

# Greatest Battle Ever Fought #2

*Mind Controlled by Word*

October 14, 1987

Shall we pray. Heavenly Father, we just want to commend ourselves to You tonight, knowing that without You we can do nothing, but with You, all things are possible, and especially in the fact of Your Presence, Lord. As You said to Mary, that with the possibility of God becoming man, redemption can come by the human race, just exactly as Your Word said, and yet it was God doing it all along. So, Father, we pray, as Mary learned her position and what she could do, we pray we will learn ours. While we can satisfy Your heart of love and do according to truth, Lord, be one with You, one with each other, walk in the light having fellowship. Increase our knowledge tonight, dear Lord, we pray, that we might serve You more satisfactory and be a benefit in Your Kingdom and fulfill a purpose that You put upon us. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, continuing "The Greatest Battle Ever Fought", in introducing his subject, Bro. Branham informs us that the first battle that ever took place was in heaven, when Michael and His angels warred against Satan and his angels. And this battle that started in heaven descended to earth, and Satan warred against man. It is immediately understood that this war, which started in heaven is not against man, per say, but a war against God, even as it was in heaven before Satan was cast out.

It is estimated that one third of the heavenly host took sides with Satan. Since history can only evaluate this battle at the great White Throne, we are not able to say how many of mankind or the so-called human race will fight against God and take the devil's side.

2. Now, let us understand a basic principle or truth about the first war in heaven. It is this: Satan appealed to God's intelligent creation, that it should listen to him-Satan, believe him-Satan, and follow him. God also made an appeal. A vast number listened to Satan's words and decided to believe Satan and, thereby, follow him.

The battle on earth is identical today, and all who know the Genesis story of Adam and Eve know how God appealed to them by His Word. And then, Satan came along and appealed to them, his vain words. And they listened to Satan and believed him and followed him.

It is very evident that both God and the devil appealed to the minds of both angels and men, for the mind is the instrument or organ of thinking, contemplation, and decision. Thus, the prophet made an acute observation when he said that *a war must have a location for the onslaught of the war*. And that battleground is the mind of man. God and Satan are both making inputs into the mind of man and wanting to control it. Man must decide to whom he will listen and, thereby, confirm his destiny as being on God's side or the devil's side—one with God or one with Satan. It's according to the Word.

3. At this point Bro. Branham explains from the Bible how living, intelligent, integrated man operates as a tri-partite creature and makes decisions for or against God. It's well to read again his opening thoughts on this page 14, paragraph 5, but before we do, let us recall, at the opening of the Seven Seals, he reversed the order of soul and spirit so that, though the spirit can well be more operated than the soul, it is in the soul where decisions are finally made. Those decisions determine whom we are following. It is in the soul where we believe God's Word or disbelieve God's Word—to either confirm or disaffirm. It is not a matter of rejecting God, nor necessarily rejecting out of God's Word, but disbelieving It as It is revealed at that time.

4. Now, remember; Bro. Branham took Larkin's thoughts on body, soul, and spirit. Using that formula that Larkin laid out, which is, of course, we see is quite scriptural—very scriptural, but later on, after the opening of the Seals, he changed the order to 'body, spirit, and soul'. And so, when I start reading now, I'm going to stay with what he determined from God as to be the actual divine order. And, of course, you know that the spirit is on the outside, that's how Bro. Branham could preach, "The Anointed Ones at the End Time", where people had a hard job figuring how in the world could anybody like Judas, in the name of the Lord, with the power of God, heal the sick, raise the dead, do all those things that Judas did, and people are doing today, and they're not even born again. They're simply anointed by the Holy Ghost, because it is evident, then, that the Spirit of God can come upon the spirit of man, and then, those things are operative.

5. So, Bro. Branham is speaking of man as a tri-part being: body, spirit, and soul. He says:

[14-4] *The human being is made up just like a grain of wheat. It's a seed, and the human being is a seed. Physically you're the seed of your father and mother, and the life came from the father and the pulp came from the mother. So the two together, the egg, ...the blood comes together, and in the blood cell is life, and in there it begins to develop, making the child.*

And this, of course, will be disputed. This formula here laid down will be disputed by any physiologist, anybody that's in, you might say, in the understanding of what you may say is the physical structure doctors will disagree. And I've had people write me about it.

Now, the actual simple truth of the matter is this: that it is true that the male sperm contains the life. But remember; even though the male has the life, so to speak, and the egg of the woman is also living, in the sense that it is not a dead substance (or the life, or the other), so sperm could not join itself to it. It has a life there. But, as Bro. Branham talked to you concerning a child formed in the womb, as before it drops down, it's kicking and jerking muscles and nerves; it is not a true living entity. That's that life or that spirit that God allows must come into it. All right.

6. We're looking at the sperm. Now, this is easy to understand. You heard me say dozens of times—I suppose at least a dozen times—how that, when the Bible said, "Let the earth bring forth the beast of the field, and so on," there's no such thing that could happen. It's the same as what happened to man. That thing which was spirit and not able to be seen and contacted and understood in the sense of the dynamics of substance as we know substance, had to put on a form. Okay.

The sperm in itself, as a little, teeny bits of substance, is nothing. It's the life that's in it. So therefore, it's a life that is in that, that joins with this...[Bro. Vayle points to diagram left on board.] and takes the substance and joins with the other substance and brings forth the child, or there would be no child. So, it's not a matter of disregarding this and making this some scientific treatise. It's understanding what a prophet says from God in order to know what is the truth. We don't care two bits what a doctor says or scientist said, until he can actually produce a life—when he can actually produce a life from nothing, or from simple protein that of itself doesn't contain life, like a rock can contain protein. Now, that sounds strange, but it's true. That's why they're looking at things now and say there could be life on the moon some time ago; there could be life there. They're a bunch of screwball idiots.

7. You know, you have people take your hats off and this and that, and then, they take their hats off to a priest...and oh, God. Well, hallelujah! One day it will be over, and my soul won't be vexed, and your soul won't be vexed. You know, people can be born stupid, but it's strange they seem to improve on it.

Like the fellow said, "You're sure stupid."

"Yeah," he said, "It took me a long time to get this way."

8. So, we're looking at what Bro. Branham said here to be perfectly correct. If you understand what his thinking is and what he's really talking about.

[14-5] *Now, any seed is a shell on the outside; the inside is pulp, and inside...the pulp is a germ of life (See, he's expressing it beautifully). Well, that's the way we're made, we're body, spirit and soul.*

Now, I'm reading this the way he changed it after the Seals. Not "body, soul, spirit," but "body, spirit, soul."

[14-5] *The outside body, the shell, the inside of that, (the conscience and so forth), is the spirit, and inside of the spirit is the soul. And the soul governs all the other.*

Why? Because he said, *In it's the power of choice.* The final destination is down to the soul, because It says, "The soul that sinneth, it shall die." So therefore, the final decision, or what you really are, is vested in your soul. That's why he said, "You're allowed a spirit of God, yet it's not of God. You're allowed it by God when you're born, but it is not of God." What you have of God is already predetermined—that gene in your soul, whether you came down from the serpent, or whether you came down from Adam. It's just that simple. You're either...you know... Let's face it.

