

Perfect Faith #12

Anchored

September 16, 1987

Shall we pray? Gracious heavenly Father, we want to commend ourselves unto Your care tonight, especially, Lord, the watchful eye of the Holy Spirit helping us to say those things which are perfectly right, not simply convenient, not to try to glorify You outside of what is a hundred percent truth, Lord, or give preeminence to anybody, any man, but, Lord, rather to set forth exactly what is in this hour, as You have set it forth through the prophet here, Father. We pray that you'll make us truly one in our spirits, and knowing one time that, if we get this far, Lord, to get the Resurrection, then we're going to be one in our bodies, too. It's going to be all one, perfectly one, immortality. Until that time, Lord, we pray that You'll help us to the very limit of it, so we know we can enter in abundantly.

Teach us tonight Your Word, O God, and we pray You'll nail It right down to us, until It becomes absolutely real and living, because You are real and living. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, tonight we're on number 12 of the series in "Perfect Faith", and I don't think I'm going to get as far as I thought I would get when I mentioned Sunday. But before we begin on paragraph 147 on page 25, it is well to make a few introductory remarks concerning what is my understanding, and which is my understanding, that Bro. Branham is constantly paralleling the ministry of Christ to the Gentiles, according to Matthew 4 and 12, and Bro. Branham's life, and Bro. Branham uses the Gospel narratives to do this. This is what Bro. Branham said, *that Jesus Christ had more success in Bro. Branham's ministry than he had in his own*, which is, according to Jn 14:12 correct, because somebody has to do the greater works.

And then, to do the greater works would mean, not a greater responsibility as to compare the works of the two men, because you could never do that. The works of Christ were perfect. It was redemption. But it would be to magnitude as setting forth the principle of Christ's resurrection from the dead, which Israel had the sign of the prophet Jonah—three days and three nights in the belly of the whale. Within that time Christ must arise, and they said, "No sign given that wicked generation except that," and we have come to the same place.

So, when you're looking at the definitive at the end time, you realize in Noah's day, they could start over; in Jesus' day they started the new era, but today, this hour, mankind will cease to exist as man knows himself today. You're coming to a brand new type entirely, which is the glorified structure.

2. So, we see here then, as far as I am concerned, I teach that I understand Bro. Branham's ministry: He is constantly paralleling the ministry of Christ, which is now to the Gentiles in his own life to the very ministry of Christ in the Gospel narratives. And, as he teaches in this manner, that is, using the Gospel narratives, he shows that Jesus did this, not for Jesus' own sake, but for the sake of Jesus' own sheep, and those who believe thereafter, as It says in Jn 17:30: Christ says, "I pray not for these alone, but those who shall believe on me because of their Word."

Now, what Christ did through the Spirit of God became the sheep's own right to believe the Word and promises concerning them. You see there what Christ did through the Holy Spirit, and that was everything in perfect alignment with the Word and the magnification of the Word, the vindication, the whole thing. Then that became the stepping stone or the basis, so that the Spirit of God, then, would give

these sheep their own rights, and they could believe those promises concerning them, the same as it was concerning Jesus Christ.

You see, that's the thing you're looking at in this entire message here, that Jesus Christ is the same yesterday, today and forever. And, of course, that is, we're not speaking of Jesus, the man; we're speaking of God incarnate in a man when Bro. Branham said, "*He went back to being a Pillar of Fire.*" Well, He didn't go back to being a Pillar of Fire. He was Spirit; always was, always will be. He went back into a Pillar of Fire, assuming, taking that mask or that form.

3. Well, what you're seeing here is that Bro. Branham is using all of this, because Christ cannot die again. Now we know he's crucified to the people the second time. We can see that perhaps later on, but you can't re-crucify the Lord Jesus Christ, because he's not here to be crucified. He's here in the form of the Holy Spirit. And what he's trying to do here is to show, in this perfection, He's the same yesterday, today and forever; what He did, then, as to accomplish a certain purpose, that same purpose is here today, and He accomplished it; and therefore, we have the same rights that they had back there. There's no difference. Now actually, the manifestation is greater, and so, Bro. Branham is saying, "*Look, if you can believe what happened back there, and you do believe it,*" (It's historical.) "*how much more can you believe even beyond what was back there, because you are now in a new era where it is not historical.*" It is the actual repetition: Christ appearing to the Gentiles in the form of the Holy Spirit, doing the same works, having been obligated—Chapters 4 and 12 [Matthew].

4. Now these are some of the things that... Look, it's just me preaching this and me believing it, and you hearing it, and you believing it. We're still a little bit like the guy that said, when it was declared to him that He is here in the form of the Holy Spirit: "He's here. So what?"

In other words, it's not getting home. We're either too thick-headed or too thick-hearted. Now I'm not trying to undermine your faith. I'm just saying, listen, there are places we haven't touched in what Bro. Branham is bringing out here. We believe it, we know it, but it hasn't struck fire, and it can strike fire; and believe me, it's got to strike fire. Now we can't make it strike fire in the sense that we can beat God to His purposes concerning a time element, but we can begin to open our hearts and minds and the consciousness of our own living in this day in which we live, until there is a greater saturation in our lives of what this means, because it means what I'm saying, what you're hearing, what we're believing; but it's not strong enough. We should be, literally, walking on water.

We are today a lot like the time when I was in, especially South Bend with Bro. Branham, back in '58, the last winter, I think it was February '58, and a certain... And he was picking people out of the audience, and they were missing it left and right. And he declared a man with tuberculosis. The man had walked into the building, he came up later and talked to me. He didn't have a clue as to what it was all about, and yet it was all about ... He missed it entirely.

5. Now I'm not saying we're in that bad a shape. I'm just comparing back there those people literally missing. We did not miss, so we may be a little bit greener than we should be. I'm just putting it that way, that we need to apply ourselves the more, and Bro. Branham also said that, and that was the fear that we would not do it.

And I'm a little nervous about that myself, because this age is such an age of distraction. And, you know, years ago our mothers and fathers, they kind of had to work together. And you don't remember too much, but I do—the old washboard and the tub. In fact, I had my hands in it too. And, you know, to pull the draw that drew the water to the house and you had to take the wash water in, you were very zealous saving it, and you were careful even to not put soap in the dishwasher, because you wanted to make sure everything came off the plates went to feed the hogs, and they couldn't eat soap. And you know what it

was like, and yet, you know, it seems for all of our so-called labor-saving devices, we don't have the time that they had.

6. So, we're looking at something here that I want to try to drive home, and I'm taking my time to explain it as carefully as I can, in as many ways as I can, that you don't put yourselves in a historical position in regards to the apostles any longer. You put yourself in the position of this hour that's even greater than that hour, see, which is true, whether you want to believe that or not. It is greater, see, because we're coming to the place of rapturing faith; we're coming to the place of the six thousand years that the humankind had to wait to stretch forth the hand and take of the Tree of Life that was already in the Garden of Eden, but he fell before he went over to take it.

