

The Projecting of Love #10

A Glimpse of Beginnings

May 26, 1985

Shall we just pray. Heavenly Father again we have the happy privilege of being assembled in this building, Lord, that You've given us the privilege of setting aside for services and worshipping Your Name, for revealing Your Word to us, Lord, as the prophet said to try to break It down to help the people to really understand. Some of the things, he said, he just had to gloss over. They weren't glossed over; they were set forth and... But You have ministries, Lord, we believe, that are ordained to help people. And we pray tonight that it shall be such, Lord, not in ourselves, but in You and You alone, Lord, because, as Bro. Branham said, *"Any hands can open the book but only the Spirit of God can reveal It to us."*

We feel the same way about it tonight, Lord. There's no change... There's no change in You. There's no change in Your ways. So, we commit ourselves unto You, Lord, as vessels sanctified for Your glory, Lord. We might not give You much glory, but we do pray, Lord, that we'll be truly Your Word at least in the mechanical so that there'll be no misunderstanding there, so then there'd be an opportunity for Your Spirit to bring life to It and, then, go into the dynamics. So, Father, we commend ourselves to You tonight, in Jesus' Name. Amen.

You may be seated.

1. Now, I don't know just how much time I'm going to take tonight on this subject, which is "The Projecting of Love", and hopefully, it could be the last message on that subject or it could be just one third of it. What's left, I don't know. I'll try to go as rapidly as I can but we're all aware that all the doctrines of the Bible start in Genesis. Now, that's a fact because Genesis means 'beginning'. And anything that's in the Bible has to have a beginning in the Book of Genesis. Where it starts in the beginning, it ends in the Book of Revelation, and, if it's not in Genesis, then if the seeds aren't there, then it's just simply not a Bible truth as some people might claim it to be a Bible truth.

2. Now, Bro. Branham constantly took us all to the Book of Genesis. Now, to me he was the omega of John the alpha. Bro. Branham was the omega of John the alpha, because both John and Bro. Branham constantly said, *"In the beginning or from the beginning"* Now you check it out, and you'll see for yourself—always they said, *"In the beginning or from the beginning,"* and you won't find that I don't suppose in any other writings. So, we have an Alpha and an Omega and you can see the Bible forming under the principles of Alpha and Omega. And that is where love, which is true love, is first set forth, which would have to be in the Book of Genesis.

3. Now we're going to listen to John as he tells It, first of all in 1 Jn 3:11.

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

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

Then again, in 2 John 5:

- (5) And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

Now, here is what I've been trying to get across to you, and I'm sure that you have got it over the past, but repeating it, because it's months ago since I spoke on this subject, many times, and that is that there are more beginnings in the Bible and in John's epistles than the people give credit to, and because of that fact that this is mentioned of a beginning, then people put great preeminence upon this verse when indeed there could be greater preeminence perhaps upon another beginning or another word.

4. Now, there are beginnings, I say then, in the Book of John, (That is the epistles.) that differ from this beginning as Bro. Branham brought out in "Marriage and Divorce" in Mt 19:3-8. And he said, "*It was not so from the beginning*," and he took it back to Gen 2:18-24 in order to show where divorce was intrinsically wrong, how it happened, and still happens, and how to eliminate it. So, that's a beginning. And as I've previously said, this same problem William Branham warned us to always see if what we're dealing with started in Genesis. If it isn't there in the Book of Genesis in its seed form, then we have to leave it alone. Now, that's where he's teaching always led us.

5. So, let us look at these beginnings that are here in this first Epistle, particularly, and we'll just see that there's more than one beginning which...view of the love. Now he says here beginning at 1 John 1, the Epistle.

- (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life...

Now he said, there's a beginning; "That which was from the beginning." So, there's a beginning there. And he said, "Which we have heard, which we saw with our eyes, we looked upon, our hands handled, of the Word of life..."

- (2) (For the life was manifested...

And that word 'manifest' there is 'to bring out in its true characteristic'. 'To manifest' actually means, as from the word 'phaneroo', which means that you could be a hypocrite. But with this Word you can't be. There's no mask to this Word. It's absolutely genuine in whatever It portrays or portends to be. That's exactly what it is: its true character.

- (2) (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, (which) was manifested (in its true characteristics. Truly, that's the One.) unto us;)
- (3) That which we have seen and heard declare we unto you (or bring it into full view, delineate upon it, show it to you clearly) that ye also may have fellowship with us:

Now, you notice that John said right there... Now, he said, "If you want fellowship with me, there's certain standards I've set up." Now, you do what you want. Now, see that's... I'm sorry. I didn't write the Book. I preach It.

6. (3) ...which we have seen and heard...we declare unto you, that you also may have fellowship with us: and truly our fellowship is with the Father....

Now, where does that put you in line with the Father, if you're out of line with John? Now, you do what you want. Three dots in a row, if they're not perfectly straight across, you've got a crooked line.

