

Perfect Faith #5

Ultimate Prescription

August 23, 1987

Gracious, heavenly Father, we want to admit this morning that all things are possible now that You are here. There are things possible which could not have been possible before, because the hour was not ready for it, but now we know that it is a cry gone out, "All things are ready," and You have done that last final act, which is necessary to bring all things into conclusion, for time and eternity have already blended.

We know these things, Lord, but we know something greater, too, if You'll just give us the help this morning, Lord, and we believe that help is to usward already in the state of our belief, whatever degree we're into, and that is, Lord, to learn how to step aside that You might have the authority and the rights in our lives as it should be, so that You would be the supreme dictator of our souls, our hearts, our minds, our bodies, Lord.

We know that we are a stubborn people. We are so used to the earthly that we have not thoroughly given way to the heavenly, which is now present, as we ought to. So, we pray, Lord, this morning that we will have enough of the Christian sensibility and the honor in our souls toward You, Lord, to give You more and more right away until You have taken the authority, and the rest has been literally annihilated out of it, 'bond prisoners', as Paul said, as Bro. Branham also taught us.

So, Father, help us this morning to know that] in all things, if this is so, (that we're under Your control) then whatever we learn this morning, Lord, will be from You, and we can receive it and use it, feeding the Christ within us, giving You glory. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now, before we get into the message, I made a little comment last Sunday about how that it has been said, actually written up in Christian literature, that NASA has been able to find out that we have missed a day, and they said it proves the Bible, that Joshua caused the sun to stand still for almost a day, and then, of course, at the time of Hezekiah, the sundial was turned back, so the sun went back. Now I don't know that I believe that. In fact, at this point I don't believe it. I'd like to know how can anybody with a computer figure out when time began; how anything would go ahead or roll back. I was under the understanding by somebody telling me, having read it, or read a book, that this account is spurious. I want to read it anyway, because, you know, it's interesting.

This article was originally taken from a newspaper, Evening World, Spencer, Indiana. Of course, by the time it gets to, gets to, gets to, gets to, gets together...you know what it is...that old game, you know: whisper a little secret; by the time it gets to the fourth person, you know... "Mary had a little lamb" ends up by "Bill having a Cadillac." Heh! You know.

2. From Jordan, Ontario, Canada... Can any good thing come out of Canada? From the Jordan Journal, it was edited by James D. Nicholson; so, that's two people right there, if not a third.

"It should cause those who lost their faith in the Bible to do a little thinking. These things that are enclosed are too important to overlook. E.W." (He signs his name.)

"Spacemen and astronauts read the Bible. Did you know that the space program is busy proving what has been called a myth in the Bible is true. Mr. Harold Hill, president of the

Curtis Engine Company in Baltimore, Maryland, and a consultant in the space program, relates the following development:

I think one of the most amazing things that God has for us today happened recently to our astronauts and space scientists at Greenbelt, Maryland. They were checking the position of the sun, moon, and planets out in space, where they would be one hundred years, and a thousand years from now. We have to know this is so, because we don't send a satellite up there and have them bump into something later on in one of the orbits." (Now, that's pretty good thinking there.)

"We have to lay out the orbit in terms of the life of the satellite, where the planets will be, so the whole thing will not bog down. They ran the computer measurement back and forth over the centuries, and it came to a halt. The computer stopped and put up a red signal, which meant that something was wrong—either with the information fed into it, or the results as compared to the standards. They called the service department to check it out. They said, after checking the computer, "It's perfect."

The IBM head of the corporation said, "What's wrong?"

"Well, we have found that there is a day missing in space in elapsed time."

They scratched their heads and tore their hair, "There's no answer."

One religious fellow on the team said, "You know, when I was in Sunday school, they talked about the sun standing still."

They didn't believe him, but they didn't have any other answer. So, they said, "Show us."

He got the Bible, went to the Book of Joshua, where they found a pretty ridiculous statement for anybody who had common sense: Joshua 10:8-14. There they found the Lord saying to Joshua, "Fear not, I have delivered them into thy hand. There shall not a man of them stand before thee." (Joshua was concerned, because he was surrounded by the enemy... their darkness fell, they would overpower them. So, Joshua asked the Lord to make the sun stand still." (He didn't; he told the sun to stand still.)

"That's right. The sun stood still, and the moon stayed and hastened not to go down about a whole day. (See? About a whole day.)

The spacemen said, "There is a missing day."

"Well, they checked the computers going back into the time when it was written and followed those quotes, but not close enough. The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes, not a whole day. They read the Bible and there it said, "About a day," approximately.

Those little words are important in the Bible. They were still in trouble because if you cannot account for 40 minutes, you'll be in trouble a thousand years from now. Forty minutes had to be found because it can be multiplied many times over in orbit.

Well, this religious fellow also remembered somewhere in the Bible where it said the sun went backwards. The spacemen told him he was out of his mind, but they got the Book and read those words in 2 Ki 20:9-11. Hezekiah, on his deathbed, was visited by the prophet Isaiah, who told him he was not going to die. Hezekiah did not believe him and asked for a sign or a proof. And Isaiah said, "Do you want the sun to go ahead ten degrees or turn back ten degrees?"

And Isaiah spoke to the Lord, and the Lord brought the shadow ten degrees backward. Ten degrees is exactly forty minutes.

Twenty-three hours and twenty minutes in Joshua, plus forty in 2 Kings, makes the missing twenty-four hours they had in the log book, as being in the day of the universe. Isn't that amazing? Our God is rubbing their noses in His truth. That's right."

3. Now that sounds pretty good. I don't say it's an error. I, personally don't care one way or the other. It doesn't mean much to me on the very grounds that many years ago there was a man... I can't remember his name, or I'd be honest enough and tell you. He was recognized as an absolute, authentic, Bible chronologist and archeologist, and, if you wanted to know something, you conferred with him, and, if he said it was right, it was right. He turned out to be a phony.

It's all right, but you don't need that. I've got something else to read to you. This, I do believe, and this, I like. Remember that the Bible says that Eve was the mother of all living? Well, we brought out in the Church Age book that it doesn't say Adam was the father. Right? Well, let's read what it says in Readers' Digest:

"Mother Eve, if family trees were charted indefinitely backward, they would converge on a small group of ancients who are ancestors of all of us. Now, biochemists from the University of California at Berkley think a single female, living 200,000 years ago, was an ancestor of everyone on earth today. Inevitably, the science called her 'Eve'. The biochemists, Rebekah Kahn, Mark Stoneberg, Alan Wilson, point out that other females reproducing at the time, have modern descendants, but Eve is the only one who appears in everyone's genealogy, a conclusion they reached by studying mitochondrial DNA, known as mtDNA. Most of the DNA in human cells is in the cell nucleus, in the form of chromosomes, but there is also DNA outside the nucleus in mitochondria. That is inherited solely through the mother. The scientists believe that descendants of the other females alive during Eve's time eventually included generations that produced no children, only males," (See? They're off the Word. They don't know that the enemy got in by way of the serpent.) "thus, halting transmission of their mtDNA. Prior studies have shown over the generations mtDNA changes at a steady, known rate of mutation in humans and other primates." (Cross-breeding)

"To measure this change, the biochemists examined mtDNA from a hundred and forty-seven individuals, representing five broad geographic regions. Analyzing the differences in the mtDNA samples, the scientists constructed a family tree, showing a common, ancestral mtDNA, then they extrapolated backward to calculate when that mtDNA existed—when Eve lived.