So, you see where we're really at. We're at a pinnacle, the apex, the greatest of the ages. As Bro. Branham said, "*If I could choose any time to live, this would be the time.*" Why in the name of common sense, why? I always thought this was the dumbest age ever. I'd say back in dear old Wesley's age, where I could have maybe had a little bit more love, thank God—me and my problems! But it's the truth: This is the greatest age.

7. Now Jesus said way back there, "Some standing here shall not taste death until they see the kingdom of God coming in power," and they saw it in a vision. Do you realize, you people sitting here, if you're Bride, and I count everybody to be Bride here, that you will be standing here immortal? Well, where does that leave the people back there? Not second rate. No, no, no. But, you see, what He gave them back there to believe, (And it cannot be compared in a sense to this age.) then what have we been given to believe by? Then our faith should be substance, and we're going to get to that more and more through this message, seeing what the Message, being the Shout, is preparatory for the Resurrection and the Rapture.

But there is the element in here, too, that, when they had resurrection faith, (though not for themselves) when they saw Abraham and those people come out of the ground, and actually consorted with Christ, look what it did for them. Now we can't expect that per se, but we can expect whatever is for our age, in other words the depth of the truth and the strength of a perfect faith, the substance faith. So, we should just be, in other words, majoring in this. Okay.

8. So, we see here that Jesus did not ever, you know, have these miracles in his life and all for himself. They weren't for himself. They were for his sheep, and it was to the end that the sheep, then, would take what belonged to them, even as Christ took what belonged to him, and they would apply it on the basis that this is now their rights. You see? So, that's what we're looking at for this hour.

That perfect, never-failing faith of Jesus gave them the grounds to know that the Word of God to them was their God-given, never-failing rights. The disciples of Jesus thoroughly believed the vindication, as set forth in Scripture, so they were positioned as believers. Now we've been positioned as believers.

9. Now you notice how it is that we call ourselves 'believers'. We call ourselves 'those that believe the Message', 'Are you in the Message?', and that's good. There are those that fight it, and I know why they fight it. Because they hate the Message.

Now, they say, "I'm in Jesus."

Are you in Jesus, then, turning down the Message? Have you got the Holy Ghost and turn down "THUS SAITH THE LORD?" You've got to be sick. And the people are sick. You know what? I wonder if they're reprobates. I wonder. They're not like the apostle Paul, who went out to ravish the church and then came back repentant. There is no repentance when you make Bro. Branham a liar! Because you better stand up and be counted, because you say that I'm the man of truth.

Oh, too many say, “Well, I know he hasn’t got it. I don’t have it either.”

Well, we’ll all go to hell. They’re starving; I’m starving; we’re all starving. Great! Isn’t that great? That’s great consolation. Hogwash! Stupid is what stupid does. Wisdom is justified of her children. All right.

When the disciples of Jesus thoroughly believed the vindication as set forth in Scripture, they were then positioned as believers. So it is today. The ministry of vindication, attended by gifts, were not for Bro. Branham, except to identify him. They were for us, to give us a substance faith—no guesswork, no imagination, no seduction by Satan, (Even his detractors are fairly careful.) but reality, real substance faith in this, our day.

10. Now I want to read again paragraphs 145-146, which is Gospel narrative, and then paragraph 147, where Bro. Branham brings us to the same Word of God now fulfilled in the twentieth century as read in Mark 11, where Bro. Branham took his reading and text. So, I will read the text and context of Mark 11:12-24 with paragraph 147, when I get there. All right. Paragraph 145, just recapping.

[145] *He said, “You destroy this body, and I’ll raise it up,” because He knew He was the Messiah. “I’ll not suffer my Holy One to see corruption”; He knew He was the Holy One. “Neither will I leave his soul in hell”; He didn’t. He knew God would do it. He had confidence that He was there to conquer both death and hell, so he said, “Destroy it, if you wish to, and I’ll raise it back again in three days.” Oh, my! “I have power to lay my life down, I have power to take it again”; He knew who He was.*

Now that word ‘life’ there, of course, is ‘soul’, which is ‘the psuche’, not Zoe. Anybody, they could take the Zoe, and they could crucify it, but only Jesus could take his own soul, permission, take that soul, which is that seed of God itself, and then go and separate himself from the Father, down there in hell. All right.

We’re looking at this point here where Bro. Branham is quoting from the Scripture. He said, “I’ve got power to lay my life down, and power to raise it again.” That’s in John 10. And then, speaking concerning God speaking, “Neither letting his soul in hell, I’ll not suffer the Holy One to see corruption.”

And, as I think about that body, that body, actually, could not corrupt. He gave him a body not like ours, and within three days the life came back, the soul came back, the life came back to raise him up.

11. Now according to the Message, we are identified in this message so thoroughly that we can identify with Christ in this same area, which is the Resurrection, which is a lot like Bro. Branham here. And you’ll notice where It says, Jesus is speaking, He said here, “Destroy it if you wish, and I’ll raise it back again in three days.”

Now this word ‘destroy’ there actually, then, means that somebody is going to perpetrate a homicide. And you notice that Bro. Branham, quoting this, knowing in himself at the end time, that his life was up, as, you know, as a stake, and he’d be taken away, that his death was by vehicular homicide. He was actually killed, (They called it a homicide—man murders another, but they said, ‘with a vehicle’.) so they don’t charge the person as you were taking a gun and premeditating and loading it and killing the person.

And, of course, we’re looking forward to the fact of Bro. Branham being raised again. Now Bro. Branham uses a term ‘raising up’ and ‘within the three days’. All right.

12. I’m looking at this thing here, I’m going back in there. Remember now, don’t take this any more than just talk, but I remember when I had that dream about Bro. Branham dying, and I positively said, “He’s

not dead; there's no way the man could be dead." And then, the word came, Billy Paul came and said, "Yes, he's dead."

And I remember myself saying in my dream, hearing myself say, "Well, he'll rise again on the third day." Now the third day actually in theology has always referred to resurrection, and we're looking at the fact that Bro. Branham said, "Within three days was within the time period of Christ being crucified on Friday. Then Friday to Saturday is twenty-four hours, and Saturday to Sunday, wherein he rose in the morning early is in the second day."

That's why many people try to say he was killed on a Wednesday. That'd be Thursday, Friday, Saturday—sometime in that area, then Saturday, going on towards Sunday, he would arise and be on the scene on Sunday morning. But we know that that was not true. He was crucified on Friday, and he did rise within the three days. And I was just thinking tonight, do you know what year this is? It's not 1987; it's 1994. 1994—the seven years missing. That's what God told Bro. Branham. From 1994 then to 2,000, there's six years left. And Israel has been in the homeland for a long time. This vindicated ministry, according to Matthew 4 and Matthew 12 has certainly been on the scene. Then, how far are we away from resurrection?

13. No matter how you look at it, there has got to be somebody within one of the generations in this building, and before Billy Paul gets sixty-five years of age, (because that's old age; he's got to retire.) California has got to go down, and the whole thing is over. Bro. Branham has got to come back and do whatever he's going to do. And this sounds to me, he's speaking of himself literally coming back, identifying himself. Not that he has power to take his life and lay it down, or power to take it up again, but we're looking so much at the parallel in the Gospels that I can't help but believe that something lies in here that it is good to just look at, understand that it is there.

