

Facts of Our Faith #1

Vindicated Revelation

February 2, 1991

Shall we pray. Heavenly Father, we've been singing that little chorus that You're here in the form of the Holy Spirit. We realize that, and we also know that our day is no different from when You were here in the human body of Jesus. Then people didn't expect You to be there with them in the form in which You were with them and the way You were with them and doing what You were going to do with them. And Lord, we know it's the same thing in this hour, back in this end time in which we live.

We pray, Father, that even as the elect there did not miss, and we know today, even the elect here will not miss, though the world will miss, they won't understand. Therefore, they'll fall backwards at the end, Lord; we realize that. But we know that that is all part of what is going on. It was sown for, and now it's being reaped. And we also were sowing for, and we trust, Lord, we shall be reaped, even as You said: the grain put in the garner and the chaff burned up with fire. Not that we relish the fire, but we do believe Your Word, Lord, and what Your Word says is true, and we abide by It. It has nothing to do with our thinking or our feelings, Lord, but it has to do with Your Own integrity. And we stand with Your integrity tonight.

Help us to do so in a way we never done before, Lord, with the intensity and the love of it. In Jesus' Name we pray. Amen.

You may be seated.

1. Now I'm going to talk tonight and tomorrow on "The Facts...", f-a-c-t-s, "The Facts of Our Faith". I suppose we could call it, "The Oracles of Faith", but that wouldn't be true because we're not here organized as a group of people that in a little church that has specific articles as concerning our faith, though we have a certain amount of it put into our constitution. So rather, what we're going to do is talk about faith as we have it given to us by vindication.

Now, first of all, you notice I use 'our faith' instead of 'my faith', although I'm the one doing the preaching and laying it out here. Because, if you weren't with me in your thinking and understanding, it's quite true, then, that you'd like to be some place else doing something different from what you're doing here tonight. So, we're talking a bit about 'our faith'.

2. Now, first of all and foremost, faith literally means 'that which we accept to be a true revelation from God as concerning Himself and His Word, and our part, if any, in both Himself and His Word'. So, that's what we're looking at then. 'Faith' literally means 'that which we accept' because to have faith you've got to accept it. You don't accept it, then it's not faith; you're simply looking at it. Here's what we have accepted: we've accepted that, literally, we have a true revelation from God as concerning Himself and His Word, and our part, if any, in both Himself and His Word.

3. Now furthermore, this faith that we declare... And 'declare', of course, means 'to set forth'; it means 'to' actually 'witness to'. It also means, as in the sense of the Scripture, 'to positively set forth in words so there can be no doubt concerning it'. So furthermore, this faith which we declare is the original revelation of the apostles, and particularly Paul, as set forth in Jude, verse 3, Gal 1:6-9, and corroborated by John in Rev 22:18-19.

So, what we're saying is that we have a revelation in this hour which is absolutely one with the revelation as given by the apostle Paul when the Word was first given to him. So, as Bro. Branham said, *"The same Pillar of Fire that brought the Word to Paul is here revealing It."*

4. Now, if we go to Jude, that tiny book before Revelation, you notice in verse 3:

- (3) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that you should earnestly contend for the faith which was once (And there actually is ‘once and for all’; it’s not just ‘once delivered’ as though it could be delivered again, but it was once for all) delivered unto the saints.

Now with that, we go to Galatians, and we’re going to see where this statement actually stems from, and why it stems; and it’s set forth as it was set forth by Jude. All right, Gal 1:6-9.

- (6) I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel:
- (7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
- (8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- (9) As we said before, so say I now again, If any *man* preach any other gospel unto you than that you have received, let him be accursed.

So, when we’re talking about faith in our definition, we have to accept it. Paul said that they received something which was absolutely perfect in its content and context as he gave it to them. And any change whatsoever immediately constituted what they are teaching and believing as null and void in the sight of Almighty God because it was no longer the good news of the Gospel as given by God to this man, the apostle Paul.

5. Now you notice also, in Rev 22:18-19, there’s a further corroboration by the scribe, John, who took down the vision. And he said, “For I testify...” Well, let’s go back to verse 10 for a second.

- (10) ...Seal not the sayings of the prophecy of this book: for the time is at hand. (So, all right now, the book is opened and it’s revealed. And then at the end time, in verse 17:)
- (17) The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.
- (18) For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
- (19) And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

So, we have a corroboration here, confirmation by the last author, and in the New Testament, the last author in the entire Bible. And he says, when the book is unsealed, which is the time of prophetic unsealing, all things are as brought in that message, or what goes forth for the last time. And if anybody takes and adds a word, the plagues are added—and this can only happen at the time of the Great Tribulation—the plagues are added. And then, if anybody takes away, which seems to be far more serious, then his part is taken out of the Book of Life, and no doubt, he also went through the tribulation.

But, of course, this will be at the White Throne perhaps, and then, that would happen to anyone through the various ages.

6. So, all right. We're setting our premise here, then, that what we have accepted to be 'our faith', literally means that we have accepted a revelation from God, of God, of His Word, our part in Him and in that Word, and whatsoever else accrues to it, to be absolutely infallible, so that it is exactly what Paul set forth. Taking a Word or adding a Word, then, therefore, violates It, and you do not have the same faith. So, we're claiming, then, that we go right back to the beginning.

7. Notice now more information on this, explicit and confirmed by Jesus revelation of Paul. Because remember; Jesus confirmed the revelation to Paul Himself, for he continues from Gal 1:6-9, which we read, and he goes on to verses 11-19.

- (11) But I certify you, brethren, that the gospel which was preached of me is not after man.

Now, what he's doing is, he's completely exonerating himself as the author, and he's completely putting anybody and everybody apart from this Gospel as though it had anything to do with anybody other than another source, which source you'll notice.

- (12) For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. (Christ Himself reveal It.)
- (13) For you have heard of my (behavior) in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
- (14) And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Now, notice; he says the Jews' religion, full of traditions. Now this man had not even been there when Jesus began to excoriate the Pharisees and Scribes for what they were doing and telling them the truth about themselves. This is something that he found out on his own.

- (15) But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
- (16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
- (17) Neither went I up to Jerusalem to them which were apostles before; but I went into Arabia, and returned again unto Damascus.
- (18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
- (19) But of the other apostles saw I none, save James the Lord's brother.
- (20) Now the things which I write unto you, behold, before God, I lie not.

Now, what he's telling you here is not something wherein you can simply say, 'Well, Paul came back and gave a very good account of what God told him.' So, that it isn't a matter of every single word being explicit and absolutely necessary as though from God, but you see, it would be a matter of what he said himself in his own words, as concerning the meaning of the content. That's a lie because It says you cannot take a word or add a word.

And, when the finger of God wrote in the stones that He gave to Moses—the ten commandments, Moses came down and brake those stones. He broke them to smithereens; he shattered them. You will notice that Moses came down again, not with any more tablets of stone, but the ten commandments and ramifications exceedingly abundant, literally thousands of verses, and He gave them all back according to perfect recall.

