

Greatest Battle Ever Fought #10

The Valley of Decision

November 11, 1987

Shall we pray. Heavenly Father, we would just ask You to help to us by Your Spirit tonight, to bring every thought into captivity, and may every word Lord, as well every thought be spoken as You'd have it spoken Lord, just according to truth and with the emphasis where it should be. Please guide us tonight, Lord, we pray, because we're in serious times and this is serious hour to all of us, and we know that there is much come upon the earth, O God, and without Your help and without this Word to support us, without a dynamic faith, Father, we know that there is no way that there would be any way we'd get out of here Father. So, we pray for Your help tonight to teach us and show us those things we ought to know, even as You gave us a prophet, to teach the things we ought to know. So, may we know them tonight, Lord, in Jesus' Name, we pray. Amen.

You may be seated.

1. Now, this is number ten of "The Greatest Battle Ever Fought". In this message it appears very evident that Bro. Branham is bringing two propositions relative to dynamic faith. Two propositions are set forth, then, in this message, or two parts to the original theme. Number one: God and the devil are engaged in a final battle, warring for control of our minds as to whether we will believe the truth or the lie, as is recorded in 2 Thessalonians 2.

Now, here's where the battle's going on, according to Scripture. I'm going to have an awful job, because it's a brand new Bible, and I don't know how to use new Bibles. I'm stuck. They don't want to open.

2. All right. It says here concerning the end time, and remember; 2 Thessalonians 2 deals with what we're into today, and so this is going on now. And It says concerning Satan, in verse 9:

- (9) *Even him*, whose coming is after the working of Satan (That's the antichrist.) with all power and signs and lying wonders,
- (10) ...with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
- (11) And for this cause God shall send them strong delusion, that they should believe (the) lie:
- (12) That they might (all be condemned) who believed not the truth, but had pleasure in unrighteousness.
- (13) But we are bound to give thanks alway(s) to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
- (14) Whereunto he called you by our gospel, to the obtaining of the glory of (the) Lord Jesus Christ.

So, you can see here that there's a battle being waged and will continue to wage until the literal coming of the Lord Jesus Christ.

3. Number two: we are ourselves via the mind are at war within ourselves trying to ensure the power of God in our behalf by taking what God said, instead of what conditions and human reasonings indicate. What we're getting, and what it looks like we're going to get, is the result of ongoing conditions. And so therefore, the battle of the mind is to disbelieve the one, which is the inevitable results according to conditions, and supercede it with 'THUS SAITH THE LORD', which, then, would be the inevitable result, because God had said so.

So, there's a place in there where there's a battle going on, and we have to decide which way we're going to go. There's something there that's left up to us. As Bro. Branham said, *free moral agency*, or the power of choice and decision within the soul.

4. Now, in covering these two major propositions, Bro. Branham weaves them together in one message. Concerning the first proposition wherein one believes the truth or the lie, we see it definitely as a matter of election according to Mt 24:24, "only the elect will not be deceived," and 2 Th 2:13-14, which I read there. It says:

- (13) But we are bound to give thanks alway(s) to God for you, brethren beloved of the Lord, because God hath from the beginning (elected or) chosen you to salvation through sanctification of the Spirit (even) belief of the truth:
- (14) Whereunto he called you by our gospel, unto the obtaining of the glory of (the) Lord Jesus Christ.

Now, in here you'll notice that verse 14 corroborates that the truth is the Gospel, because Paul says here that, at the very end time, there is going to be the true Gospel that was believed back in his day, evidently restored, and the people who believe it will be back to being virgins the same as they were virgins when he first introduced them to the Message and the Lord Jesus Christ.

5. Now, you know where Paul got his message. It's in Gal 1:6-12, if we finally get these pages unstuck. He says here:

- (6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: (It must have been a tremendous change there.)
- (7) Which is not another (gospel); but there be some that trouble you, and would pervert the gospel of Christ. (So, another gospel is a perversion from the original. Like he mentioned to the Corinthians, then, in chapter 11.)
- (8) But though we, or an angel from heaven, preach any other gospel unto you than...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...ye have received, let him be accursed.
- (10) For do I now persuade men, or God? ...do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
- (11) But I certify you, brethren, that the gospel which was preached of me is not after man.
- (12) For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus (the) Christ.

6. All right. Now, as we mentioned in 2 Corinthians 11, they had already left that.

- (2) For I am jealous over you with (a) godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.
- (3) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- (4) For if he that cometh preacheth another Jesus, whom we have not preached, or...ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

In other words, he's pointing out here the fact that these people coming in to destroy the virginity of the Bride will do it by way of appealing to the mind by a distorted word. So, we see here that Paul is literally prophesying in 2 Corinthians a restoration.

7. Now, what I'm driving at is this: that since there is a principle set forth in the Word, that 'Alpha is Omega', that what God does at the end is identical to what He did at the beginning, we wonder how it was that Paul received the original revelation. He received it from the Holy Spirit, or God in the form of the Holy Spirit, Jesus Christ, whichever way you want to put it, in the form of the Holy Spirit, in a Pillar of Fire. And Bro. Branham said, "*Just think how wonderful, the same Pillar of Fire that brought the Word to Paul is here revealing It.*" So, you have this at the end time, and Bro. Branham is basing his message very strongly on it.

8. Now, once we see that we are a part of the elect and, in particular, understand Heb 13:8. We are prepared to have Bro. Branham teach us all he can, how we enter into such daily promises, as Mark 16, and every facet of deliverance, for our Captain is the great Deliverer according to Rom 8:32, that "If God spared not His Own Son, but delivered Him up for us all, how shall He not also with Him also freely give us all things?"

So, that's what you're looking at here in this message, and we've been following it through as it's in every single message, where Bro. Branham sets forth his ministry and the effect it has on us and what we have by way of ministering either to others or have a ministry of the Holy Spirit to ourselves.

9. Now then, speaking from page 25, where we left off, about one, two, three, four paragraphs: [Greatest Battle Ever Fought, 03/11/62]

[25-3] *The greatest battle ever fought, she's going on right in here now (Yes, sir!) between life and death, between sickness and health, between faith and doubt, (Oh, my!) between liberty and bondage. The battle is on. Shine your spears, soldiers; polish up the armor.*

All right. He says here that the greatest battle ever fought... That's the great battle which you are looking at in the valley of decision. The valley of decision. And in the valley of decision, of course, is the same old story of Mount Ebal and Mount Gerizim: the mount of cursing and the mount of blessing. And you can hear from both sides the message, one is of life and one is of death, and you stand in the valley, and you take the Message which way you want to go. And the message of life, of course, and not death, is the one that brings the ultimate help and the ultimate liberty, which we are looking for.

10. Now, you notice in Rev 22:10, when this takes place, it's a continuation, of course, of other verses. Now:

- (10) And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. (What time is at hand?)
- (11) He that is unjust, (will) be unjust still: he (that's) filthy, (is) filthy still: and he that's righteous, (is) righteous still: and he that's holy, (is) holy still.
- (12) ...I come quickly; and my reward is with me, to give (unto) every man according as his work shall be. (Now,)
- (13) I am Alpha and Omega, the beginning and the end, the first and the last.

