

The Promise To The Overcomer pt2

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273-2 When Israel rejected the leadership of God in the pillar of fire, and turned to worship the golden calves their names were removed from the Book of Life. Exodus 32:33. (Whosoever has sinned against Me, him will I blot out of My book.) If such turning to idols demands the penalty of the removal of names from the Book of Life, then most assuredly Israel's rejection of Jesus Christ as Messiah would demand as severe a penalty. This is exactly so.

In **Psalms 69** which sets forth the humiliation of Jesus it says in verses **21-28**,

"They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out Thy indignation upon them and let Thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents.

For they persecute Him Whom Thou hast smitten; and they talk to the grief of those whom Thou hast wounded.

Add iniquity unto their iniquity; and let them not come into Thy righteousness. Let them be blotted out of the Book of the Living, and not be written with the righteous."

When the Jews rejected Jesus there was a literal turning away of God from them to the Gentiles.

Acts 13:46-48,

"Then Paul and Barnabas waxed bold, and said, it was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed."

274-1 This is not to suggest that there will be no more names from the tribes of Israel remaining in the Book of Life, for many of these (but not multitudes) through the principle of election will be in the Gentile church age and come into the body of Jesus Christ, showing that their names did indeed remain in the Book of Life. Also, as we will show, according to the fifth seal multitudes of martyred Jews will be given white robes

and eternal life by the Lord. Also the hundred and forty-four thousand will be sealed at His coming, proving that their names were not deleted either. But it is even as most accurately set forth in Psalms 69 that it is the wicked or unrighteous rejecters of Christ and the destroyers of His people whose names are removed.

274-2 As Israel (chosen people of God) in majority forfeited their rights in the Book of Life by rejecting Jesus, so the majority of the Gentile church will also come into condemnation with the resultant removal of their names from the Book of Life by rejecting the Word and thereby entering into the world ecumenical movement which is the image erected unto the beast.

274-3 There is another point to see here. In the great White Throne judgment there will be a separation of people. The Book of Life will be opened and another book will be opened.

Matthew 25:31-46,

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

And He shall set the sheep on His right hand, but the goats on His left.

*Then shall the King say unto them on His right hand, Come, ye blessed of My Father, **inherit the kingdom prepared for you from the foundation of the world:***

For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink; I was a stranger and ye took Me in:

Naked and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered and fed Thee? or thirsty and gave Thee drink:

When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

Or when saw we Thee sick, or in prison, and came unto Thee?

And the King shall answer and say unto them, Verily, I say unto you, In as much as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

I was a stranger, and ye took Me not in: Naked, and ye clothed Me not: sick, and in prison, and ye visited Me not:

Then shall they also answer Him saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison and did not minister unto Thee? Then shall He answer them saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me.

And these shall go away into everlasting punishment: but the righteous into life eternal."

275-1 Revelation 20:11-15,

"And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away: and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works,

And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the Book of Life was cast into the lake of fire."

There will be both the righteous and the unrighteous in this judgment. It says so.

THESE RIGHTEOUS WILL NOT BE THE BRIDE FOR THE BRIDE SITS WITH HIM IN JUDGMENT.

I Corinthians 6:2-3,

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? how much more things that pertain to this life?"

Revelation 3:21,

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

See, the bride is with Him in the throne. As she is to judge the world she has to be sitting in the judgment with Him. That is exactly what Daniel saw.

Daniel 7:9-10,

"I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

See, it is the same scene, for the thousand thousands who are ministering to Him are the bride, for who ministers to the husband but the wife?

276-1 The question now arises, why are these righteous ones in the judgment? There is no other place that they can come up, for there are but two resurrections and since they could not qualify for the first resurrection they must come up in the second which is a resurrection unto judgment. The ones who qualify for the first resurrection (the bride) are not in the judgment. John 5:24, "Verily, verily I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life (that is, the believer is already the recipient of eternal life which he has in his possession now) and shall not come into condemnation (shall not come into the judgment, is what it really says) but is passed (permanently) from death unto life." But notice carefully, Jesus must have yet another group in mind who at a certain resurrection will receive eternal life. They will receive it at the resurrection, NOT HAVING PREVIOUSLY RECEIVED IT AS A MEMBER OF THE BRIDE.