8. And that's exactly what the Bible tells, as Jesus made the same comment to the apostles. Well, He said, when I'm gone and the Holy Spirit comes, He will recall to your remembrance everything that I have said to you, giving those apostles perfect recall. John himself said, you cannot take one word, you cannot add one word. And Bible scholars know, who have any insight at all, that this is either the Word of God or it is not the Word of God. So, this is what you're looking at here.

9. Now, notice how Paul, claiming vindication before Agrippa, bears this very thing out that he said. He said, "Listen, I was once somebody else. I'm a new person; I have no place at all in what I used to believe because I have got a verbatim account from God exactly what His Word is and what it is all about." So, you go back to Acts 26, and notice what Paul says before Agrippa. [Acts 26:12]

- (12) Whereupon as I went to Damascus (This is his story.) with authority and commission from the chief priests,
- (13) At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which were journeyed with me.
- (14) And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me: *it is hard for thee to kick against the pricks.*
- (15) And I said, Who art thou, Lord? And he said, I am Jesus (which means Jehovah Saviour; in other words, the Jehovah of the Old Testament, Jesus of the New) whom thou persecutest.
- (16) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of the things in the which I will appear unto thee;

Now, that's what was said there; that's why he spoke in Galatians the way he did.

- (17) Delivering thee from the people, and *from* the Gentiles, unto whom I now send thee,
- (18) To open their eyes, *and* to turn them from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

That's the faith which is in Jesus Christ.

- (19) Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
- (20) But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent (change their minds) and turn to God, (Now, notice what—what.. It isn't turning to God; it's repentance. Repentance is changing

your mind, and then you turn to God. It's something you've got to thoroughly weight in your mind here. See?) and do the works meet for repentance. (What's work meet for repentance? Be baptized in the name of the Lord Jesus Christ. See?)

- (21) (And) for these causes the Jews caught me in the temple, and went about to kill *me*.
- (22) Having therefore obtained help of God, I continue this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
- (23) That Christ should suffer, *and* that he should be the first that should raise from the dead, and should show light unto the people, and to the Gentiles.

Now Paul claimed his vindication right before Agrippa. Now also, when he wrote to the Church of Rome, and we read this before, in chapter 15 he claims his vindication that he's able to speak Word by Word, see. And this little one thing that you'll notice, when Bro. Branham talked about laws made by man for man, this is something that you'll know that, what you might call the hierarchy, the select group of men that rule the church, they have a hard job actually believing in Word by Word authenticity, as believing each Word, the Word of Almighty God.

10. Now, beginning at verse 5, Paul is speaking here in Rom 15:5, and he says:

- (5) Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus:

Now, notice; it's according to Christ Jesus, not according to your own ideas. It's got to be by the Word.

- (6) That you may be with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. (Now, that's all speaking the same thing.)
- (7) Wherefore receive one another, as Christ also received us to the glory of God.
- (8) Now I say that Jesus Christ was a minister of the circumcision for the truth of God... Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises *made* unto the fathers:
- (9) And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. (So, you see, he's presenting Christ to the Gentiles.)
- (10) And he said again, Rejoice, ye Gentiles, with his people. (That's with Israel. You're all one group.)
- (11) And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
- (12) And again, Esaias said, There shall be a root of Jesse, and he shall rise to reign over the Gentiles; in him shall the Gentiles trust.

Now, that's after the Resurrection, coming down, the Millennium and so on.

- (13) Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost.
- (14) And I myself also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.
- (15) Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
- (16) That I should be the minister of Jesus Christ to the Gentiles.

11. Now he's a minister to the minister. Now, remember; It says right over here, "Now I say that Jesus Christ was the minister of the circumcision for the truth of God." Now you're looking at exactly what the Bible teaches. Now he said, I'm a minister of the minister. In other words, I'm a full, legitimate delegate, diplomat, you see, (Delegate, really, is what he is: ambassador, as he calls himself.) to that very end. Now:

- (15) Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that God given to me,
- (16) That I should be the minister of Jesus Christ (who is the true minister) to the Gentiles, (Now, you notice how this lines up with Bro. Branham's speech, how he always talked, the great one?) ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Now you notice in here, it's not just a matter of them being acceptable; it's a matter of the sanctification by the Holy Ghost. They have to be baptized with the Holy Ghost to be worshippers.

- (17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- (18) For I dare not to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
- (19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about Illyricum, I have fully preached the gospel of Christ.
- (20) Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
- (21) But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Now Paul right here, as the minister of the minister—in other words, standing instead of Christ, standing as Christ to the people—said, "Look, I am vindicated the same way the real minister's vindicated by the fact of the Father doing the works within me proves that I am the one that is sent, and you should listen.

12 So, Jesus was vindicated as being from God. And Paul is vindicated as being in the place of Jesus Christ. So now, there's where the Catholics... This would be the first pope. We'll show you where they're so messed up it's pitiful—where they got nothing but a bottomless pit. And I'm not telling you lies; it's the truth here.

Now, so also here in Rom 15:5-21. Before the Gentiles, especially the Romans... Now, just for a quick note about Paul in Rome. Remember, Rome calls Peter, not Paul, the first pope, which is supposed to have the keys, and they claim apostolic succession for its papacy. See? Now, that's what they claim. But you'll notice that Peter could not make that claim. He was merely the one with the keys to open the door. Paul is the one making the claim. And, notice; Paul's not in the picture. He's not the pope. So, you see, Rome's really built upon a lie. And the Bible always catches everybody's lies. See, as the prophet said, "Let every man's word be a lie, but let mine be the truth."

13. And here's the truth; now, watch here. As we look at Peter, let's go to Galatians 2, what the Roman Church is building upon, starting at verse 11. [Gal 2:11]

- (11) (And) when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
- (12) For before that certain (men) came from James, he did eat with the Gentiles: (and) when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

Now James evidently, as the brother of Jesus Christ... I ask you a question, what good did it do him to be the brother of Jesus Christ? Not very much. He was a Judaeizer. He's completely messed up. Now, evidently this fellow, then, begins to throw his weight up here, "Listen, I'm the one that was born out of his mother's womb." I think it's the same James anyways; I'm depending on it—to the brother of James—brother of Jesus.

"Why," he said, "If any man has got a right to talk, I've got a right to talk."

Yet Jesus had stood there and says, "Who is my brother, who's my sister, who's my mother, who's my father?"...especially not the father, but the mother and the brothers and sisters. He knew who His Father was.

Now James pulls Peter away, making them fear those of the circumcision.

- (13) And the other Jews dissembled likewise with him; (They were all in a to-do.) insomuch that Barnabas also was carried away with their dissimulation.

14. Now Paul is standing in the presence of a very august and wonderful group of people, like he said about the kind, old priest, who was a million miles kinder than that renegade Jesus. Yet I thought Jesus was the love gift of God. I thought He was the love of God. A lot of people are kind of messed up these days, unless your thinking is entirely different from mine. I sure hope it's not that far off.

- (14) But when I saw that they walk not uprightly according to the **truth** of the gospel. (Now these guys got to get back—brought back on track.) I said to Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as Jews, why do you compel the Gentiles to live as the Jews?