Examining the relationships and geographic origins of a hundred and forty-seven people, biochemists also determined Eve's home—sub-Saharan Africa." (Didn't Bro. Branham say it was around Egypt? Interesting.)

Now this I can go for. The other, I don't know how they compute what they're doing. They've got a good point. Who knows? It could be one hundred percent right.

But, you see, Eve was the mother of all living, and we see now, scientifically proven, Adam was not the father of all living. You learn a lot of things. Of course, science wouldn't agree with me, but then again, who's to agree with science? It's a toss-up. It's something, you know, like the fellow who said he was going to find out how old the horse was by examining his teeth. So, he put his hand in the horse's mouth to count his teeth, and the horse counted his fingers. [Bro. Vayle makes licking noise.] They both came away satisfied! All right, that's where I am with science, you know. All right

4. We're back to "Perfect Faith #5", and in attempting to build our faith to a place where it can consistently cause the Holy Spirit to move in our behalf and bring us all the promises of God, or those that are necessary, or vital to us at that time, Bro. Branham gives us several principles of faith, of which I will try to go over just a few to refresh our memories. And these principles, of course, are Scripture based, and they will literally create a faith atmosphere in us, and for us, and will cut a conduit or a canal,

or channel, in which our faith can be channeled and placed in order to keep us in that realm and bring forth these promises that we're looking at.

Number one: Bro. Branham made a strong statement from Scripture about faith that we must come to the realization that faith is substance. Faith is the substance of things earnestly expected. It is real; it is dynamic, and we must never put it below, but always above, everything else when we talk of reality, because it is more real, or realer, than anything or any power that we might depend upon physically.

Number two: Faith is predominant when we believe who and what we are, according to God's Word, which is, "We are believers." I believe the Word; therefore, I am a believer. I believe in Christ; therefore, I am a believer. Now that, of course, is a very simple qualification, which we extend later on, but first of all we must accept the fact 'we are believers'. We are not unbelievers. If we were unbelievers, we wouldn't believe at all. We'd be agnostics, at the very best; we'd be atheists, at the very worst—unbelievers.

5. So, we are believers. Therefore, because we are believers, it's just the same thing as saying 'because we're believers, we can believe'. That's what we're saying here. Just like I'm a cow, I can eat hay. I'm a horse, I can eat oats. I'm a human being, I can eat carrots like the rabbits, or so on. That's just what you're looking at. In plain simple language, I am a believer; therefore, I can and do believe. All right.

Also, not only believers, but identified as one with Christ, we are literally branches of the vine. We are one with Him, as the Bible distinctly tells us: "In that day you'll know that I am in you, and you in me, and all in the Father," and Bro. Branham put that categorically in this hour. All right.

On top of that, not only in Christ and one with Christ, but we know what that makes us to Godward, which is over here in 2 Corinthians 5, and I suppose I could quote It, but I'm back here reading It now, and It says:

(21) For he hath made him, who knew no sin; (to become sin for us, a sin offering to this end, and this is the end of the cross, and this is what we are.) that we might be made (or become) the righteousness of God in him.

We now become a tremendous attribute concerning the holiness of God, so that we are as holy as God is holy, because we have become His righteousness. Now, this boggles the mind, but this is where the mind has to come. It must accept this extreme understanding of the Word of God, or you cannot arrive at the place where Bro. Branham wants us to arrive.

6. Thirdly, we must also come to the place of full confidence in what God in us really means, and it is no less than what Bro. Branham said on page 13 and paragraph 71, and this, in turn, leads us to a fuller definition of ourselves in paragraph 72. So, all right. We're reading, then, in paragraph 71:

[71] Then he turned around and said, "The works that I do, shall you also. A little while, and the world seeth me no more; yet you shall see me, because I'll be with you, even in you. Take no thought what you shall say, for it is not you that speak, Now we're coming to a higher order right there. It is your Father that dwells in you; He's the one that does the speaking, It is not I, it's the Father that dwells in me, Understand that. He does the works." See what I mean?

This, of course, Bro. Branham is speaking particularly concerning himself. See? Particularly, because we know that God is in the prophets, and God was in that prophet, and Bro. Branham could no more do what his mouth said than nothing. It's absolutely impossible for what came out of that man's mouth, for him, as a person, to stand behind it and see it accomplished. You know that, really, he was nothing but a vessel. As he says back over here... I've read it so many times, "Anointed Ones at the End Time", he

said here, *“I’m not the one that performs these things, and foretells these things that happen as perfect as they are. I’m only one that’s near when He does it. I’m near, and He does it. I was only a voice that He used to say it. It wasn’t what I knew; it’s what I just surrendered myself to, that He spoke through. It isn’t I; it wasn’t the seventh messenger; Oh, no, it was a manifestation of the Son of man. It wasn’t the messenger, his message; it was the mystery that God unfolded.”*

So, he goes right down the line, showing you exactly what we have heard from this paragraph here. All right.

7. Now, when it comes to you and me, remember, we are in the same mold to a degree as Bro. Branham. As he said, *“We are not Messiahs; we are Messiah-ettes.”* In other words Christ in us can also work in us, by the power of the Holy Ghost, many times, and most times, contingent upon our faith. And you’ll notice I said, *“Most times, many times, contingent upon our faith.”* But, when Bro. Branham said, *“THUS SAITH THE LORD,”* it had nothing to do with him or his faith, period. So, we’re step-down, and we can see what God can do in a prophet, and knowing that God is doing it in a prophet; (He, being the living God) then we know what He can do in us also, and we must understand that. All right.

So, we’re coming to a higher level where God can work in and through us also, but in the place that God placed us. And, remember; every minister, every gift has a measure of faith, and you would not be a man like William Branham without having a tremendous measure of faith, far eclipsing anything more than you and I had to the extent that he could complain to me personally—not a complaint; it was not a complaint at all. It was merely a statement bemoaning his own, what he considered his lack of integrity toward God, because he said, *“Look,”* he said, *“I don’t know why it is,”* he said, *“but I just can’t seem to use my faith personally, apart from these great meetings”* and things he was in. And I could understand why, because God had him, as Bro. Branham said, *“in a straight jacket or in a tube.”* He had him bound in. All right.

8. Reading paragraph 72:

[72] *Now, as to the identification of a scriptural Christian, these Words said Jesus: “These signs shall follow them that believe.” Now, that’s Mark 16. Now, how can you call yourself a believer, a people, (a believer is a people of God) and deny those Words? How can you call yourself a believer and deny any of this Word?*

All right. According to this statement here... Oh, let’s read a little further.

[72] *...See? You can’t do it. You’re not a believer, therefore signs can’t follow you, because you just accept what you want to believe and leave the rest of it out. You won’t, and don’t believe it. But you’ve got to take the whole thing, and believe it. And when you truly believe, (not make believe, but really believe — In other words you’re truly committed to it.) then these signs shall follow them that believe.*

All right. You can only believe according to the Word. Faith cometh by hearing, and hearing by the Word. Now, remember also; that’s Rhema you’re talking about. You’re not talking about Logos; but, if you get Logos, God manifested, Who is the Word, and you get Him telling that Word, and He, manifesting It, where does it put you and me? See, it puts us in the tremendously high bracket of acceptance and believing. Previous to this, we did not have rapturing faith. Why? Because we were depending solely upon ourselves to produce something.

