it is this: that Brother Branham said the Bride is the one that executes the judgment. He said she'll stand with Him in the judgment judging the nations. Alright, let us go now. Sometimes, you know as I said, it's hard to rejoice in judgment. But somewhere or another, we're going to have to acknowledge that it's God that we're interested in. And it's God that God is interested in, and He's not interested in nothing else. Neither is His Seed.

This is going to hurt because sister and brother and daughter and son, if they are not Elect of God, husband or wife — somewhere or another you will bring judgment upon them. Now if you side with them in their wrong (I don't care if it's your wife), you're taking part with her evil deeds. Don't never make that statement that, "I will stand with her if she's wrong." If you do, you're saying that you'll stand with her filthy and ungodly ways in anything. You can't do it! You'll stand with her in the rights of God only. Tell her where she's wrong. Tell him where he's wrong, and stand only in that.

If my wife was a renegade and I stood with her in that, I would be made partakers with her evil deeds. I stand with her in the Word; and if it isn't in the Word, I'm against her! Now you say what you want, but you stand with them in the wrong, and you're made partakers with it; and you'll go down with them, amen, because you don't have the sufficient blood to spill to redeem them. You see what I mean? So the thing for you to do is to twist their arm or their neck or their foot or whatever to get them to see that they're wrong and, "Straighten up or get out!" We're talking about judgment. We're not talking about foolishness.

Alright, how many of you understand what judgment is? And how many of you understand the just Judge? The just Judge is the Judge that never makes a mistake. The reason He can judge is because He saved. He was the only One that could pay the price, and He knows who He paid the price for. You couldn't pay it, I couldn't pay it; He paid it. Now He calls His subjects together in this age to declare judgment upon all of those that come against Him, regardless of who it is. That's the hard thing, see?

We want people saved simply because, you know, maybe because of the bloodline. That's got nothing to do with it. This thing that we're looking at is not a bloodline thing in the natural. You know, Brother Branham said that Jesus Christ was not a Jew. He was not a Gentile. He had no blood of the Jew, He had no blood of the Gentile. He had the blood of God, and the blood of God is eternal. Amen. It was the Life of God that was in Him. It was the spoken Seed Word of God. And the prophet said that the Bride is the literal spoken Word Seed of God. It's the same blood, it's the same God, it's the same Life; and judgment has come upon the people that refuse to accept it. Amen! It is not just a batting of the gums, it's the prophet speaking and telling us these things. Jesus Christ is the Spirit of prophecy. He's the same yesterday, today, and forever! Amen!

Alright, let us notice, now, a rejoicing over a judgment. Let's go to Chapter 18 of this great book of Revelation, Verse 20. He commands His saints to rejoice.

REJOICE OVER HER, THOU HEAVEN, AND YE HOLY APOSTLES AND PROPHETS; FOR GOD HATH AVENGED YOU ON HER.

"Rejoice over her." Who? The whore. Rejoice over her destruction, rejoice over her judgment. Don't go running out there and try to save them, rejoice over it! They're gone; you can't save them. There's no way. It's an absolute fact. Thank God that He brought

you out! It's only the mercy of God that you're here. Amen! That's the truth, children. Now, listen. I know this is true. I know this is the truth. I'm reading it right out of God's Word. Amen. And you know we can't deny it. Now, notice in 14:7. Let's read 14:6-7.

AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE,

SAYING WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME: AND WORSHIP HIM THAT MADE HEAVEN, AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS.

The hour of His judgment is come when that everlasting gospel goes forth. Amen. Now let us go to Chapter 20, and we'll nail it down and then we'll move on. chapter 20, Verse 4, and then we'll go from there to Matthew 19, Verse 28 and we'll find out who is sitting upon that throne, or the throne.

AND I SAW THRONES, (plural) AND THEY SAT UPON THEM, (Now he didn't say who. He said "they" sat upon them, see?) AND JUDGMENT WAS GIVEN UNTO THEM...

Are you understanding what he's saying? In other words, they are given the right to judge. They become the Judge — the ones that sits on the throne. Whatever they have said, the Word of God, It comes right back today and It judges. Watch.

...AND I SAW THE SOULS OF THEM THAT WERE BEHEADED FOR THE WITNESS OF JESUS, AND FOR THE WORD OF GOD, AND WHICH HAD NOT WORSHIPPED THE BEAST, NEITHER HIS IMAGE, NEITHER HAD RECEIVED HIS MARK UPON THEIR FOREHEADS, OR IN THEIR HANDS; AND THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS.

Now you look at that Scripture close, and you'll find out that's where a lot of people say that the foolish virgins is going to come up because they didn't have no part with the beast. But now the prophet said here, the Word of God said here... You say, "The prophet?" Yes, sir. The Word come to John by the prophet. Jesus Christ is the Spirit of prophecy. And the one that was standing there talking to John, John fell down to worship him on two different occasions and he declared, "I am of your fellow brethren. I am a prophet." Is that right? So the prophet said to John, and the prophet has said to the Bride. Amen!