So, there is a repeat evidently at the end time as to what there was at the first time, and the words we're looking at here particularly are this: whenever this book is unsealed, this book is opened, because it is sealed by seven seals, which sealed in seven thunders, leaving a great mystery. Whenever that happens then, and whatever happens under it, will evidently constitute a choice, and you can go either one way or the other which will be toward justice, the just and righteousness and holiness, or the filthiness.

11. Now you know that that is not a vague proposition, because you've got the same thing over here in Revelation 3, which is the Seventh Church Age and the last church age.

- (14) Unto the (messenger) of the church of (Laodicea) write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;
- (15) I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
- (16) So then because (you're only) lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
- (17) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that you're wretched, ...miserable, ...poor, ...blind, and naked.

Now you can see the condition here is even vastly different from poor old Adam and Eve. They knew they were naked; this bunch doesn't.

- (18) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, ...the shame of thy nakedness do not appear; (come to me for) eyesalve, (to get the eyesalve which you are missing.)

Now, in here you'll notice that these people have a choice of coming to Christ. So, what we're looking at here in chapter 22 is nothing more than chapter 3 elaborated.

- 12. (19) As many as I love, I rebuke and chasten: be zealous therefore, and repent.
- (20) Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
- (21) To him that overcometh will I grant to sit with me in my throne, as I also overcame, and...set down with my Father in his throne.

All right. What is that overcoming that grants the position of the throne? Well, it's over here in chapter 22, and It tells you:

- (14) Blessed *are* they that (wash their robes, not do the commandments, but wash the robes), that they may have (the) right to the tree of life...

Because just above here you'll notice there is a great emphasis on the unrighteous. And they of course, will die, because they cannot come to the Tree of Life. So, this is what you're looking at then: the opening of the Seven Seals that will constitute the ability of the people to wash their robes, and come to the Tree of Life and enter into the City and leave all the dogs and everything that is there behind.

13. Now, if we go to Romans 12, we will begin to see that Tree of Life and immortality. For It speaks of here, Romans 12:1-2:

- (1) I beseech you..., brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable (sacrifice).
- (2) And be not conformed to this world: (That's fashioned after it.) but be transformed (or transfigured) by the renewing of your mind, (And that's what we're looking at here is a transfiguration that is going on in this very hour.)

Now, this decision reminds us of Josh 24:15-17, and It says here:

- (15) And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.
- (16) And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;
- (17) For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, ...which did those great signs in our sight, and perserved us in all the way wherein we went, and among all the people through whom we (have) passed:

Now, to me this is pretty well like the same time as this time here, where we make a decision as to whether we are going to utterly forsake, by way of the inspired mind, what we came out of, and what was hindering to us at the time we were coming out, the same as Israel was. So, he says here the greatest battle now, that can be fought and is being fought, is right here at this moment, and it's in the mind because the eye age is over, the prophet having come with his Message. And now you're in the mind age where nothing is moving except a spirit moving to correlate the material that you want correlated, and you make a decision what material you're going to act upon.

So, that's what you're looking at right here in this particular thing.

14. So, it's a matter of faith power via the mind that Bro. Branham is dealing with, and also at the same time he's dealing with the peripheral of sickness and health, but he's no peripheral when he mentions between liberty and bondage.

So, let's go take a look at liberty and bondage, which we've done many times in 2 Cor 3:18, after he talks about Israel as an example, having been blinded. Now they've got a veil upon the minds, and that

veil, which is a perverted word, the rabbinical understanding of Moses, is keeping out the true revelation of God. Now, he says here to his ministry:

- (18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Now, we looked at that word 'glory' a long time ago, back maybe 1981, somewhere in there, I'd say, and that word 'glory' is a very peculiar word in that it comes from various roots, and it really amounts to what comes as an assessment. What glory would be an assessment, which would be a complementary assessment, after an analysis, and you come to this conclusion and you voice this opinion, which is not really an opinion, inasmuch as it is a pure statement of fact concerning whatever you're dealing with in that particular realm.

15. So, we draw the conclusion, we're looking at this, that it has to do with the Word. So, as you're looking at the concept of the Word, because Logos, not Rhema, is involved in there, you're thinking in this term, then, all right, we are going step-by-step in the Word from order to order until we come to the very end-time order, where there is a Bride who is a truly restored Bride, and she's now got her robes washed through the washing of the waters, sanctified by God, and now she's ready to move into immortality and to the Promised Land. This has been going on specifically since the time the church has begun to come back under restoration, under Luther and Wesley and the Pentecostals, until now under the prophet, Mal 4:5,6, Elijah, we are looking at a true restoration. And, of course, this has to be so because Paul said, "It is by my gospel."

16. And remember; Bro. Branham's vision, which he wasn't even interested in getting as though he was going to go to God and get a vision, because those things come as God wants to give them to you, when he was beyond the curtain of time... And that might not have been a vision. That might have been caught up right in the realm of the spirit, because he saw his own body lying there, caught right up into that place which is completely secluded from everything but spirit life. There in the spirit he saw these people, and when he was questioned and questioning, he said, "*Well,*" he said, "*I've preached the same gospel that Paul did.*" And they said—Seventh Church Age members now, "We're resting on that."

17. So, what you're seeing here, then, is this great battle between life and death, and we're in the throes of it now, whether we're going to be those who live here and be destroyed, or whether we'll be standing here and immortalized, taken away by the Spirit of God, because notice what Paul said: [2 Corinthians 4]

- (1) Therefore seeing we have this ministry, as we have received mercy, we faint not...

Now, what has he received mercy to do? Well, he's received mercy from God that a wicked person such as Paul would be granted the ability to have this given to him, which is a transforming Word for the people! Now, that's a mighty, mighty big mouthful! that anybody should say, "I'm standing here, and I'm the channel that God is using, whereby the Word that I am speaking is giving you immortality."

Now, that's what you're looking at. And, you know, it's a very, very tremendous Word, because It's appointed unto man once to die, then the judgment. Now you notice right here, that we don't die, and we get the judgment. And the judgment says, "Everything is fine."

18. You know, it's not sinking in, is it? I'm not criticizing you. I've got the same trouble. I want to be honest with you. We are a million miles from really having... Maybe we don't need it. Maybe it's such an abundant grace that who knows. But look; do we really know what's being said from this pulpit? We know it as a matter of "Well, anybody can say it." But what I'm looking at is this: this supercedes anything in six thousand years of history, and we're acting like dumbbells. Not that we're dumbbells, and

not that something isn't going on in here, but I am constantly marveling at the fact that this is factual at this moment here.

19. See, how does Paul know that he's doing the right thing? Let me tell you, he reads this:

- (2) But have renounced the hidden things of dishonesty, (See, I'm not telling you a lie.) not walking in craftiness...

Now, listen; he's not trying to get the people to him. You know there's one thing about this Message appalls me. First of all I love it. I've never seen such wonderful people in my life as in this Message. I've never seen such lovely, young ministers, such clean, godly people. I have never had such fellowship I ever dreamed I would ever be in a church like this yet. It's all I've known. To have people to minister to here and on tape of the caliber that I feel in my heart concerning you and the people that hear my voice, I've never dreamed it possible.

20. And yet I look around and I see some of the most abysmal things under God's high heaven because I don't find ministers standing like Paul and William Branham. How many ministers are there who don't really want to build a church? William Branham didn't. He said concerning Don Ruddle and Junior Jackson, he said, "*Lord, fill my church, let them all go to their church, and fill mine again.*" For the thousands of people healed and the ministry the man had in Jeffersonville, how many people went to his church, and how many people did he say, "Come to my church. Look; I've benefited you?" And, how many did he say, "Hang onto me and you're bound to make it?"