He said, "God showed you don't call anything common or unclean; you went down and ate with them." Now suddenly, while you're separating yourself, and say, "Hey, got to be all Jews now, circumcised."

- (15) We *who are* Jews by nature, and not sinners of the Gentiles,
- (16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, (not 'faith in Jesus Christ' now, but by 'the faith of Christ'.)

Then, listen; Jesus put Himself on the spot when He laid aside His heavenly garments, came down here in the form of a man, His faith in God to such perfection, God worked through Him, there wasn't a hitch in it. And so, Paul says, "I'm relying on His faith, and His faith became manifested." And Paul lived by the faith of the Son of God. It was manifested.

We're doing the same thing today under the same covenant of grace, which is perfection, yet we're going around half-baked. O God, I hope God does something pretty soon. I really do. I don't know if He's going to or not, but I sure hope so.

15. (16) (Now,) knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even as we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of law: for by the works of the law shall no flesh be justified.

Now, notice; He puts everything back on Jesus. It's Jesus' faith that got Paul through, and it's his faith that's going to get us through. It's the same faith Bro. Branham had. Otherwise, how could he have said, "I'll go to the graveyard and raise Abraham Lincoln." God had told him to do it he'd done it.

- (17) But if, while we seek to be justified by Christ, we ourselves are found sinners, *is* therefore Christ the minister of sin? God forbid.

Now, is there something wrong with circumcision? Not at all. Not at all anything wrong. Do you want to get circumcised? Go ahead and get circumcised. Have your own way. Who gives a rip? Not going to do a thing for you spiritually. It's not what He's talking about. See? You're trying to add to the Gospel or take It out of Its context.

16. Now, listen.

- (18) For if I build again the things which I destroyed, I make myself a transgressor (which positively he would be in that particular condition there).
- (19) For I through the law I am dead to the law, that I might live unto God.

Now, watch.

- (20) I (have been) crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

It was a faith that Jesus' own faith in God preposing in this man, Paul, so he knew he could deliver. Now, that's with Bro. Branham, the same thing.

And that's with every Christian that begins to understand these things. We divorce ourselves too far from what the Scripture really says.

- (21) I do not frustrate the grace of God; for if righteousness *came* by the law, then Christ is dead in vain. (All right.)

17. Now, let's go back and see what Peter said. He's not a prophet either. He's just somebody that the Lord... He's an apostle. And he prophesies only on the grounds of what the Lord told him, brought to his remembrance.

And here in 2 Peter 1. I haven't got time to read that all to you. But Paul is speaking here of Peter. He said here, "When you add to your virtue... What he says here, you're given faith to start with and you begin adding to your faith virtue; and virtue knowledge; and right on down the line." It says here in verse 11: [2 Pet 1:11]

- (11) For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
- (12) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

That is 'the truth which is present'. And that's the truth that He was given in that hour. Now, remember; the truth that was present then, He will not talk about it shortly. He'll talk about a truth which will be present at another hour.

- (13) Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;
- (14) Knowing that shortly I must put off *this* tabernacle, even as our Lord Jesus Christ hath shewed me.
- (15) Moreover I will endeavour that you may be able after my decease to have these things always in remembrance.
- (16) For we have not followed cunningly devised fables, when we made known unto you the power and (the appearing) of our Lord Jesus Christ, but were eyewitnesses of his majesty.
- (17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Now, this is the present truth for this hour, not back in Peter's hour.

- (18) And this voice which came from heaven we heard, when we were with him in the holy mount.
- (19) We have also a more sure word of prophecy; (in other words, the word of prophecy made sure. See?) whereunto you do well that you take heed, as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts:
- (20) Knowing this first, that no prophecy of the scripture is of any private interpretation.
- (21) For the prophecy came not in old time by the will of man: but holy men of God spoke *as they were* moved by the Holy Ghost.

Now, he doesn't claim to be a prophet. He's merely a scribe and putting down word by word what he knows came from Jesus. And he's got the ability because a scribe has that ability to have perfect recall. Now, as soon as he gets it written down, the recall may be all gone. But until that time, he's got it.

18. Now, watch. [2 Peter 2]

- (1) But there were false prophets among the people. But there were false prophets also among the people.

Talking about prophecy now, at the time of prophecy, and those false prophets, then, have one thing to do: they come with their own word, which is contrary to this or twisting It. They have another light upon It. Now, remember; their word does not come by compulsion. Their word comes by their own thinking, or Satan's, giving them some insight, like Satan gave Eve. So now, what is it? It is not that they're going to actually bring a prophecy; they're going to teach concerning it, making it, then, a truly human prophecy. Now, watch what It says.)

- (1) . . .who privily shall bring in damnable heresies, even (saying no to) the Lord (Now that's at the end time, when He's put outside the church.) denying the Lord that bought them, and bring upon themselves swift destruction.
- (2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
- (3) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and damnation slumbers not.

And it takes them right up to the time of Noah and the burning of Sodom and the deliverance of Noah and his family and the deliverance of Lot, the righteous man.

19. And It says in verse 9.

- (9) The Lord knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment...

Now you take that to 2 Th 1:10, where he comes judging the world. It tells you right here, that those that are going to be punished, we got to get out of here first. That's what the Bible, tells you. But people will read 2 Th 1:10 and they'll be confused because judgment is spoken of. But you can't be judged until the righteous are taken out of the way; otherwise you destroy the complete thread of the Word of God. That's why the saints cannot go through the Great Tribulation. It's utterly impossible, or you'd break the trend of how God does things. And God's trend cannot be broken because He Himself can never change, and His ways can never change. All right.

20. (10) (And) chiefly them that walk after the flesh in the lust of uncleanness, despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignitaries.
- (11) Whereas angels, (and so on down the line.)

Now, notice; we can skip a lot of Scripture here. And It says in verse 17:

- (17) These are wells without water, clouds carried with a tempest; to whom the mist of darkness is reserved for ever.

- (18) For when they with great swelling *words* of vanity, allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.
- (19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

Now, that goes on right today. You can see these preachers out there living licentious lives. And they try to tell you it's okay. You should hear some of the phone calls I get. There's one I got one from a woman. I really want to hang up on her because there's not point in listening to her. She's always just, no matter what you say, she runs another direction. So, she's got this idiot out there, in one of the Tri-Cities out there around Washington State, and she told her, "Divorce your husband." I don't blame the woman; I'd have divorced him too, if I'd been in her shape.

21. Now the next thing is, now, you see... Well, you see, "I'm an elder;" "She's an elder;" everything's elders now. There's no pastors, no five-fold ministry. And his idea is, now you can live with me. The woman, she was supposed to hear my tapes, and I bawled her out. I said, "What are you telling me?" I said, "You hear my tapes; I read you the Bible." Oh, there's no place for lying and all this stuff they're doing.

Now I'm going to tell you, it's being manifested, and the people are so stupid, they can't catch on to it. I don't understand why they can't. Well, I guess I can understand why. Because the Bible tells you that the people in this hour, they're brute beasts. That's the whole trouble. See?

Now It says here:

- (20) Their latter end is worse than the (first),
- (21) For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn the holy commandment delivered unto them.
- (22) But it happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing (to) the mire.