Watch! The ones which had not worshipped the beast or his image, see? Had not worshipped Rome or the pope, neither the Protestant churches. Neither had received his mark; not even had any ideas head-wise of the system to go with it in their foreheads or in their hands to work or to help them. If somebody comes along with their little mealy-mouth thing and says, "You know, our church is in a little program and we need a little money for this or a little something. What about selling a few of this or a little of that?" You can take the mark of the beast that way, by reaching forth your hand to help them. We're talking about a fact this morning! Tell them that you have nothing to give to the prostitute, and tell them in that way!

"And they lived and reigned with Christ for a thousand years." That's the Millennium. Now the Bible, the prophet said that nobody goes into that Millennium but the 144,000 and the Bride and the Bridegroom. It gets a little clearer about the foolish virgins. They are lost. They are hell-bound. They never was saved and they always was antichrist and can't be nothing but antichrist. The foolish virgins. Well, you still like it? Is it the truth? Are you glad that you're sitting on the other side? We don't have anything to worry about; we're on the other side. Amen! Now let's go to Matthew. Matthew 19, Verse 28.

AND JESUS SAID UNTO THEM, VERILY I SAY UNTO YOU, THAT YE WHICH HAVE FOLLOWED ME, IN THE REGENERATION WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY...

Not Son of God, not son of David, Son of Man. Now you watch close to the phrase here because I don't want to have to elaborate on it too much.

...YE ALSO SHALL SIT UPON TWELVE THRONES, JUDGING THE...

"Gentile world." (Congregation says, "Twelve tribes of Israel.") Huh? What does your Bible say? Judging what? In the day of the Son of Man. How about it, Brother Ben? Is that what it said? It's kind of bringing it close together. It's kind of tying the knot — with the Word of God, not with my idea.

People think that, "Well, that little illiterate person, you know, he gets it all mixed up and he gets all carried away and he talks about foolish virgins that's going to go to hell, and he talks about no more mediatorial and intercessory work. He talks about "The King is Come." He talks about... Why, he's crazy!" But you know, if you'll just leave me alone, I'm happy.

Now you watch this close. The question was asked by Peter. Watch. Verse 27.

THEN ANSWERED PETER AND SAID UNTO HIM, BEHOLD, WE HAVE FORSAKEN ALL, (see?) AND FOLLOWED THEE; WHAT SHALL WE HAVE THEREFORE?

In other words, "What are You going to give us? We've laid down everything we've got. We laid down our home, we laid down our family, we laid everything down to follow You. Now what are You going to give us in return?" Now, this is what He said:

AND JESUS SAID UNTO THEM, VERILY I SAY UNTO YOU, THAT YE WHICH HAVE FOLLOWED ME, IN THE REGENERATION (The re-creation, see?) WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, YE ALSO SHALL SIT UPON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL.

Now that takes care of the twelve of the thrones, right there. What about the other twelve? There was twenty-four of them, is that right? Alright, now one more Scripture reading. I want to go to... and then we're going to go into a little comment or a little reading from the Word of this age. In Psalms 149, Verses 4 through 9. This will conclude the reading of the Scriptures except paraphrasing as Brother Branham is bringing.

FOR THE LORD TAKETH PLEASURE IN HIS PEOPLE: HE WILL BEAUTIFY THE MEEK WITH SALVATION.

LET THE SAINTS BE JOYFUL IN GLORY: LET THEM SING ALOUD UPON THEIR BEDS.

LET THE HIGH PRAISES OF GOD BE IN THEIR MOUTH, AND A TWOEDGED SWORD IN THEIR HAND;

Now, what's the Sword for? What is the Sword given to anybody for? You don't see people walking around with a sword hanging on them unless they are expecting a battle. And they intend to use the sword, or they wouldn't have it on them. My dad, he always told me when I was coming up, he said, "Son, hear me. If you ever feel like you've got to carry a gun for protection, never pull that gun unless your intentions are to use it. You will get killed." I've never forgot that. And I talked to an ex-gangster one time, and he told me, he said, "Never carry nothing less than a .45 if you're going to carry protection." He said, "You can shoot a man with a .38 and he'll live long enough to kill you." He said, "If you shoot him with a .45, he can't come back."

So if you carry a slingshot, it worked in David's day but it won't today — no more than the ark would work today or the crossing of the Red Sea. See? We're living in a different dispensation, a different age. So you've got to use the double-bladed Sword. It don't make any difference which way you sling it. Somebody said, "Well, sling the Sword easy. Sling it the other way, Brother Holmes." It'll cut that way. It don't make any difference which way you sling it, this is the hour of judgment. And it brings judgment to those that can't receive it. Regardless of how you sling it, it's there, it's judgment.

Alright now, what is that Sword in the hand for? Verse 7 tells us.