How many did he swindle loyalty from? I love that thought: 'swindle loyalty'. I'm using it honestly. I can look you in the eye and tell you. I know preachers that are swindlers. They'll say anything under God's high heaven to make you loyal. I've only demanded one type of loyalty here, if you respect my ministry, you stick with it, or we're finished. You don't have to be loyal any other way, shape or form. Not interested. I don't need your money or anything else. See?

21. Listen:

- (2) (I've) renounced the hidden things of dishonesty, (nothing under the table,) not walking in craftiness, (not) handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Remember Bro. Branham said, stood right he said, "*Boy,*" he said, "*he didn't touch my character; he didn't dare.*" Stood right there. Apostle Paul. Fantastic person. He just preached the whole truth, nothing but the truth, as he understood it from Almighty God. See? We're returning that today. Now, he said:

- (3) But if our gospel be hid...

He said, "I was manifested to be that person." He said, "God manifested Himself. Everything lies in vindication, and not one time did I ever steer you to myself. Not one time. Always pointed to God."

"Stick with me and you'll see." How many times did people use that, Bro. Branham said? God help us. I'm going to maybe preach that one of these days, just lay some of those things out there. We don't stand that nonsense.

22. Now he said:

- (3) If our gospel be hid, it is hid to them that are lost:

- (4) In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Now, notice the image of God can only come through the Gospel.

- (4) ...lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

In other words, the Gospel must shine, bringing forth that image. We're coming right up to it now, right to Headship. And when that shines forth... And 'to shine forth' means 'to make manifest', which is light, means something has got to be displayed. And the display of this hour proved it was Christ. And we're going to see more and more of that, relating to the picture, that Bro. Branham stood with that! He just stood there and stood with it. You do what you want. See?

23. (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- (6) For God, who commanded the light to shine out of darkness, hath shined in(to) our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

And he tells you right there that this Word literally unfolds Christ. And it's an unfolding by the Word! It's a Word assessment! That's why we stand so strong with this Word! We don't stand with the miracles. The miracles stood there in order to back the Word! But when you get the Word, which is the Third Pull...and that was signified, not little birds like sparrows or finches, then like doves, then angels, see? But what did the angels bring? They brought Him! So now, you're in a valley of decision. Which way you're going to go? Means life or death, sickness and health, liberty or bondage.

24. So, that's what you see, then, at this particular point that Bro. Branham's bringing to us, in this message. He's bringing out, first of all, the battle for the mind, to bring you into the camp of God; secondly, there's a battle in our own minds to believe God for the personal things of this life. See? Now, the greatest battle, of course, is to go along with the prophet.

25. All right, the battle is on, it's going on right now. See?

[25-3] *Shine your spears, soldiers; polish up the armor.*

Now, this to me is the call, what he's saying here—to shine your spears and all—is the call that's found in 1 Th 5:23, where It says:

- (23) And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of (the) Lord Jesus Christ.

Now, if that's going to take place based upon what Paul said over here in 1 Th 4:13, which is concerning our time:

- (13) But (brethren) I would not have you ignorant, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
- (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (forth) with him.

- (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not (take precedence over them that) are asleep.

So, he's talking about a people, who evidently happen to be you and me, because that's what he's talking: those that are here when the rest are dead, (And it's time now for the dead to come back), they'll be with us.

26. Now, It says here, then, at this particular time the very God of peace sanctify you wholly! See? What wholly? God sanctify you wholly, your whole spirit, and soul and body in a state of preservation, blameless unto the coming of the Lord.

So, at the time of the Parousia, the Presence, the Appearing, there is a place of complete and utter sanctification of the body and the soul and the spirit! Now, you can understand that, or how in the world are you going to get immortalized? For the first time there is one hundred percent sanctification!

Now, this is the phony thing that the phony, illegitimate legalists tried to bring out under the Nazarenes and some of the Pentecostals who followed women. Florence Crawford [www.azusabooks.org/profile.shtml] and her hogwash from Portland, Oregon started that, the entire sanctification as though the root of sin was gone! See?

Now, there is no place where the root of sin's ever gone till you're absolutely immortalized, or you die and come back in a glorified body. But at this particular time you've got an entire one hundred percent sanctification where there are going to be people standing here who will not die! Absolutely, one hundred percent sanctified, your body washed in pure water, like Aaron, signifying the fact of a perfect priesthood, a perfect people. We're right at that right now; it's going on.

27. This is the same time where we're looking at 3 John 2. "I wish above all else that you prosper and be in health even as your soul prospers." You're looking at the time of the Book of Ephesians, and that would be Eph 5:26, talking of the church, that He gave Himself for it:

- (26) That he might sanctify and cleanse it (by) the washing of water by the word,

- (27) That he might present it to himself a glorious church, not having spot, or wrinkle...

Now, when is the time of presentation? Now! We've come right up to it. See? Right ready for the same Spirit that's in our midst now, to raise the dead, that brought us the Message, to raise the dead, to take us up, be an incarnated into Christ, we crown Him "King of king and Lord of lords".

28. Now, that's going on right now. And what's happened?

- (26) That he might sanctify and cleanse it with the washing of water by the word...

There's your garments, your robes again. There's your whole body, soul and spirit. Now, people, absolutely ready in this hour to be transformed, transfigured, complete—a complete metamorphosis, don't miss a heartbeat, don't miss a wink of the eye, don't miss one breath, because you're going to keep blinking. Well, you get to close your eyes in the Millennium, sure. You won't have to close them as though something is going to hit them with a rock or something. You won't run into a tree that's full of thorns, no, but you'll be able to close your eyes and things like that. You'll be living, eating and drinking, and living in that particular time.

Now, so therefore, this is the great battle of the ages because it signifies that now man is in a position to be immortal after six thousand years, the great purpose and plan of God is coming on very, very rapidly.

29. Now, so he said:

[25-3] *Shine your spears, soldiers; polish your armor. (Okay.)*

[25-4] *God's getting His soldiers ready. Amen! God anoints His army. America dresses its soldiers in the best that they can have to dress with, steel helmets, and armor, and whatever they got, armored tanks, and whatever they use. God dresses His army. Hallelujah! What kind of equipment do we use? The Sword of the Spirit, the Word of God. Amen! The Word of God's sharper than a two-edged sword (Hebrews 4), piercing even to dividing asunder of the bone...and marrow..., and is a discernor of the thoughts of the mind, the Word of God. To believe His Word, that's the way God arms us.*

Now, in other words, as we believe God, the armor is more and more upon us. It settles in upon us, and we are able to use the very Word in order to have victories and a consummate living in Jesus Christ our blessed Lord.

Now, there's no other armor than the Word of God, let's understand that. You simply don't get any place else.

30. Now, in Eph 6:12-20, we read about the army.

(12) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

All right now. Let's understand what the high places are. The high places, of course, could be spiritual powers over various strata of, you know, whatever the spirits do, their own type of government and all stuff like that. But I don't put it that way. I put that over here in 2 Corinthians 10, where he mentions this here again. Verse 4:

- (4) (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)
- (5) Casting down (reasonings), and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

So, what's this here about principalities, powers, the rulers of this world, against spiritual wickedness in high places? This spiritual wickedness is exactly the same as Cain! He turned down the vindicated Word of God. The vindicated, rightly divided Word of God is what he turned down. You see?