Tell me what part of the Message you produced, what part of the Voice do you produce, what part of the Trumpet do you produce? Then I’ll tell you, you are a producer, and at the same time I’ll call you a lying producer. You won’t produce any of it. You and I never had a clue as to what the Shout was, and

the only reason we believe is, because there was a previous vindication by the prophet. How's anybody going to walk out of the wilderness, so to speak, and say, "I'm going to tell you something: the Shout is Jesus descending in the form of the Holy Ghost, or Elohim, Almighty God (Call Him what you want.) coming down here and bringing us the Message to set us right."

Well, how do you expect that Elijah is going to do it on His own? Going to some theological seminary, because Elijah is supposed to restore? Good question. And anybody knows that someone's got to tell us what those seven mysterious thunders are. Or do you think God put them in there, like a little bit of....that little silver—you know, little candies you couldn't bite if you tried, and, if you did bite them, they weren't worth a plug nickel to you, on top of a cake to make it look good? Oh, God doesn't do stupid things, brother/sister. God is strictly utilitarian. There's not one of those trillions of cells in your body out of place, if indeed you were truly human, or as much as we can be. There's nothing out of place. There's nothing out of line but thinking! There's nothing out of line but thinking; that's all. And ever since man deserted God and began reasoning—but poor old Eve, and got Adam involved—we've had a mess ever since. All right.

9. Now you can only believe according to the Word. There is no other faith. So, where does that leave us if we reject the Word? No faith; unbelievers. All right. Then that means simply that we have got to take, as Bro. Branham so consistently said, (I think every sermon he said it, maybe more than once, maybe a dozen times, and Pentecost tried to make a lot of it, but they can't do it.) Hebrews 13:8. That is the whole. The whole is 13:8; a portion is Mark 16. You and I do not contend with the whole. Now you heard me. You and I do not contend with the whole in this hour, though the whole has come. The prophet brought it; we contend only with it on the grounds we believe it. But never has there been a time when Mark 16, which is peripheral, or a part of the whole, which belongs to believers, and they manipulate and operate it, and can do it. But you try to let even a Balaam stand up, or anybody at all, a Jannes and a Jambres, against a prophet of God with the true "THUS SAITH THE LORD," which has to do with the Word, and they are summarily defeated—literally annihilated.

We cannot have the office of a prophet, period. And it's only been the gross pride of the people in this world that turn down William Branham. And you may be sitting here this morning turning him down, too, because you think you know something. I'll match you right now. I'm ready for you, ready for anybody in America on those same terms, or in the world. You can't produce one thing and you know it. It can't be done. It's been already produced.

The whole contains the part. Bro. Branham brought us the whole, if you believe he was that one. Now, if you don't believe he's that one, that's all right by me. You know what I mean; I'm not here to argue. This is my pulpit, my apple box. I've paid for it, so to speak. So, I preach from it.

10. Now, listen; let's read what he says: [Acts 3:18-21]

- (18) When times of refreshing (at a certain time of a world revival, a breath of fresh air that God breathes), shall come from the presence of the Lord, even he shall send Jesus Christ (at that time), which was appointed, (proclaimed in advance) unto you, whom the heavens must (still) retain until the times of restoration of all things which God has spoken by the mouth of all his holy prophets since the world began.

So, now there's got to be the whole come into view—all. Now, "All the holy prophets since the world began." Have we had prophets since? Well, we have Paul; we have a Word prophet now, William Branham. Everything he says is going to be one hundred percent with this.

So, we have the whole, indicating we have rapturing faith at our disposal—indicating also that we are sluggards for not accepting the challenge the devil offers us daily in our sicknesses and our diseases, our

pains, not simply mental and sinful, but literally physical to where people are suffering various conditions which God has the remedy for: "By his stripes, we are healed."

So, he said, "How in the world can you even claim that you're believing anything, when you turn down this one?" which is a part of the whole, Mark 16.

[73] *Oh, could you compare a Christian today with those Christians of long ago? Now notice, Could you compare a **Christian** today with those Christians of long ago?*

Now, do you think maybe Bro. Branham is a little mixed up in his thinking here, or is he trying to give us the point: Could he have not said, "Oh, could you compare **Christians** today to those Christians?" You'll notice he hits the singular here. You will find out why he hits the singular, as far as I'm concerned. Now:

[73] *...How those disciples walked in the power of the Spirit, moved by the Holy Ghost. And they did it. Now Bro. Branham now quotes himself: Just a prisoner, as I preached on the other night, a prisoner to the Word and will of God, he couldn't even move until God moved him.*

Well, I like that. I'd like you to have it; I'd like me to have it, individually. There again, I believe we see a divine order. I believe we see the divine order that Bro. Branham was in, the apostle Paul was in, Moses was in, and these great men of God, because I do not hesitate to put William Branham with them, for Jesus Christ had no trouble putting John the Baptist above all of them, and he didn't do one thing but came and talked, introduced Messiah. So, let's get with the Word and just take along with It, not get our own ideas now. See?

11. [73] *Wouldn't you like to see a church rise like that?*

All right. Bro. Branham, of course, is speaking definitely concerning himself, and he speaks concerning us in respect to "Spoken Word is Original Seed", when he said, "*The day is going to come when the Bride will have the Word, and, if she doesn't have the Word, she'll sit right still and say nothing, and, when she has the Word, then she will say It, and what she says will come to pass.*" And that will be, of course, "THUS SAITH THE LORD." It'll be her "THUS SAITH THE LORD" showing it was in the Lord. However, there is a Scripture here in Eph 3:20, which is absolutely phenomenal, and It gives us the truth of what Bro. Branham is saying to you, and to me, as individuals. Now:

(20) Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us...

Now, that really should read in a better translation:

(20) Now unto him who, in the exercise of his power that is at work within us, is able to do infinitely more than our highest prayers unto his glory.
(Notice:) at the exercise of his power that is at work within us.

In other words, God exercises whatever He has given us, and we are to be solely obedient to Him so that we are also prisoners on our own level and just as responsible as Bro. Branham or any great prophet of God. So, you see, we are not lowering our standards in pointing some of these things out and saying, "This refers to Bro. Branham," when you and I have Scripture that refers to you and me. See? "In Him we live and move and have our very being," so that the very breath we have belongs to God, Who made His Own oxygen. You never made it; God made it. Where did original life come from? God made it. You didn't make it. "Everything," as the Scripture said. Now, look; if it was given to you, then why do you

act... When it's a gift given to you, why do you act as though it was yours, as though you did something to produce it?

12. Now, if these are divine energies that lie within us by the Holy Ghost, then God would know exactly what to give us as a sovereign God, in our sovereign position, our predestinated position, and exactly how it should be used. And that's what's been wrong with Pentecost. Well, they've got enough guts to fill an abattoir and walk in where angels would fear to tread. They walk in with hob-nail boots and think they can exercise and do any gift upon the floor. And we are literally, as it were, gutless, because we don't even have rooms to go into. I'm not saying it as though that's any great problem—perhaps some day I might view it as a problem, I don't know. I'm not afraid myself for a little gift I've had in prophecy. I'm not afraid of leaving it on the table. But we really need somebody besides that who comes along and he has discerning of spirits. And yet Bro. Branham said *every local assembly was able to have these things*.