TO EXECUTE VENGEANCE UPON THE HEATHEN, AND PUNISHMENTS UPON THE PEOPLE;

But you don't want to do that! You want to keep a wall built around somebody that's absolutely unregenerate. That will come to a close. That will come to a close! We will tear down the walls of protection and say, "They're yours, Satan." Now, I'm not reading from a newspaper; this is the Word of God. "But," you say, "that's in the Old Testament." What's that got to do with it? It's still the Word of God. Watch.

TO BIND THEIR KINGS WITH CHAINS, AND THEIR NOBLES WITH FETTERS OF IRON;

TO EXECUTE UPON THEM THE JUDGMENT WRITTEN...

"This honor, all the saints have." You say, "You didn't read that right."

...THIS HONOUR HAVE ALL HIS SAINTS. PRAISE YE THE LORD.

That's it! If I didn't say anything else, Brother Ben, that's the Message. That's proved to you that if we are living in the age that we say we are, that is not an age of patting people on the back. It is not an age of sugar-teats. It's an age now of a circle that cannot be broken. The rainbow is no longer a half-bow, it's a circle. You've got to know where to enter into that circle or you can't get in there. It's a constant; it's like a ring. You can't get into that right, that circle, nowhere. It's a constant thing, and so is the rainbow. The only way you can get in there is by the virgin birth of the Word. Amen! No other way.

His first coming was Virgo, the virgin. His last, winding up, is Leo the lion. And somewhere between the lion and the virgin, you've got to find a way in that circle. You're not going to get in no other way. You're not going on the north side where Dan is

and come in. You're not going on the south side where Reuben is and come in. You're not going to do it. You're going to find where Judah is on the east side toward the rising of the sun. And right beside of Judah is Virgo, the virgin; and you're not going to get in any other way except the virgin, the unadulterated Word of God for this age. That's the only way you're coming. Amen! It's come to that point now. That's the only way that we can make it.

Alright now, let us just look at one other thought. The throne, therefore, with which this first vision in heaven started...we saw it as it come up. It commences... It's great. It is seen as the central object, is that right? In other words, when John sees this thing, it's a centralized thing. It's the object, now, that's to be observed. Nowhere else are you going to look now. John has already caught away into the Spirit and he's already in the Lord's day, see? And now he's seeing the center of attraction; the centralized object is the throne. You understand, it's the throne.

But listen, there is two other objects that's linked with this throne. You read it; you'll see it. One of them is the Lamb, and the other one is the Book. We have three objects that is centralized that we need to pay close attention to for our day. We have the throne, we have the Lamb, we have the Book. That's in the fourth chapter of Revelation. That's in the fourth chapter of Revelation. That's what John saw, isn't that right?

Now what did he see on the throne? He saw One sitting, is that right? That One that was sitting on the throne would have to be, to my understanding, the great Jehovah Spirit God. It could be no other. The Master Mind of all minds, the absolute understanding of all things to deal with creatures and creation. That's what He's sitting there for, and He's got a Book in His hand.

Somebody has got to take that Book out of that Jehovah God Spirit's hand. And Brother Branham said that was the right that was forfeited in the garden of Eden — the rights to eternal Life, the rights to the privilege upon this earth, the creation that was lost and the creation that went down with it. Now, the rights is in that Book. The rights of redemption is in that Book. Somebody's got to take that Book.

And Brother Branham said then Christ the Lamb taken the Book from the hands of Him that sits on the throne. Around and about that throne, the Scripture says, is a rainbow. That's not a half a bow. And then around that is twenty-four seats or thrones, and sitting upon them thrones is twenty-four elders. Amen! And out of the midst of the throne comes lightning. "As the lightning flashes from the east even into the west, even so shall the coming of the Son of Man be." Lightnings flashing out of the throne, thunders roaring.

And before that throne, according to Scripture, is seven lamps of Fire, is that right? Seven lamps of Fire before that. And then before it again is a crystal seat, clear as crystal in the midst. And round about it is the four living creatures — the Scripture says four beasts. That's the four living creatures. That's the reality of the power and the authority of God Himself in full judgment.

I believe that, Brother Ben, they had to be inside. They were not on the outside of the elders, they were inside close to the throne — the powers and the authorities of God unctonizing the elders, the Word! Just like he said, the four gospels is a guard to the Acts of the Apostles. And the four beasts is actually the guard to the ark, to the Word, to the throne. And give power, unctonizing strength, and knowledge and wisdom to those that sit upon the judgment throne. Amen!

It's something to think about, children. It's something to think about. It's real! Amen! And I want you to know this is not just something to...I'm standing here just to tell you something because it sounds good to me. This is nothing but the truth! Now, the twenty-four elders. I'm on Page 634 of "Revelation, Chapter 4, Part II." Those that have your books with you, we're going to look for just a little bit now into some spoken Word. Alright. Paragraph 287.

"NOW, 'THE TWENTY AND FOUR ELDERS.' I WANT YOU TO NOTICE THEY WERE NOT ANGELIC BEINGS..."

