

Messiah & Messiah-ettes #2

The Edifying of the Body of Christ

March 4, 1990

Shall we pray. Heavenly Father we know that the apostle Paul had the Word of Life, and we know that was Word by Word as You gave It to him and he gave It to the others. And we know that he prayed one time, asking You and asking the people to pray for him concerning his utterance and boldness of speech. And we know it must have cost him something, therefore, to say the things that he said which came from You. And we know that one day he gave his life for the very Word that You gave him to give to others. That was a great price to pay, but he was glad to pay it, Lord.

Now here we are at the end time. We don't have that price, evidently, to pay, but we do have a great price of the battle of our minds to come back to what Paul actually said, which we believe we know by divine revelation which has been vindicated.

Now I pray this morning is to help us to say what Paul said, to say it in the spirit that Paul said it, with the correctness that Paul said it, Lord. And then may it have the effect that it's supposed to have at this end time which will surely exonerate a people for Your Name. We give ourselves to You, Lord, this morning knowing we already have Your attention and You've already heard us. And we know, Lord, that You will answer our prayer. May we be in a position to receive that answer. In Jesus Name we pray. Amen.

Now you may be seated.

1. Now we're studying this morning further on the little subjects of "Messiah & Messiah-ettes". And we put a little bit of Scripture on the board there in order to give you an understanding as to why Bro. Branham actually said that we were Messiah-ettes.
2. Now you look at the thought that Bro. Branham said that the Bride is Mrs. Jesus. That's quite easy to understand because He gave His Name for us and to us. But when you come to the statement where he said the Bride was Messiah-ettes, individual members, you understand that has to come through an identification. And that also has to come by the power of God, doing office work that He wants done in and through a Bride, which will extend to the world in order to bring others in. And you can take that too far, or you can take it, as many people do, not far enough. There's always a danger of people going to the extreme side of the roads when it comes to doctrines, especially doctrines like this particular one.
3. Now, we started with showing you, as Jesus said, God is a spirit, He's invisible; no man has seen God at any time. He's invisible, He's a spirit, and He must be worshipped in Spirit and in Truth. Isaiah said concerning God, God speaking through Isaiah, he said, "There was no god before me, there is no god beside, there is no god after me. I am God." Singularly, one God. Then we find that God had a Son.

And he mentions that in Ps 2:7. Wherein he said, "I have begotten thee—this day have I begotten thee."

Now this one that he begot was utilized as Creator, God in him creating. We know that all things were created by Christ Jesus, the worlds and everything else. And we know that this One here is the very image of God, the very substance of God because He is the Son of God. He said, "I came from God and I go back to God." John said concerning Him, that no man has seen God, the Only-begotten of the Father has thoroughly led him forth or declared him by words, or exigesized him by words. And then, we find that Jesus himself mentions the fact of the former glory that He had with the Father: that He emptied

Himself of that glory and became a human being like unto us in order that He would be able to bring us the complete salvation that God had for us, glorifying God and actually glorifying us.

4. Now, there's a Scripture I didn't read last night, but over here in 1 Cor 8:6, It says here:

- (6) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Now, notice that again.

- (6) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; (Now, notice the intermediary capacity there.) and one Lord Jesus Christ by whom *are* all things, and we (in) him.

You'll notice in there that's the very same thing he said before, that all things were created by God by Christ Jesus. And we see the Scripture never ever fails. It's always in this particular manner that God is revealing Himself. And not only revealing Himself as a revelation, but He's revealing Himself through what He is doing. And all these things are done through Christ Jesus.

Now, that's a great mystery, and there's nothing we can do about it, except we accept it. And this One is the Son of God.

5. Now, as Bro. Branham said concerning Philippians, God poured into Christ all that was in God. Now, what you're looking at there is the fact that he said, "All the attributes of Godhead were in Christ bodily." Now, that doesn't necessarily apply, as far I understand it, to magnitude, but as to multiplication. In other words, it isn't to be expected 'in Christ' that when He was on earth here, all that was poured into Him. You're looking all the way back and seeing what He did before there was even a speck of stardust and what He did moving on down and down. But, as we look at Him in the human form, that is still there, but you'll notice He is not creating worlds. He is not doing those things He did previously, but it all lies there.

6. Now, notice also, what Bro. Branham said, which the scholars say: that all that he poured into Christ He poured into the Church. Now, when you're looking at that particular aspect, you're looking now in the frame of redemption. So, what Christ poured into the Church was all that He accomplished redemption-wise, and all that will be done will be done by Him in the future of New Jerusalem and all these things, because of this redemption that has been wrought out for us and in us.

We went right down the line showing you also what we found in "Who Is This Melchisedec?" Where we're going back to see, that as God came from Christ, not having bypassed the form of glory which He laid aside, we did bypass it—so that when we were in Him, and the decision was made for us but in us and through us in Christ, that decision was that we would not have that form of body that He had, having laid it aside to come down into a form of earth which He would later lay aside and come down and redeem us, and take us into a higher position than there would be in a position which was simply one of that particular spirit body and whatever it would be involved in. There was a greater involvement and a greater glory involved and allowed us because of this particular realm or age that we entered into. All right.

7. Now, we came down to a conclusion, and the conclusion was found over in Rom 11:36. And Paul uttered this, and he said:

- (36) For of him, and through him, and to him, *are* all things: to whom be glory for ever.

Now, that we looked at there was the fact, if this is a simple statement of fact; and it is: “For of him, and through him, and to him are all things,” then, whatever he was, as Paul mentions here, then we are a part of it. That’s what we’re looking at and that’s why I was careful to take a long time last night in laying a foundation of who these Messiah-ettes actually are. Now, they end up as New Jerusalem, which was the Bride coming down from heaven adorned for the Lord Jesus Christ. And then, from that time on, there would be an eternal kingdom which was the ultimate, the consummate, the fulfillment of God and also for us. All right now.

8. We’re going to go to the Book of Ephesians 3:8-12. Now Paul says here:

- (8) Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
- (9) And to make all *men* (Now the word is interpolated, but it means ‘all’, actually the sons, those that are of God.) see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Christ Jesus: (Now, watch.)
- (10) To the intent that now unto the principalities and powers in heavenly *places* might be made known by the church the manifold wisdom of God,
- (11) According to the eternal purpose which he purposed in Christ Jesus our Lord:
- (12) In whom we have boldness and access with confidence by the faith of him.

Now you notice in here what we are looking at is an eternal purpose of God. Now, watch what It says. It says here, “To make all see what is the fellowship of the mystery.” And I don’t think that’s just merely all the sons of God, but I think it’s angels and everything else because It tells you going into a higher level.

- (9) To make all to see (anything that can see) what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, (Now, notice where it started, it was right way back there in God. Notice:) who created all things by Jesus Christ:
- (10) To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God,
- (11) According to his eternal purpose which he purposed in Christ Jesus our Lord:
- (12) In whom we have boldness and access with confidence by the faith of him.

9. Now, let’s go back to Eph 1:3. It’s going to be the same thing.

- (3) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Now we're right in the Messiah, crucified before the foundation of the world; we are right in this person, the Son of God. Do you understand what we're saying? Now this is a mystery. It's mind boggling, and people don't want it because it limits the atonement. It limits the Bride. It limits redemption. It limits everything to the knowledge and power of God, what God wanted and what God is going to get.

This is not some ceremony where a triune God and the Father made some kind of a mistake. His children became a bunch of renegades. I do not believe in one minute concerning the doctrine of reprobation. I am not a reprobate; I am a Son of God gone astray. I didn't even ask for it. I am a sheep that lost his shepherd.

10. So, I don't believe that junk that people preach. And let me tell you this: the Catholic Church hates this and ninety-nine percent of the Protestants. You've only got a few willy-nilly people out there that have anything to do with this understanding, that we were in God.

They say, "How could you be?"

That's God's business, and I'm not about to stick my nose in it. But I'm about to lap up the water of life and the good food, like a hound dog, that God would give me.

11. All right now, It says right here, "having predestinated us to the placing of children." What's the placing of children? It's not that you aren't children, it's a placing you. Placing you in a body, placing you in a Bride, placing you in New Jerusalem. See? According to the good pleasure of His Will. And it's got to be done by Jesus Christ. See?

Look, how does a man have babies? He has it through his wife. How do we come from God? Through Jesus Christ? I'm not making Him feminine. I'm just telling you we're in Him. Because sons would have to be in Him. Because we're talking of Messiah and Messiah-ettes. We're talking now of a particular position we have which is identical to His in essentiality but not in volume, and not in degree or pre-eminence. Do you see?

12. [Ephesians 1]

- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence;
- (9) Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself:
- (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:
- (11) In whom we have also obtained an inheritance, being predestinated according to the purpose of him that worketh all things after the counsel of his own will:
- (12) That we should be to the praise of his glory, who first trusted in Christ.

And then It tells you how you get in the body of Christ, and nobody that is seed will get in there, because the baptism with the Holy Ghost is reserved for seed: because you are sons. Now you see what you got here; you got a purpose. You got a purpose of God as to placing of sons, and with the placing of

sons—limitless inheritance. Every single thing that God could conceive and worked out by Christ, we in Christ did it.

13. Now, let's go to Ephesians 3 again. And notice what It says:

- (8) Unto me, who am the (least) of all saints, is this grace given, (What grace? The revelation and the ability to preach it, backed up by God.)

Because He said from Illyricum to Jerusalem, and all around the world know him, He said I've got a vindicated ministry. I never came to you popping off at the mouth. I never came to you telling things I couldn't back up. God stood there and backed it up.

14. Now, listen. Oh, brother/sister, don't give way to this hogwash that's in the world where, "You know, we got a book here and you know—and since it was written, hallelujah, you know we don't have to have any, you know, angels or messengers, or we don't need prophets, and we..."

How do you know this is backed up? The majority of people don't even believe what I am preaching, that Paul was vindicated. He just came, zoom, like a whirlwind from the Pillar of Fire, and he went to the heathen and said, "This is so and that's so."

You know what they'd tell him? "You stupid jerk, we know all about virgin born sons of God." Fap!

You think the Jews were impressed that Jesus was virgin born? Hogwash! Well, they said, "We know all about that: the monks get with nuns and have babies, then blame it unto God."

Listen, don't ever think for one minute this age is going to close with anything but the power of God manifested. And, as they've lost it back in those days, they lose it today. Don't ever kid yourself. Stand with this thing. It's the only hope you've got because nobody's producing anything. And don't look for a perfect church. I haven't got the right to believe everybody here or myself is all going to make it. We've got a right to believe we're going to. Let's keep reading.

15. He said, "I've been given this..."

- (9) To make all see what is the fellowship of the mystery...

Paul stood there and he said, "I've got a commission from God that's been granted me by revelation which has been vindicated that the world is going to stand back in the future and all the things that are brought together are going to stand back and see that I had the revelation."

You say, "Hey, Paul, you're a big mouth."

He said, "Come and stand beside me."

16. William Branham did that in Chicago with the Pentecostals and all the rest of... There's a bunch of other Protestants, I think there was a Catholic priest there, too, but I'm not sure. And the Pillar of Fire hung right there, and he preached one God, and baptism in the name of the Lord Jesus Christ. He said, "*Bring your Bibles and stand beside me.*" And when they didn't move, he said, "*You've got more sense than I thought you had.*" You know why? He told me. He said, "*Lee, had one man moved, they'd have carried him out feet first, struck down by the Pillar of Fire.*"

You say, "Well, that-that-that man, he was just talking."

Now, why do you believe anything Paul said? You weren't there two thousand years ago. You're just believing a book, and no book ever proved itself. If that were the case, I'd write anything and say, "That will prove itself."

Yeah, it'll prove itself, like a bunch of jerks out here who hear muttering and mumbles and mumbling and see little blue lights, and they hear voice and write it down, and people follow by the millions. Like the bunch of stupid Mohammedans. That's all right; they take the sword, they'll die by the sword. Where do most of those people come from? They came from lust and sex the same as the serpent seed came in the Garden of Eden—the Ishmaelites and the Edamites. Edam wasn't so bad, but the Ishmaelites were. That was a pure case of hogwash. He never should have had her in my books.

17. Now, he said:

- (9) Make (everybody) see the mystery,
- (10) To the intent that now unto principalities and powers in heavenly *places* might be made known by the church (made known by the church.)