Now, look. I'm sorry, because since I've been sick I've gone through a lot of different changes in my life, and this is one thing that I'm pretty touchy about. I don't want to really hurt anybody, because it's easy to hurt people. But love does not hurt; love is corrective, but it doesn't hurt. That's why our kids got complexes. I've got a complex. My kids got complexes. You've all got complexes because your parents whooped on you when they shouldn't have; they should have taken you aside and nicely talked and showed you things and led you, and then, if you needed a licking, you got your licking. So, nobody's trying to hurt anybody.

But John said right, and later on he lets you down flat. He said, "I'll let you know how you truly know the truth." He said, "You listen and hear me." So, people don't like that. Now, instantly you could not in your former thinking categorize that as love. No way, I don't care who's sitting here. Look; I just throw a handful of beans out and get you all. Now I'm not trying to take the shotgun and shoot anybody; we're just getting right down to the truth here. It's going to be a three hour sermon; I can see that coming. I won't preach for two weeks. [Congregation laughs.]

7. (3) ...truly our fellowship is with the Father, and with his Son Jesus Christ.
(You don't have a mediator without a mediator.)

(4) And these things we write unto you, that your joy may be full.

All right now. John himself never saw the beginning of that beginning of which he speaks. No, he never saw that beginning which was with the Father. He goes, he goes... He's going way back. What beginning is he talking about? Well, he's talking about the One he's talked about here in the Book of John, the Gospel of John, in the first few verses.

(1) In the beginning was the Word, and the Word was with God, and the Word was God.

See, he said... That's what he tells you about right here. He said, "Which was with the Father." The life which was with the Father: was with. He didn't say, "The life of the Father was in him." He said, "That life was with the Father.

(1) (So,) In the beginning was the Word and the Word was with God, and the Word was God.

(2) The same was in the beginning with God.

(3) All things were made by him; and without him was not any thing made that was made.

(4) In him was life; and the life was the light of men. (See?)

So, he explains It, and then he tells you here in verse 14.

(14) And the Word (became) flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

8. So, he's telling you something now that was preexistent in a form he never saw in some way that he never knew about and now is manifested in human flesh. See? Now, listen carefully. There was a time when God wasn't even God, which means the object of worship. I agree with Bro. Branham perfectly, and I agree with the verses he takes which is Jn 4:24, "God is Spirit: and they that worship him must worship him in spirit and in truth." Also, the one we read this morning which was Jn 1:18 that he said, "No man hath seen God at any time;" and the Bible also says, "No man can see Him." He's invisible. No man could see Him and live. By grace Moses saw the hinder parts, which was the back of a man.

Now, he said here:

- (18) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Now, John is placing Him way back there. That's why Bro. Branham could say, "*The same one, the same Jesus that was in flesh is alive here in our midst today, and He's doing the same things in the Spirit, obligated to do them that He did do to Israel when He was there in the flesh.*" So, you see, John is talking about a beginning that he himself was not privy to in any sense of the word, except by revelation.

9. Let's go back to Ex 33:18-23, and you know it's very strange that Bro. Klassen was using some of this, this morning.

- (18) And he said, I beseech thee, shew me thy glory.
- (19) And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Now he's telling them right there it's going to be a gracious and a merciful act if he gets a revelation of Him, if he gets any way to see Him. Now he was seeing Him by reason of a manifestation plus a voice, but he's going beyond that now.

- (20) And he said, Thou canst not see my face: for...no man shall see me, and live. (And yet the Bible says, "Moses and God spoke face-to-face.")
- (21) And the LORD said, Behold, *there is a place by me*, and thou shalt stand upon a rock: (That's exactly right; a rock of revelation.)
- (22) And it shall come to pass, while my glory passeth by, ...I will put a clift (in) the rock, and will cover thee with my hand while I pass by:
- (23) And I will take away mine hand, and thou shalt see my back parts: (and) my face shall not be seen.

Now, He tells you He's going to give you a revelation, which indicates here that your revelation will be sufficient of God, but it won't be the whole revelation of God. And, of course, in this hour, when He's coming more and more into view, the revelation we have according to John, according to Bro. Branham, according to the Word of Almighty God set forth would be the greatest revelation of the hour, because Paul himself did not have a revelation of the power of the Resurrection. He said, "I might know him in the power of his Resurrection," which is the First Resurrection, the out Resurrection from among the dead. Paul didn't have it. That revelation is here in this hour. There'll be people here that are going to see the dead come up, stand amongst us, and they're going to see themselves changed and taken away. All right.

10. Anything before Jn 1:1, "In the beginning was the Word, and the Word was with God and the Word was God," is not a beginning, and is absolutely Ex 3:13, 14. I've got a tremendous amount of Scripture, so we'll see how far we go.

- (13) And Moses said unto God, Behold, *when I come (to) the children of Israel*, and...say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say...?

- (14) And God said (to) Moses, I AM THAT I AM: (always was, no beginning; so, you can't talk of that preexistence because there wasn't any. Okay.)

11. Let's go to Hebrews 7, where God manifests Himself into human form.

- (1) For this Melchisedec, king of Salem, priest of the most high God,
who met Abraham returning from the slaughter of the kings, and
blessed him;
- (2) To whom also Abraham gave a tenth part of all; ...being first by
interpretation King of righteousness, and after that also King of Salem,
which is, King of peace;
- (3) Without father, without mother, without descent, having neither
beginning of days, nor end of life; but made like unto the Son of God;
abides a priest continually.