31. So, what you're looking at here is you are wrestling against... And watch carefully now, because this is tough. You and I are wrestling against the combined influence of all superior, so-called superior spiritual intellects in this world, controlled by Satan, which come against us. It's everywhere. You're not battling just yourself. You're battling everything out here. That's why Christ came down, to put a fight for us. We're not left alone in this battle for one minute. We couldn't stand it. We're battling it.

32. [Ephesians 6]

(13) Wherefore take (on) the whole armour of God,

What's the whole armor of God? All the Word for this hour. One word off opens a chink in the armor, opens a place in the metal, as it was with Eve.

- (13) ...the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. (Going to be a toughy.)
- (14) Stand therefore, (Don't sit down and pull your boots on. Stand up,) having your loins girt about with truth, (All right. That's the loins of the mind: bring them up, tie them up in there. Bind them up so nothing gets in.) ...having on the breastplate of righteousness; (What will that be? Righteousness of Christ Himself.)
- (15) ...your feet shod with the preparation of the gospel of peace; (What's that? The right division of the Word.)
- (16) (And over it) all, taking the shield of faith, wherewith you'll be able to quench all the fiery darts of (that) wicked (one).

Now, remember; the wicked one is in 2 Thessalonians 2! And it's going on now. So, you've got all this in your favor.

- (17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God: (All of these things are spiritual.)
- (18) Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; (in other words, praying for yourself and praying for others and watching continuously.)

32. Now, as we showed you already this is 2 Cor 10:5. It is also 1 Pet 1:13-14.

- (13) Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;
- (14) As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
- (15) But as he which hath called you is holy, so be ye holy in all manner of (behavior)...

All right, we see here, then, that we have the armor of God, and we're told the major thing, even as Paul said, is get the mind under control to the Word of Almighty God, because that is what counts.

33. Now, that's also in 1 Corinthians 15, where we're very familiar. And It says in verse 51:

- (51) Behold, I shew you a mystery; We shall not all sleep, (we'll) all be changed, (So, we're not all going to die; we're going to be changed. Now, this has to do with 1 Th 4:13-17.)
- (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, ...we shall all be changed.

Now, that trumpet has nothing to do with being caught up in a rapture. That's Rev 10:7. And at that time of that Message, opening of the Seals, when God is on earth and when the prophet's on earth, so when this corruptible shall have put on incorruption... Oh, I beg your pardon. Let's read up:

(52) ...the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (That's what Paul said.)

(53) For this corruptib(ility) must put on incorrupti(bility)...

Now, there's only one thing that cannot corrupt, and that is the living Word of God. God stands behind His Word to perform It. And It cannot be changed. And His promises endure. Now, God Himself cannot be corrupted; you can't corrupt God. We're dealing with something here a little different from that. We're dealing with the Word. Because that's the last trumpet, which you're going to get. And the last trump, the Message, is what puts us in the realm of the incorruptible!

34. Now, notice how this dovetails with 2 Cor 3:18, going on to chapter 4, which we already read!—because, you see, the mind is entirely stripped from the old creed and dogma. And you've got a man that's one hundred percent with God in his purposes, so all he will do is bring you the Word that you may be transformed into the image of Christ.

Now, he's got nothing deceitful to offer you because he knows he can't do it himself. He's got no plans for you. He's got no church to lead you to. He's got no organization. And he doesn't tell you, "Stick with me and you're bound to make it." Doesn't tell you all those things. Doesn't bring on loyalties: "Do what you want." Leaves it plumb out in front.

35. You know most people don't want that. They want to be coerced. They want to be taken in tow. You know, the human mind would like nothing better than to be communistic, if it would only work. You get a few smart guys do everything for all of us! And, of course, we work along, too, because it's all laid out. Yeah, really. Wouldn't it be nice to have somebody do your thinking for you? Well, we've got a God Who's done our thinking, if not everything for us. But we've seen the way the church is—like women. Women want to do their own thinking: women's lib. Like good old Eve, they've gone to seed now. You know what? If Eve could do that back there in the presence and glory of God, kick over the traces, what do you think women will do now? Just we don't have to think very long about that. You know.

36. (54) So when this corruptib(ility) shall have put on incorrupti(bility), and this mortal(ity) shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed in victory.

In plain English, it is not longer appointed unto man once to die and after that the judgment. There is the judgment, and man doesn't die! That's nice. That's White Throne. No more fear.

Now, you see, these are the things I'm saying that make me wonder how much you really believe everything we've been taught by Bro. Branham in the Word. Not that we disbelieve It. It's we haven't really had the life taking over our lives. But don't worry; someone's going to get it. We'll just keep in there. See? Keep plugging in.

37. Okay now, let's just think of something. [End of side one of audio recording.] So Bro. Branham mentioned David and Goliath. So, we're going to use them in those places again, now, and talk about Bro. Branham at the same breath.

Now, David came against Goliath. And Goliath was saying, "You bunch of Israelites that say you got the great God. Ha! Why," he said, "I can take any one of you guys and pick you up with my spear and just hold you there and just knock your eyes out one at a time with my finger flip." He said, "The whole bunch of you; ain't one of you worth a plug nickel."

Well, David got there, and everybody was shivering in his boots. Saul was afraid, and everybody was just scared to death. "What's going on?" he said.

"Well," they said, "see that big fellow up there? He's challenged us, and there's nobody here big enough to take him on."

"Well," he said, "who needs to be big?" He said, "I'm not as big as lion, not big as a bear. I didn't have any trouble dispatching those birds." And he said, "All they were doing was going to kill one of my sheep." He said, "You let that Philistine dog out there to challenge the armies of the most high God? What kind of bunch of birds are you anyway?" So, he said, "I'll go and take care of him for you."

38. And Saul wasn't too happy, because this little runt here was going to do something, this little poor kid... I don't think he even had his first shave yet; if they shaved in those days. In fact, maybe a fuzz on his lip or something. "What does this runt kid think he's doing anyway?" Well, he said, "Well, maybe I better give him some armor, let him go up there and see what happens. Maybe, you know, who knows? These strange things have happened in our day and maybe a spider will bite him by the time he gets there, and drop dead from a tarantula bite or something. Who knows? Or a snake get him. You know, or distract his attention, or something else get him."

So, he said, "No, that isn't going to work."

But notice what happened. He goes up there with his sling, and he kills the guy. And soon as he killed the fellow, notice what is it? They formed a mopping up team and beat the stuffing out the Philistines.

Now I'm suggesting that's what Bro. Branham was trying to tell you and me to do. Then, since he has met the devil head on and shown the defeat of the enemy of this hour and the greatness of God, he's asking the church now to use their faith in a mopping up operation based upon the mighty victory that has been demonstrated before our eyes. In other words, Heb 13:8 includes Mark 16, then why not begin to use it as we ought to use it? It's been demonstrated. In other words it's a mopping up exercise.