Angels are not, you know, heavenly beings are not associated with crowns and thrones. They don't merit that, see? They were created holy. They remain holy. They were not redeemed, see? So they cannot take part with the redeemed. See? It is not them. No.

"...SEE, THEY'RE NEVER ASSOCIATED, THEY'RE ANGELS, THEY NEVER DID OVERCOME. IF YOU NOTICE A LITTLE LATER ON, THE SONGS THAT THEY SANG, AND THINGS, PROVED THAT THEY WASN'T. SEE? THEY SANG THE SONG OF REDEMPTION; SO, ANGELS DON'T NEED TO BE REDEEMED. SEE? ALL RIGHT. BUT THEY'RE — THEY WERE REDEEMED MAN."

The 24 elders, they were redeemed man sitting upon thrones of judgment. See? Now.

"...YOU PEOPLE, I AIN'T GOING TO HAVE TIME TO CATCH THIS..."

And he goes into the Scripture reading. And if you want to read that, you can go read it. I read part of it this morning. But skipping on down a little bit.

"...THEY WERE NOT ANGELIC BEINGS, THEY WERE NOT HEAVENLY BEINGS, THEY WERE REDEEMED MAN. SEE? YOU CAN CONSIDER THEIR DRESS, THE WAY THEY WERE DRESSED; YOU CAN CONSIDER THEIR POSITION, WHAT THEY HAD; YOU CONSIDER THE SONGS, WHAT THEY SANG; AND KNOW THAT THEY WERE NOT ANGELIC BEINGS."

Now he goes from there. Of course, we could go on down. I want to make sure that we establish this thought now that we took up, I believe, for the last couple of lessons in Daniel 7. And I want to go back there again as he reads it. We'll read it.

"AND I BEHELD UNTIL THE THRONES WERE CAST DOWN..."

Now, that's not correct. The original doesn't say that. I went to the original Hebrew to see what it said. It doesn't say "until the thrones were cast down." It says "thrones were set in place." The thrones were set in place, see? In other words, they were not cast out or cast down or cast away; they were put positionally in place, positionally placed! Amen!

"...AND THE ANCIENT OF DAYS DID SIT, WHOSE GARMENTS WAS WHITE AS SNOW, AND WHOSE HAIR OF HIS HEAD WERE LIKE...PURE WOOL: AND HIS THRONE WAS LIKE THE FIERY FLAMES, (YOU SEE IT, HERE IT HAD COME BACK TO THAT EMERALD FIRE), AND HIS WHEELS AS BURNING FIRE."

"AND A FIERY STREAM ISSUED AND CAME FORTH FROM BEFORE HIM: THOUSANDS TIMES THOUSANDS MINISTERED UNTO HIM, AND TENS OF THOUSANDS TIMES TEN THOUSANDS (THERE COMES YOUR REDEEMED) STOOD BEFORE HIM: AND JUDGMENT WAS SET, AND THE BOOKS (BOOKS, PLURAL) WAS OPENED."

Now in Paragraph 290 he starts his comment on that.

'NOW, NOTICE, THIS JUDGMENT WAS SET... (Daniel saw it. Is that right?) NOW WATCH. DANIEL, WHEN HE SAW THE THRONES AT THE JUDGMENT, THEY WERE EMPTY...'

See. There was nobody sitting on those thrones. There was simply thrones to be occupied. But when John saw it, they were occupied, see? Watch.

"...HE SEEN 'THRONES CAST DOWN, (or) COME DOWN FROM HEAVEN, THE ANCIENT OF TIME CAME DOWN FROM HEAVEN.'..."

Are you listening now? Of course now we believe that's taken place or something's out of order. See? Alright.

"...BUT WHEN JOHN SAW IT, THE THRONE WAS ALREADY OCCUPIED BY JESUS, AND THE THRONES FOR THE DISCIPLES AND THE PATRIARCHS, REDEEMED, WAS ALREADY FULFILLED..."

When John saw it, they were already occupied. The twelve apostles, the twelve patriarchs was sitting upon the throne saying the same thing. Sure. Watch.

"...SEE? DANIEL SAW IT FIVE HUNDRED YEARS BEFORE THE TIME OF CHRIST. AND THEN AFTER CHRIST, MAKES TWENTY-FIVE HUNDRED YEARS, AND JOHN WAS LIVING OVER INTO THE AGE THAT IS TO COME, AND HE HAD DONE SEEN ALL THIS HAPPEN. WHERE, DANIEL DIDN'T SEE IT, HE JUST SEEN THE ANCIENT OF TIME COME; HE SAW HIM COME. BUT WHEN JOHN SAW HIM, THE THRONE WAS FILLED, (The places were filled.) SEE, THE THRONES WAS CAST DOWN WITH THE ANCIENT OF TIME, AND JUDGMENT WAS SET. BUT WHEN JOHN SAW HIM, THE TIME, AND JUDGMENT WAS SET. BUT WHEN JOHN SAW HIM, THE ELDERS HAD NOT YET BEEN CHOSEN IN THE TIME OF JOHN...OR THE TIME OF DANIEL, BUT THEY WAS ALREADY REDEEMED AT THE END TIME..."