Now the reason I'm reading this about Peter, this is what Peter said is going to happen at the time of the appearing. Well, the Catholic Church, of course, they'll miss it. And the Protestants, they'll miss it. Is that a fact? These are the ones He's talking about. Peter, the first pope, has warned the Catholic church. Now, strange they say they wrote the Bible. They don't even believe in the Bible. Then, why do they bother going to the Bible?...even talking about Peter. I can tell you, Peter doesn't talk about them. See?

All right. We read enough of that.

22. Remember, when Polycarp went to Rome to try to save the Roman church, a voice from heaven thundered, "Leave—leave them alone. Ephraim is joined to his idols." They're in idolatry. Just everybody knows it's idolatry. They've just taken down the gods and given them names of saints.

Now, thus we know, and this is important: Rome never did have a foundation. You know why? There's no way they could have a foundation, because Peter did not lay a foundation. From 33 and 1/2 AD to 53, which is roughly 20 years, a platform was made: the opening of the doors to the Gentiles and to the Jews. But it wasn't until Paul that a foundation was **laid. Therefore, the Church of Rome is without foundation where the beast comes out of the bottomless pit. And they keep coming and coming; the popes keep coming up. That's right. They have only a platform.**

23. What's a platform for? A platform is a springboard, which is usually connected with politics and business. If the church has a platform, let it go to hell, because that's where it goes, and I'll stand back and sing, "Hallelujah Jesus" and throw a match on it. Now I may sound tough; "Lee's got no love." I don't have any love, not your kind of junk you're trying to sell me, if anybody here's trying to sell me that stuff. You want me to cut my throat and condemn myself by going off the Word? It's never had a foundation. It had a platform.

24. Well, you say, "Bro. Vayle, I wish you'd prove it."

Oh, I'm happy. I'm glad you asked me that question. I've been just itching to really tell you all about it. 1 Corinthians 3:10:

- (10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
- (11) For other foundation can no man lay than that is laid, which is Jesus Christ.
- (12) And now if any man build upon this foundation gold, silver, precious stones, (and so on) wood, hay, stubble; (and so on. He'll find himself in a very bad position because he hasn't got what it takes.)

Now, let's go back to Rom 15:20-21.

- (20) Yea, so I have strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
- (21) But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Now Paul himself... You say, "Well, that just refers to any man going and preaching the Gospel and then somebody else coming behind."

It does not, because Paul here is distinct in his challenge to Peter that Peter could not lay a foundation because Peter himself was wobbling. He was off the Word. Paul never was off the Word. Peter himself never had anything to offer the people other than that which was given him to open those doors. Now, I'm not against Peter, but the thing that you got to understand where we stand in the message today.

25. Now, let's compare that with Galatians again. And in Gal 2:6-9.

- (6) But of those who seemed to be somewhat, (whatsoever they were, it makes no matter to me: God accepts no man's person:) for they which seemed *to be somewhat* in conference added nothing to me:
- (7) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision to Peter...

So, all right. Now Peter has nothing to do with the Gentile church. Why? Because he was building a platform. See? The foundation was already laid through Jesus Christ, coming in His own rights to bring the world out of their wholesale destruction.

- (8) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.)

We find here the truth that Paul was the only one who could lay the foundation to the Gentiles. Now Rome indeed, Rome indeed is over here in Revelation 2, and so are the Protestants. Don't worry about that because mother and daughter is all one great big, harlot, filthy mess of prostitution.

26. Now, Rev 2:18-23:

- (18) Unto the (main messenger which is in the true) church in Thyatira; these things saith the Son of God, who hath his eyes like unto a flame of fire, and feet...fine brass.

Now He's gone from the eyes to the feet? What's in between? The breast with the golden girdle. The head that's surrounded by the Judge's wig. The Judge is standing there. And this is the prophetic insight for the end time for Rome, where the harlot system comes from.

- (19) I know thy works, and (your love), and (your) service, and faith, and thy patience, thy works; the last *to be* more than the first.

In other words, their faith is gone to works. There isn't any faith in Jesus Christ anymore, except as a figurehead. It's gone. He's not the Saviour. There's no Saviour in this church. It's works. Trying to manifest love, like Mother Theresa. I've got nothing against her; she's a lovely lady. I hope she makes it. Are you going to fall down and make the pope infallible, kiss his toe, and get away from the Word of God? What good's it do you? Your works are great, but your faith is lousy. If you haven't got it, you haven't got it. [It] says, "Add to your faith virtue." It doesn't say 'I take virtue and add faith.' It doesn't say 'virtue brings faith.' Faith is the foundation cornerstone of the whole thing.

27. (20) Notwithstanding I have a few things against thee, because you suffered that woman Jezebel, which calls herself a prophetess, to teach and seduce my servants to commit fornication, eat things sacrificed to idols.

- (21) And I gave her space to repent of her fornication; and repented not.

Now, what are things offered to idols? What of that round wafer that the Catholics use? That's got nothing to do with Christianity. The way they give the wine and the emblems, celebrate mass and everything else has nothing to do with Christianity. It's an offering to idols because they got the old Jezebel system, which is the Word of God, all messed up with idols, idolatry. Protestants the same thing: they've got three gods. Who needs it?

- (21) I gave her space to repent of her fornication; and she repented not. (She wouldn't leave her idolatry.)

- (22) Behold, I will cast her into a bed, and them that commit adultery with her into (the) great tribulation, except they repent of their deeds.

Now they didn't repent.

- (23) And I will kill her children with death; (That's the second death.) and all the churches shall know that I am he that searches the reins and hearts: And I'll give unto every one of you according to your works.

What's that? That's White Throne. And there'll be a few people come in, in organization, that are foolish virgin. They had the old Word. This church doesn't have any Word. So, you see, the die is cast. All right. This, of course, includes the daughters. All right.

28. With these thoughts in mind we want to return again to Romans 15, for that's where we're looking quite a bit tonight. Romans 15:15: **Begin here 10/6**

- (15) Nevertheless, brethren, I have written the more boldly unto you in some sort, (Now he said, 'Look, I'm putting a very bold statement before you!) as putting you in mind, because of the grace that is given to me of God.

In other words, he's saying, "Look, what I'm going to talk about now is my vindication. And I want you to know that it's simply by grace because I've got nothing to do with it. My ministry is simply by the grace of God. And I've got grace within me from Him and that faith of Him, I'm going to be able to produce it.

- (16) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, (Now, what's he going to do? Minister the gospel of God--vindicated to give It.) that the offering up of the Gentiles might be acceptable, (received by God,) being sanctified by the Holy Ghost (which Cain was not. Wrong seed.)

- (17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

In other words, he said, I'm going to... I'm going to glory in the things that are of God because, he said, that's my whole life; that's all I've got any interest in; that's all I want.

- (18) For I dare not speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed...