9. [14-6] *Now, if you'll set down when you get home and draw three little rings, you'll find...that the outside body has five senses, whereby it contacts things, that is: sees, tastes, feels, smell, hear; that's the five senses that control the human body. Inside of the body is a spirit and that spirit is controlled by imaginations, conscience, memory, reasons, and affections; Those are the things that control the spirit. But the soul has only one sense.... Oh, let's get it! The soul has one sense, and that sense...dominates either...faith or doubt.*

In other words, that's where the soul hangs as to its actual value and its paramount work. That's exactly right. And there is only one avenue to it: that's free moral agency. All right?

10. So now, in the soul, it has the power to believe or to doubt. Now, It says, "You have...you can..." then he puts you in the picture. It's really understood here, then, when you're talking about the 'you', the real 'you', it's the germ within the soul. It's what you're looking at, see.

Now, remember; Adam as not righteous, but as an innocent straight from the hand of God, individual, and his wife, stepped down from him, had that choice. Now, you can't deny it. He had the choice to accept faith or doubt; believe in the Word, or doubt the Word. Now Eve, we know did. And we know that Adam began thinking by terms of the body and what contributed to the body in the sense realm, then got to reasoning, and that began playing more and more and more upon the body where the temptation lay, the physical temptation, and he got involved with her. Of course, there's a spiritual element there, too, where he didn't want to loose her, and he knew that God said that he would leave God for her.

11. [14-6] *Now, there's only one avenue to it: that's free moral agency. You can accept doubt, or you can accept faith, either one you want to work on.*

Now, that's a very tough statement there. And I think it's one that we don't like to countenance. I think it's one we don't want to actually take as serious and say, "All right. I've got to tow the line on that one." We're a little bit too pedantic. We are not necessarily experiential enough. We're too theoretical, and not experiential. Now, I say 'experiential' because the point is, I don't think we should be experimental, because 'experimental' means 'it might work and it might not'. But 'experiential' means that 'you'll experience something'. So, we're experiential concerning the Word of God—hopefully.

[15-1] *Therefore, Satan began at the principal part to cause the soul of man to doubt God's Word. God began at the principal part to lay His Word in that soul. (Well, that's true, because man became a living soul, then he began talking to the soul.) There you are; that's what does it.*

Now, of course, we see here, then, that the body has a brain and sensors to get information. We hear the Word via the senses in the brain, and It goes to the mind or the spirit part. The spirit part, then, determines what we do with that Word. And that's pretty well what you see in 1 Corinthians 2.

12. [15-2] *If the church right now could be put together and knitted together (Now, watch.) in such a way that every person would be in one accord, with not one shadow of doubt anywhere, there would not be a feeble person in our midst in another five minutes, there would not be anybody here desiring the Holy Ghost, but what would receive It. If we could just get that certain thing fixed.*

Now, that's what he preached all these years that I have had the full job of instructing you, being with you, what little I could do as a pastor. But as a teacher, this is where we have stood, and we're hoping to see some day, and not too long, the dynamization of the Word that is preached in this pulpit that you believe that we receive from the prophet, especially with my understanding. We, then, if we are the true... (What would you call it?) the true garden of the Lord and with the proper, as Bro. Branham said, "*Fertilizer*," (the right elements), we've got the seed sown in there, the rain and the sun is going to bring it forth. It's going to bring forth the true wheat, positively, in the Resurrection. We're looking for these things.

13. [15-2] (So, he says here, if the whole church the,) *church right now could be put together and knitted together in such a way that every person would be in one accord...*

Now, what's he talking about? He's talking about the mind, where Paul himself said, "That you might be of one mind." Now, we know that you cannot be of one mind basically in the components, or the parts, unless we are strictly of one mind in the real revelation as it comes from the prophet, because all these other things will fail to take their proper position. Without your true Word, we could find ourselves in a sort of a false anointed, never-never land.

[15-2] *If you could...get that certain thing fixed, (That's the fixing of the mind—the mind fixed upon the Word of God.)*

[15-3] *Now there's where the battle begins—right in your mind... Now you remember, it's not Christian Science, ...which is mind over matter. (Now, here's the difference...) Our minds accept the Life, which is the Word of God, and it's the Word of God that brings the Life.*

14. Now, Christian Science, Mary Baker Eddy said, "There is no more efficacy in the blood of Jesus Christ than in the blood of a rooster." They're completely conked-out heathens. They haven't got a prayer; they haven't got a chance. They couldn't even be foolish virgin, not as far as I can see. They would have to qualify, absolutely, as serpent seed to do what they're doing.

Now, let's be honest. I'm not a judge, but look; the Word is the Judge or It's not the Judge. And if we cannot take the Word and let It stand there with what the Word says, then there is something wrong with us. Our love is a phony two-bit thing. It's not a love toward God; it's a love towards stupidity, the very thing that Satan wants here. I want you to see these things; Christian Science does not believe that Jesus Christ was God. Well, He was God, but he was also man. They couldn't see... Remember, Bro. Branham brought that out? Christian Science woman came to him?

15. Now, here's what we do. Our minds accept the fact. We don't say there is no such thing as cancer because there is cancer. We don't say there is no such thing as sin because there is sin. We don't say there is no such thing as death, because there is death. How stupid can you get? When you see a guy keel over and rot and decay... Well, look at that... Pshhh... Oh man... I guess my mind bogs at their stupidity.

We accept these things. "The mind accepts the Life which is the Word of God." There's a conduit the life coming through it, "and it's the Word of God that brings the Life."

16. Now, listen; he said:

[15-3] *Just your thought doesn't bring the things to pass that you want to be brought to pass. Just your thought doesn't do it. But the Word of God brought it... but the Word of God (It's not mind power now, but the Word of God.) brought in the channel of your thought is what does it.*

So, you see, it's not mind power. It's where your mind is suffused with the Word of God, which contains life and power. See?

[15-3] *It's not the thought, as Christian Science makes it, mind over matter. No, that isn't it. But your mind accepts it and grasps it. See? That is what the Word of God has to say about it. What is your mind controlled by? Your Spirit...*

Now, actually, Bro. Branham could be saying here, your mind is controlled "by your soul." And I put soul in here to read it that way: "your soul."

[15-3] *And your soul catches the Word of God, and that's the thing that's got Life in it. It brings Life into you.*

Because we're looking at the fact that the Word must get down into the soul. It must be a Word soul. It cannot be a soul without a Word. Now, if It doesn't get down into the soul, the most It can do is anoint your spirit. Now, it says, "*It brings life into you.*" So, the conduit is the Word of God.

17. Now, here is where we're reading from—where we left off at:

[15-4] *Oh, brother, when that takes place...*

What takes place? When your mind accepts and grasps the Word so that the mind is now controlled by the Word (and not by the spirit, wherein lies your reasonings and your imaginings and your affections and all those things) where it's controlled and deals with only the Word.

[15-4] *...when that takes place, (That life in the Word comes through that Word channel, that's what's happening, and then,) ...the Word of God is manifested in you. (Now, watch again.) Oh brother, when that takes place... (What he's talking about up here, not mind over matter, but the mind controlled by the Word of God,) When life comes down that Word channel, as the Word of God comes into you, the Word of God is manifested in you. (Then he explains that statement he made by the Scripture ;) If you abide in me, and my Words abide in you, then ask what you will, and it will be done...*

So, what we're looking at, then, here, is this particular manner in which a life of faith can be absolutely manifested to the extent that God takes over and will really bring forth what that promise gave us.