John 5:28-29,

"Marvel not at this, for the hour is coming, in the which ALL that are in the graves shall hear His voice,

And shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

Now we all know that John 5:28-29 is NOT THE RAPTURE for only the dead in Christ will arise from the graves at that time along with the living bride who still is on the earth.

I Thessalonians 4:16-17,

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

But it says in John 5:28-29 that ALL are going to come forth from the grave. This is the very same resurrection that is spoken of in Revelation 20:11-15 wherein THE DEAD were brought before the Lord and judged according to their works, and all whose names were not in the Book of Life were then cast into the lake of fire.

277-1 We now face the question as to why they should be given eternal life at the judgment since the Epistles seem to conclusively point out that one must possess the Spirit of Christ or perish. Though it seems thus, we must not discredit the words of Jesus Who most pointedly sets forth that there are some found in the Book of Life who will either receive eternal life before the general resurrection or after it.

Paul does not evade this truth for he most clearly says in Philippians 3:11, "If by any means I might attain to the resurrection of the dead."

Now this statement is most peculiar. We all know that we are ALL going to be in a resurrection whether we want to be or not. All will be resurrected. So Paul could hardly be saying, "If by ANY MEANS I might attain to a resurrection of the dead." The truth of the matter is, he is not saying that. The literal reading is, "If by any means I might attain to the 'out-resurrection' from among the dead." This is not the attaining to the general or second resurrection, but attaining to the first resurrection, of which is said, "**Blessed and Holy is he who hath part in the first resurrection, on such the second death hath no power**, but they shall be priests of God and of Christ and shall reign with Him a thousand years." The first resurrection has nothing to do with the second death. That is at the end of the thousand years when ALL THE REST of the dead live again. And in that day there will be those who come forth to eternal life and those others who are caught in the second death. Now we do not need to guess about those who in the second resurrection are given life. We are told it is given to them on the grounds that they have been kind and good to the "Brethren". Those who are raised and cast into the lake of fire will be so treated because of their mistreatment of the "Brethren". Since this is the Word of God we simply accept it. There is no argument here, just a simple statement of fact.

278-1 To further clarify, notice specifically the words of Matthew 25:31-46. It does not say that a shepherd is literally separating sheep from goats, but it is AS a shepherd dividing sheep from goats. These are not sheep in this particular area of time (White Throne Judgment). The sheep are in His fold, they heard His voice (Word) and they followed Him. THEY ALREADY HAVE ETERNAL LIFE AND CANNOT COME INTO THE JUDGMENT. But these do NOT have eternal life, and they are in the judgment. They are allowed to GO INTO eternal life. But upon what grounds do they enter into life eternal? Certainly not upon the fact that they already have His life as does the bride, but they receive it because they were kind to His brethren. They are not His brethren: that would make them **joint-heirs with Jesus**. They are NOT heirs to anything but life. They share no throne, etc. with Him. THEIR NAMES MUST HAVE BEEN IN THE BOOK OF LIFE AND NOT REMOVED. Now because of their love of the people of God they are recognized and saved. No doubt these served and helped the children of God. Perhaps like Nicodemus and Gamaliel they stood for the children in a time of trouble.

65-1125 THE.INVISIBLE.UNION.OF.THE.BRIDE.OF.CHRIST SHREVEPORT.LA

192 You may say, "What's this all got to do with thanksgiving? What you talking about, Brother Branham? Here it is, quarter to nine. You didn't say nothing about thanksgiving." What a Message for the occasion, to me! Yes, indeed.

193 The pilgrim fathers were very thankful for their new-found way of life, being separated from the old English denominations and creed. They could marry to the new, anointed Word for their age; that's right, the new, anointed Word of their age, for their day.

194 So can we be thankful, as pilgrims, like Abraham, separated ourself from the things of the world, all of our associates. Abraham was a pilgrim. God has separated us from all the dead religions. I'm speaking across the nation now, all the dead creeds. And to what? Separated us, and opened to us a new land, a new Message for this day.