Don't try to figure it, and just pass on, because although you're not supposed to look down the road, neither are you supposed to blind yourself to what could be down the road. Do you know what I mean? You keep aware. You understand much of the present from the past, and you understand there's a future from the present. But by the present you keep aware; you keep current in this hour here.

14. Now Bro. Branham says here in paragraph 146:

[146] *You're a Christian.* And that's a believer in the above here, actually, that on the grounds that you believe in this one coming back. And we know he did come back in the form of the Holy Spirit in our hour. *You have a right to any redemptive blessing that Jesus died to give you.* Now, notice: *You have a right to any redemptive blessing that Jesus died to give you.*

Now Bro. Branham also quotes in another place, and it said, "*You have a God-given right.*" And that's what he says here, actually, but those other words aren't put in. "*You have a God-given right to that which has been purchased for you in a redemptive manner.*" In other words, what has been bought back for you. All right.

What really has been bought back for us? The right to the Tree of Life, the right to immortality, to go back to the state where we were under the jurisdiction of God controlling everything in perfect harmony with God, and everything in perfect harmony with us and with nature, so even the stones, which Christ said would cry out, would be right back in harmony. See? There was a harmony already in nature; the stones would have cried out. There was a harmony there, but it was obscured by sin. There's a harmony now. It's just like you and me with the seed of God in us in a strange vessel. It's there; it's obscured, but it is there. So, God's going to bring it all back. He redeemed all of this, and in redemption, as the Bible

said, “He freely with it gave us all things;” and so, therefore, “by his stripes we are healed”, and the right to be free from pain and those things which come upon us.

Now we’re not free to be as though we can’t have it; we’re not free as none of these things could happen. They can all happen, but we have a right to go to God to get relief from it.

15. Now he said:

[146] *You have a right to any redemptive blessing that Jesus died to give you. It’s all yours! It’s already paid for, you just have to believe it. Not imagine it; but believe it, and know that it’s yours, and you can possess it. Oh, that’s the conquering faith: know!*

To know it: in other words he’s not putting faith on the par of knowledge. And that’s what you’re looking at now. See? It’s no longer faith when it’s fulfilled. It becomes a knowledge, and this is where we learn to build in our lives by the process of knowledge. We are too ‘hit and miss’.

You might say, “Well, years ago I had a healing, but my, I don’t have any today.”

“Years ago the Lord spoke to my heart, but I don’t have it today.”

“Years ago this thing happened,” and “that thing happened...my family and me...I and the church... but I just wonder.”

That’s not God. Not saying God didn’t do it back there, but that’s not the divine flow of God. See your church ages: justification, sanctification, baptism; one, two, three in a step to four—deliverance, under headship itself, growing, growing, growing. So, there’s naturally a growth here, and you can tell this, if you look at the charismatics.

16. Now we major in the doctrine and the understanding of truth, and will see before the night’s over (I hope.) what I said in that statement. They bypass that, see the works, claim the works, not as vindication for the Word of God, but as vindication to them! Now, that was fine up to a point, (See?) but they miss it. On the other hand, we believe what is here for the vindication of this Word for immortality, and the other goes with it.

Now they threw away the good, real good, and they took what anybody can have: Roman Catholic priest or the pope, Judas himself. That doesn’t give us a right. Now, listen; that doesn’t give us the right, because we have perfectly Heb 13:8 to let aside Mark 16. See what I mean? That’s what our problem is. Now we just have to begin to build up in our hearts of expectation as we come to church for that. Now we’ve majored on expectation that you’re going to hear things, every single time from this pulpit, that are directive, hard-hitting, with this Message. You get it; no problem. You can do the same thing with the other.

17. Many years back, when I used to be on the road, many a time I’d stop and say, “Just a minute.” I knew what was going on. Now, I’m not trying to get any discernment worked up, any gift in this pulpit, I’m not suggesting that, I’m just saying, “Listen, it is available; it has happened; it is happening; and it should happen more.”

So, begin to get your faith lined up to this end, not just the one. In other words, you say, “Look, I’ve got every single thing here in Christ;” but, listen; is it in divine order? Well, now, if something is being laid aside, though you recognize it’s there, but you are not really interested and moving with it, then that is not divine order as the Word puts forth divine order, because nothing is trivial with God. There’s nothing that’s trivial. Every single being in the bride of Christ has some ministry. Then, there’s every

promise in the Word would be above every bride minister, because, you see, the Bride cannot minister apart from the Word.

18. So, I'm just trying to show you here what Bro. Branham is saying: It's time to begin to see this, see, to put it all back together. He tried in his own church and couldn't get it. So, he said, *"Well, I'll go in the room with you, and we'll establish gifts."*

What a fantastic operation that tabernacle turned down! Then, they've got the guts to blow, *"Well, they all left us."*

Where were they when Bro. Branham said, *"Let's go ahead and see this thing worked out"*? You know, I'm just telling you the way it is, kiddo. I don't care if anybody gets mad. I know you don't get mad here. Somebody getting the tape might get mad. I don't care if you get mad. I know the truth. He especially wanted me to come with him in Jeffersonville...Louisville...couldn't get the theater; somebody bought it. *"Then let's go to Chicago."* That was sold out.

Jesus couldn't do many mighty works, because people got too stubborn. Now I don't want to derail you now and get you looking at Mark 16 in contradistinction with Heb 13:8. I want you to look at Mark 16 as a part of Heb 13:8 and become relaxed with It, become familiar with It. Even doctors familiar with terrible operations soon get very proficient. See? Let's become proficient.

19. Now I am going to start reading several paragraphs from this point on:

[147] *He knew what would happen beforehand. He could predict that it would happen, because He knew it would happen; and whatever He predicted, came to pass. Now, watch! Whatever He said, God honored what He said. Think of that! Whatever Jesus said, God brought It to pass—what it was that he said. So, He knew his words were God's words. Now, look! That same Scripture comes right back into us again, "If you say to this mountain." Oh, my! I just let that soak a little, you see, 'cause we're going to have a prayer line. We'll dismiss the congregation and pray for the sick, the ones that want to... or have to go.*

[148] *Look! He knew that He pleased God. He knew that there was nothing on his life, or against his life. God had already testified of that by these words, "This is my beloved Son in whom I'm pleased to dwell," hear Him! This is my beloved Son in whom I'm pleased to dwell in," at the day of his baptism. "I'm pleased to make my abode in here, (He's my House, see.) there's no condemnation to Him at all." Well, there wouldn't, of course, be.*

[149] *Now, when the same God comes to you, and is pleased to dwell in you, pleased to honor your Word, what your decision is...What was Joshua's decision? "Sun, stand still!" And it stood there. Amen! Sure! What was Moses' decision? Hold his stick over a river like that, then called for it to open, (That was the Red Sea, of course.) and it opened! See, it's whatever you ask. "And if you say to this mountain, 'Be moved', and don't doubt" (see, in your heart) "but believe what you've said will come to pass, you can have it (what you said)." That puts you back in the Word. Now, that's not skim milk. It puts you back. I know it's going to jump over top of you here, you see, because it can't anchor; but real, genuine faith catches that, right now.*

[150] *I've seen it, friends. Here's this Bible laying open before me. I've seen it happen, I know it's the truth. I know, God in heaven knows, that I might not live through to finish this message, but I know that it happens. I've seen it myself. I'm*

a witness of that Word being fulfilled, (—that Word. What was that? “Say to this mountain...”) and I know it is the truth: say it, stand there and see the Creator bring a living creature into existence, right in the presence of your eyes; keep shaking your head and wonder; and then look around and see Him bring another one, just exactly like it, because you said so: and come over here and say, “There’ll be another one there,” and look, there it is! Now, that’s the truth.