39. Okay, now he goes on, and he says in the last paragraph on that page:

[25-5] *That's what He gave Eve to arm herself with, (which was the Word of God,) and she broke her armor down. How'd she do it? By opening up her mind to reason.*

In other words, you can't think two thoughts at one time. And two things cannot be in one place at one time, unless, of course, you're talking about a hollow ball that's full of air, and it's sitting in one place. But we're not dealing with things like that. We're dealing with two... You can't put a stone in the same place another stone is, providing that area is just a specified area and the two stones are equal size. And we're not talking about piling one up upon the other. Not what we're talking about here. In other words you really can't entertain two thoughts in your mind at one time. It just wouldn't work.

So, Eve opened up her mind, and she thought she could fool with the devil's word and keep God's Word there at the same time, but God's Word just left her flat. See?

40. [25-5] *Now, you don't reason with God's Word; It has no reason.* (In other words, there is nothing there to reason about. Because it is a sovereign statement, and you can't challenge it.) *It's just God's Word.* (In other words, plain factual God's Word. Now, he said:) *There's no doubt about it; there's no reasoning to It.*

Now again, that's over here in Romans 10, which we keep reading because we're trying to keep our minds full of the Word of God, so that when doubts and fears would come, we want to remember this. But it said:

- (6) ...the righteousness which is of faith speaketh on this wise, (That's Rom 10:6.) Say not in thine heart, Who shall ascend into heaven? (that is, ... bring Christ down...:)
- (7) ...descend into the deep? (that is, to bring up Christ from...the dead.)
- (8) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- (9) That if thou shalt confess with thy mouth the Lord Jesus, believe in thine heart that God raised him from the dead, thou shalt be saved.

Now, right here the same thing. "But the righteousness which is of faith speaketh on this wise." But the healing which is of faith speaketh on this wise. But the provision which is of faith speaketh on this wise. See? All of those things you can substitute in there, and they don't ask questions. How is God going to do it? How are we going to persuade Him to do it? It has nothing to do with that. It merely says what God said about it, so that the confession that comes from what you know in your mind becomes a heart proposition! So, as Bro. Branham said, holding his Bible aloft, he said, "*If this and this and this ever gets lined up, heaven begins to move. Nothing will stop it.*"

So, that's what you're looking at here. Now, you don't reason It; you don't argue It. You just simply go ahead and work on It.

41. [25-5] Now, *it's God's Word and that settles it.*

Okay. In other words here, you don't try to figure the thing out. Bro. Branham never tried to figure anything out. They said to him, "What makes you think a boy with a grammar school education is going to speak before kings and presidents?"

Well, he said, "*That's what He said I'd do, so I'm going to do it.*" See, that's the same with Abraham. Didn't argue.

Now, you notice in this case here we're looking to Bro. Branham's eyes, as I see this, that you're to the place where Abraham was, when he didn't have that son. There was nothing he could do about it, but God said He would do something. So, Abraham took God's Word, and that was without anything, except giving back to God what God gave him, which was the Word of God. That's all he could do.

Now, it's not like the Book of James says, that Abraham was justified by works. No way, shape, and form. Abraham was justified by works when he gave his son, which God said, "Give your son." Now that's something he could do. But what could he do in order to get a son? Nothing. He and Sarah were completely incapable, period. That's all there was to it. No way, shape and form. No way, shape and form. See? So, there's no reasoning going on here.

42. So now, another point we want to bring out here is that, when Bro. Branham deals with the tremendous, vindicated Word of God under the Seven Seals, he expects us, as I've said many, many times, to actually begin to use Mark 16 based upon Heb 13:8, because Heb 13:8 includes Mark 16. So, if Heb 13:8 is operative, then so is Mark 16 and all the other promises of God.

43. [25-5] All right. ...*there's no reasoning to It; It's God's Word; that settles it. That's got it. That settles it forever.*

Now, watch here. "*That settles it forever.*" That means the virgin mind or womb is shut up to all else, because it's pregnant by the Word of God. The woman has a sacred trust, and that is to bear children. And when that woman becomes pregnant, through the proper channels, which is her husband, the womb should be shut up, actually, from any seed whatsoever penetrating there.

Now, you got the same thing here. The virgin womb, which we have in our mind by the Word of Almighty God, which is our sacred trust to not defile our minds with anything else that is not the Word of God... But on top of that, remember this: the husband is responsible for the woman, not the woman for the man. So therefore, we have a God in our behalf, whether we know it or not. And we do know it, because remember; every time Bro. Branham said 'THUS SAITH THE LORD', God backed It up. So therefore, remember; if we take the Word of God as 'THUS SAITH THE LORD', it settles that Word forever in our minds.

44. Now, he says to the little girl down below dying on her cot with cancer, maybe it's Parkinson's disease or something, leukemia, I don't remember now. He says:

[25-5] *See what I mean...honey? God's Word. ...promised it. God said so.*

Now, let's just take a look at Christ and the virgin mind. We read this already in Isa 42:19-21.

- (19) Who is blind, but my servant? or deaf, as my messenger *that* I sent? who is blind as *he that is* perfect, and blind as the LORD's servant?
- (20) Seeing many things, but thou observest not; opening the ears, but he heareth not.
- (21) The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

In other words, God sent Christ down here, and he was absolutely blind and deaf and stayed completely ignorant to anything anybody had to offer him. And who was as blind and deaf to this world as Jesus, the Christ? He said to Satan, "Get behind me." He said to Peter, "You offend me." He said, "It is written, man shall not live by bread alone." He listened to nobody.

45. Now, that's good for a prophet because he was a prophet. But you know what? It trickles down to you and me, too. We're not exempted. Jesus Christ didn't die, shed His Blood, and then you and I say, "Well, hallelujah, that takes care of it. Everybody's going to make it." That's a lot of hogwash; the Blood does not avail at all unless you believe the revelation of the Word. You've got to make a decision. So, what you're seeing here, then, is this fantastic servant, which is Christ.

46. (20) Seeing many things, ...thou observest not; (He considered not his own body now dead. He's at a hundred years old, neither the deadness of Sarah's womb.) opening the ears, he didn't hear.

"Well, my goodness me, if you're the father of many nations, where are your children?"

He just walked on down the road.

"If you're the Messiah, tell us plainly."

He said, "I already told you, you wouldn't listen."

"Do this, do that. Prove it, show us something."

He just walked down the road.

47. You know, sometimes a dog has got more on the ball than a Christian. Little kids. See, a little dog going here, "Pup, come here pup." Just goes down the road and pays no more attention. He wouldn't look around you if you had a voice like, you know, Jenny Lind, the nightingale. He wouldn't turn if you had the best whistle in all the world, could whistle like the best whistler. The whistler, you know,

wouldn't matter to him. You ever seen dogs like that? I've seen them. No more get their attention than nothing. See a little kid some day? Why you can't stop that kid except with almost a Sherman tank. Pay no attention. That's what It said right here. Paid no attention.

48. (20) Seeing many things, ...thou (seest) not; opening the ears, (thou) hearest not.
- (21) (And) the LORD is well pleased for his righteousness' sake; (this one) will magnify the law, (he'll) make *it* honourable.
- (22) But (these) people (down here, they're poor, they're) spoiled; (why?) *they are*...snared in holes, ...they are hid in prison(s): they are...prey, and none deliver(s); for a spoil, none (says), Restore.

Why? Because they've opened their eyes and their ears; they've been sucked in by the gang. So, it depends on what you're opening your ears to. See, God demands the eyes and ears for Himself.