195 Pentecost dried up and died, like Luther, Wesley, and the rest of them. It's no more than a bunch of churches pulled together. Good people in there, yet, has got to be come out.

196 What did He do? He opened up the Seven Seals of the last Message. You notice that? The Seven Seals, which, all the mysteries of the seven church ages was sealed with Seven Seals. The reformers didn't have time to do it in their days. They didn't live long enough. But this blessed revelation of the Seven Seals, it's open to us in this last days, from a prophecy that went forth to Arizona.

197 How I asked God, the other day, "What are You doing with me out here in this desert?"

198 Did you know Moses wrote the New Testament... or the Old Testament? He certainly did. First four Books gives the laws, everything; Genesis, Exodus, Leviticus, and Deuteronomy. He wrote the Old Testament. To do that, he had to leave all of his associates and loved ones, and go into a desert.

199 Paul wrote the New Testament. That's right. He wrote Romans, and Romans and all the rest of it there, Hebrews and Timothy, and so forth. And to do that, he had to separate from himself, and go down into Arabia, into a desert, for three years, get the revelation of God.

200 "Oh," you say, "how about Matthew, Mark, Luke, and John?" They were scribes that just wrote what Jesus did.

201 Paul separated, put the Word together. That's right. Well, then, look, if it taken that, and had to go to a desert, away from their loved ones.

202 Remember what, What Time Is It, Sir? How many ever heard it? Say, "Amen." [Congregation says, "Amen."--Ed.] Was it exactly right? ["Amen."] Then we've got the revelation in this last days, for the Message of the Lord God to gather His Bride

together. No other age has it been promised. It's promised in this age: Malachi 4, Luke 17:30, Saint John 14:12, Joel 2:38. Those promises is just exactly like John the Baptist identified himself in the Scripture.

203 Jesus identified Himself. What'd they say? "Away with such a person!" "John is a wild man." The church wasn't able to receive it. That's the pattern. Neither will the church receive it today.

204 But, to the Elected, God is calling to the Elected. They know it: calling the virtuous Bride, the Word, the last-day Church, the elected Lady of our Lord Jesus Christ, Word. If... Jesus is the Word. How many believe that? [Congregation says, "Amen."--Ed.] All right. Then, the Bride is always part of the Bridegroom, so the Bride will not be a denomination. It'll have to be the Word, manifested, to be the Bride of Christ. He promised to do it. He said how He did. Never uses... loses His pattern. He always did it by the pattern. He done it, every time, by the pattern. He does it again, calling out His virtuous Bride in the last day, the lovely Rebekah waiting for Her Isaac. What a beautiful time!

205 Here it brings into view, the two books that's going to be mysterious to you when you read the book of The Seven Church Ages. The two books: Book of Life, said, one says you can put your name on, you never comes off; other one says you take his name out of the Book of Life. This brings it perfectly in view, right here. I'm going to stop a few minutes, maybe, on a few notes here, and catch this before we close.

206 Life is a sacred thing, to God, and it's recorded in a book. God is the author of life. Do you believe that? [Congregation says, "Amen."--Ed.]

207 Our natural life here, we have, is just a perversion. It really should be the right life, to begin with, but it's perverted by the natural birth. The first life, or your first union, you were joined in at birth, by nature, a natural act. A natural human being associated, man and woman together, associated together in sexual affair, which brought your first life here, and that's associated with sin and death. How can you miss seeing the serpent's seed?

208 When you see the woman, a by-product; not another female like her; made in that order, knowing that she could be deceived. God knowed. If He didn't know the end from the beginning, then He wasn't God. If He isn't infinite, if He isn't... And He can't be infinite without being omniscient, omnipresent, knowing all things, Eternal. So He knowed all things, and He had to make that woman.

209 The man didn't have a wife. The wife and the man was the same thing. He had the feminish and masculine spirit in himself.

210 He had to separate, take a by-product, after the whole creation made. No female created by God, in the original creation, can do a thing like that. She was made thus, to do it. He knowed she would do it. If He didn't, He wasn't God.