He said, "I never came to you and said, 'Oh, listen; I met the Pillar of Fire down there in the road,' and 'Oh my, listen; I'm vindicated man. I've got 'Thus said the Lord.''" He doesn't. He went right to town and proved it every place he went. Stood right there and proved it. Said, "I didn't come to you boasting, and talking about some past thing." He said, "I'm not even coming like the Jews who said, 'Oh, glory to God', Moses took us right through the Red Sea. I want to tell you, God led us by a Pillar of Fire, God kept us by a cloud by day, Hallelujah, that's a great God." He said, "Hogwash, I don't preach anything in the past." He said, "I'm preaching a living God. The same God that took Moses through and the children of Israel, that same God is here right now."

29. See what he's telling the people? That's what Bro. Branham said. They say, "ha-ha-ha." Yet all the time say, "Hallelujah, we're back at Pentecost, great, great, great apostles, great God, hallelujah, hallelujah."

Why don't you, 'hallelujah', shut up!—like the empty-headed amen'ing down there in Beaumont, or rather in Houston. If you don't know what I'm talking about, shut up and listen. I know what I'm talking about. I really don't, except I get it from Bro. Branham. You think I'd see this if I didn't believe in vindication? You show me where he **taught it. Didn't** teach it. He taught vindication; the prophet had "THUS SAITH THE LORD." You listen to him. You believe it? The Bible's full of it. If you don't believe it, forget it. You'll never see it. It wasn't meant for you anyway. That's just the way it goes. Blinded.

30. He said, "I don't dare tell you things God didn't work by my hand."

- (19) (If I do tell you the things, then you saw them) through mighty signs and wonders by the power of the (Holy) Spirit of God; so that from Jerusalem, round about Illyricum, I have fully preached the gospel of Christ.

So, It says right here now, he said, "Look, my preaching absolutely is one with the manifestation that God gave to let you know that I'm hearing from somebody, and somebody's doing something that nobody else can do." Remember, the Gentiles tried to make **Paul, Mercury and Barnabas, Jupiter, and** they were going to offer oxen, and he just tore his clothes off and abased himself, and he said, "Don't do it. Don't do it." "Don't you understand; I'm not doing it?" [Acts 14: 11-15] Then he said, "I declare unto you the unknown God that you worship in ignorance." [Acts 17:23] Every time he exalted God. But, listen; that man stood there in power.

31. (20) Yea, so I have strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

(21) But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Now, verse 21 is the important one. That's taken from Isaiah 52. But before I read Isaiah 52 and several verses from It, let us note that in Romans, that Paul, in verses 15-19, claimed vindication as the apostles to the Gentiles, and in verse 20 claimed his sole rights, guaranteed by Jesus and proven vindication, to lay the foundation for the Gentile church. And at this point he went where Christ was not named—in other words, where Christ was not even known.

So, that's what he was doing here. In other words, he was making a test case. The only way you can prove that you can swim in waters that are twenty feet deep, jump in the waters that's twenty feet deep.

Now, he said, "Look," he said, "I'm just telling you something absolutely of the truth." He said, "I am the one that God sent forth, the one that was given to build the foundation." And he positively would not build upon anybody else's foundation. And Peter's found that he didn't have a foundation; he had a platform. And you know that, because Peter reneged on the truth. You know why? Because he didn't have the definitive revelation. Brother Branham kept saying *Paul had the revelation*. Paul had the revelation. Peter never had the revelation. Peter did not have the revelation in spite of Matthew 16; that was one revelation concerning the person of Christ.

32. Now, it took a long time for Peter to see it. I want to ask you a question. How long did it take Paul to see it? [Bro. Vayle makes 'whoosh' sound.] Just like that: one flash, it was all over. Doesn't make him a greater man; just tells you the truth that you're looking at. Listen, this man was dynamite. That's why Bro. Branham can talk about the Pillar of Fire jumping from Moses to Paul.

Then, when he came down here, people say, "Well, I don't believe that."

Well, you don't have to believe it. I'm happy they don't. I've told you for years, if everybody believed just what I believed, I'd have to quit believing it. I'd know I was wrong. You don't want a lot of people coming around believing everything you believe. And you don't become a nut. I don't say things crazy to get people away from me. I tell you out of my heart what I believe to be true.

33. And I see more and more what Bro. Branham preached. Peter was not that one. Paul was that one. That's why the crowd, when he was in that place of paradise, wherever it was, like part of the souls under the altar, (Not the Jews now; they're blinded. But the other part, because Bro. Branham put 'em both in there, in certain areas.) "Well," they said, "We're resting on that" (what Paul said).

Now, in verse 20 in laying the foundation for a Gentile church in whatever area he went, Christ who was entirely unknown to them, unprophesied to them, not appearing amongst them, would, by the vindicated Word, be seen and heard and understood, and they'd be confirmed as a part of the church of Christ according to Eph 2:11-22.

Now, he went where he wasn't even known. "Hey, so I want to talk to you people. I see you're zealous; you're worshippers. I want to tell you something about God that you don't know." Then he'd talk about It.

34. Like Bro. Branham, "*Let's have a prayer line. Let me prove.*" Daddy Bosworth did the same thing to a limit. He never had any trouble with radical mastoid operations, the whole ear taken out. He knew every time God would heal it. He'd stand on the platform in Cuba, (In Japan he did it just before he died.) and he'd say, "Now, bring the first up." Entirely deaf, no ear drum at all, radical mastoid... Took it all out. And he said, "I just chuckle, Bro. Vayle, knowing what God was going to do." Never failed.

Paul just stand there. That's where Bro. Bosworth tugged my coattail in 1953, and he said, "Bro. Vayle, I prayed for forty years for the ministry of Christ to return on this earth, and there it is in that man."

The days of the Son of man. See? All right.

Paul could stand right there, and he'd say, "Thus saith the Lord," and there wouldn't be one time he failed. No way, shape and form.

Now, that showed when he preached the Jehovah of the Israelites that the Gentiles and the Israelites were coming together in one church. Now, that's what he says over in Ephesians.

35. Now, Eph 2:11:

- (11) Wherefore remember, that you *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
- (12) That at that time you were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, without God in the world:
- (13) But now in Christ Jesus you who were sometimes far off are made nigh by the blood of Christ.

What's he doing? He's telling these people the secrets of the Word which were not known from the foundations of the world (just guessed at) showing them their position, their predestination, and all of those things in Jesus Christ. See? Why did they even believe that there was something there? Because of what that man did, or what God did through him: the grace ministry. See, absolute vindication.

- (14) (Now) for he is our peace, who hath made both one, and broken down the middle wall of partition *between us*;
- (15) Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself twain one new man, *so* making peace;
- (16) That he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

Now Jesus didn't do that to two groups of people. He did it to individuals to make one group of people. You're not looking at two distinct groups of people. You're looking at individuals coming into one body. And He did it from both sides.

- (17) And came... (Now, listen.) And came and preached peace to you which were afar off, (even as he said, Jew... He said in Jerusalem, Judaea, Samaria, uttermost parts of the earth, then he said) to you (that) are afar off,

That's the Gentile. That was the Holy Ghost, said that in Peter in the day of Pentecost.