In other words, where is God going to work Himself out? The same as He worked Himself out by Christ Jesus, He works Himself out by the church.

The Catholic Church stands back and says, "We're going to bring the Millennium on." Everybody's running to the pope, running to the pope. Tell me one thing the pope says that'll come to pass. Let him give one evidence, any pope, of ever having anything. Check their whoredoms. Check where some have their own sisters, and the papal choirs were filled with illegitimate kids. They've got a record of sin and death and degradation. Protestants are no better.

18. I'm just trying to tell you something. God hasn't spoken in any church. He doesn't speak by any church, and He's not in any church. He's in His Word; He only backed His Word. He wasn't backing the apostle Paul. Don't give me that junk that He backed the apostle Paul or that He backed William Branham. Forget it. He backed His Own Word. That's what Paul says right here. He said I'm vindicated, because I'm bringing you the proper, correct and right revelation. Absolutely.

19. Now, what we're talking about, then, from this message which I backgrounded last night and talked now this morning to you, is the fact that that's Messiah that was the full representation of Almighty God, and in the church lies the ability of what we call the trickle down economy where Jesus said, "I'm gonna come back to the church. I will not leave you as orphans." He said, "I will come, my Father will come, we will come." And the Bible said that one which went down into the lower parts of the earth, and that was not His body, it says that went up and came down again. And He was there in a Pillar of Fire. And little pieces broke off when they were baptized with the Holy Ghost, signifying from that time on, believers would receive the baptism with the Holy Ghost. Then on the road to Damascus, He appeared one more time, and He gave the revelation to Paul and He went away. And He did not return as the Pillar of Fire until the twentieth century. And we have His photograph.

20. You say, "I don't believe that."

You don't have to believe nothing. The man was vindicated. You don't believe in a God of integrity. This God that Bro. Branham talked about is in the Bible, and He came and said, "*In the name of the Lord Jesus Christ, THUS SAITH THE LORD.*" And it never failed.

Now, if that wasn't the true God backing up that prophet's words, which was the Word of God in the mouth of a prophet, then God is some kind of a sap and a fool. Because you can't even come to me and say, "Bro. Vayle, I understand you're going to give me a hundred dollars." I ain't going to give you nothing. You know why? Because I didn't say I would. Then why would God back up a prophet if God wasn't saying it?

You think God—oh you say, "Well, I think that's to catch the people."

Huh? What are you trying to tell me? That God will foul His name and His integrity to fool people? Boy, oh boy. I've never heard such crass blasphemy all my life. Never in my life. But you got 'em. They sit with you, eat with you and everything else. They don't believe what you're saying. They're just waiting for the day, they think we're gonna prove you a fool. I'm going to tell you one thing, there's a judgment and we're in it right now. Because the Bible says so.

All right, listen; that's what we're looking at.

21. We're looking at over here in Romans 11, and Paul is speaking here, Rom 11:26-36. And he says:

- (26) So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: (Now this is Messiah.)
- (27) For this *is* my covenant unto them, when I shall take away their sins.
- (28) As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the father's sake.
- (29) And for the gifts and calling of God *are* without repentance.

Now, remember; when you're talking about gifts and calling, you can't simply nail it down to what is in the church. But, remember; Jesus said, "All that the Father giveth me; and as many as the Father gives me." Is that true? So therefore, there is no repentance concerning the election of God and the adoption. There isn't one going to miss it. And let's get it: there's not going to be one too few, there's not going to be one too many. Because the minute you've got one cell extra or one cell less in your body, you are a fluke. We're dealing with God in perfection, not nature—nature which has corrupted itself by reason of sin, by reason of men.

- 22. (30) For as ye in times past have not believed God, yet now have obtained mercy through their unbelief:
- (31) Even so have these also now not believed, that through your mercy they may also obtain mercy.
- (32) For God hath concluded them all in unbelief, that he might have mercy upon all.

Now, what's He done? He's included all of these elect children in unbelief. Why? In order to have mercy.

You say, "Well, just a minute now, I don't like the idea why God should do that."

No. People don't like that idea.

They say, "Well, just a minute, if we're already sons of God, why would God do this?"

As Irenaeus said, being taught by John who was taught by Jesus, "God being a Saviour, it was necessary to predestinate a sinner in order to give God a reason and purpose of being."

23. If your genes, brother/sister, ask for a big nose, like I got, I'm going to have a big nose. If your genes ask for ingrown toenails, you'll have ingrown toenails. If God's genes ask to redeem somebody, there'll be somebody to redeem. And it'll be according to God's purpose; and there'll be sons.

And everybody wants to fuss about it. But the Bible clearly declares there is no temptation taken us, there is nothing that can even overwhelm us by way of trials and those things that beat upon us, but there

is a greater glory that awaits us; such a glory we have no conception of. And when we get there, we won't even remember what we've gone through down here. You say that's a pipe dream. I'm going to back my pipe dream by that right there because I was with him hundreds of times and saw hundreds of times THUS SAITH THE LORD, and never a failure. God standing behind, not a prophet, though that is true; God standing behind His Word and, consequently, His prophet; but not because of. For God said I stand behind my Word to perform It, not behind a prophet. But He stands behind His own Word.

24. Now He keeps on saying:

- (33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments and his ways past finding out! (You say, just a minute, His judgments? That's what we're talking about. The just and righteous God cannot give an unjust judgment. For the Bible... Well, let's keep on reading.)
- (34) For who hath known the mind of the Lord? or who hath been his counsellor?
- (35) Or who hath first given to him, and it shall be recompensed unto him again? (When did you ever give something to God? When did you ever start something? What you're seeing here is a sovereign God on display. See?)
- (36) For of him, and through him, and to him, *are* all things.

And that's what you're looking at a Bride. You're looking where Bro. Branham categorically stated this particular time, a Bride is made of Messiah-ettes, made up to have the church fulfill and manifest to the whole world the grace and the glory of Almighty God as has been given to us through Jesus Christ in this particular way. Not through, my brother/sister, not through creator, but what has already been created and now is getting ready for redemption. That's the big thing we're looking at.

25. So, the Bride is not interested in creation. She's looking at being a part of redemption. Listen, we read that in the book of Romans 8. Come on. Let's get this thing understood, brother/sister. Romans 8:14.

- (14) As many as are led by the Spirit of God, they are the sons of God.
- (15) For ye have not received the spirit of bondage again to fear; we've received the Spirit of adoption (and placing of sons), whereby we cry, (Father), Father.
- (16) The Spirit itself bears witness with our spirit, that we are the children of God: (Sure you're baptized with the Holy Ghost, the Holy Ghost is given to sons.)
- (17) And if (there is) then heirs of God, and joint-heirs with Christ; if so be we suffer with *him*, that we may be glorified. (Did He not suffer? Then will not the church suffer?)

Now, what is the church going to suffer for? It's not going to suffer for its sins because Christ bore them. It's going to suffer standing with Him and saying "I believe that's a genuine Pillar of Fire; I believe that's Christ come back in the form of the Pillar of Fire; I believe that's what Paul saw; I believe exactly what the prophet said; I believe..."

And they say, "Oh boy..."

You did it right there; you fried it. You fell right on a red hot griddle, or they pushed your face in it.

I'm going to tell you, there is a God in heaven that answers prayer (Don't worry.) and stands with His Word.

26. (18) For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory that shall be revealed.

Then, where is the suffering? It's what people will do to you. Why? Because you believe this. Now come on. Do the Lutherans believe Luther? Huh, oh come on. I'd like to find one honest to goodness Lutheran in the footsteps of Luther. I'm not saying there aren't any; I'm just saying I'd like to find one. Old Doc Meyers died years ago, and I think he might have been the last of that breed. And I don't even know how close he followed. You can be an awful good showman, you know, and pretty smart.

27. Now It said:

- (19) For the earnest expectation of creation is waiting for the manifestation of the sons of God.

They're waiting for the Bride to manifest something. Then nature follows. And in the final manifestation where He works through the Bride, the true church, and also the foolish virgin, according to this Word, all heaven will stand back in admiration and everything else. Every created thing with any intelligence and any ability to apprehend and comprehend will stand back and watch this.

28. So, what I'm trying to show you is this: is our identification with Christ. We definitely, as individuals, become Messiah-ettes. And the church literally becomes a Messiah in the sense of the trickle down. As God poured into Christ and Christ poured into the church, you must identify with redemption, and you must identify correctly, because 'redeem' means 'to buy back that which was previously owned'. It doesn't mean 'to buy back that which was defiled'—although it was defiled.

You understand what I'm saying? 'Redeem' means 'to buy back what was previously owned'. It's to go and pay the price of the violin in the hock shop, and it has nothing to do with the condition of the violin. You go in there and you say, "Well, that's my violin."

"Well, prove it."

"It was stolen."

"Prove it. I ain't giving it to you. No way. Was it yours previously?"

'Redeem' means 'to buy back'. In other words, the owner himself must go and pick it up, paying a price.

So, you see, the church is manifested. Within it lies all of this which lay in Christ in this particular area. All right, we've covered the point.

29. Now then, let us see a church order. We're going to look for a church order, wherein Christ has come back to build a church physical through a spiritual means, (That's by the Holy Ghost.) that in due time He may take headship physically himself over a body of believers glorified and like unto His Own self.

Now, that's what He's going to do. In Eph 2:19-21:

- (19) (But) therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; (What's He

saying? He's saying that all the Gentile, ones that were predestinated are now linking up with the former ones.)

- (20) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner; (the word *stone* is put in there.)
- (21) In whom all the building fitly framed together groweth to an holy temple in the Lord:
- (22) In whom ye also are builded together for an habitation of God through the Spirit.

Notice, what He's saying there. Every single individual with the baptism with the Holy Ghost is forming a temple which will truly set forth Christ in His true Messiah—Messiahic context. You're going to stand right there.

30. Now here is how I see it. Number 1, we start with prophets. Prophets are in the Book of Deuteronomy. And God said to Israel, He said, "Look, you turn down the Pillar of Fire coming to the whole congregation. You did well. I'm accepting it." In fact, God put it in their minds to do it; that's the truth the matter is: it got the living daylights scared out of 'em. So, that's what God wanted.

You say, "Well, I don't think I'd be scared."

You're a liar. You'd be scared. They knew what they were saying. God knew what He was doing. Said, "Okay, I'm going to take a man that can come in my Presence, just like that."

So, that's what God said He'd do from that time on. Now you can't change it.

31. How did Paul bring us the Bible? Same way. What about John? He was a scribe. What about Matthew? He was a scribe. James? Scribe. Other men had a small amount of prophecy, but Paul was the prophet, especially to the Gentiles.

Here is how the Word came. We found it over here in the Galatians 1. Beginning at verse 6, Paul tells us what happened on the road to Damascus. He said:

- (6) I marvel that you are so soon removed from him that called you unto the (gospel) of Christ unto another gospel. (Now, who did they leave? They had Paul.)
- (7) Which is not another (gospel); but there be some that trouble you, would pervert the gospel of Christ.
- (8) (For) though we, or an angel from heaven, preach any other gospel unto you than that which (already) preached to you, let him be accursed.
- (9) As we said before, so say I again, If any *man* preach any other gospel than that ye have received, let him be accursed.
- (10) For now do I persuade men, or God? (Now here is Paul, can I persuade God to do something? Can I persuade men? What good would it do? What good would it do?) do I seek to please men? (What good would it do?) if I please men, I (would) not be the servant of Christ.

There you are right there. Now, take a look at the church this morning. How much do you want to please people around you, or do you want to please Christ? And now it depends on the Word, because Paul said it's going to be a matter of the Gospel I'm preaching.

32. Now, let it sink in. I've been trying to get you people for a long time now, and you're getting worse. I will just lower the boom on you. You're getting worse. You're not getting better at all. You simply don't understand yet what I'm driving at. You got your little pink feelings out there. Who worries about little pink feelings? Well, let's be understanding here. See? You say, well there's...

Let's just keep reading.

- (11) I certify you, brethren, that the gospel which I have preached is not after man. (It's not of me.)
- (12) For I neither received it of man, neither was I taught *it* (by a man), but by the revelation of Jesus Christ.
- (13) For ye have heard of my (behavior) in time past (and so on, and so on.)