See? In other words when Daniel saw the throne, the redemption, the price had not been paid. But when John saw it, the price had been paid; it had been positionally settled that that was it.

"...PRAISE THE LORD! OH! OH, ISN'T THAT...ISN'T HE WONDERFUL?"

Sometimes we look at Him as some little bitty thing that we have to reach out and beg and, you know, run and look everywhere for Him and, "Maybe He's way over there ten million miles away." He's so wonderful, He took up His abode in His subjects' hearts! Now that's how close He is. If you want to find Him, you'll find Him there. That's where He is. That's how close the communication is, amen — in your heart.

The five senses can speak to that, somehow or another, the five senses can come under subjection and with an utterance like this, "Lord Jesus, Thou that has taken Your place upon the throne of this pile of earth, I am waiting, Lord, to be led and guided by Your presence" And when that comes to a reality with us, then this flesh can come under subjection; and no other way can it come under subjection.

And said, "I sanctify myself daily." In the morning's a good time to start the day off crucifying the old thing that might make you, you know, get aggravated or something. You know, that little thing that come from Adam. Yeah, the five senses. Alright, now. I guess I...where was I? On the last paragraph?

"SO, DANIEL 7, HE...WHAT DID DANIEL — DANIEL DO? HE FORESAW THE JUDGMENT, SEEN THE SEATED THRONES WAS EMPTY..."

They were supposed to be empty at the time that Daniel saw it because the price had not been paid. And no one could sit on that throne until the price was paid. And those patriarchs had already gone off the scene but they were in prison. They had not been liberated. The Christ had to go down and liberate them and bring them out. Amen.

So the same thing happened in our day. He had to come down and liberate. The zodiac even tells us that. Under the sign Aries you'll find the binding that needs to be broken. And you'll find that the one that's to come in that age to fulfill the Word of God, the plan of salvation, he's the one that breaks the bands and introduces the One that's to come as the Judge. He calls for a separation from all of the apostate churches. I said all of them. You don't have to be in a denomination under a system like Baptist, Methodist, Presbyterian, or Pentecostal Holiness to be a denomination. Brother Branham said anytime...

He said if you'll say, "I believe this, I believe this, I believe this, comma," you've got a chance. But if you say, "I believe this, I believe this, amen," he said you're gone, you're a denomination. And when a person says, "No, sir! I believe what I saw on such and such a thing. I know it's the truth," and the Lord opens up something and shows you actually what has taken place in this day and how it was not known, even since the foundation of the world, it was not known.

And I promised you I would not get on it anymore but I'm going to tell you, some of you are still full of doubts about it. You still don't believe that God ordained a way for a woman and a way for a man and gave them two different covenants. You don't believe

that. Your actions prove that you don't believe it! Your jealous heart proves that you don't believe it. Now until you do believe it, you will go on the other side just like that, an unbeliever. I'm trying to help you.

Only one Word, only one Word out of order. You might say, "Well, I can choose the one." The Bible didn't say that. That still wants you to have your rights, see? But what I'm talking about, children... you know what I'm telling you. The problem today that causes more fussing and more misunderstanding than anything else is because the sisters have not yet accepted their responsibility to the Word of God — not to me. And until you do accept it, there's going to be trouble in the camp.

I'm pleading as an old man, not somebody that's searching for another life. I've already got eternal Life; I'm not searching for it, I'm not looking for it. I'm not worried about whether I have to manifest polygamy or not manifest polygamy. But what I want you to do is to understand that you must accept it and believe it. Not say, "Oh well, I believe it...but. Yeah, that's it...but." And that's where you separate yourself from the presence of God — with one Word, just one Word, see? And that's what causes the trouble.

Sometimes people want to forgive somebody for something when they haven't even done nothing! And then the poor fellow's walking around, "Well what in the world have I done? Where did I stumble? Nobody has come and told me where I did it." And then I'm condemned but yet willing to be forgiven, but I don't know what I'm forgiven for! You see what I'm saying? That puts a man in a predicament. He don't know what to...

I say get the thing up on the board where you can look at it. If there's something wrong, get it on the board. Let's unfold it, let's bring it up. If you've got something against me that I've done, the only way that I know to clean the slate is for you to come forth and say, "Brother Holmes, you did this. Now I know you did this. I'm a witness to it." Or, "I have a witness to it. You've done it." Now come forth and present that thing and put it on the board and let the people look at it. Then if I have done wrong, then somebody can stand up and say, "Look, our pastor has done wrong. He's stumbled." "Now how many of you are willing to forgive me?" See? Now I understand what's going on. But until then, I don't know. I'm a victim of circumstances, or anybody else would be. I don't really know what it's all about.

Unless somebody has come and said, "This is what it is, Brother..." And I've invited you to do it over, over, over, and over; but yet, no! I know you are willing to forgive me, but for what? I appreciate that; I really appreciate that, but for what? That's what I want to know. Alright now. But remember, this is the day of judgment, see?