So, we are living far below our privileges, and you can see that Bro. Branham is not simply exalting his position as the apostle Paul, which he must exalt that position, and take his authority, but he's also telling us. Now Bro. Branham wanted these things—I told you many times how he wanted me to go to Chicago with him. We were going to open one in Louisville—didn't pan out—they sold the theater. And Chicago didn't pan out either...going to set the church in order and have the gifts in operation.

13. Do you realize what the Branham Tabernacle missed when they walked off on him? What are we walking off from, I wonder? That's an academic question, but it's not really rhetorical either, and it's not really academic, yet they both are, because I'm playing them down. The actual fact of the matter is, we're living far below the grace of God, because Bro. Branham said *"There'd be a genuine gift of tongues as long as there is a Bride on earth."* So therefore, there are genuine gifts of everything. We ought to think about these things. And I'm saying these things to spur us all to begin to use our faith in a more definite manner, to begin to really use the laws that Bro. Branham laid down here which are in the Word of Almighty God.

Now to see people come under the influence of the Holy Ghost by waiting upon Him, to stir up within us, to see the direction it will take, (And there are many directions it could take, because there're so many needs in the world.) that would help to bring that sweet Spirit into the church, where everybody would get healed.

14. Now, look; you and I know that we can do a little bit for each other. I don't want to get on this, because I can get a little bit sarcastic, (kind of laugh about—a little sarcastic) and I can say, "Well, look; we know each other's needs. How much are we doing about it physically? Now this church is not big enough to take care of one family, so everybody's got to work. If you don't work, you don't eat, period. God's got to give us jobs. He's got to give us jobs and help us. See, we can't lie down on the job, but sometimes there are legitimate needs, and even there are illegitimate needs that become legitimate by the fact a person, or persons, could be illegitimate for so long that now—bankrupt, as it were. Christ lifts the fallen, no matter how fallen they are. Your sins can be black or crimson; we want to help them. We can only help so much, but I'm posing the question, "How much do we really help? How much do we really look around to be what physical help we can be to our neighbors, to our friends, and to those people that need help? And this church is very good at that, so I'm not scolding anybody. I'm just bringing it up—very, very good at it. We strive to that end.

But, if we were slack on it, and we can be slack as individuals, because some do, some don't. How would you enter into a spiritual realm that is so mystical that you can't resolve to the extent of going and making somebody's bed, rubbing their back, combing their hair, or some physical thing, giving some money, or sustenance or food? Which anybody could do! Great Caesar's ghost! With my arthritis I could comb your hair, as long as it's man's hair. It's something else I could do for you. Lots of things I can do for you, although I could be incapacitated in many ways.

But now we're coming to the truly mystical... And Bro. Branham brings it out, which we'll bring out a little later on, if we have time: (Not this morning...some time) How do you enter into it? How do you get your keys? How do you get your thoughts? You can be so busy with this stuff out here in your thinking, "You wouldn't know God if you met Him in your porridge!" as the old Scotsman said. You wouldn't know. I get too busy myself.

15. Next paragraph: [74] "*For the Word...*"

Now Bro. Branham said, "*If Jesus is the Word, you've got three Gods.*" The Bible says, "God is the Word." Jesus, the Body, is the manifestation or the substance that came out of the Word—solidify, substance-ify... Huh! That's a good word. I hope you can understand what I'm saying; I hope you can.

Hey! You know what? Spiritism is funny; it's funny stuff. A camera can catch what is known as 'ectoplasm'. Yeah. Actually, like the camera caught that [Bro. Vayle points to picture of the Pillar of Fire.] That's not ectoplasm, but a camera can catch what they call to be ectoplasm, like it's a spirit thing.

So, suddenly, what I'm trying to get to you this Sunday, I'm trying to get this thought to you: There is the invisible thing that you cannot possibly apprehend, and suddenly from, as it were, nothing, there is the manifestation. That's what Jesus was in relationship to God: the literal manifestation. In him was Zoë to come out, and he came out. How did God do it? Making a substance, a sperm and an egg and going through human processes to bring it forth, so he was now the Son of man, the Son of God—the Only-begotten of the Father. You can't say that of Adam. He was the son of God, but not begotten. Like God said, "Abraham, out of thy own loins shall come thy son." Not being disrespectful, but it's the same thing concerning God. From God Himself came forth a Son.

16. Okay. Logos. Word.

[74] *For the Word identified Himself, what He was; that He was the Word, what He was doing for the people, the manifestation of the hour, what He required of himself for the people, and what He required of the people, giving them faith by doing this.*

Do you follow? Now, watch my language; it's precise. The same Word identifies us. The same Word identifies us. Back in the days of Jesus, (I'm interpolating before I read Bro. Branham.) he stood before a mixed multitude, multitudes. Sorry to say, it's the same today. It always will be, where the predominance or the majority of the people are definitely interested selfishly, or not at all, and the minority—tiny, tiny—are interested in God and what He's doing, and their hearts are one.

And Jesus said in John 8, "You are of your father, the devil, and you have no place in you for that Word." The same identification is today, because, if He's the same yesterday and today and forever, and He's here in the form of the Holy Ghost in a Pillar of Fire using a prophet, exactly as He did with Paul, and Paul said to the Ephesian Church, "You have been taught by Jesus."...

Chalk it up, brother/sister, or make yourself an unbeliever this morning while you're sitting here. You might as well put your cards on the table, because my cards are on the table. Paul's disciples were taught by Jesus: God in Paul, because they were taught by Paul; they were fathered by Paul. And the fuss came on, "We belong here; we belong there; I like Paul; I like this."

I'm going to tell you something: I like William Branham. Now I've identified myself a hundred percent who I've been taught by, and, if William Branham is what he said he was and God vindicated him to be, I'm on very perfect, hundred percent ground, and I have become identified.

You say, "Bro. Vayle, produce something."

I don't have to produce anything. It's been produced.

Jesus said, “You have no place in you for the Word.” Something missing. See? Certainly was. Word identified. See?

17. Now, watch: let’s bring it down to where I’m not fooling you, and I’m not teasing you. I’m giving you the truth. Bro. Branham now says:

[74] *For the Word identified Himself, what He was; and the same Word identifies you; same hour, it’s a replication.*

Well, it’s a duplication.... Duplication... No, it isn’t. It’s an omega situation. I can’t use that term either; it’s an omega situation. That’s not duplication. That’s the real thing. Omega. See? He said, “See, see this: ‘If a man loves me, he keeps my commandments.’”

Now, let’s go to the Greek and find out what ‘keep’ means. It means ‘watches and keeps your eye on it’. I’m watching you; I’m watching. I hear a noise.

18. Do you know something? Your old myths will tell you a lot of truth. Remember Loci always was getting in trouble with the Swedes, the Swedish gods, or Norwegian gods, whatever they were, the bunch of Norse up there? He was the dirty bird.