33. Now, let's go to 2 Timothy. I want to get you there as quick as I can to show you where I want to go today. Time goes so fast. 2 Timothy 1:11

- (11) Whereunto I am appointed a preacher, and an apostle, a teacher of the Gentiles. (What's he talking about? The Gospel.)

Okay. 1 Corinthians 4:15. He says:

- (15) For though ye have ten thousand instructors in Christ, yet *you have* not many fathers: for in Christ Jesus I have begotten you through the gospel.
- (16) (Therefore) follow me.

Notice again in Ephesians, and I'll bring this together for you. Chapter 4, verses 20 and 21.

- (20) But you have not so learned Christ;
- (21) If so be you have heard him, and have been taught by him, as the truth is in Jesus.

What's he saying here? He's telling you that "I am a prophet and you listen to what God gave me because I'm vindicated, and when you hear me you hear God." Now, how does he hear God? By the Word. It wouldn't matter if it came out of a tin horn, the mouth of a mule, or it came out of the apostle Paul's mouth—although it does matter in the sense that God picks what He wants to put His Word through. But I'm trying to get a point to you.

34. It's like Bro. Branham said, when the angel of God appeared and said to him, "*As John the Baptist foreran the first coming, so your message will forerun the second.*" So, I said, "Bro. Branham, you're trying to tell me it's John the Baptist. Nobody but John the Baptist could forerun the first coming of Christ; so not William Branham, not John; no, not anybody in particular, but a message would forerun?"

He said, "*You've got it.*"

Now I made very careful of understanding what that man was telling me because he said, "*You're presenting me wrong. It's neither me nor my ministry.*" And yet Bro. Branham said, "*My ministry is to declare that He is here.*"

And the declaration is a message, so the message is: **He is here**—and not like in churches where they say: sure He's in my heart; sure, He's here, He's there. I'm talking about the Pillar of Fire when Bro. Branham said, *"Just think how wonderful, the same Pillar of Fire that brought the Word to Paul is here revealing the Word to you and me."* He said, *"God did not only go down to Egypt with Moses and there appear in signs and wonders, but He Himself visibly appeared upon Mount Sinai; so today."*

And there's His picture.

That man, vindicated, said that.

"Oh, well, Bro. Branham got puffed up."

35. Listen, you don't know prophets, brother/sister. You are spiritual jerks. I'll be honest; get out of this building. I've got no time for you. You just turn my stomach. Not though anybody here that would say such a thing and be so foolish, but I can't read your hearts. That's not my job. Don't pretend and never will.

Jeremiah. God said to Jeremiah, see I put my words in your mouth. He never put them by his brain. But I'm going to tell you something, Bro. Branham spilled the secret. He said, *"I'm the only living man who can tell it exactly as it was said, exactly as seen."*

He had perfect, total recall. That's why a man like a prophet had these amanuenses, these secretaries; male secretaries. Thank God. Oh, that could be bad, too. Forget it. That man could have maybe a dozen guys write out what God said; never miss one word. That's why you got an infallible book, perfect recall. That's why God could take a scribe like John—perfect recall. That's why God could take a man like William Branham, and you start to tell your dream, he said, *"Hold it."* I've seen him do it. *"Hold it; let me tell you the dream."*

Jesus Christ Himself said, "The Father's in me; I'm in the Father." John reiterated that. We mentioned that, Jn 1:18. Now Jesus in John 14 tells us the Father in me doeth the works, the Father in me is speaking, therefore, how can you say you have not seen the Father? Yet he categorically said "God is Spirit. No man has seen God at any time. No man can see God and live." Yet stood right there. What was it? The prophets are God to the people—plain English.

36. Matthew 23:32-38. I won't read It all.

(34) (Jesus Christ said) Behold, I sent you prophets, wise men, and scribes:
(The prophet brings the Word of God, he reveals It, he tells what It means. Wise men, they are they that can handle the Word. Then there's the scribe; he can do nothing but write the Word.)

There you see the New Testament five-fold ministry and the layout of the church. You see a prophet bringing us the Word. You see a five-fold ministry delivering, explaining according to what the prophet revealed. And, if there wasn't a prophet, there was a reformer—God sending somebody on the scene. Always it brought bitterness and murder.

He said, "I don't know if any Lutherans got killed."

They didn't? You got to be silly. Haven't you read your history? What about the Wesleyans? They got killed, too. What about Pentecostal? They shot them, too.

You say, "When's our turn?"

We may not get a turn. Then we might. Our great conflict is to stand at this moment in the face of fundamentalism and stand right there and say, "You are wrong: there is one God. Let me tell you the

truth.” That’s where your test’s going to be, and the test is going to be mostly in your own head and your own heart. Because you’ll see a thousand reasons to think you’re wrong. The devil is very good at doing that.

37. Now Eph 4:4-16 shows you this five-fold ministry which will bring a Bride to perfection, not by a five-fold ministry, (Now, listen to me.) but by the living God, Who came down in a Pillar of Fire, gave the Message and it’s revelation and interpretation to the apostle Paul, and continues the Truth in measure through the ages. So, it’s not a five-fold minister, ministry again, although that is true. It is once more God working in mankind: God doing His Will.

Okay. I’m skipping a lot of things on purpose. I got to do it. Not a lot, but just some. Let’s go to 2 Tim 2:2 and put these things together. It says:

- (2) And the things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men, who shall also be able to teach others.

Now he’s laying down what has to come through the church ages. There will always be those who are consistent in the Truth to the degree that God wants It at that hour. And let me tell you, the Blood has never ever lost its power. And the Holy Spirit’s never lost its power. There has always been the Word of redemption, the shed Blood, and the intercessory power of our Lord Jesus Christ made known, though it has been perverted. These men could be in the church as deacons and elders because they know the Word of God.

38. Now then, what about the scribe? The scribe is the same person as the person in the New Testament church who does not write it down because it’s written down, but he said, “Listen, I will read It to you.” He doesn’t have to have a revelation which is given to him whereby he can take the Message and spread It. All he needs to know is that he is being taught correctly. And you notice, as from the prophet to the people that do the ministering right down to the very level of the very last person, and each one of those people will have this Message in continuity and perfection. Why? Because God doesn’t make a slip up.

And if the Holy Spirit is here to teach us, He’s going to teach us. And the Bible said you shall all be taught of God, children of the New Jerusalem. And at the end time there isn’t going to be one error. There’s going to be a perfect Bride, absolutely there. So, you can see, first of all, you’ve got your prophet, you got your five-fold ministry, you got your people that are taught and able to teach, and you got the people who positively don’t need to do anything, they just simply take what they are taught.

39. Now, let’s go to the Book of Romans. And we’re going to go chapter 10 and show you those people because they’re in the Bible here. Romans 10:6.

- (6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) (7) Or, Who shall descend into the deep? (that is, to bring Christ from the dead.) (8) But what does it say? The word is nigh thee, *even* in thy mouth, and in thy heart.

Now, where did they get It? Where did they get It? They got It from the prophet. And he taught faithful people. But wolves crept in unaware. The false elders, the wolves in sheep clothing came in and they perverted the Word, but they couldn’t pervert enough to make it stick. Now, listen; I’ve got a Dewy Bible, I’ve got a Diaglott, I have got a Monseigneur Knox’s translation, I’ve got the Roman Catholic

versions. And as much as they try to twist the Word of God to show you there's a purgatory, and you can have a pope, it doesn't work out. They're not that smart.

40. Listen; God's not left with no witness. God lives in His Word, and God stands behind His Word to back It, and He's going to have a Bride. He's going to have a kingdom fulfilled. And He's going to do it because He said so, not because of a church.

That's why I like this church that's called Grace Gospel. Forget any other name. This is not the house that Satan built. Vatican is 'va-ti-ca-een' which means house of Satan. You look it up, you'll find it. I'm not mouthing off. I'm telling you.

41. Now, listen.

- (8) (It's) in your mouth, (What is in your mouth?) The word of faith, which we preach; (which means the revealed Word given.)
- (9) That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Now, listen; don't add to It. "Oh," says the Catholic Church, "you got to come through me." "Oh," says the Baptist church, "you got to come through me."

Let me tell you something: you try to come through this church, I'll take a four-by-four, and I'll say glory to God as I bat your brains out. And I won't have any trouble, but you ain't got any brains. Just a rubberhead. Where do you find any other salvation than revealed Word? The Catholic Church kept the Bibles from the people. The Protestants brought the Bible, and It brought light, and It's brought increasing light to the end time. But every time light comes, a group will turn it down. Why? Because that's their record. How are you going to change the record? You'll never change what's written. It can't do it. See? All right.

Look; that's what It says right here. It is something which has been given to us. It depends upon a Scripture. It does not depend upon coming to the altar. Show me one place in the Bible where there is an altar call.

42. I got into hot water in Florida in 1952, before Bro. Branham came. He came and helped us. I saw women rising up and people coming in, and I knew they were going to destroy everything we stood for. And God knows I stood for more error than truth, except I stood for Him, Who is true. So, I preached one day on the altar, and I'm going to tell you they didn't like it. I preached it to Pentecost. They got so mad, they would have tarred and feathered me. And they said "You make it a dirty place."

I'm going to tell you, it can be a dirty place. Oh, yes. As Terry preached down there in Beaumont, there were two altars. One was a dirty altar. Oh, it was beautiful, very nice and all, but disgustingly unrighteous, bringing about murder. How nice and good is anything that brings about a murder?

"Well," you say, "Well, it was a man, not the altar."

I beg to differ. There were two altars. The one altar had blood, the other didn't. It had pretty flowers, wheat and barley and oats and apples and pineapples and things. Don't get fooled, brother/sister. It's too late in the day.

43. Let's go to Philippians 3. Time goes so fast. Listen, let's read Phil 3:15-19.

- (15) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

In other words, It says here: Look, you determine to follow the revelation that has been given to you, and if any thing is bothering you, don't fuss about it; commit it to God.

44. I've waited as long as twenty years for an answer. And some of you get so many ants in your pants, you can't wait till the next Friday night meeting, so you quit. I might as well tell you the truth, lay it on the line. You're not kidding anybody, people here that come to this church. You're not kidding anybody. I'd have to be deaf, dumb and blind to be fooled. Wait for your answer. I'm still waiting for answers.

The toughest answer of all is what Gene asked me to give. I can't give it to him. "Give me the interplay of Elohim to the Jehovah-complex where you're dealing with the anointing: Christ the Rock, and God overall."

I can't understand it, but I'm not going to fuss and drive my brains out for anybody. He hasn't asked for an answer, he just said, "What do you think about it?" And I said, "I've thought of a lot, but I haven't got an answer for you."

It took me all these years to get the simple answer as Bro. Branham, "*We ain't Trinity.*" He used the word ain't, and it's good enough for me. We ain't oneness, and we ain't twoness. Then, for God's sake, what are we? We're one God and His Son. And He was pre-existent as far as this earthly culture and the things of the earth are concerned. And we were in Him. And, as He was a full representation of His Father, we are the full representation of Him. In what degree? In order to bring about this great redemption, we have a part, by the Holy Ghost working through the Word of God. Listen, we're perfect by the revelation.

45. (16) Nevertheless, (what) we've already attained, let us walk by the same rule (word—rule, mind the same thing. Put your minds on what is there, but don't try to figure it.)
- (17) Brethren, be followers together of me, and mark them which walk so as ye have us for an example.
- (18) (For many walk, of whom I told you often, and tell you weeping, *that they are* the enemies in the cross of Christ:
- (19) Whose end *is* destruction, whose God *is their* belly, *whose* glory *is* their shame, (and they) mind earthly things.)

It tells you something here. The true revelation puts us above this. I've been screaming this for years, I'm depending on it. And if I don't get it by the way of the power of the Word, the Holy Ghost in the Word, forget it; I'm through trying. I say look at this, listen, and who needs it? If He doesn't do it, merciful God, I can't even grow a hair on my head, and I need a lot of them. I can't stop my fingernails breaking. Eat all the calcium or anything, eggshells, you name it, drink this, drink that, cider vinegar, and in it's got calcium. They still break off. Lost a tooth, I'll have a bridge put across here pretty soon. Not somebody else's teeth; I'll pay for it. Man-made, first sets. I'm stuck.