Now, of course, people want to tell you it meant there was no genealogy in this old boy. Hogwash! Abraham knew who He was. He said, "My Lord." He said, "Shall not the God of all the earth do right?" Why, there's no controversy here.

12. All right. Isaiah 40, which goes along the same line, verses 13-14, and saying,

- (13) Who hath directed the spirit of the LORD, or *being* his counselor...
taught him?
- (14) With whom took he counsel, and *who* instructed him, and taught him in
the path of judgment, and taught him knowledge, and shewed...him the
way of understanding?

And then, later on he said, later on he just tells you through chapter 40, that He was all alone that's before He was even God. See? But He was God, but He was not the object of worship because there's nothing there to worship Him. He was an object for worship, but He hadn't come into His Own. Now, this is what I have spoken of as the eternal Spirit, all alone, plumbing His Own depths, by Himself, within Himself, and then, from Is 40:13-14, springs Jn 1:1-5.

13. Now, we read Is 40:13-14, so we go back to John 1 and look at it a second, and we read the first four verses.

- (4) In him was life; and the life was the light of men.
- (5) And the light shineth in darkness; and the darkness comprehended it not.

Or the darkness could not get a hold of it. See? In other words, there's no way; there's no way that this light, which is the light of all men... And it is... And it doesn't mean that all men have light or everybody hears the Gospel. It simply means that He is the life, and He is the light to all men, and, if you're in darkness, there's a darkness there. You'll never grasp it. You'd be like the Pharisee that was all, oh, perfect according to the law, but the minute that Jesus came into view, (And there was time for recognition.) he went all black. And the poor little woman at the well, who was a prostitute, and she was dark, but one little bit of light looking for Messiah, she turned all white. It tells you right here.

So, let's not get the Scripture all messed up and, you know, think that He's life and He's light to all men as though somehow each man has got a candle. That's what they like to use and tell you that everybody's going to be all right, everybody's going to be saved. That's ridiculous. "Except you're born

again you'll in no wise see the kingdom of God." Don't know the first thing about it. See? These are your theologians speaking. All right.

14. Now, especially verse 5, which we read, and that in... (He's light.) And that in turn is witnessed to by James, I guess James was the brother of Jesus, according to what they tell me, over here in chapter 1...

(16) Do not (make a mistake), my beloved brethren.

(17) Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Now, what he sets forth here is a God of eternal truth. See? That's where faith comes from. That's why faith is a revelation. See? Not just because faith comes by hearing and hearing by the Word of God. You've got to go... That's just one statement. You've got to put the rest together, which we're trying to do tonight by the help of Almighty God.

15. Now, let's go on and progress in our understanding of this beginning we're examining. The first thing after the... That's this first beginning, John says in 1 John 1, that the preexistent One come down here in human flesh. Like Bro. Branham said, *"The beginning of the creation of God was God beginning to form Himself in the form of human flesh, which He did in Jesus Christ, and it's all going to come up in the masterpiece which is the Bride with the Lamb at the top of Mount Zion, and the Pillar of Fire at the top."* Okay, that's how I see it.

Now, the first thing after this solitude is manifestation, which is Logos. The first thing after this solitude, which is not a beginning, (He always was, see.) is His manifestation, which is Logos. In other words, expression; He's got to start expressing. And it's absolutely defined by the prophet as 'light'. Well, he had to because that's exactly what John said. He said, "A light went out." And then, in the Church Order and Conduct, especially the "Question and Answers on Genesis", you'll find how Bro. Branham described how the geological ages, as is known in the earth, have come forth through the process of the Logos. Okay.

16. Now God, Who is Spirit, and we know Spirit is light, (The Bible says so.) begins to radiate or out-ray Itself. See? Begins to radiate, out-ray Itself, manifests, and it is light. Now, light is absolutely necessary in order to see either physically or spiritually—either way you want to go. So therefore, starting with light, the life brings forth light. If the life is not there, there's not going to be any light. See? If the seed isn't there, the life of that seed can't come out because there's no seed there in the first place. See? I'm trying to weave in many things here to get our thinking out as far as we can go in order to round everything out.

17. Now, let us go on and reread about this anointing that came out of God and brought visibility to God or potential visibility, for as yet there was nothing more there than "the Word was God." See? [John 1]

(1) In the beginning was the Word, the Word was with God, and the Word was God.

(3) All things (are) made by him; without him (there's not anything) made that was made.

(4) In him was life; and the life was the light of men. (All right.)

18. Now we go back... We'll go back now to Genesis 1, and here we find again a beginning. It says:

(1) In the beginning God created the heaven and...earth.

Now, as far as I know Gen 1:1, in the way we read It, is what followed Jn 1:1-2 “In the beginning was the Word, and the Word was with God, and the Word was God.” There’s God coming into view, Logos. And then he said *this One spoke, and things begin to form, and how the sun was maybe five billion years in making*, and all those various things. That’s perfectly fine how he brought it forth so beautifully.