And one day there was a fellow wanted to make Thor a very terrific hammer. So, what he did... Because Thor was the god with the hammer—thunder; he’s the thunder god, “bang, bang, bang”—things like a big hammer, you know. So, he was going to make this great hammer, and Loci always wanted to mess everybody up, and this man was told (Now one of the demi-gods or a god... No, I guess he was a man, was told) by the man making this great gift for Thor, this great hammer, that he had to keep the bellows going and going and going, and under no condition was he to ever let anything stop him from making the bellows go, so the hammer would be perfect. That’s a tough job for a human being, when a god is telling you what to do.

So, Loci tried many things, until one time he transformed himself into a bee and bit the man on the eye. You get the point I’m driving at now? And he stopped a wee bit short. That’s why Thor’s hammer has a short handle instead of a long one. Even mythology knows what I’m talking about—to keep your eye on something.

19. How many people kept their eye on Bro. Branham and his ministry right through? How many heard wrong voices rise up within them? How many stood the test of time? The Word, “Keep my commandments” means you don’t have a thing to do about them; you stand there and go, “Uhn.” See? And the word ‘commandment’ means ‘authoritative prescription’.

So, now you’ve got one thing to do and that only, and all your trials and tribulations, your adversities, and the devil coming against you in the form of God-knows-what, and who-knows-what... You keep your eye on the Word, and you say, “This is the supreme Authority. This is the voice of Authority.” This is what made heavens and earth and holds them in place, the glue that science cannot understand, but they call ‘gravity’. They didn’t need to look for computers to see if they could prove that day missing or not. Pfap! Who gives a rip? Bro. Branham said, *“If you don’t believe just what the Word of God, says, you’ve done missed it right there.”*

“Sun, stand still.”

If you say, and you believe it, God will do it.

Well, “Sun, turn backwards.”

“Sun, jump up and down!”

See, they put God out; use every stupid excuse to do it.

20. Now, listen here; let's keep going here.

[74] ...*If a man loves me, he keeps his eye on My authoritative prescription; what I have said works. (Now I'll read a little further.)*

[74] ...*And if he says he loves me, and keeps not my commandments, won't keep his eye on My authoritative prescription, and (that means all of them), everything I've said, he's a liar, and the truth's not even in him."*

Now, let me show you something here, brother/sister, we are not asked to, because we cannot produce either the Word or the life of the Word; we're only told to look at it and take it. It'll do the rest. Faith, then, is pretty steely-eyed, isn't it? We only believe it; we become prisoners to it.

Now, listen again: It is not a prisoner to us. Did that sink in? Now, don't say it did, if it didn't, because I'm using terminology here that's very, very strong, and very true: the Word is no prisoner to us, brother/sister. We don't take and say, "This, that; this, that; here, here; there, there," and we're running things. The Word runs us; we become a prisoner to It, and there's a big difference.

21. There's where your Hagans... And I'm not here to call names, to be mad at anybody, though I might look like it. I'm not mad. I don't care what he and his son do, and his whole family does. I care about you. And he talks about, "Say to this mountain, say it, speak it!" as though, "Hey! Go ahead, do it!"

The prophet pondered it, for almost all of his life, until one day, an amazing grace had begun to break: What does it mean to say, "And it'll be done"? What does it mean? What does it mean?

You begin to find out this, brother/sister: It all boils down to one thing to you and me. We better know, as the prophet said, and the Bride will know, and keep our mouths quiet, to keep dumb before God, until we know what to say, how to say it, where to say it.

This lesson in faith is to not make us dynamos with the prosperity gospel, or the ascension over all things, like some say, "I don't believe in being sick!"

You don't? You'll die one day. You may find you're a whole lot sicker than what you thought you ever would be. In other words, I'm trying to tell you something. Look, you and I do not dictate life, only within the limits that God prescribes and proscribes by His Word, and we know what that Word is actually saying, and we've had It under a prophet.

22. You know how William Branham could come in like a Sherman tank and then come right back like a butterfly, stand right there and take five thousand spirits or a million under his control, and you couldn't hide if you tried. Nobody else could do it. The omniscience of God was with him at that moment, and the omnipotence of Almighty God.

Now you and I can fumble and falter, discerning a few spirits and doing a few things—that is a different thing entirely. But the lesson is there for us: As he walked, so we ought to walk. John said, Paul said, Jesus said, William Branham said. There is no prophet that hasn't said it. There is no one in the Bible who hasn't said it. And, what is he trying to get to us? "*It is not I who say these things; it is the Spirit of God, and so therefore, then, it is not something that I am imprisoning, but I am a prisoner to it. What else can I do but believe?*"

Listen; surely we can get a little bit like Martin Luther... Well, hey, that's a good one. The whole Catholic Church was against him. He said, "Why, what else can I do?" We've got to come to that place, brother/sister.

Now you and I, I believe, are this way with this Message. I trust we are. Live or die, sink or swim. I talked to a lady on the phone the other day—dear, sweet girl up there. I haven't met her yet, but she's a sweet, lovely woman. She's got several children. Her husband doesn't believe, but she's heard the tapes evidently that come out from here. And on the letter outside, it said, "Live or die, sink or swim." I thought, "God bless that woman's soul. She's my kind of a girl!" I love her without knowing a thing about her, except I heard her voice on the phone and read a little letter written to me.

But that's the way it should be anyway, if it's in the Spirit.

23. Okay. Now, we're looking at this Word here again

[74] ... *"If a man loves me..."*, he keeps his eye, you know, strictly in line there on My authoritative prescription and doesn't do anything else about it."

Okay. Now then, like Abraham, he thoroughly perceives not his own condition or the conditions of Sarah or the condition of anybody, but he keeps his eye on God, leaving what he has in his hand, not knowing where he is going, to claim land that he won't know when he gets there, unless God says so.

Hey! That's pretty good, and you wonder sometimes about the Millennium and heaven. Don't let it bug you. You'll know when you get there; you're not getting there yet. Have faith in God. If He set you on this journey, He's going to get you there. He that... Paul said, "Having this confidence, this very confidence, that He that hath begun the good work in us will perform it until the day of the Lord Jesus Christ." [Phil 1:6] And that's this hour! And you're going to see it like a great sunburst around you.

24. [74] ...*So he keeps the commandments... Now: If you love me, you will do this.*

Now: "If you love me, or put me above all others to the extent it means sacrificing or pulling aside from all else, and putting aside all else, you will do it to show the love by taking what I have to say as your authority in resolving all cases."

Now, you see, people think love is a manifestation that comes from some little deep well in your heart, and it's very nice. Now, look; I'm not against that, brother/sister. I would to God the Lord would drop in our hearts, all of us, some lovely, gushy, gooey sentimentality to tide us over some of the places we're in, if that'll do it. But, when you're talking of this Scripture here, identifying with this hour, you've got to bypass the gushy-gooey stuff when it refers to this. Not the gushy-gooey stuff as nice little kids: 'we love each other, hallelujah, ring around the rosy, pocket full of posie,' you know, kiss each other's bumps and bruises and... That's, you know...anybody can do that: Dr. Peale and all those folk. And they're good people. Listen, I don't want anybody to think I'm against love, I'm not against almost sleazy (or inferior) love, if, my God, it does anything for us.