18. So, he's saying here now:

[15-4] *Oh brother, when that takes place, when life comes down that channel into you, the Word of God is manifested in you. (And he says,) "If you abide in me and my Words abide in you, then ask what you will, and it will be done for you." (That little verse here)... "If you abide in me..." is the same as he says up here: "Oh brother, when that takes place..."*

When that Word of God supercedes everything that is in you as a composite person, an integrated balanced so called human being, but you can put that all aside; then what you ask will be done.

19. Now, let's go to the Bible, and we will see again how that was done by a certain man called Abraham, because he is our example. Romans 4:13:

- (13) For the promise, that he should be the heir of the world, *was* not made to Abraham, or to his seed, through the law, but through the righteousness of faith.
- (14) For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:
- (15) ...the law worketh wrath: for where no law is, *there is* no transgression.

So, that's the truth. If you don't know you're not supposed to make a U-turn, (In other words, there's no law against making a U-turn.) you can make all the U-turns you want. Now:

- (16) Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
- (17) (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, (Now, watch the definition of God. He) quickens the dead, and calls those things, which be not as though they were.

Now, that's the definition Abraham had to have in his hour. Because he needed his body quickened, because seminally speaking, he was dead. He was a dead duck anyway, because he had to have the child by Sarah and she was barren. And the day came when she wasn't only barren, she was also dead as far as reproduction was concerned because there was no ova coming down at all. She had gone through her time of life, and the whole thing was, they were both finished.

Now, so therefore, he was looking in his hour to be quickened. And he knew that God called things which are not as though they were. So, he was forced to go around saying 'a young man; my wife is a young woman; we're going to have a baby.' Now, you can say what you want, but that's what you're looking at. And this is where we find that the people who understand confession and faith are one hundred percent right. You're not making God a liar; you're making God true. "Let every man be a liar, let God be true."

20. Now, watch:

- (19) And being not weak in faith...

Now, that's one thing we never, ever really realize: that faith is the greatest power in the world. It's a spark that turns the Holy Ghost on which dominates the universe. "And being not weak in faith..." How can you be weak in faith, if God gave you the faith for the promise, because He couldn't give you a promise unless you had the faith, because God would be unjust.

Now, watch:

- (19) ...he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: (Now, one hundred years old, he's come to this place of just having to believe.)
- (20) He staggered not at the promise of God through unbelief; (Now, notice in there, he made a decision. He had the power to say he made it.) but was strong in faith giving glory to God.

Now, notice that his faith took another turn; he wasn't weak in faith; he was strong in faith. Now, he wasn't just neutral, hanging on the wire, hoping he'd get there. It said, "He had an abundance of faith." And he was giving God the glory. Giving God the glory for what? What he's going to get. Who God was and what God said.

21. (21) And being fully persuaded, (Now, notice; the full persuasion did not come until this time; it was a process.) ...being fully persuaded that, what (God) had promised, (God) was able also to perform.

In other words, he came to the place where you and I come to all the time. Can this actually be done in the face of what the doctors have said and what I know to my own, true condition?

Now, you see, "being not weak in faith"—and because he wasn't weak in faith, and only because he was not weak in faith, it was that, that allowed him the privilege of not considering his own body now dead, or thoroughly perceiving or attempting to find some little pill, or some potion or something that he might possibly work on, that would do him some good in this particular instance. You can get all the books you want on aphrodisiacs and so on, it isn't going to work. Dead is dead. See? So, the body doesn't function. Okay.

22. (20) He staggered not at the promise of God through unbelief...

In other words, he didn't get bugged about himself; he didn't get bugged about anybody else. He came to a full persuasion. And I suppose his full persuasion was like the apostles: *live or die, sink or swim*; to whom shall we go, "Thou alone has the words of eternal life." In other words, "Here I am to the lousiest place in my life, what looks like could never happen; I'm standing on that now, and that's all there is to it. I've made my decision; everything else is hogwash."

And that's where we stand on our perfect faith tonight, and this Message. You come to the place of what, in the eyes of the people, is a ridiculous fatalism.

"Well, Abraham, you ought to know better, or you birds, don't ...what...what do you birds?"

7/12/15

"Listen; you crazy Branhamites. Don't you know that everybody down through the years, they've always had somebody think he's Elijah? Well, that doesn't mean that Elijah's isn't going to come. Somebody's got to be right. You say, "What if we aren't right?" It's sure going to be wonderful to know who is right, because brother/sister, the demonstration we've seen, I don't think it's going to be equaled by anybody.

23. Any future... Look; Israel's back in the homeland. Just remember that. Remember that, when Israel's back in the homeland it's resurrection time. Resurrection cannot come until Elijah comes. I don't care what anybody says. No way shape and form, because Jesus Christ has got to come back and pick up the living that were dead. So, they don't know what they're talking about. We do know. We're Abraham's seed.

- (21) ...being fully persuaded that, what he had promised, he was able also to perform.
- (22) And therefore it was imputed unto him for righteousness.
- (23) (...Not) for his sake alone, that it was (also) imputed to him (for us. That's the thing, you see, for our sake.)
- (24) ...for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead... (And we do believe on him because he's here now, and we recognize him.)

24. All right. Abraham, of course, did not stagger at the Word of God. He was fully persuaded. The word 'persuade' means 'to yield, an assent to'. 'Yield', 'assent to'. See, just 'assent to'. In other words, you yield your decision to that. If you are persuaded, you've yielded an assent. You see, that's your decision. We're not like Jas 1:5-8 that said, "A double minded man is unstable in all his ways". He's got to ask in faith, nothing wavering. In other words, this to me is that Abraham didn't stagger, which means 'to be of strife with ones self, or doubt, hesitate or waver', as in James. He yielded himself to the faith, which was in his life given him by God. He kept with it until one day he came to the place where he was absolutely victorious concerning this one promise. See? In other words, you're looking at the 'practice faith', 'practice faith', you're looking at in other words, 'practice your faith'. Stick with it.

25. Now, speaking of this Word coming down with the life in it through us is epitomized, or it's the explanation of...

[15-4] *"If you abide in me and my Words abide in you ask what you will and it will be done..."*

[15-5] *Then what does that do? From the middle of the heart, which is the soul, ... there goes forth, the living Word feeding every channel.*

Now, when Abraham got to that place, every channel was filled with the life of that Word. In other words, there was nothing now formed against him, but the Word was forming everything for him. See? Now:

[15-5] *The trouble of it is, we're standing in here with a lot of doubt trying to accept what's out there.*

Now, he said in our hearts...in here...inside, "We're standing in here," we're looking out at things, and we're trying to bring them into ourselves. We're looking at them, but there's too much doubt in here to believe that we will have an association with God Himself, so that He will do these things for us. There's too much doubt in there. Now he said:

[15-5] *You've got to stop that and come down that channel with the true Word of God, then It goes out, itself, automatically.*

Now, that's got to stop by the feeding of the soul inwardly by the Word of God. The constant application in the face of all these senses and material things out here and these interspiritual conflicts we have; then, when that Word is in there, it becomes automatic.