You think that I can stop myself dying? You think I can get myself out of the grave? Maybe we all better be Sadducees—no spirit, no resurrection, no nothing. Not die like a dog. That's not what they're saying. They say, "Hey, when you cross over that's it. Then the next step is: look; the next step is bound to be, we'll come back somehow."

Now you're getting into transmigration of souls and reincarnation and all that kind of junk.

46. Let's look at Phil 4:8-9. It says:

- (8) Finally, brethren, whatsoever things are true, whatsoever things honest, and just and pure, and lovely, and good report; if *there be* any virtue, and any praise, think on these things.
- (9) Those things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace (will) be with you.

You know how to get peace? You know why there's no peace yet? Because we haven't come to the full realization of perfect faith, the demonstration by God on this earth to a Bride, showing her there is peace. "You that are troubled, rest with us." Get your peace, get your relaxation.

You say, "Well, Bro. Vayle, what about people coming against me?"

Ah that, sure they'll rile you. We're not talking of that kind of peace. He said, "My peace I leave with you: my peace I give, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Listen; because in the heart is the Word of God, and the mouth says It. And that's all that's required. And Bro. Branham equated Jesus Christ and His Word to one not ashamed. You see it all come together?

47. Listen, brother/sister. Let's go back to Malachi. I'm not on fire for Lee Vayle, as though he's got something. I'm on fire for the Word of God. It's got something. And I tell you, if I don't have it, somebody's going to have it. I'll be honest with you; I'll be honest. It's just like there's Cadillacs out there; if I don't have one somebody's going to have one. There's a Rolls Royce; if I don't get it somebody else will. I don't intend to have it actually.

Now they got a waiting line for this new car that's going to cost, what is it, two hundred and thirty-five thousand dollars? I think Mick Jagar's got his name two years now to get one. Mick can have it and eat it. Not interested. But if I don't get it and drive it, somebody else is going to have it. So, with this Message. There is a Message out here, vindicated, a life in it. And if I don't have it, somebody's going to have it. But the point is this: If I've got what contains the life, then I've got the life.

48. Let me read you Mal 3:16.

- (16) Then they that feared the LORD spake often one to another: (They weren't praying to God.) and the LORD hearkened, (He butt his nose in on the conversation, He said, "I like that, Hey, that's great." He heard it.) and a book of remembrance was written before him for them that feared the LORD, and thought upon his name. (And talked a certain kind of a way.)
- (17) And they shall be mine, saith the LORD of hosts, in (the) day when I make up my jewels.

There's people talking a certain way at the hour of the Resurrection and the Rapture. And they're the only ones that God's listening to and got any real use for.

You see why I preach what I preach and say these, the things we must do? But you're too happy fussing with each other.

I'm not finished preaching. Got another tape ready? See how far I can get.

- (17) They'll be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spares his son that serves him.

That's adoption. Yes. Bro. Branham said the tutors called in to see if the Father's son was the right kind of a son. So, he trains him up in the way the Father wants him to go. He said, "Now I'm going to tell you what he said, your name is on the check the same as mine."

What does that signify? Signifies we are firstborn, joint-heirs. Hear what I said? I'm quoting you Scripture. Do you understand that's Romans 8? You understand what I'm saying? I'm quoting Scripture. I'm not talking through my hat as though Lee Vayle's got something to say. Don't give me that stuff.

49. (18) Then shall you return, and discern between the righteous and wicked, between him that serves God and him that serves him not.

But if you're too busy fussing at each other, you won't discern anything. You're a little quiet. That's good. Be quiet, because there's such a thing as I'm up here getting my stomach filled, too. Just be honest with you; I'm not going to hide anything.

50. Now, listen; in these four divisions which are the prophets, the five-fold, those below a five-fold who also teach, and those that don't have any calling, except that they have the right and the authority to talk to each other. And it doesn't mean that you're all going to say it right. But what if you talk and somebody knows what's right and doesn't put you right? Oh, there's your thin skin.

Yet, is this body of many members but all one and of one, that compose Messiah in a figure, the body which in turn is composed of Messiah-ettes? Therefore, all people in their turn and measure represent Christ in particular, that's a particular way, the prophet. That prophet is God to the people, and he has a part of the Word for that hour. And he actually manifests Christ. He becomes the living Word of God in that hour. And we saw the eagle.

51. Prophets. Now, when they bring the message, what happens? Those who fall under the Word become the literal vicars of Christ. The pope says he's the vicar of Christ. He's a liar. He is a crook. He is a fraud. He is a perpetrator of deception. Let me read what the Bible says about vicars. Because the word vicar means in stead of. Right? In stead of. The word 'antichrist' doesn't mean 'against'; it means 'in stead of'. So, a vicar is an antichrist. That jars you doesn't it? Because all you know about the word 'antichrist' is evil. Before there's an evil, there's got to be a good. Before there's a rotten apple, there's got to be a good apple. All right.

52. Let's go ahead. We're in the 2 Corinthians 5. Let's understand what I'm saying here now. But I'm not fooling with anybody. I'm not taking the Word of God and running anybody down. I'm just showing you what's vindicated by the prophet, William Branham, the Pillar of Fire. You do what you want. But understand at the same time, I'm pleading for you to line up what has been vindicated. All right.

Let's look at It. In verse 18:

- (18) And all things *are* of God, and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
- (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

- (20) Now we are ambassadors (vicars, messengers from God) as though God Himself did beseech *you* by us: we pray *you* in Christ's stead, be reconciled to God.

Paul said, "I have brought you the unerring Word of Almighty God. And I am telling you people, as I am here in the stead of Jesus Christ, so are you in my stead. Take that Word and take it because I can't." From the principle of the prophet being the true vicar of Christ.

Not some bird like the pope, who said Mary is ascended, she's in her glorified body, she's in heaven. And every Catholic theologian said to Pope Pius XII, "Don't do it sir; don't do it. It's folly." He stood up three times and declared, "Mary has ascended; Mary has ascended; Mary has ascended."

Hogwash! Mary has not ascended. He's a liar, and the truth isn't in him. His friend, the devil, wasn't even good enough to give him a break. There were no blue clouds and things floating around his head as though he had something. His whole body of theologians was against it, and they're still against it because it's fishy. They got to say what he said. On what grounds? Protestants no better. They're all baptized with the Roman Catholic baptism.

53. For years the Protestants had to go behind the altar to get married in a Catholic church. They don't have to do it anymore. On what grounds? Because the Roman Catholic church has declared truly and absolutely historically that we invented the baptism in the name of the Father, the Son and Holy Ghost and if you've been baptized that way, you are a part of us. Come on, get your books out and read them, kids. Get them out and read them. I've done my share of reading; you do yours.

Vicars of Christ, mediators. The pope says, "I'm a mediator." And he said, "My priest's are mediators. I'm an intercessor, and I get Mary on my side because I've got her up there in heaven. She'll talk to Jesus. And you priests are intercessors."

54. Let me find out what the Word of God actually says. Let's go to the James 5. Let's find what the Bible says. Catholic Church says, "We wrote the Bible." Then why don't they believe it? They'll lie about anything, Protestants the same way. That's what I'm trying to tell you, get your eyes off of your church and off your own head and find out what that man said, because you don't know outside of that. The assured voice of the church. The assured voice of the church. [Said sarcastically] O God.

Go raise old Joe Marconda from the dead. Ask him why he left the Catholic Church. Because old Joe didn't have enough money to have Joe Junior buried. In America, I said it was in Pennsylvania. Don't look me in the eye as though I'm wrong. I'll take you and rub your nose in it. Nobody looked as though I wasn't telling the truth, but I just put it for good measure to let you know 'Don't challenge me'. I'm not here lying for one minute.

Why did a friend of mine leave the Greek Orthodox Church? The priest came by and said, "I buried your husband; I'm going to take your cow for payment." She had kids that needed that milk. She suddenly understood the power of a broomstick against the power of the church. She rushed at him with a broomstick and beat the cob off of him. He never came back. What kind of a priest is that wouldn't come back, get hit with a broomstick? Paul got his head chopped off.

"So, I'm going to leave that soul go because you see I'm offended."

Is that a fact? Christ was offended; came right back on the scene.

55. Let's look at Jas 5:19-20.

- (19) Brethren, if any of you do err from the truth, and one convert him;

- (20) Let him know, that he that converted the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

That man becomes a mediator. If I saw someone doing the wrong thing in a church, you went to him, yeah, you're a mediator. Oh, I thought you had to call the pope. Why call the pope? I thought I had to call on God. Why do you got to call on God? I don't have to call on God to lift a piece of paper. He gave me strength to do it. We don't have to call on God to turn someone from his sins. He gave us the strength to do it. A man's wrong, you help him be right. It's not that difficult to understand these things.

56. James 5:14-15. Let's read that one.

- (14) Is any sick among you? let him call the elders of the church; and let them pray over him, anoint him with oil in the name of the Lord:

He's an intercessor now. So, come on. Jesus, Messiah-ettes. Look, we don't even know what Bro. Branham said half the time when he said Messiah-ettes. And I'm just scratching the surface; I'll be honest. This is a scratched-surface sermon. Sit down, write it out, what, two hours or so, three whatever it took me next day and so on.

- (15) And the prayer of faith shall save the sick, (Actually heal 'em, because the word 'save' is 'sosos'; 'heal' is the same thing.) and the Lord shall raise him up; (Now, notice that.) and if he have committed sins, they shall be forgiven him. (Because you acted as a mediator and an intercessor according to the Word of God, in your heart and in your mind. And God backed it.)

They are reconcilers. Look at Gal 6:1.

- (1) Brethren, (again we see) if a man be overtaken in a fault, ye which are spiritual, restore such a one (get reconciliation); considering yourself. (Reconcilers deputized by God to do the work of the Lord Jesus Christ by the power of the Holy Ghost, through the Word that has been given to us which we believe.)

All of us, therefore, can exercise or exhibit a certain portion of the five-fold ministry. Husbands can teach their wives, and the wives admonish the children. They can say 'that's not right according to the Word of God. Talk to Dad when you get home.'

It's not a big club; it's the Word of God. Oh, the big clubs are sometimes necessary; I admit that. They're evangelists. Anybody can evangelize—give the testimony of Jesus Christ, not as though you're going to preach to a congregation, but you're talking to somebody. You can be an apostle; no matter where you go, you can talk about the Word of the Lord for this particular hour. You can be a prophet. Yes, you can be a prophet, as Aaron was Moses' prophet.

57. Now, if you think that's some form of flattery, I've got news for you. If you call me William Branham's prophet, I would not be flattered. Because that's making me a scribe, and I'm already a wise man. That's right, by virtue of the fact I handle the Word of God and teach It from what the prophet taught. Everybody can be a prophet. The Bible said you're children of the prophets. Paul was a prophet. People had many teachers, but one prophet, one father. Bro. Branham said concerning Meda: she is my wife, but she is my daughter in the Gospel. Perfect picture of Jesus Christ.

You're all a prophet. All you got to do is just say what the prophet said. You become God's mouth right at that very point. All the elements are here to carry on what Jesus Christ was and is, and what the church is. Each member is a member in particular, and all ministries in the church will complement the

five-fold, while the five-fold complements the prophet and the prophet has complemented Christ, and Christ has complemented God. And I'm using the term 'complement' as 'complete', not in 'paying a favor to', and some little thought that's nice, but I mean actually complementing or completing.

Since Christ became us that we might become Him, it is evident that we must take His place in a measure of grace and of Christ which is Holy Spirit on this earth as his visible body and means whereby God is manifested in flesh to others. That's what It says in 1 Cor 12:27-30. We are members of His body, absolutely members; bone of his bone and flesh of his flesh.

58. Now over here in Rom 12:4-11, and with Rom 12:3-8, lets you know that there are ministries. Every single person has something from God that helps make up the body of Jesus Christ. And, why was the body here? It was here for redemption.

Now, what is the Bride doing here? She is here for redemption. She is here to be enlarged. As Bro. Branham said, the churches cannot stand, especially Pentecostals. He said *they cannot stand the crying, they can't stand the screaming, they can't stand the speaking in tongues*. They don't want to bring in babies into this world that way. They don't want them live born; they want them stillborn. Yet he didn't believe in tongues as any evidence. No way.