Brother Branham, you know, he was talking about true justification and he said, "You know, sometimes people don't know the motive behind something." See? If they did know the motive, they would look at it from a different standpoint. But in not knowing the motive, you know, they jump to conclusions and venture without authority or presumptuously and then they get themselves in trouble and somebody else in trouble that listens to them. Is that Scriptural? See?

So if you can get somebody's attention to venture without authority, or presumptuously accuse, not only are you in the mudpile but the person that listens to you is in the mudpile. See? It's a double action then. So then you've got two things that's got to be straightened out. If there's a third party, there's three of them that's got to straighten it out. See? So what we are looking at is something that needs to have a clean slate.

If it's something that's wrong, it needs to be presented because because we've got the Judge, the Word. See? The Judge. And He can judge whether it's right or wrong or whether it's jealousy or where it is, see? So if we can look at it from those standpoints, not our own thinking... You know, I guess in the minds of a lot of people I've been married four years ago to another woman when I first brought out polygamy. Probably right then is where some of the people said, "Unh-huh! Now watch him." But you know, I've still got the one I've had for forty-five years back there. And I did tell you the truth but you didn't believe it. Some of you didn't believe it, see? So you went on talking out of school, and then it brought problems and it's still a problem this morning. It has not been moved. It's a problem.

Whether it's my wife or who it is, it's a problem and it has to be straightened out. It has to be gotten out of the way; that's what I'm talking about. Because you know, there can't be nothing hid that won't come open. It's got to come out in the open. That's the thing that we're living in now is not something that's just haphazard. It is a fact that we're living in the day of the Son of Man, see, and we must know what we're saying when we say something — especially in the negative. We must know what we're saying and be willing to stand on the toes of that person and present the goods. Anything other than that... And even if you do that and you come against an elder, you're in trouble unless you bring somebody with you like a deacon to hear what's being said. Is that right, Brother Ben?

So you see, one Word off puts us in trouble. So what I want to see is the whole thing ironed out, see. Now let us move on. That's just a little thing for you to think about. Paragraph 292, Brother Branham considers the elders. He's talking about the elders.

"WHAT DOES AN ELDER MEAN? IF YOU TAKE THE WORD ELDER, I GOT ABOUT...ALL THESE DEFINITIONS WROTE OUT HERE, I'M JUST SKIPPING DOWN. ELDER MEANS 'THE HEAD OF A CITY' OR 'THE HEAD OF A TRIBE.' AN ELDER, 'THE HEAD OF SOMETHING. 1 LIKE I - I'D BE A...BROTHER NEVILLE RIGHT NOW IS AN ELDER TO THIS CHURCH..."

Now I want you to notice how he phrases that. "Brother Neville right now is an elder to this church." Brother Branham was out on the field evangelizing, so he left Brother Neville there to take care of the church while he's gone, see? But in reality, Brother Branham was the pastor of the church. Always. He was doing the work of an evangelist, then he went into the work of a prophet. But

all the time he was the pastor of the Branham Tabernacle. He never took his name off of it. He held his name there; he held his possession of that so people couldn't come in with their sneaky ideas and take it away from him. Of course, I trust everybody and I took my name off everything, so you can kick me out any time you want to. That's right. I've got no... Even though I came here and settled the place, bought the place, built the place. I stuck my neck out in many different areas right here. I signed and forfeited every bit of it. These trustees and deacons will tell you the same thing.

My name is not on nothing. I did it because I didn't want... I wanted to be free from anything that somebody could say, "Well, he controls that church." I don't. Now you go look and see if my name is on it. These people have a right to accept me or to reject me. That's right, Brother Ben. They have a right to do that because I have no authority and power over these four walls. That's right. Amen! I signed that over, gave it, every bit of it; cleared it.

"...HE'S THE HEAD OF THIS LOCAL BODY. SEE? AND THE — THE MAYOR OF THE CITY WOULD BE THE ELDER OF THIS CITY: SEE, THE ELDER OF THE CITIES. YOU REMEMBER BACK IN THE BIBLE TIMES, THE ELDERS OF THE CITY? ELDER MEANS 'THE HEAD OF A CITY' OR 'THE HEAD OF A TRIBE.'" (See?)

"NOW, HOW MANY WAS THEY? TWENTY AND FOUR, TWENTY-FOUR ELDERS. IS THAT RIGHT? NOW...OH, MY! WHO WAS IT? THE TWELVE APOSTLES AND THE TWELVE TRIBES OF ISRAEL, THE TWELVE PATRIARCHS. THE...NOW WE'RE GOING TO TAKE IT RIGHT DOWN TILL WE COME IN THE OTHER LESSONS, AND PROVE THAT TO BE RIGHT, SO I'M GLAD YOU'RE WRITING IT DOWN NOW..."