26. Now, I've known for years that certain things become automatic. I discussed that with Bro. Branham one time, concerning his own ministry, and I've seen it in little parts of mine. When you get into a certain element or a groove, there becomes an automatic way in life. That's what you call 'habit'. Now, all life... 'Life' really, in a vulgar definition...and it's too bad it's a vulgar definition, which I mean is crude, crass,



and terribly true. We are nothing but habit patterns, every single one of us. We are nothing but a conglomeration of habit patterns. And those habit patterns, I'm afraid, is exactly what causes all of our complexes, and we're all going around feeling sorry for ourselves and ducking the issue: "I got a complex."

You bunch of liars. I'm going to tell you flat. I'm going to tell you right to your faces, because I admit it myself. I don't have one cotton-pickin' complex. I'm just lazy. That's all. I just won't face up to doing the right thing. Now you're stunned. And it's good; I got my stun gun out. Old sting rays here floating in the water is getting you swimmers, and you're all belly up. Now, I don't care. I've got no pity for you, because I can't pity myself and get away with it. Start obligating yourself just a few times, and you'll watch what happens.

27. That's what's wrong with kids. No discipline anywhere. They're not taught discipline. You know the old Scripture, where the Scripture speaks, the Scripture doesn't. People talk of disciplines: the discipline of suffering; there's a discipline of loving; there's a discipline of yielding; there's a discipline of bearing; there's a discipline of forbearing. Just begin to start. You know what I mean. I'm telling you the truth; you watch how the complexes begin to go. Complexes is just ...mostly... Well, I know there could be such a thing as a complex on the grounds 'you've been hurt, I've been hurt'. But look; that ain't nothing. You still got to live.

So, "Man alive" you say, "Well, I've been really done bad by".

Well, it sure hasn't hurt your mouth any. You can sit down to a big bowl of ice cream with forty kinds of poisons. Get so fat, you can't get in your pants or dresses. There's no such thing, bother/sister, this talk of a complex.

28. What did Bro. Branham tell that woman who had a complex because her mother died when she was a little tiny girl—her dad had to bathe and take care of her? She got a father complex; so, she married an older man. She couldn't even have a proper relation with him.

"So, Bro. Branham, what do you tell her to do?"

He said, "*Go down and buy nice negligees and start acting like a young woman with a nice husband.*"

Well, if the complex will be gotten rid of that easy, she should have done it a long time ago. There was no complex. No real complex.

No, I can't buy this stuff. Now, I may be up here; maybe I've got to answer at the White Throne—it's here already. I still can't change my preaching on it. I can't do it. Now, there's such a thing that you've got trouble with a complex on the ground...like Bro. Branham had a drunken father and what have you. Bro. Branham had a lot of nerve. He could stand in the pulpit so sick, and nobody know one thing about it, being torn apart by people with their needs; so terribly nervous, just ready to spin out of his mind, except once in a while he looked like an animal hunted by people. He never was unkind to anybody; never said one thing, never hurt anybody.

29. So, you see, all this talk of complexes, to me... Well, I'm my own worst critic on that one. I've got to admit it. I've got to tell the truth the best I can. I believe I really do try to tell the truth up here. You've got to take what the Word of God says; there's no such thing as a...to me...as a...the big complex goes out the window, everything else. Start taking that Word of God.

People say, "I got a complex I can't meet people."

The Bible says, "He that would have friends must show himself friendly".

“I’ve got a complex; can’t make friends.”

You hypocrite you. The Bible tells you how to go make friends. HAH!! I sure gotcha there, didn’t I?

There’s not one psychological...no matter what anybody tells you; I can find in the Bible, and prove through the Word of God: if a law cannot be found in this Bible, it is not a true law; it is a lie from the pit of hell. Some stupid, so-called scientist. Who needs him?

30. All right. Now, we’re looking at this channel here. He says here:

[15-5] *Then what does that do? From the middle of the heart, which is the soul, ... there goes forth the living Word, feeding every channel. The trouble of it is we’re standing in here with a lot of doubt trying to accept what’s out there.*

In other words, there’s indecision, going back and forth, doubting this and that, and we’re trying to still get what we say is available to us by the good God, Who will do good things for us.

[15-5] *You’ve got to stop that and come down that channel...*

In other words, you’ve got to stop that and start working that channel the way the Word of God tells you to do it, which is, start feeding the Word of God into there, until it takes hold and begins to work itself automatic. In other words, there’s life in It. You don’t need to try to supply the life. The life is in It. All you need to do is keep supplying the Word to the conduit and supplying the Word to the soul down in there, and the Word will come forth.

31. [15-5] (Now he said,) *It’s what’s on the inside. That’s the thing that counts, is the inside. Satan’s approach is from the inside.*

In other words, he wants to keep you doubting in there when we shouldn’t be. Now, to me here, this is when we can place this perfect revelation with the Word, and we have a double witness, as It says in Hebrews 6. Now, I’m talking about this in the sense of the Message, the perfect faith that came by the perfect Word of God. And in Heb 6:13:

(13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

(14) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

(15) And so, after he had patiently endured, he obtained the promise.

Now, notice what God says here, and then, Abraham had to become patient. And remember; the process of patience is intensifying the faith that lies within us. You begin intensifying everything in your spiritual being.

32. (16) (Now,) for men verily swear by the greater: and an oath of confirmation is to them an end of all strife.

Now, the greatest of all is God. And he said, “Men swear by the greater.” In other words, it takes the bigger thing to contain the lesser. Now:

(17) Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

- (18) That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
- (19) Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;
- (20) Whither the forerunner is for us, entered...

Now, I'm looking at that in this respect, that God didn't only give His Word to Abraham, He came down and confirmed that Word to Abraham. And that's where we're at today. God came down and confirmed His Word to us. God just not only having given a Word, but He swore by Himself. In other words, God came down and made visible, or open, His Own Oath, which was His Word. We have a double confirmation in that God did it, and then, God witnessed to it. Now, that's the kind of faith we have concerning this end-time Message. And that's that perfect faith. And yet Bro. Branham is not talking about that perfect faith. He's talking more about the faith, which is a perfect faith, God gives us—how you and I can use it in the approach to life in certain problem areas. All right.

33. Now he said: *It's on the inside here where you got to get that built up because it's in the soul where decision lies, so let's feed the soul. Let's get down in there and fortify the soul.*

All right. Now, he illustrates what we said up here. [15-5] *"You've got to come down that channel with the true Word of God."*

What channel? The channel of the mind to the spirit to the soul. Get it right down in there, so it will come back and, then, spread through your life, back from the soul, to the spirit, to the mind, out here, and you stand right there waiting as sons of God, and God begins to move for you. Why? Because it's on the inside.

34. Now, he said *"It's the inside."*

[15-6] *Now you say, "I don't steal; I don't drink; I don't do such things as that." That has nothing to do with it; (see?) it's the inside. (See?) No matter how good you are, how moral you are, how true you are, how truthful you are, those things are respected, (of course.) but Jesus said, "Except a man be born again..."*

Now, he's illustrating here: a man that's not born again, manifesting these nice qualities, moral qualities, good qualities: I don't steal; I don't drink; I don't lie; don't curse; don't do work on Sunday; don't do this, don't do that. Now he said, *That's all good, and you respect those things. That's good. But you know that something's got to happen inside. You've got to be born again...* See?

35. [15-6] *There's got to be something happen inside. If you don't, that's artificial put-on, (I don't lie; I don't cheat; I don't smoke. Now, it's not artificial to the man, or the person claiming it. It's artificial in the sight of God, and according to God's Word. It's got to be in you.) If you don't, that's artificial put-on...because down in your heart you desire to do it anyway.*

Now, do you understand what he's saying here? *The desire to do these things has got to go.* Now, it's not that you can't be overcome at times, but you certainly wouldn't be habitual. Because habitual means, you're doing it, because it's in there to do it.