[151] *Oh, where should we be? There’s perfect faith. No vision, “Just speak the Word,” never saw the squirrel. He just said this Scripture, what it was, and “Speak it, and don’t doubt it; but what you say, it’ll be there.” And I took God at his Word, and it was there. That’s right. That’s just as powerful... And friend, as your pastor, that’s just as powerful as it was when Joshua stopped the sun; because the sun was already there, the elements were moving, and he stopped the movement. That’s all he did was stop the movement. But this, He brought something there that wasn’t there, He created! I’m so glad to be acquainted with the God that can take this dust of the earth, someday that I don’t see, call me back to life again after I’ve been planted in the grave. Oh, my! There it is: “My faith looks up to Thee, Thou Lamb of Calvary.”*

[152] *You say it and don’t doubt, but believe what you said, you shall have what you’ve said. See, believe, and it’ll happen.*

20. Now, let me go back.

[147] *He knew it would happen beforehand, He could predict that it would happen, because He knew it would happen; and whatever He predicted, came to pass. Now, watch! Whatever he said, God honored what he said. Think of that! Whatever Jesus said, God brought it (That’s whatever he said.) to pass. So, he knew his words were God’s words, because the words of a man will not come to pass.*

Now, that’s a special kind of a lineup with God. That’s a special identification. You would know that they were God’s Words. Now, this will go over our heads, because this refers, in my books, strictly to Bro. Branham. It can refer, in a very watered-down way to you and me. The Bride will have the Word and know what to say, or she won’t say It. Then, when she does say It, It comes to pass, and then that, of course, comes up to “THUS SAITH THE LORD.” All right.

[147] *...He knew his words were God’s words. Now, look! That same Scripture comes right back into us again. Now the same Scripture: “If you say to this mountain...” All right.*

21. Let’s go to Mark 11, and let’s just read It. We might as well take our time again; we’ll get through sometime, and we’re going to read from Mk 11:12.

(12) And on the morrow, when they (came) from Bethany, he was hungry:

(13) And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of the figs was not yet. (Now the time for the fig was not yet.)

(14) And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.”

All right. It wasn't time to pronounce a judgment, because the fruit wasn't all in, but he pronounced it. Does that bring something to your mind? "I condemn this generation." All right.

- (15) And they (came) to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; (All right. Merchandisers, and they are falling like tenpins: Bakers and Falwell, Oral Roberts. They've all fallen, and all the rest are going to fall with them. Yeah, they will.)
- (16) And would not suffer that any man should carry *any* vessel through the temple.
- (17) And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? (All nations, even the Gentiles. He used the word 'nations'—means 'Gentiles'.) but you have made it a den of thieves. (The Gentile certainly have...Roman Catholics, the whole bunch of them.)
- (18) And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine.
- (19) And when even was come, he went out of the city.
- (20) And in the morning, as they passed by, they saw the fig tree dried up from the roots.
- (21) And Peter calling to remembrance said unto him, Master, behold, the fig tree which thou cursedst is withered away.

Now, you notice in this time here, Jesus leaves an interim period, and they come back, and they see the results. So therefore, I believe there'll be a time we're going to be seeing things, too, that Bro. Branham said. We're seeing some now. We're going to see this remarkable thing that the man said.

- (22) And Jesus answering saith unto them, Have faith in God. (No, it doesn't. It says, "Have 'the' faith of God" is what it actually says in the Greek. "Have 'the' faith of God," or "Have the faith which God gives." You don't have it yourself.)
- (23) For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he said shall come to pass; he shall have whatsoever he saith.

22. Now, there you are. The faith of God in there gives you inspiration to say the words of God, and under those conditions you know they're the Words of God, and you just go ahead and say them. Now again, I say, be careful how you take this, because, if you take that to yourself, you're going to have to produce. And, if you don't take it to the extent that there's something lying in there from this we're looking at, then you're the loser. So, let's watch:

- (24) Therefore I say unto you, What (thing) soever (I said, "Therefore I say unto you," and he's talking about himself, having done this very thing.")

Whatsoever you desire, when you pray, (you) believe that you receive *them*, and you shall have *them*.”

In other words you believe you’ve got it, and it’s yours. This one here spoke the words of God, and said, “This is what it is, and it was.” It was there manifesting that this man, literally, gave the words of God, and that was true. Then he turned around and said, “You use this, what I have done, so that you now know that whatever you ask, you believe you’ve got it. This is the guarantee.”

Now we’re getting down to the nitty-gritty, and this is the part where you and I have our Battle of Armageddon. This is the Battle of Armageddon right here in the mind. Can you believe you’ve got it? Can you believe, when you put your diseases upon Jesus, you don’t got it? Can you believe you’re sick, and yet you believe you’re well? Can you claim it? Can you deny the illness? Can we deny the problem? Can we deny the evidence? Can we deny the sensual? Can we deny that which is sensate? Can we deny it all for the fact of what we have seen, which is in the realm of faith? That’s what you’re looking at.

23. Now:

[147] *...If you say to this mountain. Oh, my! Just let that soak just a little, you see. ‘Soak’ means to just ‘let it brew’, or ‘sit there’, ‘steep in the water’. ‘Just let that stick’; ‘just hold it’. Now: Oh, my! Just let it soak, you see, ‘cause we’re going to have a prayer line.*

Now, who’s going to do the speaking? You or the prophet? The prophet. He is going to when he talks to you. He knows he’s going to say God’s Word. Therefore, he knows exactly what he says is going to come to pass. You sitting there, or standing there, do you know that you’ve got it? That’s what we’re looking at right now. And, remember; he prayed for the apostles and for those who would believe on their word.

Now you people sitting here did not see what I saw, but I can stand here like John the Revelator and tell you exactly this truth. I know what I’m talking about. See? The utter impossible. Two dead people raised right in my presence. No problem at all. Tumors, blind eyes, deaf, hunch backs, complete cripples, almost like cooked spaghetti, you name it, mental diseases, cancer, flattened right down.

He spoke the Word of God. “*We’re going to have that prayer line.*” Now, he said, “*You remember that.*” Look, let me see if I’ve got all my notes in here. All right. God, speaking in Christ; God speaking in William Branham. All right.