25. But I'm talking here now in this highest order: If you love me, what'll you do? Something is going to come forth. How will I show my love of God? Keeping my eyes on this Word of the hour as the ultimate prescription! I'm getting out of here! Hallelujah! I'm getting what Adam couldn't have, and boy, he was a... Why, along side of me, that guy was a prince and a king. He just fell into one mess; I fall into thousands of them. He couldn't go to the Tree of Life and live forever. I'm going to go to the Tree of Life and live forever.

I might not die before the Lord comes; I got a hunch it's possible. Well, it could possibly, my age and all... Look; let's face it. But there are people sitting here that aren't going to die. Otherwise, I'm sure wasting my time preaching. I don't believe God gave me a ministry to waste my time on. I don't believe that for fifteen seconds. He equated my little gift of teaching to his gift of healing—told me personally. He said, "*Yours is just like mine.*" He said, "*nobody wants it,*" but some people wanted it. Heh! Heh! Okay. See? All right. So we understand, then, what he's saying here:

26. [74] *For the word identified Himself ...*

God made Himself absolutely... I wanted Lloyd to talk about 'phaneroo': came into absolute manifestation in His true character. This is God. The people saw Jesus: "This is God!" They said, "My Lord and my God," which means object of worship. Jesus didn't shoot them out of the way; he just put some of those guys... Some of them came, (And they weren't the real believers.) and said, "Good Master."

"Why do you call me good?" He said, "You know there's nobody good but God. Are you calling me 'God'?"

Did you catch something? Ho, they caught nothing. Why? Because he told them he was the Son of God; they murdered him. See? Okay.

27. What is love today? Let's find out what love today is. Oh, it's simple as A-B-C. Love is over here in Hebrews 12. Chapter 11 is a magnificent chapter on faith; chapter 12 is on love. [Heb 12:25]

(25) See that you refuse not him that speaketh. For if they escape not who refuse him that spake on earth, much more (We're going to get our lumps), if we turn away from him from heaven: (Now He's not up in heaven speaking; He's not on earth speaking either—He's using a mouth down here: a man. You've got to put out some of those little ones they've got in italics there.)

(26) Whose voice then shook the earth: but now he has promised, saying, Yet once more I shake not the earth only, but also the heaven.

(27) And this word, Yet once more, signifies the removing of those things that are shaken, as the things that are made, that those things that cannot be shaken may remain.

(28) Wherefore, we receiving a kingdom which cannot be moved, (This is our hour.) let us have grace, whereby we may serve God acceptably with reverence and godly fear:

(29) For our God is a consuming fire. (There He is: Pillar of Fire.)

Our God is here in the form of a Pillar of Fire. Now, if you've got love... Now, see, I'm slanting the Scripture the way I believe it. And I use the word 'slant', I'm not afraid, not ashamed, because, you know, people accuse me anyway. The truth of the matter is: I'm not really slanting. I'm telling you exactly as I believe it, because I cannot buy this stuff that's out here. I've been all through Pentecost. I have been a Pentecostal; I have been a Methodist, combined with Presbyterian—Presbyterian, first. I've been a Baptist. I'm a free-wheeler. I hope I'm part of the Wheel-within-the-Wheel, in the sense of identification.

Love. Okay. Here was the love... Hey, man, look! The four beasts: lion. If you didn't love that, it showed what you were. Calf: martyr. If you didn't love that, it showed what you were. Man: you had to love that. It showed what you were. Now what? Eagle: prophet, revelation, Rev 10:1-7, Rev 22:10-18, 19, 20. Okay.

28. [75] *You say, "Well, I don't believe all." Well, then, you're just an unbeliever, that's all. If the Bible said so, that makes it right. That settles eternally. What the Bible says is the truth.*

Do you know I laugh with all these big Bible conferences?

“We believe in the plenary edition.” “We stand up to ‘the Word of God is the Word of God.’”

Say, “Well, what about Mark 16?”

“Well, you see, our best students think that that was just put in there by somebody else.”

Aw, your best students... Okay. All right.

[75] *You say I don't believe... all.*

All right, then, what about love there? He says, “I don't believe everything Bro. Branham said.”

I thought we had to believe what all the prophets said, all that they said since the world began. Now, listen; if the return of the Lord Jesus Christ, physically, depends upon a clear revelation of the Word, Perfect coming, as in 1 Cor 13:10, see, and, if God should so desire to slip in a prophet, like He said He was going to do it, “I'm going to send Elijah,” then where do people stand, saying they believe ‘all’ that the prophets have said?

29. Do you think that Mr. DuPlessis believes that the West Coast is going to go under? He said he didn't believe it. Do you think he really believes that the pope is damned? He can't believe it, because he's sure the pope is going to be okay, because he had something to do with it. Where's your authority this morning? Mine isn't in my self. Now I speak authoritatively, because I believe Bro. Branham, but I've got no authority. You better believe that.

You say, “I don't believe all.”

You're an unbeliever. The Bible settles it; that settles it, ee-ternally.

“Well, we really don't know certain things here that we believe pertain to us in this hour,” and like, for instance, even the great Dr. Bloomfield, deceased now...one of the great men in prophecy writings... other men like him just as great, said, “Somebody's got to tell us what's under that Seventh Seal there, got to get those Seven Thunders out, and we should know.”

You're right, so you should know. Your eternal destiny is settled. And you know something? At the time of the Seventh Seal and the Seven Thunders, eternity comes in. Time is no longer. We need somebody.

You know, it's so simple. If you're a little bit like a nut (yeah), if you're sma't, maybe you'll learn like the old Dutch slogan, you know, “Too late we're sma't.” I'm not too late. I'm counted today with you amongst the wise men that came to Christ. And you know what? They were too smart to sell him to the Herods and the Pilates. They took a different road home. I'm taking a different road, by the grace of God, home, since I met Bro. Branham.

You] say, “Well, didn't you believe in Christ?”

Sure did.

You say, “That's the only road.”

Then, you turn him down? What kind of road do you got? There are] a million answers; they're all wrong, unless you get to heaven.

30. Notice where he said, “If you abide in me.” What does the word ‘abide’ mean? ‘Stand fast’. Most of the time we say ‘abide’, it's like the word ‘abode’. Abode, like the house; I'm living there. No, the actual meaning is ‘to stand fast’, ‘remain’, ‘go on being’, ‘submit’, ‘put up with’. Okay.

Pardon my terrible illustrations, but it means ‘to get in the poker game’, as it were. You cut yourself in a hand, and you stay to the end of the game where you could lose your shirt, your family possessions, your wife and your kids and everything. Say, “I’m not getting out.” You develop, bless God, a super stubbornness, that I prefer to call ‘faith’, which it really is, because Bro. Branham said, “*Those disciples, when the full revelation of them hit them through the power of the Holy Ghost at Pentecost—live or die; sink or swim, it was over with them.*” Even previously, it was over, because they said, “To whom shall we go?” when Jesus said, “You want to cut yourself out of the game?”

They said, “No.”

“Well,” he said, “You can, you know. The seventy left and all those.”

“Well, we know.”

You know, they didn’t even know themselves why they were doing it. You give me one reason why you are in this today, and why you don’t cut yourself out. You know you can give me the same reason, if you don’t go to your Bibles, and nobody knew the Bible, that you could give for God needing John the Baptist to go before Him. Why did God need John the Baptist? God doesn’t need anybody! Now John didn’t say, “Hey, folk, I’ve got news for you. God doesn’t need me, but here I am.” He said, “Hey! God’s dealing with me. I want to tell you something.”