Now, then we read in Genesis 1, the second part of verse 2:

- (2) ...And the spirit of God moved upon the face of the waters.
- (3) And God said, Let there be light: and there was light.
- (4) And God saw the light, that *it was* good: and God divided the light from the darkness.

Now, this is over the earth. This is not the original light. Now, this is not the first out-raying. This has to do with what is happening. It happened down here, so we’ve got the world in shape where God could bring forth what He wanted. And this is Jn 1:3, “All things were made by Him, and without Him was not anything made that was made.” Now, how long He took to do it was God’s business. That’s up to Him.

19. Now, to get my point here, we ask, “How was Jn 1:3 fulfilled? And what is all things by Him and for Him? How was it done?” It’s done exactly as It says in Gen 1:3. “And God said.” That’s exactly what it was. This light didn’t have to come out of Him. This depended upon the light and life that was in Him, and speaks. He said, “Let there be light.” And Bro. Branham said, “*That doesn’t need an interpretation.*” The interpretation was the manifestation. So, God said.

Now, God expressing Himself as to what lay within Him produced or materialized what was spoken. Just speaking is all it took to produce what was in God’s mind. Now, follow carefully, so we don’t miss the doctrine. The entire omniscience or complete knowledge of God can become conceptualized, or in other words, God in His solitude by Himself, plumbing His Own depths, arrived at certain conclusions, and by speaking He can bring every one of those concepts into existence. That’s all it took was speech.

20. God Who is Spirit, Who is light, does this. It is His way, and He never changes, and He can’t change. And even the lesser gods, which are prophets, their word is creative because it is God’s Word in their mouth; as God said, “Tell the flies to come forth. Tell the frogs to come forth.”

And He said to Bro. Branham, “You speak and the squirrels will come forth, and you put them where they are.” Now you know that kind of bugged me at times. Why should he tell us, if we weren’t there to see it? But you weren’t there to see, and you believe what I tell you about the time the microphone cord went around him three times, and suddenly it wasn’t around him anymore. I don’t... My eyes aren’t that good, but they aren’t that bad either. I’m a believer. I don’t care what anybody says. I saw it. Do what you want: shrug it off, laugh it off. No problem of mine; the problem is yours because I’m a believer. That’s right, and I believe you are, too.

21. Now, listen carefully. And what He does as God is more than just an action or a creation; it has a purpose beyond that. It is in the original concept of omniscience preordained to be light or the giving of understanding and meaning to men and all creatures of reasoning ability. Now, you didn’t get it, but you should have. In other words, to be God in worship that was what He had in mind. Now with it, multitudinous attributes, infinite depths and qualities. So therefore, everything He did was with the purpose of reasoning, thinking creatures of which the main ones are men with souls, made in His image. Angels, of course, also come in there, and the cherubim’s and the four creatures and so on.

So therefore, what He does as God is more than just an action or creation; it has a purpose in it beyond that. See, look. If that weren't true, why is He going to restore the world? See? He made this to the end that man could have it in a perfect condition. And it's going to be better than it ever was when He gets through doing it because God never fails. And He doesn't really improve on Himself; He improves everything for us, just showing that He is God. See.

So, there's the purpose I'm trying to show you: it is life-light. See. You've got to understand: Everything in the Scripture and everything around us, as Bro. Branham clearly brought out, has the purpose of showing us something which is relative to God. All right.

22. We go to Romans to prove it—Romans 1, which we've read many, many times. So, we read It again, Rom 1:18-22.

- (18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold (down) the truth in unrighteousness.

Oh, brother. You see why there's got to be judgment? Every time a prophet came they killed him, crucified him, did away with him, mocked him, laughed at him, did away with the truth of God; they held It down. All right. You see, because God has a purpose, and that purpose, of course, as Bro. Branham brought out, was the masterpiece.

- (19) Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

That word, of course, is 'phaneroo' again, which means that God unmistakably displayed, proved it was He Who was doing it in order to gain favor and bring them to Himself. They turned It down flat.

- (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so...they are without excuse:

Now It tells you right out here, there's enough that He's done that's been standing here for thousands of years that people ought to know: there's no mutations. So, there goes your ridiculous idea of, you know, man springing from a monkey; no such thing as evolution, except in God's Own evolution—higher orders.

23. (20) ...they are without excuse.

- (21) Because that, when they knew God, they glorified *him* not as God, neither were thankful; ...became vain in their imaginations, (their reasonings. That's the word 'reasoning', not 'imagining'; it's reasonings.) and their foolish heart was darkened. (See? They became idolatrous, 'became vain' means 'idolatrous'.)

- (22) Professing themselves to be wise, (That's sophisticated or sophists.) they became fools. (They became insipid.)

You know something? I like some of these words better than the original words—you know, the King James Version. "Here they are," he said. "They became idolaters in their reasonings. The foolish heart was darkened. Professing themselves to be sophists, the wise, smart people, they became insipid, sickening, sweet sick," you know, yuck. No wonder God vomits in this age—lukewarm. That is they're insipid. Oh, they profess, "We got it all; we're rich; we just own everything." See? The Laodicean Church Age... "and know not that you're wretched, miserable, poor, blind," and you're waiting for a handout. So, here comes God walking down the streets of this age with a handout. Ah, literally a

handout. “Here it is.” Proving who He was: the great Benefactor with all His benefits. But they’re too smart.