24. [148] *Look! He knew that He pleased God. He knew there was no blot in his life—nothing in his life. Remember, Bro. Branham said, “They didn’t dare attack my character.” God had already testified that, “This is my beloved Son in whom I’m well pleased, hear Him! This is my beloved Son in whom I’m pleased to dwell in,” at the day of his baptism. “I’m pleased to make my abode in there, there’s no condemnation to Him at all.”*

Now we are looking, of course, at the prophet of God. We’re looking at a very unique prophet, but we’re also looking at the fact that we are the spotless, virgin Bride of the Lord Jesus Christ, who didn’t even do it. Now many a time I’ve read to you out of 2 Cor 5:21, and I read again. Now we read this in this hour:

(21) For he hath made him *to be* a sin offering for us, (he) who knew no sin; (And that’s the only one that could be an offering.) that we might be made the righteousness of God in him.

In other words he became us that we might become Him, but this is spoken only to those who qualify in the Bride Message of any age. You would not qualify except for the Message of that hour...Luther, Wesley, Pentecost, and now. See? Paragraph 149:

[149] *Now, when the same God comes to you, and is pleased to dwell in you, pleased to honor your word, what your decision is...*

Now, let's watch carefully, see. Is he talking about you or talking about himself, or do you identify? Do you go so far, or is there a time coming when you'll go this far? Who knows? But, if we're looking down the road to go this far, we haven't come very far yet, then. And we're supposed to have, and yet we have it all. Now Bro. Branham said, "*Under the Seven Seals, the Seven Thunders—everything to put you in a Rapture.*" So, it covers the Resurrection; it covers everything. All right.

25. [149] *...What was Joshua's decision? "Stand still, sun!" And it stood there. Amen! Sure! What was Moses' decision? Held his stick over the river like that, then he called for it to open, and it opened! See, it's whatever you ask. "And if you say to this mountain, 'Be moved', and don't doubt" (see, in your heart) "but believe that what you've said will come to pass, you can have it." That puts you back in the word. All right.*

Let's take a look at Mark 11 again. All right. Speaking of the fig tree:

(22) *...Have the faith of God.*

(23) *Verily I say unto you, That whosoever shall say unto this mountain, ('Whosoever'. Well, who was the 'whosoever' did it? Jesus. Who is the 'whosoever' for our day? William Branham.)*

Hold your finger there; I'll go back here a second, and I'm going to read to you. [Jn 14:12]

(12) *Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do because I go to the Father. (Who's the 'he'? William Branham. It's either he, or he lied to us. Who's the 'who' here? Whosoever—Jesus. Mark 11:)*

(23) *...Be thou removed, and be thou cast into the sea; and (don't) doubt. (Watch verse 24 though:)*

(24) *Therefore I say unto you, What things 'you' desire, when 'you' pray, believe you receive them, and you shall have them. (Quite a difference; quite a difference.)*

He took the illustration there, and he said, "Now from this point, you can see that 'you have a power of prayer based on this': works, because you're identified with me." All right. Notice:

[149] *...That puts you, When you have this, you, back in the Bible, back in the Word. Now, that's not skim milk. That's one hundred percent butterfat, and they gagged on it, because it puts you, William Branham, back in Mt 4:12. I know It's going to jump over the top of you here, see, because It can't anchor; but real, genuine faith catches that, right now.*

Catches what right now? He just told you about Moses and Joshua, and he puts himself right with them. Well, he's not at all embarrassed; doesn't bother him at all. I'd have liked to have seen those people come forward and attempt to deny that. I don't know. I don't particularly want to see people drop

like flies, because I get real scared. I'm afraid I might drop with them; but there's a day coming. It puts you back in the Bible. Where's William Branham in the Bible? Elijah, which was for to come, to restore—many, many places in Scripture. All right.

26. [149] ...*I know It's going to jump over the top of you here, you see, because It can't anchor.*

What can't anchor? Putting somebody back in the Bible. Why, if you could do that... "Well, hey, we've got to listen, and we're not about to, because, hallelujah, you know, we're doing great stuff ourselves."

Like those Pentecostals. There's one preacher wrote a tract against the Church Ages Book, "Cellular Therapy." Oh, he shot his mouth off from New Brunswick. Oh, he wrote wide and handsome in his tract, because he talked to some stupid M.D. How come Dr. Gale took cellular therapy over to Russia to try to save those with the bone marrow cases? This guy just shot his mouth off, when Time magazine carried six pages on it, and it works. Yeah, it works.

Where do you think their anchor is? Let's talk about an anchor. You know, there's only one place in the Bible that the actual noun 'anchor' is used? Yeah. Hebrews 6. What is it? Verse 19, if I ever get that far back.

- (19) Which *hope* we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil.

Now the word 'hope' in there is put in there, and it doesn't necessarily belong, because it's in italics and what it is, is what lies above it, but I'm not going to talk about that right now. I just want to read the verse, and I read It again.

- (19) Which *hope* we have, or which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

Now, who's within the veil? Christ. All right. Something we have that puts us right in there. Right? Call it 'buddy-buddy', call it 'brother-brother', call it 'in the club', call it 'Elect', call it 'very Elect', call it 'God's precious seed', call it what you want, but you better call it some very good names: Lily of the Valley, Rose of Sharon, the Altogether Lovely.

27. Now I'm going to start reading. We're going to start reading from the very first part of Hebrews 6.

- (1) Therefore laying aside the principles of the doctrine of Christ, let us go on unto perfection (To this hour, 1 Cor 13:10); not laying again the foundation of repentance from dead works, and of faith toward God,
- (2) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- (3) And this will we do, if God permit. (God did not permit it at that time.)
- (4) (Now: at the time He permits) It will be impossible for those who were once (for all) enlightened (end-time revelation—church group number seven), and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- (5) Have tasted the good word of God, and the powers of the world to come,

- (6) (Having) fallen away, (It's impossible) to renew them to repentance; they (have crucified) to themselves the Son of God afresh, (Then something very pertinent, concerning God Himself must be here, or there can be no mention of crucifixion. That is a very personal thing. Okay.)
- (7) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
- (8) But that which beareth thorns and briers *is* rejected, and nigh unto cursing; whose end *is* to be burned.

That's a tough statement. Okay, you rejecters, you're cursed; you're burned.

Now, just a minute, didn't I point out to you a little while ago in Mark that after a certain sign, a certain thing he did; he came right back after the cursing of the fig tree. There was an element of space in there. After the curse was pronounced, and the curse was going on, when he said, "All right, I'm going to tell you now about what's happened."

And you can see the prophet in the very same structure, the omega of the alpha, what's going on. All right. Cursing—nigh to be burned.

28. Verse 13 now. Never mind what's inbetween there. Let me read again:

- (7) For the earth which drinketh in the rain that cometh oft upon it, (Seven messages, seven church ages. This is the last one.) bringeth forth herbs meet for them by whom it is dressed (Because 'rain' is 'Word'.) receiveth blessing from God:
- (8) But that which beareth thorns and briers *is* rejected, (Now, remember; that's under the curse.) *is* to be burned.
- (9) But, beloved, (You are not under the curse. Don't you understand that's 1 Thessalonians 5: you don't partake, because the Rapture is going to take you out of here? [7]:) receives the blessing from God, (For...[verse 13])
- (13) When God made promise to Abraham, because he could swear by no greater, he swore by himself,
- (14) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
- (15) And so, after he had patiently endured, he obtained the promise.
- (16) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
- (17) Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel...