That’s the way we are. If you tell me we’re different, I’ll maybe go along with you, if you tell me like that. I don’t know how you could tell me different though. All right.

31. Listen:

[76] ...”*If you abide, standfast, remain, keep going on, submit, put up with, live or die, sink or swim, and My Word in You.*”

Now, you know something? That Word is doing the same thing that you’re doing with the Word. You live or die, sink or swim, or fool around, that Word is faithful, because God doesn’t lose anybody. God does not put His seed in there to throw it away. God does not put His Word in there so It won’t come forth. If you mess around too much, God will clean you up and take you off the scene, but He’ll not lose any of you.

Now we’ve got sovereignty and predestination: the sovereign God demanding what He will do, and He does it, and you and I are the results of His sovereignty, and one day everything, (It’ll be at the White Throne I’m sure, it’s going to be at the White Throne.) is going to bow down to the wisdom of God in Christ Jesus in the Bride.

Do you think God is going to let you and me do something about it? Now, in the meantime, there’s the peripheral. You can always have Mark 16, if you really want it. You can have God supplying your needs; you can have a better home; you can have a lot of things. But you’ll not get one of them to the destruction of yourself, if you’re a true child of God, because God, like Israel, can give you the desires of your heart and bring leanness to your soul. We don’t want that. We want the real laws of faith, brother/sister, in this Message, or we don’t want it.

My God, I want it! I was through years of putting my faith on the line, demanding and getting it until one day it blew up! I could no longer work those gifts and those things I had in my life. Why? It was more Word, Word, Word, Word! That’s why Bro. Branham wants to get us to the place, and Paul, according to the exercise of His power that is working within you—prisoners. And you know what? I’m more of a prisoner than I think, and you are more of a prisoner than you think. You know why? Because all the time we’re drawing our own limits and our own understandings instead of just going to the Word and realizing there’s a simplicity.

Look what poor sisters have done to themselves, being women preachers and everything else. My God, you know what I'm talking about. You've got relatives, wives, husbands, everything, messed up out in the world there, when all they need to fill the role is to be a godly wife and mother and do what they should do by serving within the home. Then, if they've got time, Bro. Branham said, well, they can talk to the milkman and different guys around the country. But running here and there to do things is not the role of a woman. They're not liberated. They've got themselves in a bondage. The man's got himself in a bigger bondage than the woman. Let's be honest. I don't want to run women down. I've got to tell the truth as it is in Christ Jesus in this hour today.

32. [76] ...*"If ye abide in me, and my Word abide in you." John 15, "If you abide in me..." (See, have faith in Him.) "You abide in me, and my Word abides in you, then you ask..."*

You do the asking. Why sure. All right. I'm in my own home. I'm with my own wife. I'm a devoted husband; she's a devoted wife. My kids are devoted. We're all devoted. We're all devoted as a family. Do I say, "Well, sister, honey, you run over and get the food off the neighbor's table"? No. Put the food on the table myself.

What I'm trying to show you here: If we're in this the way the Scripture says, then naturally, we do the asking, because it's family; it's real. I wouldn't ask the neighbor to dress my kids; never did and never will. I trust that's a true statement. Up to this point it sure is anyway. Why should I ask them? I don't have to ask them to do anything. I don't ask my neighbor's kids to do anything either. You see what I'm trying to get at here? If there is this relationship, surely you ask.

33. So, do we understand who and what we are in Christ, in the relationship? Bro. Branham told us and other men have been just as wise in telling us, although he told us the real truth: *some day we'll wake up and find this is just as natural as breathing and eating*. It's a way of life, and we're getting into a way of life. That's what I keep talking: cultivate atmosphere. Let's get together. Let's get together more. Let's be a family more; let's understand we're a family. Bro. Branham wanted it. You cannot be dissolved and we become one bread with each other unless you do for somebody. If you run here, you run there, you go there, some place else, you count yourself out, my brother/my sister. Get this flat! Get it flat, I'm telling you what's going to happen to you. There's more things in life more important than you realize. That's your brother and your sister in Christ Jesus.

He said, "I won't lose any." Then why should we, typing Christ as a Bride Church, lose anybody? You leave this church, you leave for one reason. We'll bring everybody on the carpet because you go against the Word of God, and when you come back, you better admit you're wrong on that Word, because nobody is going to put you out of here because of this or that. We'll pray with you and help you. That's right. That's the way it should be, but the people better get to understanding that. You can't run this way and that way, and you want somebody to do this and that and the other thing. We are the bread of God that wasn't sent down from heaven, but we are the bread of God that was sent down from heaven and we've got a little part of it. Too bad these loaves are made up of too many porcupine quills and not enough of true wheat.

Well, you don't feel too bad. Ezekiel had about five different things in his flour. What was it? He had about three kinds of beans and some millet and barley, was it? Who remembers that? Barley, rye, millet, wheat, beans—sure, lentils and things? Okay, we'll stand. That's grace. I think, five. We'll stand you. In other words, look, we're not fussing at anybody. The things is: there's certain things in here that we go by that we've got to stand by.

34. Look, now:

[76] *He said here, “Abide in me, stand fast, remain, keep on going on, submit yourself, put up with. In other words, hey, you’re here, you’re not going anywhere, keep your eye on that Word, what the Truth is, stick with It. Okay.*

Let’s go to Hebrews 3. Now I hope you don’t think I’m scolding you. I just get very vehement at times to line this thing up, because we’ve got to look at our souls, brother/sister, and understand these things: faithfulness. Now, all right: Hebrews 3:6.

(6) But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (Now there it is, what we’ve been talking about. You stick with it.)

All right. Verse 14:

(14) For we are made partakers of Christ, (That means ‘companions of Christ’) if we hold the beginning of our confidence steadfast to the end.

Now It tells you what we’re looking at: “If you abide.” See? Look, how many people said they believed in Bro. Branham but couldn’t wait, and can’t wait for Bro. Joseph to do something? Now, what can he do? Nothing but what the kid’s doing.

He said, “It’s all been said.”

The boy’s got a thousand times more with him than the rest of them out there. They’re trying to spook him and stampede him. I hope they never do. He can’t tell us anything until he moves into the office that God gave him, and he’ll be just like you and me. We’ll get together and have a great time over the Word. You can’t beat this. I don’t know; I’m enjoying myself, whether you are or not. Thank you for coming. Makes my day. Keep making my day. I get two days a week this way. I should go for a third—Friday nights, or something. Okay. All right.

Stick with it. In other words, “If you stick with me, and My Word sticks with you...” Word test! Both go together and never separate, or you’re just anointed, and not truly full of the Holy Ghost. Come on! Bro. Branham said, “Look at the first church.” Look, the Kididdle-woppers were kididdling around. You’ve got them all the time—Ananias and Sapphira—and trying to mess things up, but the real believers stood there: Andrew was crucified; Thomas killed in India; Paul, head chopped off; Peter, crucified upside down. Who knows what happened to all of them? John, alone, was allowed to stay on the land.