He said, "I want you to take it down, now. Peter asked one day," and so forth. Now I'm going to turn over to the next page there on 637 and try to get a few more thoughts in here in the next five minutes and then we'll try to close. Paragraph 299, let us look.

"...HE THAT OVERCOMES SHALL RULE OVER A CITY.' THE OVERCOMERS! TODAY WHEN WE SEE THAT HE'S COMING IN POWER, CHRIST WILL RULE IN THIS WORLD. GERMANY, AND THE UNITED STATES, AND ALL OF THEM, MUST FALL, EVERY NATION MUST FALL. THE KINGDOMS OF THIS WORLD HAS BECOME THE KINGDOMS OF OUR GOD AND OF HIS CHRIST, AND HE'LL RULE AND REIGN OVER THEM. THAT'S RIGHT."

"WE KNOW HE'S COMING IN POWER, SO THE LEAST OF HIS DESIRE..." Now listen close. You listen close. Everybody. **"...THE LEAST OF HIS DESIRE IS A COMMAND TO US!..."**

Well, Brother Branham said a woman serves God how? By serving her husband. What if the husband has a little desire and you ruffle your feathers and show your color? Something's out of order yet. See what I'm saying? See? If you believe that that man is a man of God, a borned-again child of God, his desire, his least desire should be your greatest command to see that it's fulfilled. That will come to pass among the Bride. It will come to pass among the Bride. I'm not saying that everybody is Bride that says they are Bride, but it will come to pass among the Bride. Amen! It will. So we need to watch our statements; we need to watch our thoughts. We need to make sure that what we're saying is what we're thinking, and we need to make sure that it's in line with the Word of God. See? In line with the Word of God. Amen.

And the husband is to treat the wife like she is a part of his body, see? If she's got something that's important that needs to be discussed, sit down and talk about it. And if a husband flies up and ruffles his feathers, he's out of order. He has no other alternative but to sit down and listen. How many complaints have we brought before Jesus, our Husband? Huh? And He has listened to them. That's right.

And then on the other hand, He'll come around and tell you in which we have to do, but He'll listen, see? Now we must complain in the right kind of way. It's not in a way of rebellion; it's in a way of reasoning, see? A reasoning. Then if you've got a reason, then the husband should look at it, you know, and take into consideration. "This is a reason," see? And then see if you can work something out. Not compromising on the Word, remember. Never. Alright, now.

"...HE WANTS ME TO REPRESENT HIM IN A LITTLE BITTY TIMBUKTU WHERE THERE AIN'T FIFTY CENTS OF MONEY..."

If they've got to give their job up to go out on the field somewhere and know that when they come back they're not going to have a job, they'd better know they're in the will of God. Now if God has said that, it don't make no difference if they're making \$25,000 a year — they'll go. If that's the least desire of His, it should be our greatest command. To us, our greatest command. And we must do it, see?

"...WHERE THERE AIN'T NOTHING, OR A POOR BUNCH OF PEOPLE,' THAT'S A DESIRE. AMEN!"

"YOU DON'T HAVE TO GET SO MANY, YOU DON'T HAVE TO DO THIS, JUST LET ME KNOW HE WANTS TO GO.'..."

See, you don't have to go to so many to say, "Will you back me if I go to India? How many of you will promise me so much if I go to India?" Forget it. You wasn't called anyway. But you see, when you stand up there and say, "I feel a definite call to go," you don't say nothing about who's going to back you; you know Who the Headquarters are! See? Amen. That's what I'm talking about. That's just one illustration. I could give you many. Many.

There's people that moved in here, give up everything they had — their homes, their jobs, everything, Brother Ben. They had no promise of nothing but one thing. That's right. And they come across six hundred miles to come hear; I trust they haven't been

disappointed. There'll be others that God will put on their heart to move. There'll be some that won't do it, there'll be some that will do it.

"IF HE WANTS ME TO DO DIFFERENT, ACT DIFFERENT, I LIKE THESE SISTERS AND THINGS, 'IF HE WANTS ME TO DO A CERTAIN THING, BLESS GOD, IT'S A PRIVILEGE FOR ME TO DO IT. 1 ..."

See? If God wants me to do something... Let me show you something. When He brings something out in His Word, He wants us to be jubilant over that. He don't want us to feel like we've been killed, shot between the eyes with a magnum. He wants us to raise to raise our hands and praise God because He let us see! Am I off the beaten path? Am I telling you the truth? Have you ever rejoiced when you found out that Brother Branham said that the seventh seal was His coming? You rejoiced when you found out that the seven thunders were under that seventh seal. You rejoiced when you found out that we were a part of that seventh seal. All of us rejoiced.

But when it comes down to finding out what we are a part of, we should rejoice in those things, Brother Larry. All of it, see? We shouldn't pull away. We shouldn't have those ideas and presumptuous ways, you see? We ought to say, "Lord Jesus, You brought this to us in this day." No other age have they known it. And just think, we can know the truth about it. We can know why David had 500 wives. We can know why Solomon had 1,000. We didn't know that before, Brother Ben, but now we know that.