Intervened Himself; interposed Himself. God willing, wanting to make sure that the Seed would be there, interposed Himself. He came right down and stood there and said, "This is it!" He repeated the Word, and absolutely enjoined Abraham and Sarah to see, especially Abraham at that time... We'll read

back in Genesis on that, exactly what was to be. He stood right there and interposed Himself, as He did with Mary, when the angel said, God, being present, “All things are possible. That’s why this boy will be born this way; God being present.”

You’ve got the presence of God now, and people sneer at it. And I don’t understand their sheer folly and stupidity. Men like Olson and Mamalis say, “Well, that’s a Catholic doctrine,” or “That’s...” Well, that’s not a Catholic... To my understanding, it’s an old Jehovah Witness doctrine. All right.

If this doctrine we preach from Bro. Branham is wrong on the grounds that they preached it first, then, all right, there is no such thing as a true doctrine of no eternal hell, because the Seven Day Adventists preached it. And there’s no such thing as one, true God, because the UPC preached it. These men are sick. Yeah, I’ll look right into the camera, and I’ll challenge them, eye to eye. They are sick. They’re sick. I don’t understand them.

29. Let’s keep reading.

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

Absolutely interposed Himself to come down and say it. And did He? Now I don’t want to bother reading Genesis, but did He not come down to Abraham at the offering of his son? God will provide; He did it. God Himself interposed; He intervened. He did it in the Garden of Eden; He did it with Abraham; He’s done it all along; and He’s done it now. And Bro. Branham said *the same One, God, felt it so important He couldn’t trust anybody to come down and start redemption with Adam, and He’s done the same thing now.*

Now, listen:

- (18) That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Now, what does he say there? He said, “God, according to Word, His Own Word, came down and interposed Himself, absolutely, to make sure it would absolutely come to pass.” Now that’s what he said. Do you understand what I’m saying? Okay. Now, which we take a part of... We enter into this.

- (19) Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
- (20) Whither the forerunner is for us entered, *even* Jesus made an high priest forever, after the order of Melchisedec. (All right.)

30. What are we looking at? You’re looking at the order of the alpha principle and omega principle right here, and God has interposed Himself to do this in this hour; and, if you can see this, you are anchored. Do you understand what I’m saying? It’s not jumped over you, and you’re not sitting there, wondering what it’s all about. *It puts you back. And it’s not skim milk. I know it’s going to jump over the top of you here, you see, because it can’t anchor.*

Why couldn’t it anchor? Generally speaking, it could be because it wasn’t the time. More generally speaking, it was because there was no place for the Word to anchor. And a third point, which I would sooner concede and live with is this: The people weren’t ready for it at that time, to really grasp it. They couldn’t, but the potential lay there to grasp it. Now, what I’m looking at is right here, to get you to see: you are grounded in Christ himself, Melchisedec, the high priest, who has entered in. And you cannot

have Him, unless you see this, anymore than you can have the Blood, because he doesn't intercede for those that are outside. See? Intercession is when you get in, keeping you in. All right.

31. [149] *...Can't anchor; but real, genuine faith catches that, right now. Well, who caught it? Bro Branham caught it himself, but I don't know if anybody else did. But we were believing at that time, but not in the way we believe today. All right.*

So again, we see the power of this ministry vindicated to cause us to believe unto rapturing conditions, (*rapture material*, as Bro. Branham said, because this is it.) and, also, to get the healing. And he said, "I'll be putting you to the test in that prayer line, but I'm trying to help you. Can you catch this to realize that you are seeing a man back in the Bible, the same as Christ was, and when I speak, God is speaking.

Well, I'm sorry they didn't see it. I'll be honest, I didn't see it myself. I knew it, but I didn't know it. And that's what I'm afraid we are in trouble to a degree, because we see it, and we don't see it. It could be our eyes have been anointed the first time by Christ, and we see men as trees walking, and we need a further anointing, so we'll see men walking as men.

32. All right. Let's go on:

[150] *I've seen it, friends. Here's this Bible lying open before me. I've seen it happen. (What? Speaking this.) And I know it's the truth. I know, and God in heaven knows, that I might not live through to finish this message, but I know it happened. I saw it myself; I'm a witness of that Word being fulfilled. (What's that Word? "Speak to this mountain...") And I know it is the truth: say it, and stand there and see the Creator bring a living creature into existence, right in the presence of your eyes; keep shaking your head and wondering; and then look around, and see Him bring another one, just exactly like it, because **you** said so; and come over here and say, "There'll be another one," (because he said so, William Branham,) and look, there it is." Now, that's the truth. But under what conditions? All right.*

What are our conditions? Any of the promises are ours. We ask. We can say, "Lord God, upon the very fact that I believe this and know this to be true, I now exercise my faith in your promise. I come against every mental faculty and everything the devil would ever do, to stand clear with the Word of Almighty God. If He did it, he got it; I can have this."

We're in a peculiar age and a great age, brother/sister, to have something like that happen. You haven't had that any other age.

So, that's what Bro. Branham is building here. In other words we saw Bro. Branham operating through Logos, in and through Logos. Now we're seeing Rhema—this love letter, right here—brought into existence for us. And, remember, the part contains the whole. We saw the greater in order to gain the lesser, but we recognize it.

33. Paragraph 151:

[151] *Oh, where should we be? There's perfect faith. (Sure it is.) No vision, "Just speak the Word," never saw the squirrel. He just said this Scripture, what it was, and "Speak it, and don't doubt it; but what you say, it'll be there."*

What Scripture? This here, because Bro. Branham was pondering about it—what does It mean? What is It? How does It work? So, he has a lesson in himself how it works. His words, he knew, were God's Words. See?

Now, let's look at this, brother/sister. Don't get carried away. The man was out hunting; he was in a natural circumstance. This is going to throw a lot of people. But, when did the words of Christ become the Words of God? When he was a man wanting fruit off a tree that couldn't get the fruit. He had a need. It wasn't squirrels. I don't think there's a squirrel over there. But I can tell you one thing: If he'd have wanted a partridge, and there was partridge, he would have gotten a partridge. He wanted figs, so he gave a lesson.

Now he said, "*Look, you notice what the words did. Only God's Word can do that.*" So, Bro. Branham is showing you right here what this Scripture is all about. "*Speak, and don't doubt it.*"

Now, remember; God coached Bro. Branham, "Don't doubt. You said it. Remember, I said it. But you said it." He said, "Well, I'll take two of them."

He said, "But you said 'three'.

That shows you that he spoke the Word of God, and the Word of God cannot change. I'm going to tell you: God will hold His Bride's nose to the grindstone of this Word, until she gets a better job of polish on her face than powder or paint or anything else. So, we just let that one soak in, which is really nothing, which I'm hinting.