211 But, see, the attributes that's in God had to be displayed. He--He was to be a Saviour. And to make everything perfect, the way He had it, then there could be nothing lost. Oh, don't be children. Be men and women. We're at the end road. Notice.

212 Now, it was nature, associated with death. Your first husband, that had rule over you, was your nature by natural birth. Natural, you love the world because you are the world, and part of the world. That right? [Congregation says, "Amen."--Ed.] Your desires was, by nature, to love the world which you're a part of. You're a part of nature. You believe that? ["Amen."] And that's your natural thing.

213 That's the reason you have to be born again. You have to separate; you have to die to that first husband. You can't live with it. You just can't say, "Well, I'll divorce him, and hang him up here till occasion." No, sir. No writing of divorcement! He dies. The nature of the world has to die. Every speck of him has to die. You have to be reunited, again, with another Nature.

214 Your name of your first nature, was born, and put in a book of life. All your deeds was wrote in it, too. Everything you done under that nature was put in a book, called the book of life.

215 You notice, in Daniel, when he come to "the Ancient of Days, Whose hair was as white as wool. Ten thousand times ten thousands came with Him, to minister to Him; the--the Bride. And then the books were opened." "And another Book was opened, which was the Book of Life." See? There is saints already there, the Church, the Bride. "Another Book was opened, which was the Book of Life."

216 Now, you, but when you were separated from that union, by spiritual death. Your natural desire is to cut your hair. Your natural desire is to wear shorts, paint your face. Your natural desire is to be intellectual, smart man, know something better than the other. That's what Eve wanted. That's the very thing she wanted.

217 "Well, say! You little two bit, two-by-four preacher, stand up there and tell me? I've got a Ph.D., LL." That just makes you farther away from God, every time you add one thing. See? See? That's right. It's true. See?

218 That's what Eve took. She was pregnated with that kind of a pregnation. That's what the church is today, by Bible schools and intellectuals. And, look, every one disagreeing with the other, a big mess just exactly what the Bible said, "Babylon."

219 The Bride knows where She stands. She is very few. There won't be many saved; just a very, very, very few. You say, "Well, there, said, 'thousands.'" Yes. But they've come up through the two thousand years, too, on every age where It come out. Ever...

220 Luther's age and that group; and then died off, and they went, denominated; then Wesley; and then come pentecostals, and so forth. All the little out branches of Baptists, Presbyterian, Methodists, Nazarenes, Pilgrim Holiness, and so forth, see, all those branched off from there like the leaf.

221 But, you remember, when it went down; and the grain begin to ripen, that you find, before that grain can ripen, everything in that stalk has to be dead. Hallelujah! Can't you see where we're standing? Life is in the grain again. What is it? Just exactly like the same grain that went in the ground, the same Jesus in the Bride form, same power, same Church, same thing, same Word. The same Word sucked up through these and come out here, and come to a head here. And all that Life that come through here, picked up its people. Now it's forming up into a head, for the Rapture. Speaking on that tomorrow night, or next night, one, the Lord willing.

222 Well, you separated from your first union, by spiritual death. Now you are born again, or remarried again, to the new spiritual union; of not your natural life of the things of the world, but of Eternal Life. That germ that was in you at the beginning, found you.

223 Now, your old book is gone, with your old union. Now, your name in your old, in your... has been transferred. Now, you say, "Do you mean to tell me that my old book..." God put it in the Sea of His Forgetfulness. You stand perfectly before God.

224 Now, your name is now in the new Book; not the book of life, but the Lamb's Book of Life, what the Lamb redeemed. Not the old book of your natural union, but your new, Bride. Hallelujah! Your new life is in the Lamb's Book of Life, your marriage certificate, hallelujah, where your true Eternal germ, from the beginning, takes hold. Now you're not only forgiven, but you're justified. Glory! "Justified," Romans 5:1 said. Yeah. Romans 5:1 said, "Therefore being justified by faith."

225 Look up the word. The word don't mean forgiven. The word means justified. It don't mean you're forgiven.