59. Listen; one cannot change the Word of God for what I have read in Scripture. Bro. Branham put into a sentence, "*The Son of man manifested in human flesh is the Bride in every age.*" Who was the Son of man, the prophet? Son of God? Who was the Son of man? He came to seek and to save the lost.

I asked him, "Bro. Branham, what do you mean?"

And I don't even... I don't know that I ever heard him say on any tape, "*The Son of Man manifested in human flesh.*" He must have said it to me.

And I said, "Bro. Branham, "What is the Son of man manifested in human flesh?"

He said, "*The Son of man manifested in human flesh is the Bride in every age.*" And then he said, "*If the hand does it the Bride does it.*" In other words, he stood as prophet. He said, "*I stand as prophet here; I bring the Word,*" and he said, "*Therefore the Bride does it.*"

In other words, look; it all trickles down. Pardon the expression. It's a gross expression, but it does. Thus there are no great ones in the Bride of Christ, but there is the great One amongst us today.

60. And so with that One within the Bride members and amongst us, the Bride members surely can go to 2 Th 1:10, because that's exactly where we are going.

- (10) When he shall (have) come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

In other words, the day that we're looking at right now, the angels having come down with Christ in center. And over here It says in that day positively, that is the time when Christ has come to be glorified in us according to the Word. Now, you can sell it too long, or you can sell it too short, and you fall in the ditch. But you can go down the middle of the road, the middle of the King's highway and come out with Christ.

For 2 Th 1:10 is even now being worked out. And surely we can accept, 'a-c-c-e-p-t', what the prophet said. He said the seed of God, the Bride of Christ is Mrs. Jesus, and we're all members of Messiah-ettes as he told us.

61. Now this all sounds very good as a doctrine, but there is an active faith that comes with the doctrine at every single time. What is that active faith that we're going to talk about here? What is it? What are we looking at?

Let's go back to Gal 6:1. And It says:

- (1) Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; and considering thyself, lest thou be also tempted.

And I'm going to ask you a question: Where was the first temptation, and what was the first fall? Come on, you know the answer. Eve left the Word by somebody coming and changing the Word. And Paul in the Book of Galatians has this one cry, "Why have you left what I said was vindicated? Why have you changed?" Now he said, "You people listen and understand, brethren, if a man be overtaken in a fault." Eve was overtaken because she left the Word. She got from behind the Word. Anything you do like drinking and smoking and cursing and stealing and lying and adultery and all of those things, assaulting, all of those things, they are merely symptoms of unbelief. The unbelief is off the Word, because the Word alone has the power.

Now It says, "Restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." There again we're going right back to the greatest battle. We're going back to the understanding when there is a correction to be made, it's got to start with the Word or the correction is no good. There is nothing there for us. There is nothing at all.

62. Now, continue.

- (2) Bear one another's burdens, and so fulfil the law of Christ.
- (3) For if a man think himself to be something, when he's nothing, he deceives himself.

They accused Bro. Branham of that, and they accused me, and they'll accuse you, too; so, don't worry. They accused Jesus.

- (4) But let every man prove his own works, then shall he have rejoicing in himself alone, and not in another.
- (5) For every man shall bear his own burden.

Now It tells you right here that when we look at this what we're looking at, which is especially the Messiah-ette, active members in the Bride of the Lord Jesus Christ, the most important thing in all the world is to have that Word because without the revealed Word, nothing else is truly coherent, cohesive and coordinate—coordinative (fly apart). Now it takes the very special Spirit, which is the Spirit of Christ, a spirit of meekness, not weakness. 'M-e-e-k' is not 'w-e-a-k'. In fact, 'm-e-e-k' doesn't know the first thing of 'w-e-a-k'. It doesn't know a thing about it because it doesn't recognize itself; it recognizes God. And you can only recognize God by Him coming in through His Word. All right. This meekness does not obliterate the confrontational.

63. In Gal 2:11-18, Peter was in Antioch; he came down to Antioch. Paul withstood him to his face because he was to be blamed. Why was he to be blamed? He turned on the very Word of God that he preached. He opened the door to the Gentiles, welcomed them, ate with them, but when the pressure came on, he backed off and went to the Judaizers.

Now I'm talking about a man that said, "Thou art the Christ, the Son of the living God." I'm talking a man who's the spokesman at Pentecost. I'm talking of a man who opened the door to both the Gentiles and Jews by bringing the Gospel as he was commissioned.

Paul came by only a revelation, and he found that Peter was wrong.

64. Now right away, you people sitting in church, you be very nice, you say, "Well, great apostle Peter. I know you were with Christ, so I got to be very sweet and very nice."

I don't know there is real harmony, though, that what you're doing is what you're saying is right. Now, that's what you people want. You've told me yourselves. You don't know what it is to stand for this Word. You just think you do. Not that I want you fighting each other or anything like that. But you get offended if somebody's put on the right track. That's why I think there's undercurrents here. And there is some undercurrents. The rest are too scared to come together and talk the Word. What's the matter with you?

Jim, you know before I got sick, you'd come and stay till two or three in the morning, one o'clock, two o'clock, talked. I talked. Talk, talk, talk, talk, talk. And I got so sick all I could do was sweat. I'm going to tell you something, the greatest days of my life, except for further revelation is those days when I was into Ephesians and talk, talk, talk, talk the Word. You're missing so much, my brother/sister. Are you listening to what I'm telling you? I'm not here with axes and spurs and clubs and swords. I'm here telling you: confrontation is part of your life or forget it.

Now you can learn to back peddle like Bro. Branham did or Mohammed Ali. It's perfectly all right, as long as, when you come out, you can sting like a bee and not just dance like a butterfly. In other words, you sheath your sword, so you couldn't be controversial, or somebody couldn't be corrected. I'm not saying you're establishing doctrine in the church. I'm saying you're talking from what comes over the pulpit.

Dave wrote down what I preached on one of the "Satan's Eden" messages. I can mark you six paragraphs at least, you can sit in any meeting any night and read that and talk about it for an hour and a half.

You say, "Bro. Vayle, you make yourself a real smart guy."

I'm not making myself a smart. What are you talking about? I'm only telling you a few things. Because when I read it, I couldn't believe I'd said it, and just let it go at that. I knew it'd need discussing. See?

65. Now, listen; let's go to Titus 3. I want you to understand: I'm not fussing at anybody. But, if we got to have some hair-pulling here, I guess we're going to have some hair-pulling, because look...

[Bro. Vayle asks for another tape to be put in so he can continue.]

All right, we're going here to Titus. We read in Tit 3:10.

(10) A man that's an heretic after the first and second admonition reject.

Paul said he was a heretic by how he talked the Word. What if some of you people need correcting but you're too—you just won't be corrected. Did you understand what I read? Are there heretics here this morning? I talked to some of you people years ago and said, "Don't do it; you're going lose out," but you wouldn't listen.

I'm not crazy up here, brother/sister. God gave me a job to do. How long I'll be here in this pulpit, I don't know, because I'm getting terribly tired—not of you people. I'm just terribly tired. I didn't sleep

again last night. Almost always in constant pain unless I get my mind on something, but it's about time to get out and go. Where is the fruit? I'm asking for some fruit. Some of you come you don't even know conditions, but you grumble about, 'there's an undercurrent'. There always will be an undercurrent. Why don't you come and get counted? Do you think this tape should go out? We don't have to send it out. Spoils the image.

66. 2 Thessalonians. Let's read It. 2 Thessalonians 1:7.

- (7) And you who are troubled rest with us, and the Lord Jesus shall be revealed from heaven with his mighty angels.

Now, that tells you where the rest is going to come from, because before that, there was a turmoil because the Seven Seals have not been loosed. And the Seven Thunders are in a limbo of mystery. And you're saying, "Oh, look here, look there, this way, this way, this way."

Aw, forget it, hey, that, that. Several hundred pages that the man preached.

67. Now, let's keep reading.

- (7) ...When he shall be revealed from heaven with his mighty angels,
(8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Now It says here, this is the time of that which is Malachi, when at the time of the burning, the Son of righteousness rises with healing in His wings. It is a time of Luke 17, the days of the Son of man, and a Bride is caught away. I want to ask you a question. How many go in that Bride? As it was in the days of Noah. Then who's going to burn? The five billion people that aren't killed by AIDS.

68. Do you realize right now the way AIDS are so rampant, that we are going to lose an entire generation of our kids where AIDS broke out at age seventeen. And if they don't stop what they're doing, their babies will all die with AIDS. Just a few old codgers like me left, and a few old codgers like some of you that kept yourselves clean, and you've got some fear of God in your heart and fear of God in your bodies, and you're not afraid to tell your kids and lay it on the line.

Because I'm going to tell you: it's time to scream, and nobody's screaming. And the homos are running everything. And this is the most disgusting thing in the world. The Catholic Church has come full circle, and they're the only one that are really screaming against the homos. When the Catholic Church comes full circle with the gifts (Yes, they've got it.) and their various doctrines, which was original, it's all over, because Alpha is Omega. And it's Alpha and Omega, both with God and the devil. Sure it is. Come on. You know it's the truth. You don't have to be a genius to figure that one out.

69. Let's keep reading.

- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

No more intervening again. It's all over. You miss this, it's missed entirely. You can't repent; it's gone.

- (10) When he shall have come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Wind up time. Seven Seals, Seven Thunders, Roman candle, the white horse rider riding into eternity, called death, the church riding into eternity coming back on white horses. Judgment, brother. Let me tell you, let's get real chummy this morning and understand this: We are before the white throne, it's all over, brother/sister, don't kid yourselves. It's over.

70. You say, "That's because you're seventy-five, Bro. Vayle."

It doesn't have a thing to do with my age. I can get out of here. Maybe tonight the Lord will take me. I look in the mirror for the signs, they say here if you just look, can't you here, this deep little cleft mark here, that means you can have a heart attack. I said, Goody, goody, goody, it's getting deeper. Goody, goody, goody, nothing happens; my heart's still strong. My wife's got the same thing. She'd get on a treadmill. They said, "Seventy-six? You can't be seventy-six."

She said, "Yes, with a hip—with a transplant."

Oh said, "Don't be silly, you're not seventy-six."

She said, "I am seventy-six."

"Fifty-five."

Man alive, she's not fifty-five. She's seventy-six. She's like me: no heart, all liver. That's where we get our gall. What's the matter with people?

71. So, listen. It's over. This is White Throne because, you turn this down, it's chaff; it burns. How many of you say, "Well, now just a minute Bro. Vayle, it's this way, it's that way."

Hey, the foolish virgin are very few in number, and they don't burn; they're killed. What do we do with the Word? What are you going to do? This Word's vindicated. There It is right there. Malachi 4 is vindicated. Right? I am preaching a vindicated sermon. Not preaching at some hogwash.

Now we cannot be simply confrontational for the sake of being confrontational. That's not it. There are lives to be saved; there're obligations to be fulfilled. There is a testimony to be given, and there is a strength to be received by the exercise of faith in the Word that has been manifested as correct. To be simply nice and engaging the people is not the answer, brother/sister. If all we can do is that, we are nothing but hypocrites. The Bible calls them publicans. A publican is a guy who is going to gouge you. But he covers up, evidently.

72. In Mt 6:46-47, no it's not Matthew 6. Where are we? Doesn't matter. I can find it here, but I can't take time for it. He tells you here, he said, he's now he said, if you... It's on the sermon on the mount here which is in Matthew 5, I guess I just got a little reference here. 26.

But the idea is anyway, he tells you that, if the best you can do is give a gift that someone gives you back again... If you're nice to somebody, somebody's nice to you, He said, "Where is that? Where does that get you?" He said, "Don't the publicans just do the very same thing?" And so, we're warned here, in this sermon that Christ is preaching. We are not to be nice for the sake of being nice. Now, look; it doesn't mean you're going to be rude when you bring the Word of God, insult and harm. It doesn't say that, but it says you got to stand for that which is necessary to be stood for, lest the church be corrupted.

73. Now you people, I've had every one of the board members in this pulpit here. Every person who had devolved upon him to stand up here, take something Bro. Branham said, bring it before the congregation and literally be judged by every single person. And remember; I was sitting there. And I'm not too easily fooled.