Now, this other fellow... It's in there to do it, but he doesn't do it, because there's something bothering him, like his conscience or something—something he'd been taught or something, or the law.

Like the fellow said, “I’m not ashamed to steal; I’m just ashamed to get caught.”

You know, I think that’s very good—very well put. So, here it is: a conscientious, moral life, though good, does not predicate faith. Faith takes the Word received as her ultimate, so we get our eyes off of ourselves and our works, and on the Word that declares what God will do for us.

36. Now, conduct apart from spiritual life by the Word is legalism, or only self-discipline; of sort of a conscientious individual. So now, he said, *As the inside has to be born again for you to be a Christian, so that you loose the desire to do the wrong thing... So, you can be tempted.* There are ways people fall; they do fall. But it’s not habitual, unless you’ve been taught wrong, like these two soul birds that talk about polygamy and that kind of stuff. Like, I don’t know what they taught in the day of Paul, when that young fellow had his father’s young wife. Sure must have got some rotten teaching somewhere because the whole church said... Well, the church didn’t do a thing about it. Pretty skunky outfit, eh? Same smelly thing right here today. All right.

37. [16-1] *It can’t be artificial; it’s got to be real*, which is the work of the Holy Spirit, as It tells you in 1 Corinthians 2; It brings it out: the work of the Spirit and your own spirit. See? *There’s only one avenue that that can come down*, (to get something really real...not artificial) *and that’s by way of free moral agency, come into your soul by your thoughts.*

Now, in other words, you can have this on the inside by open invitation and discipline, or you can throw it. It’s that simple. It’s up to you. Bro. Branham says here, explaining it:

[16-1] *“As a man thinketh in his heart, so is he. If you say to this mountain, ‘Move’ and don’t doubt in your heart, but believe that what you have said will come to pass, you can have what you said.” You get it? There you are. See? There’s the battleground.*

Okay. It cannot be artificial; can’t buy a put-on. It’s got to be real, coming from within from the source that produces reality. If the source that produces reality is not there, you have a false fountain; you’re bringing forth a false thing, even though it can look like the real thing. Now that’s it: the real baptism of the Holy Ghost.

38. Now, [16-1] *“It’s got to be real. And there’s only one avenue that you can get reality, and that’s up to you to make a decision. What are you going to put down into your soul, by your thinking?*

All right. This can only mean one thing: Word thoughts must be given the track of our minds. “Day and night,” as It says in the Book of Deuteronomy. So, let’s go back and look at It. Now, this is something, brother/sister, that lines up with Malachi 3, the people coming together.

So, let’s read, [Deuteronomy 6]

- (6) And these words, which I command thee this day, shall be in thine heart:
- (7) And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way: (thou shalt very light whispy ones talk) and when thou liest down, (talk to your wife, the Word, last thing at night and first thing in the morning, getting up, talk the Word).
- (8) And thou shalt bind them for a sign upon thine hand, for they shall be as frontlets between thine eyes.

You make a little box and you put the Word of God in it, and you dangle it here in your eye, right here, so it's just like you're under stress all day long. Yeah, you're supposed to be stressed by the Word of God. I use the term 'stress'; actually it means, really, 'to make you aware of'. But you're stressed. And (8) "...upon your hand," making you know that you think the Word of God and you do the Word of God.

(9) ...thou shall write them upon the posts of thy house, and upon thy gates.

39. Okay. Deuteronomy 11:

- (18) Therefore shall ye lay up these my words in your heart and in your soul, (Now, let that word...can be 'and' which it could be a preposition, 'even' in your soul.) and bind them for a sign upon your hand, that they may be as frontlets between your eyes. (Always looking to the Word of God.)
- (19) And ye shall teach them your children, speaking of them when you sit in your house, ...when you walk by the way, when you lie down, ...when you rise up.
- (20) And you'll write them upon the door posts of your house and upon your gates.
- (21) That your days may be multiplied, and the days of your children, multiplied in the land which the LORD swore unto your fathers to give (to) them, as the days of heaven upon the earth. (In other words, do you want to make the Millennium at the end time?)
- (22) For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him.

Now, how in the world can you know you love the Lord your God, until you go through the process of Romans 5, which is obeying the Word of God, keeping the promise before your eyes, until God begins to magnify His faith and love in us. As I said on Sunday, there's nobody really loves the Lord unless he suffers. You simply... Listen; that is one of the most ridiculous things anybody can say. It's a spiritual factor; hasn't got a thing to do with your senses. In fact, your memory and things will go against it. But there's no way you ever have love and to see the thing grow, except in that way.

40. Now, Dt 11:22.

- (22) For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;
- (23) Then will the LORD drive out all these nations from before you, (Your gout and your arthritis and your myopic condition, fungus between your toenails, anything else.)
- (24) Every place where the souls of your feet shall tread upon shall be yours: (every Scripture you want to stand on) from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall be your coast.

- (25) (In other words, you'll get it.) ...the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.
- (26) Behold I set before you this day a blessing and a curse;
- (27) A blessing, if ye obey the commandments of the LORD your God, which I command you this day: (How you going to know unless you listen to them and put them in your heart.)
- (28) And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.
- (29) And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, and thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal.

Now, like I said many a times, there's one of the major principles of the Bible: blessing-cursing, blessing-cursing, so on. Okay.

- (32) And you shall observe to do all the statutes and judgments, which I set before you this day.

41. All right. Let's go now to Matthew 23.

- (1) Then Jesus spake to the multitude, and to his disciples,
- (2) Saying, the scribes and the Pharisees sit in Moses' seat: (In other words, they sit there and try to interpret Moses to you. "We're Moses. We're the law givers.")
- (3) ...therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.
- (4) For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they *themselves* will not move them with one of their fingers (to remove them.)
- (5) But all their works they do (before men) to be seen of men: They make broad their phylacteries, (In other words, those little blocks they put up here) and enlarge the borders of their garments, (They walk like Aaron and the priests.)
- (6) And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- (7) ...greetings in the markets; (love) to be called..., Rabbi, Rabbi.
- (8) But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

So, what we look at here is the fact that God wants a people, like Bro. Branham described already, not like the Pharisees and Scribes, but they've got to have something inside of them that's truly motivating.

42. Now, also, it is evident we become the Word of God by the constant receiving of It, deliberately opening ourselves to It and closing ourselves to all else. Now, that's what you're looking at here. Bro. Branham equates what he said here, to come into the soul by your thinking: "As a man thinks in his heart so is he," and "If you say to this mountain, 'Move' and don't doubt."

In other words, you cannot be double-minded. You get nowhere. You cannot move the Word of God back and forth. In other words, the Christian who becomes immovable starts by making the Word of God immovable to him. If he moves It back and forth this way and that, he gets nowhere. See? There's the battleground right there.

43. Now, he says, [16-2] "*If you'd only get that started first.*" In other words, here's where you start, if you want to embark upon a life of faith, just a real life of faith, as Christians—adding to it, a life of manifested faith, where you know that the promises of God are real to you. In other words, it's 'not pie in the sky' and 'Millennium down the road', but, as one fellow said, "It's a bit of heaven to get to heaven in." It's manifestation that makes you to know there's manifestation down the road. In other words, in plain English, how in the world can anybody believe God will raise the dead if he doesn't heal the sick. That's the most stupid thing under creation.