24. (23) (So, what they do, they change) the glory of the uncorruptible God (no variableness, no shadow of changing. He’s all light, all truth.) into an image made like to corruptible man, to birds, and fourfooted beasts, and creeping things.

Now, man has come to the age where, like Communism, puts man at the head. Man is everything. Puts him down like a beast. Well, the church hasn’t done any different.

25. Now we’ll reread Jn 1:3-4.

- (3) All things were made by him; and without him was not any thing made that was made.
- (4) In him was life; and the life was the light of men.

See? It’s what we told you about. Now, we proved this out by Ephesians. I’m going a long way around, but that’s my nature to take a lot of Scripture because, if you get nothing but Scripture, you can go home satisfied you’ve got yourself a good sermon because of lots of Scripture, even if I explain it right or not. [Ephesians 1]

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places*...
- (4) According as he hath chosen us in him before the foundation of the world, (See, there you are. The concept conceptualized to the point of materialization) that we should be holy and without blame before him:
- (5) (In love) having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence;
- (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (See, “purposed in himself.”)
- (10) That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth...

In other words, the whole creation, all the galaxies, everything is going to be recreated—the whole thing done over according to the richness of his purpose and plan.

- (11) In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (See? All by Himself.)

(12) That we should be to the praise of his glory, who first trusted in Christ.

(13) In whom ye also *trusted*, after that ye heard the word of truth, (Huh? There you are.) the gospel of your salvation: in whom also after that you believed, you were sealed with (the) holy Spirit of promise.

26. Now, the rebirth comes by the Word. No Word, no rebirth. I don't care what anybody says. The Spirit of God can move across that barn out there and nothing happen—move in this building and nothing happen, except people's hearts get harder. It's that Word. See? Because they're one; they're literally one. But that Word has to come forth with It. See. That's where I got into dutch with a good friend of mine. He got a hold of one of my tapes, and this sweet little girl that criticized the meetings, she said, "It's, Daddy... It's like they're playing church."

Now, nobody is going to tell Lee Vayle he's playing church up here preaching. I don't care whose daughter it is. I said, "I'm going to tell you what's wrong: judging the Word by the spirit instead of judging the spirit by the Word. That's the only way you can tell what spirit it is: the Spirit of God or a spirit of hell."

That blew the lid off. Well, I'm sorry. I'm not trying to get back where I was. I'm trying to preach in love and be just sweet and decent as I can because I love the brother, love the sister. Maybe at odds one time, but not anymore; nothing in my heart. Well, I can tell you I'm not going to change my preaching for anybody. I'd change my manner or try to be softer, nicer, gentler, and all those things because that's all right—calm myself down.

27. But he said here... He said: [Ephesians 1]

(13) In whom ye...*trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom after (you heard that Word and) believed (It)...

And then, and only then, were you dynamized. Or was the Word dynamized in you? "I'm not ashamed of the gospel of Jesus Christ, the power of God unto salvation to everyone that believes it." That's what Paul said.

(14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Now you see every single thing, every single thing that God had in mind, no matter how He created it, what it was done, and oh, there's just millions of things out there that God's done. There was a purpose in His mind concerning intelligent people. In other words, people with souls that could make a decision—had moral value. In other words, the decision will have a moral value. See? Looking down that road.

28. All right, now. With that we could read John 14. He said:

(1) Let not your heart be troubled: you believe in God, believe also in me.
(Now, this is what Paul's talking about: that inheritance.)

(2) In my Father's house are many mansions: if *it were* not so, I would (tell) you. I go to prepare a place for you.

(3) And if I go and prepare a place for you, I will come again, ...receive you unto myself; that where I am, *there* ye may be also.

(4) And whither I go ye know, and the way ye know. (and so on. See?)

29. All right. Now, we go to 1 Corinthians 2, like we did this morning because there's always your key.

- (9) ...it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things (that) God hath prepared for them that love him. (So, wait for the surprise. See? Now, there's a certain part of It revealed. We know that.)
- (10) (For) God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- (11) For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- (12) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (That's grace. Grace and love, the main ingredients of God, you might say.)
- (13) Which things also we speak, not in...words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- (14) But the natural man receiveth not the things of the Spirit of God: (He won't receive the Word; (See.) can't do it. It's got to be granted. Revelation has got to be granted.) for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.
- (15) But he that is spiritual judgeth all things, yet he himself is judged of no man.
- (16) For who hath known the mind of the Lord, that he may instruct him? (That is Isaiah 40.) But we have the mind of (God).

It tells you right there that, absolutely, God is transferred from His mind, what He wanted to transfer concerning man, to man's mind. And He's done it by the Holy Spirit.