34. Now, notice:

[151] *And I took God at his Word, and it was there. That's right. That's just as powerful...And friends, as your pastor, that's just as powerful as it was when Joshua stopped the sun.* (In fact, he's going to tell us it's more powerful.) *because the sun was already there, the elements were moving, and he stopped the movement. But this, He brought something there that wasn't there, He created! I'm so glad to be acquainted with a God that can take this dust of the earth, someday, that I don't see, and call me back to life again, after I've been planted in the grave. Oh, my! There it is.*

And he's telling you right there: "Listen, this came to me, and this is what I got out of it." He says, "This guarantees my resurrection: I'll be back." What's he going to do? Quit fussing. I can tell you right by Scripture, parallelling the ministry of Jesus Christ, he will do certain things. What? Don't ask me. If it parallels, and I believe it does... But he'll tell us things concerning the Kingdom. And, when he comes back, we will have resurrection faith. What we've got right now is restoration faith, the Shout faith, to bring us to the place where we should be. And you know what that is: 'restoration' means 'restoring the body', 'putting it under the divine control', as it should be.

35. Now, do you remember...? I don't remember the exact story, but remember; I think Tony Sable was there at that time and some other brethren with him, and something was said, and he rebuked Tony from the pulpit at that time in order to help him, so that he would believe as he should be.

Now the point is: Can we really believe that Bro. Branham, through the power of God, the Word of God, created squirrels? Now, when you put it in that context, absolutely, no problem. But, if you think they were just the words of a man, somebody cooking up something, you have another think coming, because he puts himself right at the same time of emergency.

What was necessary for Joshua?

“Sun, stand still.”

Oh, noble, great thing!

What was necessary from Moses?

“Red Sea, divide.”

Oh, noble, great thing!

What about Jesus, who was God?

“Hah! He gets mad, because there are no figs.”

William Branham wants a silly, old thing, like, [Bro. Vayle makes sound of distain.] you know, squirrels. Sort of frosts your chops, doesn't it? Because God is not nice as we are. He's not got the decorum we got, you know. He's not so, so, you know, what would I say? Genteel. He doesn't drink tea with his finger out 'heeah', heh-heh. He's not English at all. The thing is He's not American, either.

See what I'm driving at? You can laugh at these things. What would Jesus? He knew it wasn't even that time for figs. Then why did he want something that's not even there? Well, Bro. Branham got something that wasn't there.

So, forget all these noble ideas and all these great things, you know, how wonderful we are, because we think so.

36. I want to read something to you, if I can find it over here. I know it's somewhere; it's always somewhere. Okay. It says here, Jas 3:13.

- (13) Who *is* a wise man and endued with knowledge among you? let him shew out of (his) good (behavior) his works with meekness of wisdom.
- (14) But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth.
- (15) This wisdom descendeth not from above, (But here's what our wisdom is when we talk against the things we talk against, or could, or think.) it's earthly, sensual, devilish.
- (16) For where envying and strife is, there *is* confusion and every evil work.
- (17) But the wisdom which is from above is first pure (It imputes to God exactly what God said; it doesn't brush it off, doesn't argue, doesn't foment, cause problems, just says, “Hey, that's right!” It's) gentle (No fussing), easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
- (18) And the fruit of righteousness is sown in peace (for) them that make peace.

So, you see, there's a wisdom that says, “Well, look here, I just can't take William Branham.”

Then your same wisdom says you can't take Jesus Christ. I know they'll try to excuse by saying, “Well, this is for the Jews...,” and “This is for that...”

Hogwash! It could be in type. But brother/sister, he wanted figs. William Branham wanted squirrels. So, like Joshua, he got what he wanted. You know... Listen, brother/sister, this is what we're looking at here. All right. Where was I? Oh, back over here. Now, what he says here is his faith and our faith now that makes us to know creation has returned to the earth. Well, Bro. Branham said in "Marriage and Divorce", *"God will create again, not from sex, but literal creation. He will take those elements and bring them right back."* An act of creation.

37. [151] Now, *someday*, he said, when I've been planted in the grave...I'm coming back. He's coming back. Everything's going to be as this. Now, remember; this happened, the squirrel episode happened twice. Twice is for confirmation. William Branham will be back. Yep! We'll be here with him. Praise the Lord! Why not? That's the Bible. He said, *My faith looks up to You, You Lamb of Calvary.*

[152] *You say it and don't doubt, but believe that what you said, you shall have what you've said. See, believe that it'll happen!* Now, watch this: this has to do with what I read over here in 'anchoring'. Now, getting within the veil, and he's talking about life and death, death and resurrection. *Don't doubt it*, he said, *but you believe what you've said, you shall have it.*

And he said, *I know I'm coming back in the resurrection. I've got my proof. And when you've got my proof, you've got your proof.* See? *"Don't doubt it."* All right.

It is death not to enter into the Holy of Holies where Christ is, where Melchisedec is, which you enter in by believing Mark 11, just what he says. Let me read it down here: *"There's nothing left for us to do but believe it, and believe it is the substance that creates a perfect faith. Just think how numb we are. Just think of that a minute."* All right.

Now, what did Bro. Branham say about entering the veil? *"At one time there was death to enter it, now there's death not to enter."* If you enter in, how? Through this Message here.

Say, "What about the Blood"?

If you don't believe the Message, it shows you haven't got the Blood. You haven't got the Holy Ghost; you can't believe It either.

38. Now, speaking of the Jews, ["The Unveiling of God", 1964] how they couldn't understand God behind skins:

[109] *Now the Jews cannot understand how that God could have mercy upon a sinful, foul people like we are. (That's Gentiles.) They couldn't see this One was to be mercy, because He was hidden. He was behind the mercy seat, on the inside, with badgers skins hanging down, and covering Him.*

[110] *Before, if any man walked in behind the veil, sudden death. (Oh, we're going to get a lesson here in a minute, if you can receive it.) To walk behind those skins, even one of the priest's sons tried to do it one time and died. Don't go behind that veil. The man that walked behind it, did. Why? There was no redemption yet in that. It was potential. It was just potential, and anything potential is not the real thing yet. See? Just potentially It was redemption. Sin was covered, not remitted. 'Remitted' is 'divorced and put away'. And so the blood of sheep and goats could not do that, so Jehovah was hid behind the veil.*

Now, look behind this veil where He was hidden. To enter into that, a man dropped dead, to try to enter in there.