If I cannot lift ten pounds, be assured I cannot lift forty pounds. How can you trust God to raise the dead, if he didn't heal the sick? Well, if God said, "I won't heal the sick, but I'll raise the dead," then you've got something to work on. But if God says, "I heal the sick as a witness to raising the dead," then you got to be a blasphemer to deny it, the healing power of God. Then turn around and say you believe God's going to raise you out of the grave? Hogwash. You cotton-pickin' liar sitting there. Devil's got you just where he wants you, talking like that.

44. Now, you and I might not get healed; that's our own fault. Many times it's our fault a lot of people aren't healed. Like Bro. Branham said, "*Get your thinking all lined up.*" What would happen in this church if ten people really got on the ball? I wouldn't say the Rapture would necessarily take place, because we might not be tuned into that certain area, but we could be tuned into healing.

45. I tell you frankly, brother, when we had Bro. Branham in Lima in 1957, I got the church together, a little Baptist group I was pastoring at that time—a little independent group—because we got independent at that time; we got a little charter and everything else.

All right. We began praying; we began prayers—chain prayer—months ahead. We allocated from five in the morning till ten o'clock at night. And, as the meetings came closer every single night, prayer was going up in groups. And we asked God for certain specific things. We got every single one, every single answer. There wasn't one case Bro. Branham called out to my knowledge that wasn't absolutely healed. The gift of healing operated for the first time in five years. And I knew, then, what faith can do; people by prayer getting in and just going before God—not working themselves up, but laying themselves open to the life that is in the Word.

You don't have to work up anything. What you've got to do is work yourself down, so God can work. Jesus said, "My father worketh hither to and I work. He's use to work before, now I'm doing it." In other words, we shouldn't be doing all the things, working things up; now, let's just step aside and let God work through the channels of the soul by the living Word.

That's what Bro. Branham did. He'd have prayer lines, I've seen him. Women come through those lines, and they were the worst offenders of all. I saw one woman there, she had her knees straight, and she was bucking like a bronco, you know, doing the sunfish, and the whole bit, and I thought, "My goodness, throw a saddle on her, and he'd make a million dollars in the rodeo." Just a bucking all over and everything, [Bro. Vayle laughing.] and it was ridiculous. She...Bro. Branham just standing there let

her buck by. What nonsense is that trying to work something up? If you want to work anything, work down. Learn to get out of the way; that's the thing.

46. God puts a great premium on Himself as being a source of peace, serenity. "The Lord is my Shepherd. I shall not want. He maketh me to lie down in green pastures, leads beside the still waters, restoring my soul." [Psalm 23] Get right to the place where you don't need to worry about anything. He's the Shepherd. So, He leads you through the valley of the shadow of death. That's not dying; that's trials and tribulations—a literal place in Israel. See. An enemy right there. "And He prepareth a table in the presence of my enemies." You can sit right down in the presence of the enemy and say, "Well, Mr. Devil, you guys bug me. I'm too busy having a good time. Buzz off."

Three times a year all the males went to Jerusalem. Three times a year the women were left home with no protection. Never in history was Israel attacked once at that those times. The Philistine just a buzzing around trying to... God just wouldn't let the Philistine buzz around and do one thing. The Moabites, the Amorites, all them skunkies out there—Canaanites—filthy bunch of birds.

Israel began to sin. That's when the trouble came in. They didn't do this.

47. [16-2] *If you'd only get that started first. We're so anxious to see things done; (or to get something from God in plain English) we're so anxious to do something for God. (Or get something from God. Now, speaking of the little girl that was lying there.) The little lady's so anxious—no doubt anxious to live; she wants to be well. Others are here, wants to be well. And when we hear about that case, like the doctor, the resurrection of the dead...*

In other words, the doctor saw things that, right before his eyes, transpired in Bro. Branham's ministry, dead raised and everything else.

[16-2] *...the great mighty things that our God has done, then we're anxious. (See... we hear witness and testimony, and now we're anxious we want something done.) And the thing of it is we try to reach through these senses to grab a hold of something here, like conscience.*

Which...I'll be a better person, this should happen; you know what I mean. You begin formulating your own standard of how this thing works, your own principle. It doesn't work that way. And if it does, it's wrong. You're out of God's channels. [16-2] *"If you'd only get that started first."* What started first? It can't be artificial; it's got to be real. There's only one way it can be real, and that's by your own choice to let the Word of God come down into your soul. Your thoughts completely—your mind pregnant by the Word of God, see, because 'pregnancies' mean 'speaking of life, coming to maturity'.

As a man thinks, and in his thinking he will speak to God, and the prayer will be answered. *Do that first*, Bro. Branham said. *Don't get all-anxious, and don't try to do it any other way.* Now, this here shows to me the necessity of imbuing our minds with all we can learn from the Word on the subject as a source of faith, then acting on it.

48. Now, like one fellow came to me one time and said, "Bro. Vayle, Bro. King wants you to pray for him, because he's got a bad situation financially.

I said, "I'll pray for him nothing."

Why should I? I said, "The man's got to learn how to get from God. The Bible says, "Give and it shall be given unto you." Didn't say, "Pray." It says, "Give." Then, why you going to pray?" And you better pray; "God give me an understanding how to give." And that's different from healing.



Books are written on the subject of spiritual prosperity, which I am not interested. I told you how I've done it all the years, and I told you, and that's all I'm going to do. You take it from there. I'm not going to write a book for you, nor anybody else. But books are written. I've read those books; they couldn't tell me anything except the one precept God laid out. "Give and it shall be given." It also said, "With what measure do you meet." So, don't listen to the wise. He's dead now, see. The blacks were great on just grabbing it; give a dollar and get ten back, or give a dollar and someone is dying, they will leave you a thousand bucks.

49. I found this: you give dimes, you get dimes; you give quarters, you get quarters back; when you give dollars, you get dollars back; when you give tens, you get tens back; when you give twenties, you get twenties back; when you give fifties, you get fifties back; when you give thousands, you get thousands back, if you're not a greedy scumbum. You're just learning God's ways. But you can get mighty fat in the pocket book and mighty dead spiritually. So, you see everything has a guard on it, everything that's careful.

So, what you do...you become imbued, and I become imbued, with what we really want. Now, what we all really want to begin with is learn, as Bro. Branham said, "*to get out of the way.*" And getting out of the way will bring just about every single thing we're talking about. But this Word of God, following It, we should follow. See?

So, all right. We get imbued with the Word of God. Especially those things of that area in which we want to know more and more.

50. [16-3] Okay. *So many people lots of times has misconstrued the Word, and I've been misunderstood in this matter by making altar calls. I said, "I wasn't much on an altar call," not meaning that you shouldn't make an altar call, but somebody get somebody by the arm and say, "Oh, Brother John, you know what? I and you have been neighbors all this time; (and I love you, so on) come up here to the altar; and get down and get saved."*

[16-4] *What's he doing? I wish I had a blackboard here. I could show you what he's doing. He's trying to work through his spirit on affections.*

In other words, a human spirit actively engages, now, in his life, on the basis of affection. And he really likes the man. He doesn't want to see the man lost—certainly not. See?