35. Okay. Paragraph] 77:

[77] *Now, see, He knew who He was, therefore He had faith...*

We know we are believers, therefore, we have faith. We believe the Message, don’t we? We believe It, based on vindication. That makes It all the better. That means our faith is not vain. Why? Because in vain do you worship God, if you deal in traditions and dogmas and creeds. But now, you see, your worship is not vain. We are worshipping the living God. We are true believers and worshippers, brother/sister. Don’t sell ourselves short.

Say, “Well, that sounds like I’m proud.”

Then sound like it! Women’s long hair is to their glory. Bro. Branham said, didn’t he say, “*Wear it with pride*”? The right kind of pride. Not to] be all snooty because you’ve got a big goo-ga or jewels and things. You don’t want those anyway. My wife’s happy to just have hair! [Congregation laughs.] Poor Sis. Branham was the same way, you know. Hair was... Ooh, she had voluminous rolls, as it were. Sickness just took it all out. Look, I don’t care if our sisters are bald-headed, as long as it’s not taken off

with a razor—you cut it or something. I don't worry about that. We're not legalists here. We don't try to make things work. We just try to believe and see what God will do in us. We just yield ourselves to Him.

36. [77] *He knew who He was, therefore He had faith...* We know we're believers, because we're sink or die...live or die; sink or swim. This is it, that's that. We know what he looks like, to a degree. He had faith because of that. *Faith could produce when He knew what He was. Now, "If you abide in Me",* you know that, see? You're sticking, you're remaining, you're putting up with, and so on. *"And my Word the same in you."*

In other words you realize we're stuck with each other. I want to tell you something: If you and I are Bride members, (Let's believe we are.) and we begin doing things that are wrong, I'm going to tell you something: God is stuck with us!

Now I didn't get much reaction, but it doesn't matter, because we're not Pentecostal anyway. But I want you to know "God is stuck with us." Now, as an all-wise, loving Father, He's going to get the best out of us. He'll keep working on us. And we're stuck with God. So, therefore, don't take this as though, "Well, I can be put in; I can be put out."

Bro. Branham said categorically, *"If you did not have representation way back there before there was a speck of stardust, you ain't got it now!"* He categorically said, *"There will come a time when you know you always were eternal,"* not when you thought you were just born-again. No wonder people can't know this Word the way we know It. There's no way they're going to know It, brother/sister, because they can't raise their sights this high. See?

37. [77] *...Then you know who you are.* Now I'll read it again—read the whole thing. *Now, see, He knew who He was, therefore He had faith. Faith could produce when He knew what He was.* Now, for you, listen, *"If you people abide in me, and my Word abides in you,"* then you, out here, all of us, *you know who you are.*

Tell me, what other Word abides in you than the Word we've got today? Who else are you looking for? The Lord Himself shall descend from heaven with a Shout! There is His picture.

"I don't think I really see God, because over there..."

Don't you understand, if God takes any form at all, that is for all intents and purposes, seeing God? Israel knew that. They went so far as the Psalmist will tell as seeing Him in the lightning, seeing Him in the trees, seeing Him in the skies. That's what Paul says is seeing God by nature.

But this is different! The camera caught His picture! We believe that; don't understand it. Who has to understand it? Who has to understand the Cloud of Angels? I don't have to understand a thing about it. I know what he told me. He] said it was going to happen; sure did. Sure, he told all about these things.

38. Now, listen.

[77] *...Ask what you will, it'll be given to you...*

That's why he said, "Take this Message for your healing," because when you know that you know that you know that you're sold to It, then you say, "All right. The part contains the whole."

Now, if I believe for my soul's salvation, if I believe for my immortality, if I believe for the Rapture, the Resurrection, getting out of here, all of these things, then I have all these other things, because what? That is Christ! Now the Bible said, "If God delivered up His Son for us all, how shall He not also with Him freely give us all things?"

So, therefore, if we have Him, (And we have Him.) then the ‘all things’ are in line. So, therefore, if we believe the revealed Word of the hour for this day, which is the entire concept that God once had, then these other things are there, too. We are just not raising our sights. We have said, “I’ve got the very best. I’ve got the Eternal. I’ve got the meat, the bread that doesn’t perish. And the Bible says, “Labor not for the bread that perishes.”

39. So therefore, listen; I will not labor for healing; I will not labor for this world’s goods; but I’ll believe for them. I’ll enter into a rest, God helping me from this Message. You’ll be able to tell later on.

I’m going to quit now. It doesn’t matter how long we take. That’s immaterial. I’ve always said the Word of God is like a pie: You take out one slice, you’ve got a part of the very whole life of the whole pie. So, who gives a rip? Cut it this way, cut it that way, start with justification, you’ll end up where I’m preaching right now. You start with sanctification, you’ll end up right where I’m preaching right now. You talk about the baptism, you’ll come right where I am. You talk about the return of Christ, you’ll come right where I am. It doesn’t matter.

40. Take this sermon, or another sermon, what’s the difference? It’s all one, big sermon, all one Message: “to declare that He is here.” What’s He here for? And while He’s here to do all of what we’re talking about, He’ll also heal you, because He said, “Look, I’m here as the great Savior; I’m here to take care of your sins, Israel; I’m your King. In the meantime, I’ll raise the dead. I’ll heal the sick. I’ll take care of the maimed. I’ll feed those that are needy. I’ll cleanse the leper. I’ll do all these things and let you know that all of these things are here, too.”

And Bro. Branham said, “*In Him is the Millennium, in Him is eternal Life, in Him is the second...*” everything. I don’t know what all he said, but he said, “*It’s all in Him.*”

So, let’s look at this Message. Sure, we can take our healing. I’ll tell you one thing right now: If it weren’t for this Message, I’d be dead myself. Who’d want to live? Who needs anything? There’s where it is, bless God.

Let’s rise and be dismissed.

Gracious, heavenly Father, again we thank You this morning for Your love and mercy to us, how You help us, O God. We know that You have helped us, and we believe, Lord, even as we pray, that You instill in us the ability to get out of the way, Lord, somehow get out of the way, more and more and more and more and more, O God, more out of the way. Get away from all these things, heavenly Father, and see what it is just to stick with You, with Your Word.

We know that You’re going to stick with us. You said in Your Own Word, there’s “One that sticketh closer than a brother” [Prov 18:24], and somebody said, “There’s One nearer than hands and feet, and closer to breathing than breathing,” and we know that, too. And we know You never leave us nor forsake us. And, Lord, it’s a wonderful feeling to know that You’re stuck with us. You’re stuck with us, Lord. It’s great to know that. It’s a very terrible way to put it, I know, for using vernacular like this, Lord, twentieth century vulgar expression, but I know You know, Lord, that what else could we say to make it stronger? Perhaps You’ll help me to make it stronger in a different way. But I know, Lord, we’re one with each other, because You said so.

Now, help us to realize this as never before in the true light of the living Word of this hour. It is a love affair, as Bro. Branham, we know, brings out later on in this message—Lord, man, woman, loving each other, just this real communion, this oneness, Father. Thank You for Your help, Lord, we know it will increase, and unto Thee we’ll give all the honor and glory.

Go with those who must go, Lord. We know they will. Give them safe journeying mercies, Lord. May they be a lighthouse to those where they go back to, whatever their destination is, whatever it may be, Lord. And may we, in turn, be our lighthouses here. Help us all in the name of Jesus Christ, we pray. Amen.

The Lord bless you.

“Take the Name of Jesus with You.”