30. Now, I was just thinking the other day how wonderful. as Bro. Branham said, *Matthew, Mark, Luke and John, that's just a work of a scribe so-to-speak, and yet infallible Word* that Luke as a scribe in Luke and in Acts could put forth and that Mark could put forth and Matthew put forth and, of course, John was the apostle; think, then, the inspiration that Bro. Branham had, not being a scribe, but a prophet! That should rock you plumb into infinity when it comes to faith in the Word, what he preached and what he taught, and where you stand. And that's how the Holy Ghost does it. See? Light coming from that very beginning.

31. So, we see a great point here: Every beginning (And we'll see more than one—six of them in the Epistle of John.) has to do with the child of God. That's right. Always, every beginning, everything in the Book, has to do with the child of God, as proven by Bro. Branham; they are keys or principles used for the dividing of the Word and the understanding of the Word or for accurate revelation.

32. Let's go over here to 2 Timothy 2.

- (15) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

In other words, It tells you right there, if you misdivided the Word of God, your efforts as a minister of Christ are fruitless. You've run in vain.

You say, "How do you know?"

Because Paul said so. He said, "I went up to Jerusalem to check with those men up there who literally walked and talked with Jesus to see if I had the right revelation all by myself out there in the desert from the Pillar of Fire."

33. Now, let's talk about the Pillar of Fire just for one second. Bro. Branham said, and on that private tape to me that got around the world, he said, "*See, Lee, we haven't had a prophet that talked face-to-face with God like Moses did since the time of Paul for two thousand years until now.*" He had the ability to tell the vision exactly as he saw it and put the words down exactly as he heard them and, then, explained exactly as it was. You can't miss it. We're living in a great age, brother/sister.

34. So, just to get a glimpse of beginnings, we're going to look at number one, beginning in Book of the Epistle of John, about this great God Who did all these things and does all these things, maintains all these things for us because that's the purpose. "God so loved the world..." (That's His Own order.) that He gave His life for it. That word 'cosmos' is not a bad word. There's no word in the Bible that's a bad word in itself. Not even Satan; he was good for awhile. He went haywire. There's nothing impure of itself; it's what you do with it. All things are pure to the pure in heart. See?

So, look at this beginning. To get a look at the beginning, as we have said, Jn 1:1 is a beginning as "In the beginning was the Word, and the Word was with God, and the Word was God," that the apostle John had only revealed to him. It was not seen by him. But in 1 Jn 1:1 he was physically involved in that which was Jn 1:1 which became Jn 1:14, "the Word became flesh and dwelt among us." Now he said, "I had something to do with that One, the preexistent One (See?) Who changed His mask, the Jehovah of the Old is Jesus of the New." See? All right.

35. John had nothing to do with the first in the sense of ever being there. I don't know if he even saw the Pillar of Fire outside the day of Pentecost. I have no way of knowing. The Book of Revelation doesn't tell us he saw it in visions. But he saw the One in a human form, like when Jesus said, "Haven't you seen me? And handled me?" He said, "I and my Father are one. If you saw me, you saw the Father." All right.

That beginning, the very beginning John was not there, but when He became flesh, John was there and he ate with Him, slept with Him, fished with Him, so on, and so forth. All right.

36. Number two; that second beginning is over here in 1 John 2: we're going to look at verse 7. He says:

- (7) Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Now, there you are. "I write no new commandment unto you, but an old commandment which you had from the beginning." There's a beginning right there. They had something from the beginning. "The old commandment, which is the Word, which ye have heard from the beginning." Now, here the brethren are brought into the picture. There's a beginning with them. Whoever John had disciples were indoctrinated, and here was a priority. There's a priority here.

37 Now, let's read in my context. Start with verse 3. [1 John 2]

- (3) And hereby we...know that we know him, if we keep his commandments.

- (4) He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. (Okay, add one word, take one word.)
- (5) ... (whosoever) keepeth his word, in him verily is the love of God perfected:

Now, love is brought in; it's brought in after Word. If you don't have the Word, there's no perfect love in you. What if you've got imperfect love? What if you've got feigned love? What if you've got love with dissimulation, which is hypocritical.

- (5) ... hereby we know that we are in him.
- (6) He that saith he abides in him ought himself also so to walk, even as he walked.
- (7) Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

In other words, John was telling you right now that he was preaching the same Word that has always been preached from the Garden of Eden. He said, "I haven't changed one bit of this Word." As Bro. Branham said... Correctly he said, "*God does take away His commandments; they're augmented. They're glorified.*"

He said, "*At one time it was the actual act of adultery was what counted; but now you can just lust after a person.*" And he said, *A woman wearing clothes that was deliberately on her frame to make her sexually attractive and somebody looks at her and lusts... Now she can't help it, if she's just a good godly woman that's dressed properly and all. That's just a lustful old sinner out there. But if she puts herself in such a way to be attractive in that a-way, the Bible said in judgment day,*" Bro. Branham said and she's... (And that's the Bible.) "*she'll be judged as an adulteress, and so will be the man be in adultery that committed adultery with her. See?*"

The Bible says, "The lust of the eye will get you into a lot of trouble, the pride of life, the lust of the eyes, the lust of the flesh, and the pride of life; they're terrible things.