36. (17) And came and preached peace to you who were afar off, and them that were nigh. (That's to the Jew and Gentile.)
- (18) For through him we both have access by one Spirit unto the Father.
- (19) Now therefore you are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
- (20) And are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner *stone*;
- (21) In whom all the building fitly framed together grows unto an holy temple in the Lord:
- (22) In whom you are also builded together for an habitation of God through the Spirit.

Now, listen. Let me just come and preach that; they'll say, "What is this goof talking about? What is this idiot talking about?"

"I don't know anything about the God you talk about. We've got our own gods." Like they said, the Gentiles said, oh they aren't... Like the old Naaman said, "Is not the river Pharpar far, far much nicer than these rivers? What about our own gods?"

Well, the gods couldn't heal leprosy. The gods couldn't do it. But when Naaman went down and saw Elisha, then that man was healed because God did it. What God did it? Jehovah God did it. You've got the same picture here.

37. As Bro. Branham said, "*The Gospel is not simply preached Word; it is living Word.*" So, this man went on, he said, *Listen, I'm going to tell you about God.*

"We know about God."

"Shut up and listen."

"Oh, you won't. Okay, stand before me, see that man crippled? Stand before me and call the name of your god; let him be healed."

Bro. Branham did that in India. The Jains and the Sheiks and the Hindus, the whole corrupt, filthy bunch of them, stood there, all those priests and laughed at Bro. Branham, and they made mock of him. And Bro. Branham saw that man that was blinded, perfectly blinded by looking in the sun because he was worshipping his god. Stupid idiot; burned his eyeballs out. And Bro. Branham said, "*Now call upon the name of your god and heal that man.*" Oh, he said, "*You're awfully quiet now; you were chattering before. How come you're so quiet?*"

So, he dismissed them, no doubt with a wave of his hand, turned to the people and said, "*If my God, in the name of Jesus Christ heals that man, will you believe?*" Of course, they said they would because they... Why, they didn't believe. If they'd have believed, they'd have been a bunch saved there. So, Bro.

Branham said, *"In the name of the Lord Jesus Christ, you have your sight."* The man just screamed and leaped up, and the mayor of the city was there. They saw it.

38. You think Paul did any different? You think anybody's going to come by and tell me, "Well, Bro. Vayle, you got the wrong idea."

[I'd] say, "Shut up; give me *"Thus saith the Lord."* Come on fathead, one *"Thus saith the Lord."* Come on."

Why fiddle-de-fap, I've had a ministry as good as most of them, and better than most of them. I'm not kidding you. I stood there with more guts than anyone in this building tonight, and some of you got forty inch waists. I kid you not. I don't kid, Pete [Klassen], either. He said he had a forty inch waist, but he doesn't have forty inches—about thirty-six.

Now I stood right there and believed God—demanded it, and I saw things happen. But I wasn't called for that ministry. I teach a little bit of Scripture. See? Now, if any signs and wonders follow, they simply follow the Word. That's the way it's supposed to. Paul stood right there, and these people, then, could see their position in Christ. Same as this over here in Ephesians 3.

- (1) For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, (Now he's a prisoner for Christ and a prisoner for them.)
- (2) If ye heard of the dispensation of grace of God which is given me to you-ward:
- (3) How that by revelation he made known unto me the mystery; (Then, down to:)
- (5) Which in other ages was not made known (and so on), but revealed (by the) holy apostles (from way back in the) prophets (and so on).
- (6) That the Gentiles should be fellowheirs, of the same body, and partakers of his promise in (the gospel by Jesus Christ).

In other words... Now... So, we read this to you.

39. Now, in Rom 15:21 he tells that the Gentiles, though not knowing about their foreknowledge in Christ and their predestination and coming into Christ, and with no recorded writings or oral tradition handed down from generation to generation, would understand the truth concerning themselves as it was written in the prophets which they knew nothing of.

Now, shall I read it over again? I read it. I wrote it; this is my own handwriting. Let me read it again:

The Gentiles, though not knowing about their foreknowledge and predestination into Christ, and with no recorded writings or handed-down oral traditions, would understand the truth concerning themselves as it was already written in the prophets--which prophets they did not know.

Now, let's go to Act 26. You see how easily this has come to understand where faith stands in a vindicated man, because we didn't know anything about the Scripture either. We just thought we did, a bunch of old Pentecost and Catholics sitting here tonight. Don't try to tell me you knew anything. What you knew was so fuzzy, there's not only mold on it, there's worms in it. It's crazier than the junk I had, only worse, because at least I was trying to cut in some direction.

40. Okay. In Acts 26:13.

- (13) (And) at midday, O king, I saw...(the) light from heaven, (and so on.
And we don't want to read the whole thing because it'll take too long.)

And here's in verse 16.

- (16) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness for both of these things which thou hast seen, and of those things in which I will appear unto thee;
- (17) Delivering thee from the people, and *from* the Gentiles, unto whom I now send thee,
- (18) To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
- (19) (Therefore), I wasn't disobedient...

And now he goes on, and he said here about what they did, but getting down here now into verse 22.

- (22) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those things which the prophet and Moses did say should come.

He said, "Here I am telling these people didn't know split beans from buttermilk about anything that had to do with the Hebrews and the God of the Hebrews, and I told them that Christ should suffer, and he should be the first raised from the dead and show light to the Gentiles." And then, Festus said, "Shut up, you're crazy." And you know, he wasn't allowed to stand there. "And Festus,...bring the worst cripple you've got in the country."

41. I was there the night Bro. Branham challenged that crowd; and maybe three thousand people. He said, "*Bring me twenty-four of your worst cases; I guarantee healing for all, or you all go through the prayer line. Take your chances.*" He said sixty percent get help. I didn't see one person that didn't get it. Maybe twelve hundred.

This is what this is all about. You think this man could walk somewhere amongst Gentiles that are smart as they are today—and better health too, by the way, so they got better brains—and say, "Listen, I want to tell you about the God of Hebrews, Hallelujah."

"Let me tell you about the God of...down here in Rome."

"Well, no, no, I want to tell you about the God of the Hebrews."

"Oh you mean Jerusalem."

"Yeah."

"Shut up. Let's go to Athens, that's much better. We've got the Parthenon and the Acropolis and all those goodies there. Yeah, bless God, and the Oracle of Delphi. I'll tell you a few things, too."

Well, you say, "Come on, let's go down where the people are sick. I'll pray in the name of your gods...get an answer!"

You think he didn't do that? He did it today. But he didn't go plumb around the world because one time was enough—what he did in America hundreds and hundreds of times. That's why America's down already. She's finished. All right.

42. Now, what we said here was Isa 52:15. So, we go back to Isa 52:15. Now:

- (15) So shall he sprinkle many nations; and the kings shall shut their mouths at him: for *that* which had not been told them they shall see; and *that* which they had not heard they shall consider.

Now the point is this: It's not only considered, because Paul comes out flat saying they'll understand. Now, ha-ha, here's where we stand in Grace Gospel Church, right here on Wolcott Road, 12725, outside of Saint Paris. Do you... Are you in this group here? Do you positively now understand what the prophet's about and what this is all about? You know here what it has to do with your faith? Because this is not an article of faith; this is the data or the facts concerning our faith, that we have a vindicated revelation. It's not a matter of God having stood back, because he was already kicked outside of the church, and now He comes and addresses us as the great Judge, the only Revealer of the Father in the form of the Holy Ghost in the Pillar of Fire, because that's the Christ. That's the real anointing.