49. Isaiah 50:6-9:

- (6) I gave my back to the smiters, and my cheek to them that plucked off the hair: I hid not my face from shame and spitting.
- (7) For the Lord...will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know I shall not be ashamed. (Set the face like a flint.)
- (8) *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me. (Now, who is near? This is the Presence right now.)
- (9) Behold, the Lord GOD will (lift) me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth (will) eat them. (But I'm going to go into immortality.)

The adamant closure of the mind to the senses, as Bro. Branham said, and the setting of the face as a flint to where you're going, and you'll get there. That's when God stands in your behalf. He said, "You're wretched, miserable, naked and blind; all you got to do is come to me, you'll get clothed, you'll get this, everything else."

I'm going to tell you something: it's going to come the hard way because it means a total repentance, a total changing of mind, the constant rebuke. Everybody likes to think, "Well," (And I don't blame them.) "such wonderful, glory, glory, glory." And I'd like it myself. In fact it sounds tonight like I'm asking us to have all that. Well, you can have it to a degree, but remember; there's going to be the hardship of the trials that are going on.

50. All right. Let's keep moving.

[26-1] *They said to Abraham, "How are you going to have that baby?"*

"God said so." That settled it. (Now that's the virgin mind that's pregnant with the Word of God.)

"Well, why haven't you got it?" (That's the adversary roaring about and sneering. The virgin answers:)

“I don’t know when I’m going to get it, but I’m going to get it. God said so. That won’t stop me a bit.”

“Why don’t you go back home where you came from?”

The virgin answers: *“I’m to be a pilgrim and a stranger in this land.” Amen.*
“God gave the promise; God will give the baby right in this land where He sent me.”

Now, our whole mental process is out of place with the Word, but we are to live here and overcome, living in this land of ours, living our lives normally, which we have to do. Like Bro. Branham said, *“You need to be educated; not going to get you there, but you need it.”* Got to learn, read, write, and so on.

51. All right. We’re living today where we must exercise our senses. We have got to be aware. You don’t shut everything out until you walk in front of a streetcar. That’s not being spiritual-minded; that’s being stupid. But let me tell you something. You can hear the Voice of God, still and small, above the clang, clang, clang and the ding, din, din of all the things going round about us. And that’s what he’s doing here—right in this land where we are. This land which is given over to physical things, we are here as physical people, but we live in a spiritual realm unto God. Absolutely.

52. Now, in this hour of Abraham, in this hour of the presence of Christ, (We mean Abraham as a type, Elijah, all these men.) we are looking for the change to immortality, the promise of the Resurrection and the Rapture. And at the same time we are looking forward to come back to earth with the Son. Right now we’re looking for it. We’re in the process. And at the same time we’re going down the road, believing God as never before, for the promises that stand here before us.

53. Now, let’s keep reading further.

[26-2] *Hallelujah. God will heal you right in this atmosphere of the Holy Ghost, where He sent you.*

Now, he sent Abraham to a specific place in the world. He said, “That’s where you fight your battles; that’s where it is.” At the same time Abraham was in a spiritual atmosphere that was specific to him. Now, with us today it’s in the same thing. Right in the spiritual atmosphere of this hour of the greatest battle ever fought, he is directing the little girl here, and all of us: we can receive healing.

54. [26-2] Now, *God will heal you right in this atmosphere of the Holy Ghost, where He sent you. God will give it to you; just believe it! Amen. Open up those flues (or the channels) of the soul and body, and senses and conscience, to the Word of God.*

All right. Bro. Branham said, *“The Token came at evening time.”* That’s the atmosphere of the Holy Ghost, the atmosphere of the Token, God Himself. In other words, we are right back to a Garden of Eden in a fallen condition situation right now. God is present, immortality is here, and immortality, Bro. Branham said, was *rising with healing in His wings*. And he said *the Spirit of Christ will come more and more into the church*, and he said *until everybody’s healed*. We are looking for God’s Word to have a greater measure of healing, and I believe we’re remiss at this point in not having It. But we’re looking to It, day-by-day, as we study these messages.

55. Now, he said:

[26-2] *Open up the flues of the soul and the body, and senses and the conscience...*
(In other words, abandon your body, your everything, to the Word of Almighty God.)

Now, when you look at the word ‘flue’, the flue is ‘a chimney’. Now, a flue to me suggests flames of fire. And the Word of God says, “I hate the lukewarm.” God wants a chimney either cold or hot. Now,

we want a hot chimney, we want all the flues open up to God so that the Word is setting us on fire. And the way to keep the fire burning is to keep piling the Word on It.

56. [26-2] Now, *just let God's Words penetrate. First take that mind; there's the battleground. Not say, "Well, if I could feel it... If I could feel the glory of God falling..." Oh, that has nothing to do with it, not a thing. Open up that mind; that's the battleground; there's where the battle sets in array, (That's where the fights going on now.) right here in the front line, your mind. Open it up and say, to every doubt, "I doubt my doubts." Amen! "I'm doubting my doubts now; I'm believing God's Word. Here I come, Satan." Something's going to take place. Sure it will. Yes, sir!*

Now, what he's doing here is telling the stand that we take, coupled with the confession, which is this confession of the Lord Jesus Christ, which is the Word. And this is where you and I come aware of Mark 16 and can have the power of God moving in our hearts, minds and lives.

Now, Bro. Branham said this, he said, *"Don't you let your mind go with the thought that you need some kind of a feeling."*

Now, I realize, brother/sister, that that is a real tough one right there on the very grounds that many of us feel like a little urge or a little move inside of us concerning something, and we say, "I feel the Lord wants me to go in that direction."

57. Now, this of course, I believe is something different here. Well, no it's not; it's the same thing, because he said here, *"I want to feel the glory of God."* And he said, *"That doesn't have one thing to do with it."*

Now, why does it not have at thing to do with it? Because the glory of God is already established. See, that is the Shekinah glory! That is a Logos in itself indicating what is behind it! See? That is like an assessment to you and me, where God is declaring Himself and showing Himself exactly who and what He is, and He does it by proving it is He through the Word and the signs and the wonders which come from that Word! They're in the Word, and they vindicate the Word! In other words the whole thing is a Word manifestation. See? Now, so therefore, though that would give you joy, and do something for you, that is not it. Because that is there for one specific thing, which is that Word. See? So, that's what you're looking it.

Now, let me say this. Awareness of the mind brings feeling. In other words awareness in our minds brings a feeling. It certainly does. But we are to numb it, according to the prophet, to the Word of God. Let us learn to be aware of God.

58. Now, here's the thing. If we had plenty of money to pay all of our debts, we wouldn't worry about the bills coming in to pay our debts, except we might worry this way: we are chintzy enough to want to have our cake and eat it. Now, if I didn't have to pay my bills, I'd have all this money. Well, you're a nut? You've got the money to pay your bills. That's what it's all about. Don't you know, that's what's wrong with our economy? A few people get all the money, and the more they get, the greedier they get! And they stop spending! You and I don't have it to spend, so a depression comes on!

Well, it's the same thing with the Word of God. All you got is going to do is give you indigestion if you don't spend it. Not going to do you any good to try to store it up, pile it Word on Word, and that's all it's going to be. That's not the way to just pile Word upon Word. You know, what it means is to use the Word. In other words... Look; I'm aware of certain conditions here going on. That's like my debts. I'm aware of my money. Why, I say, "Praise the Lord, I'll take my money and pay my debts." So, you play the one against another.