We can know why there's a bull out there in the pasture with fifteen heifers. We can know why there's a rooster in the yard with twenty hens. We can know that. But what's wrong with the women today, they are selfish and jealous. I hate to say that, brother and sister, but I'm telling you the truth! Some of you this morning don't like what I'm saying. And I told you I wasn't going to keep on harping on it, but you make me do it. You haven't accepted that thing!

Yet you'll look out in the yard and you'll see nature taking care of itself. You'll look over in the pasture and you'll see nature. That bull knows what he's for. You don't fool with those heifers, only at a certain time. And at that certain time, they know what they were put there for. God put a man here for the same thing. Now you take that and try to make something out of it. That man is to bear an offspring of himself, not of the woman.

It's just something that you've bundled up inside of you and you have purposed in your heart that you're not going to accept it. See what I'm saying? And then when it's all over and we get on the other side and the books are really established then. Everything is established. It's not going to be anything... The questions are asked now; am I right or not? I mean, that's what I'm understanding — that the questions are asked now. Can you accept that this morning? Can you accept the whole truth that's been unfolded by the prophet, through the prophet to us in this age? Can we accept all of it this morning?

Can we accept every bit of it? If we can, we'll have no problem with being over there. If we can't, we're going to have a problem. That's what I'm trying to tell you. I'm trying to tell you it don't make any difference if you come here. "Well," you say, "if he'll just stay off that." Every hand in here ought to raise and say, "Lord, we thank You that You let us know why those things were permitted back there." But yet, you see, there's something there that's blocking, see? And then first thing you know, it brings about tattlers, it brings about gossiping, things that should not be mentioned. See? Because you get an idea in your mind that something's going to happen. See? What if it does? If it's Scriptural, you're in trouble, anyway.

I'm trying my best to help you. I'm not getting too many "amens." Things are kind of quiet. I'd like to see every one of you say, "Amen." Because if you don't, somehow either you're not understanding or you don't intend to accept it. And believe me, children, when this old carcass is gone and there is no more of the screaming and hollering by this old fanatic, Charlie Holmes, that Word will still remain. That's the truth.

It will still remain the truth and you still won't get by without accepting it. That's the whole truth. That's on anything, on anything that the Word has brought to us and unfolded to us. It is not that a person is wanting all kinds of liberty to do things that they're not accustomed to doing. It's simply that we know the truth of it. Now, His least desire is our greatest command. Alright now, the elders, the twenty-four elders.

"...TURN OVER IN REVELATION, WE FIND THIS. IN THE BOOK OF REVELATION, ABOUT 21ST CHAPTER, WE FIND THAT THE CITY OF JERUSALEM HAD TWELVE FOUNDATIONS. (Now we're looking, actually, at numerology, is what we're looking at.) IS THAT RIGHT? AND HE HAD TWELVE GATES, THAT WAS THREE ON EACH SIDE, THREE FOUR'S IS TWELVE. JUST EXACTLY THE WAY THE TABERNACLE SET IN THE WILDERNESS, FOR JOHN SAID EXACTLY AND SAW EXACTLY THE SAME THING THAT MOSES SAW WHEN HE WAS UP THERE, SAME THING THAT PAUL SAW."

They all saw the same thing. When Moses went up there and he saw the tabernacle the way that he was supposed to build it in the wilderness, he saw exactly what John saw, he saw exactly what Paul saw. See? It was no difference. And that's what he's telling us. And he said when Moses came back down... In the second chapter of Deuteronomy is where Moses positionally places those men according to their birthstones, according to their zodiac sign. Moses places them around that camp. Not a one of them out of order. Every one of them.

And that's what we're going to take up by the help and grace of God next Sunday morning on the tabernacle. I want to draw some on the board. It's been some years since I did it. I want to take a few drawings and show you how it was laid out by Moses and exactly why it had to be laid out that way and show you how important it is to see the judgment seat, to see what it is. Anything that went past that was judged. And it's absolutely the cherubims — they were right overlooking the mercy seat. Isn't that right? Looking in on the mercy seat.

And the four tribes there: Dan, Reuben, and Judah, and Ephraim and Manassah on the west side, the sons of Joseph. Alright. Now, they were guards looking out here and guarding it. But the cherubims were inside. They were making sure that nothing got out that wasn't supposed to come out. We're sealed in, Brother Branham said. You can't get out. If you want to walk out, you can.

But may God bless you this morning. Do you love me? While the sister comes to the piano, I wonder if you really love Him this morning. If you really love Him, you love what's been said this morning. See? You love what's been said, what's been preached because I have not told you anything that is not the Word of God. Amen! Even though it may seem like a broken record, if we'll hurry up and accept it we can move on. God loves us so much until He'll continue to ring the bell. One day it won't ring no more; then you'll stay like you are, see? There won't be no more changing. There won't be no more advancement. You will be left like you are. Let us stand. I love Him, I love Him.