That's 'when the Spirit of God moves, you begin to identify'. People can't identify to it; they say, "That's the devil." Now, where's your identification from? See? Paul stood there and he delivered. Now, the same thing at the end time. That's what we're looking at.

43. So, we see here, Paul states his ministry—absolutely vindicated. A vindicated message—no two ways about it, right to the Gentiles. And he said, "This light, to lighten the Gentiles, is the Word or Message which is vindicated and makes Christ known." In other words, the appearing and signs and wonders amongst us because He could not appear in His physical form.

So, when you put Isa 52:15 with Romans 15, you see what Paul is saying. He said, "I was the one entrusted to go to the nations. I was the one who was able to bring the fact of what Christ accomplished by His death for them. And inward I was able to tell them they now understood." But the understanding stood upon a vindication. No man could do the works William Branham did, anymore than Jesus could do them outside of the Father within Him.

44. Now, since we're back in Isaiah 52, let's look at It beginning at verse 6, right at the top there.

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

"In that day." Paul is using that Scripture from verse 15 from the context, starting with verse 6. In that day they will know this is not the voice or the word of a man. It can be the voice, but it is not the word anymore than it's the power of the individual. So, what he's telling you here, then, is, taking verse 6, the manifestation of the person, the realization who that person is, and the fact that he is speaking.

What about today?

45. Now, notice in verse 7.

- (7) How beautiful upon the (mount) are the feet of him that bringeth good tidings, that publish peace; that bringeth good tidings of good, that publish salvation; that saith unto Zion, Thy God reigneth.

Now, just a minute. You will notice in here He's talking about the fact of His own personality and exhibiting and manifesting Himself and speaking Himself, as Bro. Branham said, "*The Elijah of this hour is the Lord Jesus Christ Himself, not man, but God; but it comes by a prophet.*" Now, if you take

this verse over here to Romans 7, you will find that Paul puts it in the plural; because Christ is His Own minister, and Paul is a minister unto Him. So, the two of them are there. That's why Bro. Branham said, "*No mystery of God in Christ, the Father and Son.*" He said, "*When you see me, you see God because God is in me.*"

46. Oh, that throws everybody. Oh, that's terrible. Yet some... Shew, there's no way I can stop from being vulgar when I think of these things. But I see some sloppy, unspiritual, heretical slob, devil-possessed, stand up and claim God in his life and deny that Bro. Branham was God to the people. This is more than I can take. Maybe I've got no love; I'm sorry. Just put it down, that's Lee Vayle, again shooting his mouth off, and he'll go to hell for it. Well, I'd sooner go to hell shooting my mouth off than sticking up for this other junk. I'd sooner be telling a lie, about Scripture, tonight, of how I'm telling it.

So, Paul puts it in the plural; and it's "Thy God reigneth." Now, listen; you can't take that to the Gentiles because God wasn't their God, except potentially, having paid the price for it. What about our day? Now we're bringing you to our day because the same One is here that was back in the day of Paul. It's the same Bible; you go right through you're going to find this is Isaiah—Isaiah speaking to the Bride.

47. (8) Thy watchman shall lift up the voice (that he reigns in; brother, He could do anything that... "Thus saith the Lord" came to pass, He's reigning.)
Thy watchmen shall lift up the voice; with the voice together shall they sing: they'll see eye to eye, when the Lord shall bring again Zion.

Now, just a minute. When's He going to bring again Zion? When did He bring it in the first place? Back there under David and Solomon. Oh, they came back, and they did a little bit after the seventy years' captivity. But the 'bringing again Zion' concerning Isaiah is for the end time. They turned it down in Jesus' time. So, it's got to be for the end time. And Zion is New Jerusalem. So, It tells you here, the whole body is going to be single in the eye, which means that Christ, through the prophet, is the eye to the people in having the mind of Christ.

48. Now, if He says, "Repent, change your mind," what mind does He want you to get? His mind. Paul said, "We have the mind of Christ." So, we're looking at It.

- (9) Break forth into joy, (and) sing together, ye waste places of Jerusalem: for the Lord (that) comforted his people, he hath redeemed Jerusalem.
(Now, what's He said there? The Millennium's coming on because the world is...the waste places are going to come back.)
- (10) The Lord hath made bare his holy arm in the eyes of nations; and all the ends of the earth shall see the salvation of our God.

And, when that happens, the salvation is here. Where did Bro. Branham not go to give a witness? Every place there is a witness. He himself didn't have to go because faithful men took the Word. And it says, "At that time you're going to see the salvation of God." What is it? Vindication that this is the hour, leading us out.

49. (11) Depart ye, depart ye, go out from thence, touch no unclean *thing*; (That's Rev 18:4.) go ye out of the midst of her; be ye clean, ye that bear the vessels of the Lord.
- (12) For ye shall not go out with haste, nor by flight: for the Lord will go before you; and the God of Israel *will be* your rearward.

It tells you right there: God leading His people.

- (13) Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

What servant is that? Christ in the form of the Holy Spirit coming back here in Eph 1:17. And He comes to the place of exaltation, heading up the body, taking the whole body up there.

- (14) As many (as) were astonished at thee; his (vision) was so marred more than any man, and his form more than the sons of men:

- (15) So shall he sprinkle (the) nation.

What's He telling you there? As there was the death of Jesus Christ, He was marred more than any man, until he looked not like a man. What had they done with the Gospel? They changed Jesus from the time of Paul. He doesn't look like Jesus any more. What Jesus? The Gospel doesn't look like it any more. So, they crucified to themselves the Son of God afresh in Hebrews 6. And 'the sprinkling,' (And that's a sprinkling; in other words, 'what's left over'.) they didn't want. It goes to the people that do want it, "Eat my flesh, drink my blood," and they go into the Millennium satisfied. It started there in the time of Paul; it ends today. You can't change it. Christ is outside of the door, the church, waiting to get back in.

50. So, what we are saying is that Mt 17:11, which Elijah must truly come and restore all things, and Acts 3:19-26, which says, first of all, there's a great healing revival, the revival of the **presence of the Lord, before He can come, (But even before He can come, the Word must be restored.) has to come to** pass and has come to pass in our day, so that Mal 4:1-6 is all but over, which means the burning, the separation, the immortality, the whole thing.

The crux of the matter is: Vindication, and thereby comes perfect faith through the perfect Word. The Church is no longer in 2 Cor 11:1-4; she's not any longer. She has become Eph 1:15-23, which means the spirit of God is come in His wisdom and the mind of the Bride is now one with Christ on the Word. She's thoroughly sanctified by the washing of water by the Word, and Ephesians 5, ready for the presentation.

51. Now I'm cutting this down on purpose. I really should take my time and read It, but my time's gone by. Now, what he says here:

- (25) Husbands, love your wives, as Christ also loved the church, and gave himself for it;
- (26) That he might sanctify and cleanse it with the washing of water by the word,
- (27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (And so on.)