- 38. (8) Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

What everything in the Old Testament was pointed to here in Word, type and shadow even the law, the whole thing was the plan of God to bring you right to this light. And he said, "*I'm preaching It,*" and he said, "*It's the same Word.*" Paul reasoned by the law, the law and the prophets. As Bro. Branham said in "Christ the Mystery of God Revealed", he said, "*You'll see God in every verse. And, if you don't see Him in the history, read it again.*" He's in the history because It tells you how people react when God acted. It's all through there: a very true, wonderful statement.

39. Now, these disciples have received a true revelation of the Word of God wherein Jesus said, "If you had known Moses, you would have known me." Absolutely! Jesus said, "If you had known Moses, you'd have known me." John never brought another word; he taught the original Word by true revelation. Now we'll leave in part on love on verses 9-11 later. He that saith in his heart...

- (9) He that saith he is in the light, and hates his brother, is in darkness even until now.
- (10) He that loveth his brother abides in... light, ... there is none occasion of stumbling in him.

- (11) ..he that hates his brother is in darkness, and walketh in darkness, and knoweth not whiter he goeth, because (his) darkness hath blinded his eyes. (and so on. We'll leave that one be for the time being because I want to touch it later.)

40. Now, number three; is 1 John 2.

- (13) I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
- (14) I have written unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the wicked one.

All right. In these verses, 13 and 14, it is exceedingly doubtful that these men actually knew Jesus, the Lamb, in the flesh—very doubtful they ever saw Jesus. I doubt it. I don't believe they did. But maybe one or two did. I don't know, maybe. He's preaching now they're... Some of them are repenting. I don't know. But it is doubtful to me that they actually saw Jesus the Lamb in the flesh but they knew Him from another beginning, which was Pentecost. See?

Where John says, "I want to share with you the truth that I know, and when you know what I know and really know it the way I know it," he said, "you'll be in a group of fellows in a ship, fellowship, and in with Him." Now people can say what they want, but that's the way the Bible is written. That's what It says. See?

41. So, he tells them here, he said, "I write unto you fathers, and so on, because you've known Him that is from the beginning." How did they know Him? They knew Him by revelation. As Bro. Pete read this morning, (I think he was reading,) how that Bro. Branham was saying concerning Peter, that the disciples ate with Him, slept with Him, everything else.

And He said, "Who do men say that I am?"

And they said, "Some Jeremiah, some Isaiah,"

He said, "Who do you say?"

"Thou art the Christ."

He said, "I'm going to tell you something..."

That word should be Messiah. Thou art Messiah. The word 'Christ' is bad because it's sticks to the Greek; it should be with the Hebrew. 'Christos' and 'Messiah' is one and the same; the anointed one. See?

"Thou art the anointed One. You're Messiah." He said, "I'm going to tell you something," He said, "nothing about me ever indicated it."

Now, get this flat, because here's the One that was very nasty the day He whipped to pieces those moneychangers that were doing what the law literally required. See, didn't understand. See, they would say, "Well, that old renegade Jesus. Look at your kind old priest." See? Bro. Branham had it nailed down exactly right. All right.

42. Now, let's go to 1 John 2: another beginning.

- (24) Let that therefore abide in you, which you've heard from the beginning.
If that which ye have heard from the beginning shall remain in you, you
shall continue in the Son, and in the Father.

Ho, listen; that's where the Catholic Church is off. They say, "We got a pope. We got apostles." There's a church called the Apostolic Church, way back on the late Dr. Drummond and some of those men, wonderful men of God. And the prophecy came forth and said, "Hey, I'll tell you what's wrong. You don't have apostles. Put apostles in your church. That will do it." Now they've got a line of apostles that's going to do it.

Hogwash! You must be born again. The original Word! See? He said, "Watch that oil and wine." It went down to a bare little dribble, and at the end time he said, "He will not quench the smoking flax and break the bruised reed. In Jerusalem, He did. He said, "Wipe it out; it's finished." The rest come in under the Fifth Seal: one hundred forty-four thousand under the Blood and the Holy Ghost. The rest come up as part of the First Resurrection. And, how they do it? Don't ask me. I'm not a prophet. They're there. They're the eunuchs; they're the ones that take care of the Bride. See? All right.

43. (24) ...If that which ye have heard from the beginning shall remain in you...

...the original, true Word of God as enunciated by the apostles, who received illumination by the Holy Ghost along with Paul. But that's where they went off track. And one word off track throws everything off of track. Can't people understand that?

Even Michener understood that. Reader's Digest: when he still got...that African situation. "Integrity in words protects integrity in life. If the word is corrupted, everything that stems from it will be evil." How did Michener know how to write that to twentieth century people? Now, you just find me that... That's as clear as the Word of God is, because that man was speaking the Word of God, not that... I think Michener is a Jew. Isn't he? James Michener. I think so. He wrote several books. I never read them. I should. I shame myself, but I'm lazy. Well, say... All right.

44. Now, evidently, John's word had begotten them by the gospel of truth which was about the beginning of the Word made flesh, the revelation of Messiah, virgin born lamb, and so on. And remember; John lived a long time and became the pastor at Ephesus. So, he was preaching the truth right down the line to these men.