[16-4] He said, *That doesn't work! That's not the avenue. Certainly it isn't. Maybe he's working in what? A memory, through the sense of his spirit. "Oh, Brother John, you had a wonderful mother; she died a long time ago." ... See?*

All right. He's appealing to this man, his memory, on the grounds of what a fine woman and a Christain his mother was, and so therefore, now he's going to use this as his by-line to get this man down to the altar. And Bro. Branham says:

[16-4] *You can't do that. It's got to come down the line of free moral agency. You, yourself, let the Word of God bring you. You don't come because your mother was a good woman...*

In this case it would be better if she was an old trollop. You see what I mean? Better... she's an old hussy somewhere...ran off with several men, just a scum bum. You see what he's driving at here? You can't go with this any other way than God's prescribed way. See?

51. Look. Oh my... If you just read some of his sermons that I have read over my lifetime. I remember, picked up a book one time by Sam Jones, was one of the greatest preachers ever lived in America. I

finally got some of his sermons, that where pretty good. But I got a book of his, and they were nothing but tripe and hogwash. All he done was preach on, “Dear old, darling mother; dear old darling mother”. What has dear, old darling mother got to do with it? That’s Catholicism . Dear old Mary, mother of Jesus then. Pray to mother of God. Hogwash. Who needs that tripe. I’m not downgrading motherhood, but letting you know: don’t compare motherhood to Jesus Christ, or some sentimental hogwash to the Word of Almighty God. It won’t work.

That’s what’s wrong with the church: the Word is not being preached. If we have the real Word of God, tell me, how many are getting born again? Almost nobody, nothing, nowhere. How many converts did Jesus Christ have by the time he died?

Well, you say, “He had eleven apostles.”

That’s right. His mother was converted, I think, no doubt his father, no doubt his brothers, few others maybe. I don’t know what really happened. You can’t care too much about it, but that’s the way it went.

52. [16-4] *Anyway, you had a wonderful mother...a memory. See? You can’t do that, it’s got to come down the line of free moral agency. You, yourself, let the Word of God bring you. You don’t come because your mother was a good woman; you don’t come because you’re a good neighbor; you come because that God calls you to come, and you accept Him on the basis of His Word. That Word’s what means everything.*

Okay. This is free moral agency, then. As far as I can see, it is your power or decision to receive or reject the Word revealed, the same as Eve did.

53. Let me read from Luke 13, and we might begin to see something I think could maybe illustrate this a little bit. I’m not against dear, old mother being born again, but listen; that ain’t got a thing to do with it. I don’t care how hard Eve prayed for Cain; didn’t do her any good. Huh? Certainly not. Luke 13:1—reading:

- (1) There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.
- (2) And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all these Galileans, because they suffered such things?
- (3) I tell you, Nay: but, except ye repent, ye shall all likewise perish.
- (4) Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they where sinners above all men that dwelt in Jerusalem?
- (5) I tell you, Nay: but, except ye repent, ye shall all likewise perish.

In other words, the Word of God is the clear-cut decision here. Never mind what you think about this fellow, how God did this and God did that in judgment. Everybody’s a sinner until he’s born again. See?

54. [16-4] *Now, that Word...means everything.*

[16-5] *That Word, if you can get everything out of the way, All these inner components that deal in your soul, and your spirit, of themselves, what you’re born with, all these senses. ...and just let the Word come in, that Word will produce just exactly, what the Word said. Now, [Bro. Vayle comments on a prayer request that just came in.] the Word, if you can get everything out of the way.*

*“All these...components.”* Now, we are being admonished to keep pressing that Word down inwardly, by way of the mind into the spirit and down into the soul, until the soul is Word-decided. Word-decided. In other words, there is so much Word in there that the preponderance of believing or the preponderance toward decision goes to faith, “I’ll believe.” And then that Life pushes back up through the spirit to the mind and the person is one with the Word.

55. There again is the case of Romans 4, the full persuasion. I am fully Word when I have come to the place that I believe that Word one hundred percent concerning that for which it was given, which is Eph 1:17, which goes right to 23, which is the Resurrection and Rapture. And this is the same with this here. Now, I’m not going to major on a minor, and minor in a major. We’re going to stay with the elements of perfect faith, although we’re dealing with this faith here, too.

[16-6] *Here, see what it’s covered over with?*

In other words, something is grown over the top of it, and thereby distorted it, covered it. That’s what he’s saying here.

You say, “Well now, you say these avenues of conscience and senses and so forth don’t have anything to do with it, Bro. Branham?”

Certainly it does.

56. In other words, here, it’s not as though these avenues, we were burdened with them, with these things, as though they were useless to us. We need them and we use them. But they are subservient to the Word and must never supercede the Word. And they must never be allowed to come against the Word, as though they counted in the face of the Word.

It’s like Rockefeller, billionaire; the old boy, he gave away dimes. Well, if I was a billionaire, that’s all I’d give away, too, because you couldn’t be a billionaire and give it all away. So, I can just see him, that he likes to splurge a bit. He wants to turn on the lights, so he’s got a big house, he turns on the light. The light bill’s \$300, when everybody else’s is \$25. “Well, it’s no problem because I’m a billionaire.” Well, that’s what you’re looking at here.

57. You come to the place where God’s investment in you, because you been a taker of His dividends, now begins to flourish—manifest themselves. Now he says, “Certainly these things have something in our lives.” But, if you let the Word of God come in and, then, cover it over due to these avenues and these sensibilities and these things in your human nature, then that Word cannot grow. “It would be a deformed Word. Did you ever see a grain of corn planted in the ground and let a stick fall on it? It grows crooked. Anything that grows up, because something has hindered it would be that way. See?

Then, if the Word is allowed to mature, we would have spiritual affections, spiritual reasonings, spiritual imaginations, everything would become spiritual. I think that’s how old men have dreams and young people have visions—because it’s a blanket categorization. It doesn’t say ‘you’re going to be a seer to have a vision’—a young prophet. It says, “Young men will have visions,” young people—actual visions. Older men have dreams—spiritual now. The mind is not going through the convolutions of the chaos that mind goes through and yours goes through. I haven’t had a spiritual dream for heaven knows when. I don’t have much hope either, the way I’m going. Not meaning to be facetious, but just... Let’s face it, people aren’t taking the prophet’s message seriously.

58. Okay. Now he said, *In other the Word of God being covered.* Well, you can understand that they veiled the Word of God with their creeds and dogmas. The slashing sword of the prophet cut asunder. People don’t want it. [Bro. Vayle asks about the time.] Let’s take one more paragraph.

[17-1] *Well, that's what's the matter with our Pentcostal faith today. We've let too many things hinder it, the faith that we've been taught, the Holy Spirit that's been living in us. We've let too many things...looking at somebody else. ...The devil's always trying to point you to somebody's failure, but he tries to keep you away from the real testimony that's genuine—where there's no failure. He will point you to a hypocrite sometime, who went out impersonating something. The man didn't do it; ... he was just impersonating. But if it comes from the true source of the Word of God, "Heavens and earth will pass away, but God's Word will not pass away." It's got to stay. You see that, Sis?*

Okay. That's over here in Matthew 13. Let's look at It, what It says about the Word of God, beginning at verse 3. Now:

- (3) And he spake many things..., in parables, saying, Behold, a sower went forth to sow;
- (4) And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:
- (5) Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth;
- (6) And when the sun was up, they were scorched: ...they had no root, they withered away.
- (7) And some fell among thorns; and the thorns sprung up, and choked them;
- (8) But others fell into good ground, and brought forth fruit, some an (hundred, some sixty, some thirty.)
- (9) Who hath ears to hear, let him hear.