Now, I want to tell you something. I've been teaching here for many years now, and if we've got people in this church who can't be watchdogs, there is something wrong somewhere with you men that are sitting here. I just say, "Shame on you." Smarten up. Not yip-yip-yip-yip-yip about things, but a dog that barks, that warns. And I'm not saying to be mean, you know if I treat you mean, when I'm up here I'm tough as all get out; down here, hey man, anything goes.

My job's not to ride herd on you. You ride herd on each other. You don't believe that, do you? But you better start believing it. My job is not ride herd on you. Paul said, "You people that see a fault in the brethren, you see something wrong, there's something off-color, there's something going to hurt somebody, hurt that person, hurt others, He said, "You." He didn't say call on me, bless God, and I'll do something about it." That's Red Skeleton. That's not the apostle Paul. Now, remember.

74. Let's go to 2 Corinthians. And I hope you're not getting too badly wounded because look, hey, these things have got to be said. I've said them before, got it say it again. And I'll keep on saying them, because it's the only thing I can do. Listen, Paul in 2 Corinthians 10.

- (1) Now I Paul myself beseech you by the meekness and gentleness of Christ, (He said) I beseech you by the meekness and gentleness of Christ, who in the presence *am* base among you, but being absent *am* bold toward you:
- (2) But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

Now you say, "Well, Paul is being criticized like Bro. Branham was."

A woman wrote a letter and an article, and it went around the country saying, "Bro. Branham was drunk when he got killed, and he was a womanizer."

You got to be kidding. That doesn't have a thing to do with this. Where did sin start? Off the Word. Off the Word. 1 Corinthians, "I'm of Apollos, I'm of Peter, I'm of this, I'm of that." Oh, he said, "Shut up." Why aren't you of God?

75. Up there in Canada when they had the camp meeting where Bro. Guenther up in Prince Albert or wherever it was, that Lake Kinistino whatever they call it up there, Ewald Frank would not close in prayer because he heard something to sort of offend him. He's a womanizer. He should be offended. They should have tossed him a young girl. He wouldn't have been offended then, I guess, some prostitute. So, it divided the camp. And the sort of German-element said, "Well, I, he said, "I side with Bro. Frank."

The Marten boys, they said, "I side with the Marten boys." And Harold Marconda said, "You better side with Jesus, who is the Word."

Don't ever come to this church or any message church and think you're among a bunch of saints. You might see a whole lot more haints, Vince, than you'll reckon with. But it's up to you son, how you go. He's going to be baptized. I love that. In the name of the Lord Jesus Christ. It'll be a tough walk, but it's a good one.

76. Listen.

- (3) For though we walk in the flesh, we do not war after the flesh:
- (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 unto captivity every thought to the obedience of Christ;
- (6) And having in readiness to revenge all disobedience, when your obedience is fulfilled.

He said, "I'm ready for anybody that comes against that Word. I'm not off to take your hair off and to scalp you." "No," he said, "I'm not after doing those things." But he said, "I want you to know and understand where this whole thing came from."

Eve got off that Word. I suffer not a woman to teach or take authority—she's deceived! Before Adam could get to Eve, the beast had gotten to her, impregnated her womb, brought forth a monster. And before Christ could get to his virgin Bride, the antichrist had got to her, polluted her mind.

You see what I'm saying? I'm not trying to raise up a bunch of guys with clubs around here. I'd be the first guy come in and flatten you if you did that. But I want you to know, you don't back away from Truth. Bro. Branham said, as brothers you can quarrel bitterly. "I got my feelings hurt! I won't come anymore." "They treated sister So and So bad." "They did this, they did that."

You think I don't know what goes on amongst you? I'm not happy with you. I am not happy with you. Have we only got this far? I don't understand. I thought there was more to it than this.

77. Now, listen.

- (7) Do you look on things after outward appearance? If any man trust to himself that he is Christ's, let him think of himself this again, that, as He is Christ's, even so *are* we Christ's.

And you're putting each other out. You're not putting each other out; you try to keep each other in.

- (8) For though I should boast somewhat more of our authority, which the Lord hath given for us for edification, and not for destruction...

The attitude is this: Can I come and help somebody, but at the same time take my stand that they don't unhelp me? How many people do you know have got drowned by giving a helping hand to somebody drowning? A lot of people. A lot of people. Yeah. People tried to save their dogs and got drowned. One poor man jumped in to get his little boy; sucked away like the little boy. His son jumped to help him, sucked away. I think five in the family drowned in a matter of minutes. You know something? It is better to not know how to swim and understand you can't, than to risk your life and lose it.

If you don't know, you ask and you listen, but if you ask for an argument or just an opinion, forget it. Forget it. These are not argument or opinion days; these are realities. But you must be patient. I told you I have that kind of patience. Few men have it. I am so crack-pot impatient with everything. If the door doesn't work right now, I'm ready to rip the door off its hinges. If the fire doesn't light, I throw a bucket of kerosene on, burn the house down. But with the Word of God, I can sit there year in and year out, wondering, but hardly a ruffle. That's right.

78. Let's keep reading. He said, "...not for your destruction..."

- (9) That I might not seem as I would terrify you by letters.
- (10) For *his* letters, they say, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible.

- (11) Let such an one think this, that, such as we are in word by letters when we're absent, but *we'll be* there in deed when we're present.
- (12) For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, comparing themselves among themselves, are not wise.

What's he saying? He said, 'I preach to you a Word that you go by, what is all this other fuss? What is all this other thing they're bringing up there?' Don't you know that Paul is defending himself against the fact he's been called a heretic? The next thing he's been called off the Word. The next thing he's been said, "Well, you're trying to make yourself somebody." When nobody else had what he had. Always it's that type that rises up. Every place I've gone in the years.

79. "Well, you see, Bro. Vayle, I have something from God, too."

I said you never had THUS SAITH THE LORD like Bro. Branham. Oh, I had a vision, and I've told you many a time: I could swap him vision for vision and leave him sticking in the mud at sixty miles an hour passing him. And I don't have one vision or experience I would give you a plugged nickel for anymore, because I don't know. I don't know. But I've had 'em in color like I'm looking at you. Right. I can even tell you where the devil of epilepsy is; I can tell you right exactly where he lodges. I saw it by vision.

But I've got a spirit, too. I've got a devil, too. It's called arthritis. They've nothing to with morals or mentality or spirituality; they are simply physical. And I wouldn't be surprised if eighty percent of you got devils, too, that bother you because, if there's life, it's a spirit.

Now, what has that done for you? Nothing. But this will do everything, having the promise of the life which now is, and the life which is to come, because it's Christ, in a form that has been given to us, and whereby His life comes into us.

80. And Paul said here:

- (13) We (don't) boast of those things, (he said,) (beyond) *our* measure,
- (14) We stretch not ourselves beyond *measure*, as though we could not reach unto you: for we are come as far as to you also in *preaching* the gospel of Christ:
- (15) Not boasting of things without measure, of other men's labour; but having hope, when your faith is increased, that you shall be enlarged—we shall be enlarged by you according to our rule abundantly.

You know, Paul knew the same thing. He knew he couldn't go to that people and preach a sermon and and they draw anything out of him. He'd just be slashing with the sword first thing. You know what? This church here is far better to me than most Paul's audiences. If you're hoodwinked, I appreciate it. But you come here expecting and believing that God will begin using me by bringing these words to your attention. And He's never failed, and He's not going to fail. There's only one thing can hurt: if you turn your back on It. I cannot come to your measure. Uh-uh. No.

People around the country envy this church. You know why? Because they only hold one thing to attention, that's Word. It's very seldom do I try to bug you, like I am this morning, because you got to understand where I'm coming from. You got to let this Word have Its course. And if It's going to be tough on somebody, It's going to be tough on somebody. But It's going to pay off.

I could read the rest; I won't bother reading the rest.

81. Let's go to 1 Cor 14:26.

- (26) How is it then, brethren? (It's a little kind of a thing here that the Corinthian church had that was wrong, and yet it was right.) How is it, brethren? when you come together, every one of you has a psalm, hath a doctrine, hath a tongue, (interpolation). (He said), Let all things be done to edifying.

They had it mixed up. They didn't have the little room for their gifts of tongues and all. And evidently, even when they had a chance to come together to be taught and to hear the Word, and back and forth, and know the things of God, they didn't take the time to enter into it. They didn't take the time to, you know, really go into it, the way they might have and should have.

Also remember; in 1 Cor 12:26, It says:

- (26) When one member suffers, all members suffer; when one is honoured, all honour, are (honoured) with it.

82. Now Eph 4:16. Some of these we don't get a great deal out of. It's just a matter in passing a little point. In 4:16 It mentions:

- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Now, the point is, what we're looking at: What is it that came to this church? It wasn't the five-fold ministry that came to Ephesus. It was the prophet with the Word and the five-fold ministry that brings us to this place. And it is not the minister per se. That is merely a position God gives him. It is the Word. Because that's what the controversy was all about. That's what the whole thing is all about.

83. Now, listen; It says, "the whole body." Now listen, let me read It to you—prove it to you, for this ministry.

- (12) For the perfecting of the saints, (to perfection, bringing to equipment, bringing to maturity) work of the ministry, edifying the body of Christ: (building it.)
- (13) Till we all come in the unity of the faith, (a single revelation) and the knowledge of the Son of God, (That is Eph 1:17-23.) and unto a perfect man (the mature man), unto the measure of the stature of the fulness of Christ: (There's no more to come.)
- (14) That we (Now, watch.) that we *henceforth* be no more children, tossed to and fro, carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;
- (15) But speaking the truth (holding the truth, speaking the truth) in love, grow up onto him in all things, which is the head,

In other words, you love that Word more than anything in your life. That's the one thing where your love is. Now Paul, the apostle said, "Listen, if you don't understand," to the Philippians, he said, "Put it to one side." But he said, "Get to the place where you all speak the same thing and you all know the same thing." How do I know, or anybody know if you speak the same thing, if you don't talk about it? Well, come on. Then, what if somebody corrects you?

84. Bro. Branham corrected me on different occasions, when he couldn't tell me, he couldn't get through because my head was too thick from other Scriptures that I had gotten wrong. I told you I had to say, "Bro. Branham, is it **THUS SAITH THE LORD**, the Bride..."

Well, first of all, I could see it was getting dark in the room spiritually. I could see he was getting hurt and getting nowhere.

I said, "Bro. Branham, look, let's just call it off, but could you answer one question more, that's all"

He said, "*Sure, Bro. Vayle, ask me.*"

I said, "Bro. Branham, is it **THUS SAITH THE LORD**, the Bride does not go through the tribulation?"

He said, "*Bro. Vayle, it is **THUS SAITH THE LORD.***"

I said, "Thank you, Bro. Branham. That's all I need to know. I will find all the answers because you've told me the Truth."

85. Ten years later, my answer defies every living Greek student. But I'm right. Because they don't understand judgment from judgment. Retributive wrath of the Great Tribulation is not the wrath and the judgment of the White Throne, because the White Throne you pass by. He opens the Book. He doesn't send fire down upon you. He doesn't send plagues or one other thing. He just says, "The Book says your name is So and So, and this is what you've done."

"But I spoke with tongues, I prophesied."

The Book says that also:- "I never knew you; depart from me."

They'll never understand what I know. It's not given to them.

86. You say, "Well, you're boasting."

No, I'm not, I'm just telling you the truth. I waited ten years. How many years did I wait to understand that the appearing was the Presence? 1977, as quietly I sat at my book and said, "Lord, I'm not going to fuss, not going to try to figure it, if you want to show me You can, if You don't want to, then that's all right by me." Look, growing up to the head, where there is no more deceit and no cunning, and we're speaking the truth in love. Not because we want to fight, but is somebody wrong?

87. You know something? I wonder, sitting in this congregation today, does every single person here that is accountable to God understand the difference between the baptism with the Holy Ghost, the anointing, and the Anointer Himself, God Himself? You understand before there can be children, there's got to be a father. Before there's a baptism, there's got to be a Baptizer. What if the Baptizer came and went away, but He still left the baptism, then the Baptizer comes back two thousand years later? Can you understand that? Well, can you? Or are you still wondering?

88. Women are particularly susceptible. They think they hear from God. I've a letter. I think I might have thrown it away, from a lady in Tucson. Her name is Elsa Larson. She wrote this to Bro. Erickson, and she said, "I tell you what, you better get yourself a TV, and don't listen to Lee Vayle for sure, because he's of the devil, and Bro. Branham always made a man a doctor or somebody if he didn't like him. So, you better hear and get a TV, and you can see Jimmy Swaggart, because he's the next thing to Bro. Branham."