59. So, when you are aware of God, that's what really counts, is the understanding of His Presence both in you and in the midst of us. And in the midst of us has proven to us Heb 13:8, which, then, in turn in us proves Mark 16, because healing lies within. It's not God from the outside doing something for us, brother/sister. That's for the heathen out there. Like Naaman and the prostitute and a bunch of folk that got healed in Bro. Branham's meetings: meant nothing. Trinitarians and idolaters, who cares? But for you and me it's something different. It's a spirit quickening the mortal body, praying to the Christ within us, giving Him the excellence of faith and belief instead of doubt.

60. So therefore, let us be aware of God and bring our feelings under the Word, like Jacob did. Why, Jacob was going to meet his brother, and he thought his brother might kill him. But God had said, "You've got to go back home now."

Well, he said, "Lord, I'll tell you what."

And with his brother coming with four hundred men, he felt it just was going to be plumb plain annihilation. But you know what? He took time to get down and pray. Now, he said, "Lord," he said, "you've blessed me so wonderfully well, I haven't got time to even thank You for all the blessings You gave me, and I do appreciate it." Now he said, "My brother's coming against me, and I'd like You to help me."

And right under the pressure, he recognized God as his sole deliverer. And he said, "You told me to do so and so, and I'm walking the best I can."

And he went right toward his brother. And he said, "It could have been death," like the three Hebrew children. Just walked right in. It wasn't that he wasn't aware. He was aware. But he was more aware of God than he was of the other. Now, that's what makes Christians Christians and real movers of mountains and doubts, missionaries, and so on. See?

Then what happened? God had worked it out with his brother.

61. Now, he starts a new phase here, and he's going into anointings, talking about himself and taking Scripture on the angels, showing that messengers of the Seven Church Ages, prophets and what have you, are messengers, like angels are; they're spirits. Now:

[26-3] *He anoints His servants with His Spirit; He sends them angels. People make fun of that sometimes: angels. Let me just turn to something here with you just a minute. It's...Hebrews the 4th chapter... I mean the 1st chapter of Hebrews; it's verse 14:*

[26-4] *Are... not all these ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

Now, let's go to Heb 1:14, so we can read this. We'll find something here a little bit different perhaps from what we thought, when we read It ourselves. Now, he says in verse 14:

(14) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Then, he goes on after having read that, he quotes verse 13. He says:

[26-5] *Which one of the Angels did He say, (or to which one did He say,) "Sit thou on my right hand"... (then he says,) all the Angels of God.*

But you notice that he doesn't quote all of It. He only quotes part of It, because the next part says: "Until I make thine enemies thy footstool." And legitimately that would go to Christ because in 1

Corinthians 15, that's going on now. And all things are being subject, made subject to Him, to God, in order to be under the feet of Jesus Christ. The only One excepted there is God.

62. So, Bro. Branham's explaining here, to what angel did he say, "Sit on the right hand"? To all the angels, because that signifies authority and power, and it signifies also respect, responsibility. And to them he said, "All right. My right hand signifies that you have this work to do. You are delegated to do it. You're in honored position, and you will do it."

Now, what are they going to do? They become ministering angels, ministering spirits for the people. And Bro. Branham is taking the pattern in heaven and bringing it right down here on earth to show how this works out on earth, especially with him and the prophets that are concerned.

63. [27-1] *Now, here the Bible comes right back and tells us here that God sends forth Angels. Glory! What are they? Ministering spirits. Glory! Ministering spirits sent from where? From the presence of God. What to do? Minister His Word. Amen! You're not to minister some theology of some denominational group, but to minister His Word. That's, His ministering spirits sent forth.*

Now, of course, he's talking of himself. Now, of course, when he says at this particular time, in referring to himself as a man sent from God, commissioned by an angel sent from God, we remember that at this time God Himself has come down, and it's the angel of His Presence that is here, the same time another angel's here. Angel, Rev 10:1. That's the angel of His Presence, which simply means God Himself ministering in a form that can be apprehended. Take that to Rev 10:7, then you see God, the Holy Spirit in a Pillar of Fire, invisible, except to the prophet, and the Spirit ministering through the prophet. That's Son of man. That's Lk 17:30. That's what you're looking at. See right here.

Now, he said these ministering spirits that are dealing with us. They're messengers from God with only one thing, and that's His Word. And if they don't come with His Word, ministering His Word, then you'd better know that's certainly not a messenger from God.

64. Now, he says that, in the next verse.

[27-2] *How do we know they're messengers of God? The Bible said that the Word of the Lord came to the prophets. Is that right? These angels minister His Word through His Spirit, minister the Word through the Holy Spirit; and the Spirit and the Word came to the prophets; and the prophet had the Word of God. (Or that means, 'so the prophet had the Word of God'.) That's the reason they could do miracles... (That's the reason they were vindicated. They had the Word.)*

Now, who was going to believe they had the Word, except for vindication? Now, they believed they had the Word. But so do these women. What's this black woman that's quite a gospel singer now and she's making a lot of money and she's going to be mayor of a town down there in Carolinas now, and she's a preacher. And she's heard God's voice four or five times now. God told her... Hogwash. Where's her ministry to prove anything? You know, it's just too bad people don't know the truth. She'll get a lot of folk coming, don't worry. Kathryn Kuhlman did, Florence Crawford did, Aimee McPherson did. Yep, yeah, yeah, so did Marilyn Monroe. Just different type of prostitution is all. See, same things. Same junk.

65. See, here now:

[27-2] *That's the reason they could do miracles... It wasn't the man; it was the Spirit of God in the man that did the miracles, the Spirit of Christ in the man. (See? That was given.) For the Word of God... (That's what it's all about: the Word of God. And then, he talks about Elijah.)*

[27-3] *What had he done? He cleaned out every channel. God had chosen him, and he was anointed with the Holy Ghost, and it wasn't he. He never did anything till he saw it in a vision. Elijah said on Mount Carmel, "All this I've done at Your command. Now, Lord, let it be known that Thou art God." Oh, glory to God!*

In other words here, he was operating by a vision. His channels were all cleaned out of all the doctrine of Ahab and all the rest of them. All he knew was the Word of God, and that's all he wanted. See, that's why Bro. Branham had such a hard time. That's why Paul had such a hard time. They couldn't bend.

66. You know, let's look at something here. You might understand a few things. A lot of things are tricky in life, very difficult. I understand the Bible says, "Separate me Saul and Barnabas, for the work whereunto I've called them." And that's the Bible. Right? "Separate me Saul and Barnabas." So they separated.

Well, Paul goes up to Jerusalem, and he gets confronted by these Judaizers. And I think there were some disciples there; Peter was there, too. And because of the pressure, they got to mixing circumcision with the free grace in the Word of God. And their dissimulation, their hypocrisy, got to Barnabas, of who it was said, "Separate me Saul and Barnabas for the work I called them." And Paul bounced him. I like that.

67. Now, you see, let me tell you something here. You people live in a dream world, some of you. You do; you live in a dream world. You're nice and you're sweet, and I want you to be that way.

I want you to make me ashamed of myself. But I'm afraid many times you don't understand how God operates. You think people've got to be nice and then bend. You've got to be kidding. We should kiss the devil's foot to make somebody happy? Hogwash. We should make somebody happy, or the devil happy and God unhappy? What do you think God felt like that day Paul had to bounce Barnabas?