What's he telling you? He's telling you that the seed depends on where it's sown and how it's treated: plenty of sun, plenty of rain. But some fell on the old pavement; didn't do a thing. Birds came and guzzle, guzzle. A lot of people's hearts are that way. They don't give a rip; they're not going to let the Word in their heart. No, they already got their minds made up. They know too much. Hallelujah. ... especially if they listen to me they wouldn't because I'm so vulgar, I guess, and I don't have that nice way about me. But I don't mind that. At least it gets the job done the way I want it done.

59. Now, if these others, they...too stony, lots of rain, but just didn't do any good there. The earth wasn't deep enough. What was, was fine, but just wasn't enough to it. So, they withered away. Thorns came along; the cares of this life choked them all out. But this other fellow, he really got to producing the Word.

In other words, the Word of God was reproductive in Its own reich. The Word of God will reproduce Itself given the chance. We don't need to try to reproduce It. We don't need to try to produce It. We just need to eat It—to fill our hearts and our minds; fill our minds first, then our hearts, not the hearts first. You fill your minds to the heart, then the heart to the mind. It goes down a physical or a mental faith and it comes back a spiritual faith. See? People wouldn't even sit around and hear the prophet. How they going to get anything? Prophet deals with the Word. Oh my, they don't even know what a prophet is. See?

60. [17-2] Now, *It must be accepted in the mind*. That's a battle. *It must be accepted in the mind; then it's believed with the heart; then the Word of God becomes a reality; then every sense of soul and body is just scoured out by the Holy Ghost. Then your senses are of God; you're conscious of God; everything that's godly flows through you. There's not a doubt anywhere. There's nothing can rise up. There's nothing can come up in the memory and say, "I remember Miss Jones tried to trust God. Miss So-and-So, Miss Doe tried to trust God for healing one time, and she failed." See? If that channel has been cleared out, ...been purged, and been filled on the inside with the Holy Ghost, that doesn't even come in memory. (You don't bother your memory; it's full of the Word.) No matter about Miss Jones and what she did; it's you and God together, and nobody else but you two.*

He said the same thing in "Perfect Faith". When it came to God; it's just God and you, the two of you. We know that's not true. In the kingdom of God, it's whole bunch of us, but this hour it's that way. You bet; it's you and God standing alone. What do you do with it?

There you are; there's your battle.

61. All right. He's saying in here, [17-2] "*It must be accepted in the mind.*" That's where the battle is; now the battle is there to accept it. Then, and only then, it's believed in the heart. Then, and only then, the Word becomes reality. Then, and only then, every sense, and everything that's in these various principles, and conduits, that are in you normally, naturally, all scoured by the Holy Ghost, cleaned up. Now you can really love right, really judge right, really do things right, because the life of the Word is there. In other words, Word inspired and dynamized. And we become Word manifested, or Word manifesters. Maybe not recognized, except by God; but we are just the same. We are those people. These people now here that Bro. Branham speaks of are spiritually one with the Word and from the Word, all of God; no longer we that are doing it.

62. Now, notice; it is seen here that the mind can turn our spirits spiritual and no longer carnal. Let's find out if that's true. Of course it's true. You know I wouldn't tell you a lie. Talking about the mind... [2 Corinthians 3]

- (15) But even unto this day when Moses is read the vail is upon the heart  
(Why Because it's upon the mind.)
- (16) Nevertheless when it shall turn to the Lord, the vail be taken away.
- (17) Now the Lord is that Spirit and where the Spirit of the Lord is, there is liberty.
- (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.

What's he saying there? Remove the veil; open the mind to the living Word of God, and you will no longer be carnal. You'll be spiritual. The whole body begins to be transformed by the Word of Almighty God. There's a battle going on right now. What are you going to believe? This Message and be immortalized? Or you just going to play around and sit on the fence? Now, look; let's face it. I don't know what you people are doing; you don't know what I'm doing. We've got to be honest. That's one thing we can be: honest with each other. Just lay everything on the table. Lay it all out here. Not trying to scare anybody; just trying to get us honest.

Well, you say, "Well, I'm doing my best."

That's all we need is to do your best. I'm trying hard. I'm believing. I'm trying to put every doubt and fear away. Any little thing in there I doubt. I just work on it to see reasons why that's not reasonable. As old, daddy Bosworth said, "If you must doubt, doubt your doubts. Never doubt your faith; doubt your doubts." He said, "They're unreliable." See?

63. Now Bro. Branham says:

[17-3] *Kill them at the beginning; stop him dead in his tracks! It isn't how long you make the war linger; it means stop it right now.*

Like the Hebrew children said, "Oh, King, we don't have a long time to decide; we don't want a long time to decide. All we know is one thing, we're goners if He doesn't intervene, but we will not bow."

They say, "Okay, throw me in the fiery furnace." They got along just fine.

[17-3] *If you'll come, and you'll keep those memories and conscience and everything thinking about, "Well, I might fail. It might not be right," don't you do that at all. You throw aside everything and open up the channel and say, "God, Your Word is eternally true. ...It's for me. If the whole church fails, if the whole world fails, yet I can't fail. ...I'm taking Your Word."*

64. Now, is this a one-time decision, and then, it's all over—like the Nazarenes preach: there's sanctification? I don't believe it. I believe it's just like the Scripture says, "When we're involved with faith..." [Hebrews 12]

- (2) Looking unto Jesus, the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of...God.

And I believe all of our experiences, wherein we trust God to answer our prayer, we ought to solemnly set our hearts in order to know this is a time we're going to trust Him and, then, set our sails into the wind of the Word. That's 'pneuma', the Holy Spirit moving to bring us to that fine place of Abraham of enduring. Then the cycle of faith and love and these things begin to grow more, just like we found in Romans 5, and as It says in 1 Pet 5:7.

65. Now, our time is gone here. We will just maybe be able to start back here on Sunday morning. Now, before we go, uh...Yvonne Kocourek...[Pause in recording] We know that's neither here nor there, Father. That doesn't mean one thing. Just one thing means this: that that is, will you heal him tonight, oh God? Will we reach out in faith and somehow, will you touch him, Father? Especially as it necessary to bring him back from death to...that he might have a chance, as Bro. Branham prayed for that young man in that hospital that time, just absolutely dying, no hope whatever to come back and have a chance to repent, and he did repent.

So, Father, we pray in Jesus Name, first of all, for his soul. If he has not repented and has not had a...an opportunity truly to...or a decision really made, oh God, we pray in Jesus' holy Name at this time, will You please, oh Lord, reach down now, heavenly Father, and give that boy a chance. And we pray, Lord, that You might touch his body also, that he might be well, oh God. Not asking him back, Lord, to live in sin. We don't ask that for one minute, Lord. We know that could happen. We ask for only one reason, Lord, that he come back from that narrow escape there, Father, is to serve You. We pray in the name of Jesus Christ it might be done for Your honor and glory. Have the praise, oh God. We ask in Jesus' Name. Amen.

"Take the Name of Jesus with You."