So, you see here at the end time, the presentation time, the Church is going to be separated, positively, unto sanctification unto God and unto the Rapture.

52. Let's go now to John 17. We want to read this in the light of His being the Son of man there in the Garden and what He was back in Israel. And now He's here in the form of the Holy Spirit in the days of the Son of man by the Holy Ghost. Now, would He do any different?

- (1) These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

Now, remember this: all things are being put under His feet, right now. Right? There's coming a time for His glorification, head of the Church, coming Millennium.

- (2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Did Bro. Branham take power over all flesh? He took over every spirit in the building or any place else.

53. (3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (Is that according to Paul and William Branham?)
- (4) I have glorified thee on the earth: I have finished the work which you gave me to do. (Is that true?)
- (5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (That's going to take place when we crown Him 'King of Kings', and 'Lord of Lords'.)
- (6) I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. (Notice, 'kept thy word'.)
- (7) Now they have known that all things whatsoever thou has given me are of thee. (When they keep the Word, one with the Word, then you know what's of the Word and what's not of the Word. You've got the mind of Christ.)
- (8) For I have given unto them the words which thou gavest me; and they have received *them*, and have surely known that I came out from thee, and they have believed that thou didst send me.

Now, come on. That's not what He said in John 14. He said, "How come you don't believe me? Can't you understand by the manifestation of the power that you have to believe me?"

"Well, I never quite thought of it that way, Lord, you know."...

Listen; bless your heart, I can tell a bulldozer from a wheelbarrow any day. I don't have any trouble. I can tell a Sherman tank from a butterfly. Your Pentecostal, tippy-toe, mealy-mouthed butterflies, and ain't fit to be called butterflies. Hey, if you can't tell that, there's something wrong somewhere. Go to any church, go to any church outside of where William Branham was, try to find anything even begins to touch it.

54. Now He said here:

- (10) And all mine are thine, and thine are mine; and I am glorified in them. (Hey, we're all one.)
- (11) And now I am no more of the world, but these are in the world, (but) I come to thee. (The churches come out of Babylon.) Holy Father, keep through thine own name those that whom thou hast given me, that they may be one, as we *are* (one). (In His Name the Gentiles trust. That's you and me. We know who He is.)

- (12) While I was with them in the world, I kept them in thy name: those that thou (hast given) me I have kept, and none (was) lost, but the son of perdition; that the scripture might be fulfilled. (The two spirits are right here today.)
- (13) And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. (It's coming. The revival's over right now, but you wait till down the road.)
- (14) I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- (15) I pray... (That's what makes it different, too.) I pray not that thou should (Because Bro. Branham said, the church... He said, word—laws given—made by man, and to be obeyed by man. See?) I pray not that thou shouldest take them out of the world, but thou shouldest keep them from the evil.
- (16) They are not of the world, even as I am not of the world.
- (17) Sanctify them through thy truth: thy word is truth. (That's the one sanctification right there, the washing of water by the Word for the presentation.)
- (18) As thou hast sent me into the world, even so I send them into the world.
- (19) For their sakes I sanctify myself, that they also might be sanctified through the truth. (What did He... He took every Word.)
- (20) Neither pray I for these alone, but for them also which shall believe on me through their word; (There you are.)
- (21) That they all may be one; as thou, Father, *art* in me, and I in thee, they might be one in us: that the world may believe that thou hast sent me.

Now the same One that was of the Father and the Son is now extended to the whole Bride—right in there.

- (22) And the glory which you gave me I have given them; that they may be one, even as we are one: (That's right. Passed it right on.)
- (23) I in them, and thou in me, that they may be perfect in one; and the world may know that thou hast sent me, and hast loved them, as you have loved me.

55. Now, listen; everybody said, "Oh, that's what I like!"

But, listen; they forget up above He talked about the Word. You don't take your pencil and mark out what you don't like and say, "I like this; I'll light on it; I'll hatch that egg. You watch, I'll bring..."

Yeah, you don't do that. You just try and separate the yoke from the white and get yourself a chicken. You can't separate this; you can't do it. You got to take the whole prayer and bring it to this hour.

- (24) Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. (It's the same prayer going on today. It's the same thing.)
- (25) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou sent me. (How else?)
- (26) And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them. (See, it started with the name, going to the Word, the spiritual union. What more do you want?)

Brother Branham preached that sermon "Uniting Time" in 1965, on Thanksgiving Day in Shreveport, Louisiana.

So, here's your picture. We are in a vindicated realm. We are in a vindicated faith. We do not stand by that which is simply taken from the Bible. Anybody can do that. We do not simply take anybody's interpretation. Anybody can do that. And the more and the smarter men, the better it's going to be. And the further it's going to be from the truth.

56. So, you see, we stand on vindication. This is not the articles of our faith. This is the 'facts of our faith'. It is factual; we have a vindicated faith. Now, nobody else is going to believe it, but a few people like you and me. And that's the way it better be. If the two angels of God could have gone down to Sodom and Gomorrah and turn that place around—those homosexuals, I can tell you one thing: those fellows were not of God. Not the homos, the angels. They couldn't have been of God. They would have turned them around. If Moses had've prayed Pharaoh in, he could not have been of God. If Noah had've stood on the gangplank with a net, he could not have been of God. Because this whole thing's of God. And it's a good thing we're family. If we weren't family, we wouldn't be part of it. You better believe that. We'd have nothing to do with it. Nobody would want to have anything to do with us.

So, here's the picture; here's the start. Tomorrow we'll conclude, however short or fast it's going to be: "The Facts of Our Faith".

Let's pray. Heavenly Father, we want to conclude now and go to your Word, Lord, the Truth which we know to be in Your Bible here, completely vindicated to us.

Not the whole Truth of the whole Bible as though we got to go back under the law, this that and the other thing, but we see the Word for this hour, which is the final message, which is the restored Word, which means we have the entire Bible absolute perfect, that we ourselves might not be obligated. We know You from the beginning to the end; this is Your Book; this is the Book of Life; this is living Word; as the prophet said, "*God in printed page.*"

And we accept that, Father; the wonderful way You said things, we love It. And we thank You now for helping us to see these things more and more clearly which is what he tried to do, in this late hour we believe that we're getting some understanding and knowledge of It.

Father God, as we pray now, as we go to the communion, take the bread and the wine, the emblems that are of Your broken body, Your bruised, broken body, Your shed life for us knowing that it's come back to this last day, that here we are again, right down to the final Lord's Supper. And that Lord's Supper, once more Judas is right there with the anointed of Almighty God, God Himself facing the enemy, the Son of man, the son of perdition right at the very same time. We know that. We see it

proliferate around the world, but yet we know, Lord, they have gone out from us, and we've gone out from them.

So, tonight we believe we stand not according to our own works and our own selves as sanctified, but according to You, Lord, from You being our source, now sanctified by the Word, prevailed upon by the blood of the Lord Jesus Christ and the Holy Spirit helping us in all these areas. We plead Your mercies and Your help at this time. In Jesus Name we pray, Amen.

[Communion and Foot-washing service follows.]