And she's boasting of her revelation she got from God. Her name's Elsa Larson. She goes up there to Harold's church. I got the thing cut out. I'm going to send it to her one of these days when I get her address.

Sisters, you that are not under husbands, watch it. You can be trapped, and you will be if you're not careful. Wives, obey your husbands, but only in Christ. I want you to know that.

89. 1 John 3. Always this Word, brother/sister, because that's where it left. That's where it's left. And you got to get back on track by the Word. Eden was destroyed by the lack of the Word. Eden can only be restored by the right Word. Here's what John says in 1 Jn 3:11.

- (11) For this is the message we heard from the beginning, that we should love one another.

Now, what's he going to talk about? He's going to talk about a love that was not exhibited. A passion that killed.

- (12) Not as Cain, *who* was of that wicked one, that slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

They had a fight over who was accepted by God and it was only too evident that Abel was accepted because the Pillar of Fire came down and ate up his offering. And the Pillar of Fire didn't come anywhere near the fruit. Forget it. And so Cain killed his brother. He didn't love him. Why? Because he hated his brother's vindicated Word.

90. Now, watch; 1 John 3:13.

- (13) Marvel not, my brethren, if the **world** hate you.

Who was Cain? World. Now you all say today: I believe this Word; I want this Word; if I'm wrong, I want to be straightened out. Seems like we're going to have to take an undertaker to straighten maybe some of you out. Because when something comes up, you get jittery, you feel you're put down and all. Maybe you are. If you're put down, I'm going to tell you: the guy that put you down will pay for it. It'll be his turn around the corner. But you're too willing to give up, and I don't like it.

I paid a pretty big price to come this way. Let me tell you something. It was peanuts. I can't even remember what I went through, what I felt like. With a knife in my back, and one in my guts, my head turning, dizzy, a vertigo going through it, nerves clashing. I can't even remember. Really.

I remember the same experience with yeast infection in my blood. And that never came because of the Word; that was because I was stupid. Ate too much sugar, took antibiotics, drank coffee, swilled it by the gallon. I'm a swill fellow. Swilled it right down. My wife's a swill girl, too. I said, on her way up in the Rapture, she's gonna be grabbing a cup of coffee. I didn't suffer because of anything I got; I suffered because I was stupid. Broke all the laws.

But I was kicked out of churches because I dared to preach the truth. So what? Now I just say, try and kick me out of this. I may fool you, go out before you desire to kick me out. Doesn't matter any more.

91. Now, this Scripture here that I read is based upon Genesis 4, which absolutely said that Cain had the same ability to know the Scripture as Abel did. Because the Septuagint—which is a very accurate accounting of the Hebrew—said, “Thou has rightly offered, but if thou has not rightly divided, hast thou not sinned.”

They say, “Bro. Vayle, I believe the vindicated prophet.”

But do you believe and understand the Presence even? I'm fought plumb around the world, on the Presence. They say, "Oh, that is a doctrine by the Jehovah Witnesses, and therefore, it is wrong."

I say, "Hey, eternal security is a baptist doctrine, so that's got to be wrong."

92. Don't you see where you put Bro. Branham? You make him a complete fool, because he corrected the error. The Presence is a legitimate doctrine. It's His appearing, but it was taught wrong—and is taught wrong until this present hour. But the prophet said, "*My ministry is to declare that He is here.*"

"I don't care what William Branham declared. I can declare, too."

And be one hundred percent wrong.

I can say to some person knows horticulture, that is not a chrysanthemum. That is a hoozecollun, and bless God, I'll take a crowbar and knock your head off. [Microphone is moved/dropped.] Okay, that's exactly the truth. Doesn't make it right because I say it. The answer is no. But if I can go to my book and prove that that is not a chrysanthemum and get the authority behind me, ("That's another plant.") then it doesn't matter, brother/sister, what anybody says.

Come across Bro. Branham, he had the authority behind him. Now William Branham said, "*My ministry is to declare that He is here.*" And he said, "*There's no such thing as a genuine healing revival,*" (which is a vindication), "*unless there's a new message.*" God does not come with a true healing revival and then present a dead message. That's the "Rapture" tape. So therefore, Bro. Branham told you: *I am talking of His Presence not the way you are talking of the Presence.* Many times he said, "*Let's see if He'll come.*" How could anybody else do that?

93. Now, look; in Hebrews 12, and I'm skipping around, but you're following me, I do trust—beginning at verse 3.

- (3) For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds.

What was the contradiction? The word 'contradiction' is 'contradico', which means 'to say against, to write against, to say against, to come against'. 'Contradico'—'to say against'. Jesus Christ was constantly fought because of what he said. What about you and me?

94. Now, listen.

- (4) You have not yet resisted unto blood, striving against sin.

Here is a man; he's an alcoholic by birth. Poor guy, he doesn't know his genes are that way. One drink and he's an alcoholic. That happens, you know. That's why drinking is so desperate. One drink. I can prove it. One drink and you're gone. You can never even smell the stuff, stay away. Now, what is this man doing, this alcoholic? He's praying; he's sweating. He's sweating until almost blood is coming; he's sweating. What over? Because he's an alcoholic, he needs deliverance. What is this one sweating for? Over the Word, because he's going to die for It. How many of us sweat over the Word? You'll sweat over It. You'll sweat over It. Now it's easier to fight over It and say, "That's wrong."

Like the guy, he didn't know that I knew what I was saying when I quoted the fact that Matthew 25 is the separation of the people by the Word, and Luke 17 is the separation, one taken, one left, is the Rapture.

He said, "Aw," he said, "Lee Vayle made that up."

Yeah, even called my name, which was very glamorous. I'm known. Did I make it up? Bro. Branham said it. I'd be a fool to make it up. You know why? I didn't believe it. When he said it I believed it. He's vindicated. You'd be surprised what you find out when you believe he's vindicated.

95. (5) Have you forgotten the exhortation speaks unto you as children, My son, despise not the correcting of the Lord, nor faint when you're rebuked:

And Bro. Branham said, "*Love is corrective.*" What corrects? The Word corrects. This is the battle right here. God help me to get this Word, get this Word, get this Word. See?

- (6) For whom the Lord loveth he chastens, and scourges every Son that He receives.
- (7) If you endure chastening, (training) God deals with you as with sons; for what son is he whom (his) father doesn't (train and) chasten?
- (8) But if you're without chastisement, whereof are all partakers, then you are bastards, and not sons.
- (9) Furthermore we had fathers who corrected us after the flesh, (and so on, right down the line.)

Okay. It cannot be long before the Rapture, because we have entered a period of correction and revelation—correction by revelation. But let us understand this: That correction can bring fear, and it is necessary to fear in order to have correction.

96. Revelation 22:17.

- (17) The Spirit and the bride say, Come. Let him that heareth say, Come. Let him that is athirst come. Whosoever will, let him take of the water of life freely.
- (18) For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add to these things, God shall add to him of the plagues that are written in the book:
- (19) And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and of the holy city, and the things which are written (therein).

When does this take place? It takes place after verse 10. He says, "Seal not the sayings of the prophecy of this book: for the time is at hand," when the book that was sealed becomes unsealed, and so don't you dare seal it again. I ask you a question: "If Bro. Branham really unsealed the book, how will anybody seal it again? By adding a word or taking a word"

You've got to be open. It can bring anger. It always does. It can ruffle our pride. It always does. It can induce inferior feelings. That's the big one I'm looking at here.

"Who does he think he is?"

See? It can induce them, but if you're right, you're right; if you're wrong, you're wrong, if you get corrected, hallelujah. One word off. What is sin? Unbelief.

97. Ezekiel 3:18-21. The angel comes and said... with the inkhorn. And he said, "Put a mark on the brow of everybody that sighs and cries over sin, which is unbelief, which is a wrong revelation or a rejection of the Word of God."

Let me get this in the light of Ezekiel 9. I don't just want to say a thing and pass over. And we're taking a long time. I'm preaching on Wednesday. We'll have Roger on Tuesday, and he doesn't preach long.

- (1) He cried also in mine ears with a loud voice, (crying), Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.
- (2) And, behold, six men came from the way of the higher gate, which lieth unto the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, (and) a writer's inkhorn by his side: they went in, and stood beside the brasen altar.
- (3) And the glory of the Lord of...(Now, listen.)... the glory of the God of Israel was gone up from the cherubs, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;
- (4) And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abomination that be done in the midst thereof.
- (5) And the others he said in mine hearing, Go after him through the city: and spare not, let not your eye spare, neither have ye pity:
- (6) Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house. (And so on.)
- (7) He said, go (now and slay).

What are you looking at? You're looking at the end time where the Spirit of God leaves the church, and the seventh Church Age, where it's all gone, He's outside. And there He is right there saying, "Come out of her my people, and slay utterly those that stay within." And he said, "Spare not the young."

98. I want to ask you a question, you that are worried about your kids. Do you believe this Message? The man with the inkhorn and the men with the swords did not go near the children of the people with the mark. Forehead stands with mind. Whose mark have you got at the end time? The mark of the antichrist? the creeds and the dogmas? Whose will are you doing? Now, that answers your question.

You see why I teach the way I teach, and press you and press you? It's the only hope we got.

You say, "Bro. Vayle, are you so sold?"

Listen, I am as sold as I can be at this point. I don't expect any more from you. But I do expect a little more than some of the things I'm getting. That much I will admit.

99. Okay now, I want to use Scripture to express myself as pertaining how a church ought to accept each other, even those who might have differences with each other, because it is requested by a minister who

has been responsible to God and hath ministered you food in due season. I hope you heard what I said. If you didn't, it's all right. I can read It again. But here is Paul to Philemon.

- (1) Paul a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,
- (2) And to *our* beloved Apphia, and Archippus our fellowsoldier, and the church (of his) house:
- (3) Grace (be) to you, and peace, from God our Father and the Lord Jesus Christ.
- (4) I thank my God, making mention of thee always in my prayers,
- (5) Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all the saints;
- (6) That the communication of thy faith hath become effectual by the acknowledging of every good thing which is in you (by) Christ Jesus. (Notice? Always telling the good things that God has done, because He's in you.)
- (7) For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.
- (8) Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,
- (9) Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.
- (10) I beseech thee for my own son Onesimus, whom I have begotten in my bonds:
- (11) Which in time past was to thee unprofitable, but now profitable to thee and me: (He's a slave that ran away, and he shouldn't have done it. That's his master, a Christian.)
- (12) Whom I have sent again: that thou receive him, that is, mine own bowels: (Like my very own son.)
- (13) Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:
- (14) But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

Now Paul lets the guy know. "Hey, he said, I've got a right to this guy in the presence of God, and I'm going to have it. What do you do about it? You're my brother. You should do something about it." Now that's pretty high-handed, but it's not as high-handed as it sounds. I make it a little bit rougher than what it is. But this man Paul had every right to ask for the help that this boy could have given him, because this other man had done nothing. You see?

100. Now It says:

- (15) For perhaps he therefore departed (thee) for a season, that thou should receive him for ever;
- (16) Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?
- (17) If thou count me therefore a partner, receive him as myself.
- (18) If he has wronged thee, or oweth *thee* ought, put that (to) my account;
- (19) I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest me even thine own self besides.
- (20) Yea, brother, let me have the joy of thee in the Lord: and refresh my inner man, the bowels (and so on.)

Now, what he's saying here? He wanted this person to be received as himself on the grounds that there was a privilege extended Paul and a duty from the person at this Paul's request. He said, "I would like you to receive this person from me."

101. Now many times it's setting in a church, and we don't have a... one time they're going to have—by your own vote, you'll have a pastor conclusively. But many times there is that which comes in the church, and we're talking about a present situation where you might have a misunderstanding with a brother that specially... You have all said, "Bro. Vayle, we want to help you; Bro. Vayle, we want to help you." And you know I need help, not so much with the preaching, but the other things that are so necessary, which we could never get done.

Now, if you want me to explain sometime, I'll just take it from cover to cover and name every name in the building, and I'll lay it all out because I'm not embarrassed. I stand a hundred percent clear in my own conscience in what I've been doing. Now the point is you cannot help me in some areas, but you can help me in others.