[111] *But since Pentecost, since the crucifixion, when that veil was rent from top to bottom, for that generation, Jesus was that God veiled. When he died at Calvary, God sent fire and lightening and ripped that veil from top to bottom, that the whole mercy seat was in plain view. They were too blind to see it. Paul said, reading of Moses, "When Moses is read yet, that veil is still on their heart. Oh, brother/sister, that's what the Jews did when the veil was rent and God brought into plain view, hanging on the cross. He was in plain view, but they couldn't see It.*

[112] *Could it be possible that the Gentiles have done the same thing today? (Oh, God.) When they had the church ages of the Son of God, and now when the veil of these denominations and things, this veil of tradition that we've got since Pentecost, when the church tradition has been rent, and the things that people said, "These days of miracles are past," and these things. And God took the veil off it and brought it into plain view, and they're ready to crucify It again. Just exactly right!*

[113] *The unveiled God, plain view... They should've seen Him standing there. Yet He was too common; He was too ordinary; he was just a man. They couldn't see It. There stood a man. "Well," they said, "this guy, what school did He come from?" But remember, when that spear struck His body, that Spirit left Him, the temple of sacrifice blocks turned over, and the lightning whipped down through the temple and rent the veil. What was it? It was their God hanging on Calvary, and they were too blind to see it.*

[114] *Brought Him in open view, and still they don't see It. They're blinded. God, veiled in a human being!*

[115] *But remember He returned then to Paul after that, and to Peter in the prison, as the Pillar of Fire. You remember that? He returned to them.*

[116] *But in the last days He's supposed to return again, but a Pillar of Fire is supposed to come back again to manifest the Son of man, to show the Word, the Light. The traditions that's been, will be wiped away. There's nothing going to bother It; it's going to be done anyhow. God just tears denominations and traditions down. What kind of a Spirit will He do with it? Like He did in the first place. Look what He done in the days of Elijah, in the days of John. "Don't you think to say within yourself you have Abraham to the father, 'cause God's able of these stones to rise children to Abraham." See? Don't you think, "'Cause I belong to this and I belong to that." See? God tearing off the veil See? to show Who He is... See, watch the veil when it rents here now. We find out now.*

[117] *Now—and one time, and if a man walked through that veil, it was sudden death. Now, it's death not to go through it!*

39. Where's your anchor? You, see, you should be Pentecostal and start screaming. Now's the time to let your emotions go, because you know you've passed from death unto life. You are not believing unto anything anymore, brother/sister; you are there. You don't have to worry anymore. See, that's what

people don't want to understand about this Message. They want to keep looking, looking, probing, probing.

Forget your probing! Listen to this! Understand what's happening. William Branham, coming back, is simply incidental to God. And I use the term 'incidental to God' when I'm comparing him to God, because William Branham is not God. Let's understand that. He was 'God to the people'. That's a very different thing. There's some people like to be God to people, too. That's their business.

40. [117] *...Now it's death not to go through it! Amen. If you can't break that veil of tradition, break through that wall of denomination to see God in His power, it's death. [Hebrews 6] Once where it was death to go in, now it's death to stay out. The mercy seat is sitting in plain view; anybody can see It; the veil's rent. Not two thousand years ago! Today! Omega. Glory to God. Listen, do you remember Bro. Branham preached this, the emotion in his voice—just choking on it. The whole mercy seat comes into plain view. (It does. Seven Church Ages.)*

[118] *How God could have mercy on foul sinners as us, when He hid Himself, was a mystery. (To the Laodicean Church, yet.) And now It's in plain view, or in full view, revealed by His Word. It's always the Word, constantly; that is God. It's the Word that opens it up. If those people would've known the Word of God that day when Jesus died, they'd have seen the mercy seat. They would've seen Who He was. ("Events Made Clear" tells more of that.)*

[119] *"Who was that man? Why did the veil rent?" Remember, it's death to go into it; nobody could see it. Moses saw It in a form, It was a man's back. But here It is, a bleeding back, that same man. What was It? God wanted to show them the mercy seat.*

Now here, Moses, the great prophet, looked at the back of the One coming. So, Moses wasn't God; he was 'God to the people'. Moses was God, literally, to the people; and you might say he was God, period, when the Word was in him and he veiled the Word. But when it was discharged, he was no longer that. He was still the one they looked to as 'God to the people', but he's just back to Moses, fallible man with an infallible Word. People still can't take it. But they love to think of their own infallibility and what they would do in that place, you know. Oh God, you bunch of skull-dung!

I can understand how God wanting to vomit, because He's tender and sweet, and I'm rough and mean, and I could puke all over the place, when I see that stuff. Rags, filthy rags, the works of men. All their righteousness fades as a leaf, filthy rags. They go about, establishing their own righteousness. They have not submitted themselves to the righteousness of God. They can't do it.

[119] *...God wanted to show them Who He was. So the veil in the temple, from the hand of God above, was rent from top to the bottom and showed God in plain view. It was Jesus Christ hanging on the cross, the Mercy Seat. And what was it? And what is it today? To see Him risen from the dead in amongst us. There's your mercy seat in plain view. God come down for Adam again.*

[120] *Now, it's repeated again. The traditions. Then on the day of Pentecost, the Word came and was in a form of 'Son of God'. And they begin to organize it at Nicaea. And so on. And then he goes on and on.*

Well, let's call it quits, because that's a good enough place to quit. You can't beat the tape anyway. I covered pretty well what I wanted to cover. Sunday we'll get into what I wanted to show you in the line of faith and how we operate the same structure through love. It is my understanding, not something Bro.

Branham preached, that I can lay my hand on, but it's my understanding, so we'll just look at that Sunday morning. All right. Let's rise at this time and be dismissed. Sunday morning, ten o'clock. I don't really expect to get away Sunday, but I'm going to start at ten, because I said I would. All right.

Heavenly Father, we thank You for Your mercy and grace that You've bestowed upon us, the Word of life that You show us so clear where every one of these messages just dove-tails together like the Word, Lord, that's in the Bible here, stretched out in front of us. And, Lord, we saw this Book, what's in this Book for this hour, come to life, and we know It is not dead. It is living. We know, Lord, that You came into full view, and You are not hidden from us, because we have the complete view by the Word that was given us. We are still walking in the same vision, the same light, nothing is missing, Lord, except there's some things we wish were missing, and that is our unbelief, our hardness of heart, our coldness, and our inability, or whatever it is, where we don't get out of the way, which another way, could be put 'learning to adapt'.

Father, there's lots of things here, but we do know at least that we have anchored our souls within the veil. We believe that, Father, if we are understanding this right, and we believe we are, then we know that we have anchored, and it is death not to anchor in there. And so, therefore, we are living, becoming the Living Word of God in this particular little instance, because we believe that Word. And we are that Word, because we believe It, having received It. And our flesh is becoming that too, Lord, waiting, coming to that day, we understand that to even as Adam would have... It was available, but he turned It down.

But now, Lord, others are turning It down, but we're not, and so we know, O God, and we thank You for it, and our lips confess, and we say, Lord, right from our heart that Word of faith we believe, the Tree of Life is here, and we are approaching unto It, and by Your grace, Lord, we, or somebody else who believes the same, this great Message, and has seen this thing the prophet told us, will walk right to the Tree of Life, right now in the Presence. It's going to be, Lord, a transfiguration, transformation, a catching away.

Father, help us now to take everything said tonight and to use it the way we ought to use it for Your glory, for the help of Your saints here, and for our own betterment. We pray in the name of Jesus Christ, our loving Lord. Amen. The Lord bless you.

"Take the Name of Jesus with You."