You know, historians tell us absolutely right to the line. They tell us, "Barnabas was never heard from again." That's right. Most of the theologians try to tell you Barnabas and Paul broke up over John Mark, who was a momma's boy, and he went home. Barnabas got after Paul. "If that's the way you feel," he said, "you and I are finished right now." I don't buy that. I go to the Word of God, and all I can see is this man started to fall for the devil's lie. And Paul said, "There's where you and I separate."

68. Now, I know people say, "Well, why didn't he pray him back?" And this and that. Who said he didn't pray?

You say, "Well, I think Paul was a feisty old boy at that time, later on he changed his mind."

You prove that. You prove it. Maybe you're like that snake that was cold and says, "Put me in your bosom and I won't bite you."

Well, bully for you. And I'm not being mad at anybody. I'm just saying: look; people don't understand a lot of times.

You say, "Hey..."

See, you weren't around the prophet the way I was. I could see him back peddle, but could see him go just, almost deadly. You don't fool with those men, brother/sister. Remember; Bro. Branham said, "*You never judge a prophet; the prophet judges.*" How many people that said they knew Bro. Branham judged him continuously? How many are still doing it? And you'd better watch out, brother/sister; better know what you're talking about.

69. Now, he goes on here. He said:

[27-3] *"I've done this at Your command. Let it be known that You're God." Oh, glory to God! (Now, Bro. Branham joins to himself Elijah, letting you know he is Elijah of this hour.)*

[27-4] *I've seen it so many times—so many visions. (So many times Bro. Branham had to do it.) When you (like me) see the Spirit of God strike a place, and that place gets under the anointing. (Watch, the things are going to happen.) If this little group in here this morning could just take this mind here...*

What he is telling us right now, the anointing is there, God is there, the prophet is there, absolutely you are here at a point of destiny. No one's ever been here before. This is a tremendous, tremendous place. *"Understand,"* he said, *"what I am saying. Don't doubt who I am."* That's what he's saying.

70. Now, remember; we never do doubt Bro. Branham. But let's get this flat: we do doubt ourselves concerning him. That's right. We don't doubt the prophet. But we doubt our relationship. We doubt exactly, or don't understand what he really means even now to us. We are not identifying ourselves with history as we ought to. That's what he's talking about. Get this atmosphere.

Bro. Branham had an atmosphere. We are trying to develop an atmosphere in this church. We have it to the degree of the people coming expecting. It never fails. It's not going to fail. It's up to you. I don't operate a gift any more than anybody else does. You operate it. You might think I operate a gift. You're entirely wrong. I can start, but it takes the people from that time on to begin moving it. That's the way it is in every ministry here.

71. [27-4] *...just get this mind here, ...every doubt out of the way.*

He said, *"Remember, I am like Elijah; if you could only see that and understand it, that you are right now in the divine flow of Almighty God and His Word!"* You're back in the Bible. And, if history were written so that another Bible could be in order, which is really a Book of Acts, you'd see a record of what we're talking about. See?

[27-4] *...every doubt out of the way... How can you doubt any more when you see the dead raised up, the lame walk, and the blind see, the deaf hear?*

Based upon a vision! And the vision was proven because, *"I see you in a doctor's office. You were not born deaf; you were hit in the head by a stone. You're in a car accident, you're name is so and so."* So he said, [27-4] *"How can you doubt?"*

Now, we're getting to the place, very good, where we cannot doubt this Word, hammering, hammering, hammering. At least we're as far as repetition will take us.

72. But there's a place beyond that, where that coming in the channels, the channels give it back. We're a far cry from Israel, when they simply lived a life before God. We're too torn by the cares of this world. We shouldn't be. Really, we shouldn't be. If we understood exactly who Bro. Branham was, what's going on... We do, and yet we don't. We can learn to turn the mind to reality and defy and denounce the faults, because that which is seen is temporal. It's going to pass away. You and I have problems in our body. They're going to pass away, and we might pass away with them. But they're temporal. Everything is temporal. Nothing is not temporal. The very universe is going to dissolve to like a nothingness, to original units, and come back again to the one element.

73. All right. Let's read further now:

[27-5] *The Angel of the Lord, even His picture hanging here on the wall, has got science stumped everywhere. (What's the Angel of the Lord? That's another term as star. Angel of his Presence, God manifesting Himself, God coming down as a*

messenger.) *What does He do? Stay right with the Word. Amen! It cuts every devil. Yes, It does. Now:*

[27-5] *The Angel of the Lord, even His picture hanging here on the wall, has got science stumped everywhere.*

How much faith do we have in this picture on the wall? Are we alive to the return ministry of Christ via His actual Presence by the Holy Ghost as Bro. Branham was? Bro. Branham was very alive. Notice, he constantly says, “*Even...His picture taken. Even...His picture taken. Even...picture taken.*” How many are alive to it? Oh, there’s such a fight on, and the devil wants to really kill that One. The gates of hell are against that One. Absolutely. See? The gate signifying an opening to suck you in and keep you in. Now, gates of heaven, that’s fine. The gates of hell, that’s not so fine. Take your pick. I don’t mean that personal. I just mean we take a pick.

74. Do we understand perfectly as we ought to? Do we labor to understand? Do we strive and take time to understand? Matthew 12, concerning Christ coming to the Gentiles in the form of the Holy Spirit. In verses 18-20, He shall show judgment to the Gentiles; He shall come down. In 2 Cor 1:17, with those angels, those flames of fire, flaming spirits, bringing the Word of deliverance, justifying the godly, declaring dead the ungodly.

One minute? It’s all over. Well, we’ve studied long enough. Fine and dandy. We’ll start next Sunday on this. Perfect place to start. Perfect place to start. Bro. Branham’s great commitment to that, which we look at, believe to a degree, but is it to a total finality? To a degree, yeah.

Let’s rise and be dismissed.

Gracious, heavenly Father, again we thank You for the time we’ve had here together to study Your Word, and we do appreciate the fact, Lord, that You’re bringing us more and more under a conviction, which we know we have to have and which we’re glad to have, God. And we pray that conviction shall be of such a pressure and a depth on our hearts and minds and lives that we will be only too glad to throw aside everything else that assaults our senses and attempts, thereby, to assault the very nature of our souls, which is in Christ, to make us either turncoats or traitors to the Word of God, or at least of that caliber, Lord, who are certainly not at all striving to be manifested as sons of God.

Help us, Lord, we pray, to realize this is the last hour, this is the only life, the only chance we’ve got, and the few remaining moments, Lord, is the only time here on earth. So, may we begin to put our time where it really should be put, which is, Lord, in Your Word and Your Word’s life coming more and more into our lives to overcome our lives, so that we, Lord, for Your glory and honor, for the sake of Your wonderful, holy Name, and for the betterment of anybody around us—if that could possibly happen, Lord, let us truly strive, and truly, Lord, have a standard of faith in our lives from this Word and what the prophet said, as we have never known before, until people can say to us as they said to Paul, “You’re crazy; you’re beside yourself. Where you got into this thing, I don’t know, but there’s something wrong with you.”

I know, Lord, they’re saying it now, and that’s a sort of an offhand sneering sort of a way. I don’t know that we’ve done anything yet to the extent where they’re really saying it, where we really got it coming to us and should, for the glory of God... [End of audio recording.]