Now you say, "I want to help you."

But, when we have a man who could try to do these things, I find some of you are rebelling. You don't want him in your homes, you don't want this, you don't want that. Now, look; you say you love me and got faith and you want to help me. Now, what are you doing to me? I want to know this.

Hey, look; it's more serious than you think. But I got to turn and say, what I've been doing for eight-nine years with those people. Where are they coming from? Where am I coming from? Where are we going? What is the pull on me? Is this a personality cult again? Is this a deal, or is it the Word?

102. Look, Bro. Branham's been gone almost twenty-five years. Will it take another twenty-five years? You know, something's going to happen. Something's going to happen so fast, we wished we had taken time to listen and do what I'm saying this morning, because brother/sister, it's happening awfully, awfully fast. You don't realize what the eastern bloc is actually doing. It is turning to Rome. The Jews have the paper; let's face it. The big companies, all they've got is paper. Everything is going bankrupt. There's only one source can help us, that's the Roman Catholic Church with the gold. It will come overnight. See?

Now, when these things really start to turn, the Bride will get out of here. But we've waited twenty-five years since Bro. Branham was gone. What is another year? What is another two years? I told you '88 was a crucial year, if there ever was one. I'll still stand by it, '88 was the crucial. You say, "How do you know?" I didn't know. Bro. Branham said you can't tell anything until the events are in. Looking at the events, I said that's a big day. It was, starting in the fall of '87. One year up, '88's been a crucial

year. '89's a crucial year. '90 will be even more crucial. '90 could be the fall of all the banks. Your savings and loans are gone. Every economist knows. You can buy books on it. Hardly a bank is safe. The domino effect is going into effect. The insurance companies are battling. They're going under. What are we saying? There's nothing but paper.

103. What's going to happen? One day God's going to rip the table cloth off, and you watch, while Rome says, "Here's the gold; you go buy."... And I told you I've got a few pieces of silver and gold. They sit there, and I laugh at it. You know why? Because they can take it away. It's in the bank deposit box. It's not even under my name; it's Grace Gospel Church. You can have it if you want to stick around and try to use it. I'm not kidding, I'm telling you the truth. A few bucks. If they want it, they'll take it. Because the silver and gold is corrupting, and I have not been redeemed with corruptible things such as silver and gold.

It's kind of fun; it's a kind of a fun thing with me. It started one day when I suddenly desired, I'd like to own a gold coin, and in three days was in the mail. When I got the mail, I said that's my gold coin. I'm a gold sniffer. What good is it? I should pick a little hole and put it around my wife's neck. A bit of a jewelry. I think she deserves it. It'd be nice.

104. Let me close. Well, I'm going to close. You say, "Goody." That's all right. I say goody, too. Don't worry. And we got a baptismal service, too.

2 Thessalonians once again. If we believe what we believe to be true concerning the mighty angels having come down at this last day... Paul again says in chapter 1.

- (7) You that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
- (8) In (flames of) fire taking vengeance on them that know not God, (but not on us. That know not God. Why? Because we have a revelation.)

At the same time they're heaping up judgment, the same One is bringing us revelation to get us out of here. Right. Didn't Messiah said, you'll not cast my soul, my darling, to the dogs? Neither will God cast his Messiah-ettes to the dogs. No, no way.

- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.

That's sounds like White Throne. It's not. It's what set in leaving neither root nor branch for what is burned now is completely finished at the Lake of Fire. It starts now and it's going right down to the end. Bro. Branham said the whole thing was a Roman candle. The white horse rider, to red, to black, to brindle goes into eternity. The lion, the calf, the man, the eagle, into eternity.

105. Come on. Let your thinking go; come on, let your thinking go. Get rid of your thoughts. It's going into eternity. I'm on my way; I'm on my way; I'm on my way. Couple of stoppings places, just a couple, but I'm on my way. Millennium, further sanctification, great White Throne, on my way, on my way. Caught up in heaven, to the throne. All the earth dissolved... in heaven, on my way, on my way. Come on back again, on my way. Here it comes down, on my way. Aw, this is it. I'm a going concern. I'm a becoming person. I don't mean a nice person, like becoming, 'she's a becoming person'. I'm talking in the sense of God. I'm becoming. I'm moving. Having come and going back.

106. Listen, "And now we beseech you, brethren, by the presence of our Lord Jesus Christ; and by our gathering together unto him." Now just a minute, what is that gathering together? Bro. Branham said it was the Message. How could a prophet arbitrarily say, "It's the Message?" I'll prove it to you. "When he shall have come to be glorified in his saints, and be admired in all them that believe, because our

testimony among you was believed in that day.” The same One that brought the Word, brings It back. You follow me? You follow me?

Prophet doesn’t just yap and say, “Oh, believe this because I said so.”

And I’m not going to stand and say, “Oh, believe it because Bro. Branham said so.”

He told us ministers to break it down to help the people. I did it. I can tell you right now, some of you people waited twenty-five years for that answer. You got it this morning. There’s your answer. How’s it in the Message? He tells you. I preached what Paul preached. Our message is ‘believe’. And if maybe a dozen make it, or five hundred, or five thousand, then it means that five billion didn’t. And the foolish virgin are very scarce.

107. Now, notice; he said, “Don’t be soon shaken or troubled in mind.” Because he said, “That day is not present this minute.” Now we’re going to talk about that the next time I preach on “Satan’s Eden”. It’s going to go right from this to “Satan’s Eden”, without a breath, without a punctuation mark.

Well, I’m not sorry I kept you because it leaves it a load off my shoulders, getting it all done at one time. I’ll pay my price; you’ll pay your price. Tired.

Now we’re going to have a baptismal service. Vince Seeley, nice young fellah. How old are you? Sure thought you were about eighteen, you sure fooled me. I’m just nice. I hope you... you should look just about this exactly when he’s into the Millennium. Glorified, you might lose what, one wrinkle, you got one wrinkle or two wrinkles? Doesn’t much matter. You haven’t lost any hair. Take a good look at this boy when he gets baptized. You’re going to see someone that’s getting ready for the Millennium. And this is just about... pretty well what he’s going to look like, but there’s going to be a difference in the glory. This is just his beautiful youth, but you get the dew of youth from the One who has risen with healing in his wings. It’s going to be that much nicer.

So, let’s rise for a minute shall we? And the brother come forward. We’ll take you right up here, son, and maybe there’s a place to change your clothes, the whole bit. Oh, you want to get your clothes? Very good. Either door you come through then. Bro. Bill [Graham] will baptize you and just give you a chance to change your position. Give you a chance to change your clothes, too, Bill.

Pretty well, in fact everything that’s in the realm of the spiritual has a physical manifestation to it. In other words, when there is some type of Word, there’s got to be some type of life. We’ll let them sit down for the baptism. Have ‘em, just let ‘em change their position.

So, when we read Scripture, I’m going to read concerning Romans 6, and we know that water baptism doesn’t do this, but we’re going to use it as an example. It’s the baptism of the Holy Ghost. We’re going to switch this back on water. A lot of people read this and they say it’s water. It’s not so at all because water does not wash away your sins. Water is simply an answer of a good conscience toward God, when you the blood of the Lord Jesus Christ has washed away your sin, and now in a justified condition you’re being baptized with water to rise to be fully sanctified and filled with the Holy Ghost.

Paul said:

- (1) What shall we say then? Shall we continue in sin that grace may abound?
- (2) God forbid. How shall we, that are dead to sin, live any longer therein?

Now, let's go right back to the Old Testament. Right today you may not be aware of it... But I get the Jerusalem Post, and if you'd like to read it, I'll just bring it down here, and you can read it. Because I read it, then I usually throw it away. But right today they are baptizing converts into Judaism. And they understand exactly what that means. It means, as a Gentile, you die to what you were, and you come up now as a full-fledged Jew. And it doesn't really matter exactly how you walk because we'll help you to walk. It doesn't really matter exactly what you believe; that you've come this far, we'll take you further. In other words, we accept you on the grounds of this particular institution that says, "Hey, I am not the person I once was. I have changed literally my nationality. I am no longer in those families out there; I'm in another family."

Now, hey, look, that's why Jesus said, to Nicodemus. He said, can a man enter his mother's womb the second time? He said, "No." He said, "You understand water baptism." He said, "This is what does it." The rebirth. Now, this is what you're looking at. There is going to be a change, not because you're baptized in water, but because of what you have confessed to, and what you are by virtue of your confession, believing that it is done. And from that time on you will go on a different person. Now, of course, that's the true baptism with the Holy Ghost. But you apply it to water, it's okay, because we're making it a type.

- (3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Don't you know, as many as you are baptized in water, you go down and come back, signifying you have a new life. See?)
- (4) Therefore we're buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

In other words, there's a tremendous glory when God raises the dead, and there's a tremendous glory when God brings a person out of spiritual death back into spiritual life, but living in the same body, looking for resurrection.

- (5) For if we had been planted together in the likeness of his death, we shall also be *in the likeness of his* resurrection:
- (6) Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.
- (7) For he that is dead is freed from sin.
- (8) Now if he be dead with Christ, we believe that we shall also live with him:
- (9) Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him.
- (10) For in that he had died, he died unto sin once: but that he liveth, he liveth unto God.

And I'm going to tell you something. You know Paul wrote there, in those, what is it, ten little sentences, ten little Scriptures? He wrote a whole lifetime—a whole lifetime from the time that you believe that you're really born again. That is to say that you're justified, you've given your life to God, you go into that watery stream, and you go on to be baptized with the Holy Ghost. As the water 'signifies', the Holy Ghost 'does'. And we're looking today at something that signifies that this boy is a true child of God.

And as Bro. Branham said, we don't look for sensations, we don't look for signs, we don't look for this or that about the baptism. We only pile Word upon Word because the baptism today is given without sensation. Now, how many people can believe that? If you do, you're flowing right against the Pentecostal brand, right there. You eliminate every charismatic church, and they're all charismatic today. They've all got the seed in them. He'll turn down everything. Can you take it by sheer faith? Just what God himself said He would do that is done. Can you and I, like Abraham, give credit to God that it's so? "He calleth those things which are not as though they were." Pile Word upon Word. Do you realize that's the true baptism with the Holy Ghost, piling Word upon Word? If we should be doing anything we should be piling Word upon Word as it's never been done before.

And we're going to pray that this young man here, as he's baptized, will rise to the occasion by the power of God. In other words, a vessel, a receptacle.

Let's bow our heads in prayer. And I'm sure they'll be ready pretty soon.

Heavenly Father, as our young brother, Vince Seeley, comes to us for the purpose of being baptized in water, he's come a long way, many miles to be baptized, but we believe, Lord, he's come many a more mile into Your Presence, not in this building, but previously. He's already a long way down the road to seeing and understanding that there is a vindication, a true vindication, a vindicated Word, and wants now, Lord, to be full of that Word. We accept him as our brother, as a real witness in this hour being baptized in the name of the Lord Jesus Christ. And that, as he comes out of that water, Lord, we pray that Word upon Word shall be piled until the boy is completely full of the Word of God for this hour, for his own personal edification, and therefore completely full of the Holy Ghost. And Lord, God, no doubt whatsoever, shall be a part of that great Millennium which is bursting upon us. Yes, we are already now moving into as eternity and time mixes.

Lord, I pray there won't be one person here whose been looking to You, but realizes that even today there's Word upon Word being piled in our very minds, our souls, our very spiritual innermost being. And that Word one day is going to be so transforming in its power, because Paul says so. It's his gospel, Lord, at this hour that's believed, it's going to bring the people into that wonderful position of glorifying God further by receiving glorified bodies and meeting at the Wedding Supper. Father, I know that's true. We commend everybody unto you in the name of Jesus Christ our Lord. Amen.

You may be seated. They should be ready right away. [Bro. Seeley is baptized in water.]

Let's rise and be dismissed. Gracious Father, we thank you for Your love, Your mercy and grace, how you helped us in this service today, Lord. We ask your blessing upon us, everyone here, Lord. May the sick amongst us be healed, may, God, You be completely glorified. May Your Word have precedence over every thought and over every thing. This is what we're asking, Lord, because You are asking it of us, and we're giving it back to You, in the Name of Jesus Christ. Amen

"Take the Name of Jesus with You."