Now he said, "If you stay with this Word," he said, "you'll continue in fellowship." But you can't read the Church Ages, that is the chapters 2 and 3 in the Book of Revelation, and find that fellowship continuously: candlestick, busted off; candlestick, busted off; candlestick, busted off. "Oh, there's no way that God has grandchildren," as David du Plessis said. There's no way. David was right. It was the greatest thing he ever said, as far as I'm concerned. It was a tremendous saying. Even Bro. Branham liked it. All right.

45. The fifth beginning; 1 John 3:

- (8) He that committeth sin is of the devil; for the devil sins from the beginning. ...

Is that a fact? What does Ezekiel say in 28:15? "Thou wast perfect in all thy ways till iniquity was found in thee." There's a beginning. There's the beginning John tells us right here. What beginning? Is that the beginning of love? Is that the beginning of creation? Is that the beginning of the Word becoming flesh? What beginning? So, you better stop and put on your thinking cap when you start taking one verse, because all the devil needs to do is take one verse and destroy everything. It takes one word and knocks it all out because that word was the negative. See?

46. All right, number six; and this is where we want to get 'in the beginning' about love. Then, number six is 1 Jn 3:9-18.

- (9) Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.
- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Now he's got two things in there: doeth not righteousness and loves not his brother. One fellow has got a correct training; this man has got a correct training in the things of Almighty God. And Paul backs this up because he said, "Though he's got all faith, and he's got all this and all that, gives his body to be burned, doesn't have love, he's nothing." And yet Paul said, "Love is the greatest thing of all. Love covers a multitude of sins."

So, if you've got love, everything would be under wraps. It doesn't say that. You've got something that says right along here... It says, "If he doesn't do righteousness." It doesn't say, "Love comes along and says, 'Hey, it's okay, fine; you did just fine.'" It says neither. There's two things standing here now, so love doesn't stand alone. Love is not the absolute. See? There's something else. [1 John 3]

- 47. (11) For this is the message that ye heard from the beginning, that you should love one another. (Now, there it is. Now he's going... There's got to be a beginning there.)
- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. (See? Well, let's keep reading.)
- (13) Marvel not, my brethren, if the world hate you.
- (14) We know...we have passed from death unto life, because we love the brethren. (Well, you got... He said, "We know we're born again because we love the brethren." He says up here though, he says, "The brethren are those who do righteousness and love.") He that loveth not *his* brother abideth in death.

It also says over here, "He that keepeth his Word in him verily is the love of God perfected." You want the perfect love of God? You bet it has something to do with the Word. It's not your conception; it's God's conception.

- (15) (Whoso) hates his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

What about the thief on the cross? He could have been a murderer for all we know. They were thieves, but they could have been murderers. You say a murderer can't make heaven? Then John lied about David. John must have been gilding his own lily because David was a man after God's Own heart, but John blew his own horn by saying, the disciple that Jesus loved. I'm not trying to be snooty and rotten with anybody. Let's just get this flat. Word's Word. And you don't pit Word against Word; it will come up in folly. Word reconciles. Every cell in my body should work with each cell, but it doesn't. One day it's going to. But there's a great day coming.

- 48. (16) Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. (That's very true. Make sure it's your brother.)

- (17) But whoso hath this world's good, and sees his brother have need, and shuts up his bowels *of compassion* from him, how dwelleth the love of God in him?

But It doesn't say you become a sponger either. How about this Word here that says, if a man doesn't work he doesn't eat? A man that won't take care of his family is worse than an infidel. Well, come on. You can't pit the Word of God against the Word of God and run out here and run amok. Oh, you can if you want to. But the Word of God is one reconcilable unit; everything is reconciled. In Him is light and there's neither variance nor shadow of turning and no darkness at all. No Word contradicts a Word. Well, hallelujah. Sorry about that folks. I never wrote It. I'm guilty like anybody else. I'm not trying to hurt anybody. I'm just trying to lay right in the line here. [1 John 3]

49. (18) My little children, let us not love in word, neither in tongue; but in deed ...in truth.

Now he's telling you something here. "Let us not love in word," (That's our words, not His Word.) "neither in tongue but in deed, in truth." In other words, you are a true born-again believer, a Word Bride, and you will do what the Bible says, and you'll not do where the Bible says 'not do it'. In other words, you'll let the reel out, the line out, or you pull the line in. In other words, I'll go so far but no further because this point is: where God says—the Bible says—when you do deals with a man at a certain time, after the second time, reject him as an infidel.

Well, people say, "That can't be love."

Well, I'm sorry. That's what the Bible says, so it's got to be love.

So, you see, we're dealing with love on a principle, which is a lot different from what ecumenism is and what the world out there is saying. And I'll show you. I just have to take my time that's all. Cancel Wednesday night as far as I am concerned, but I'll do my preaching tonight because I know what... how...but by the grace of God I'll be up here somehow. Somehow is somehow. That's all there is to it. All right.

50. Now, where are we at here? We've got all the way down to verse 18. Now, to begin, let us isolate 1 Jn 3:11. (We read what we needed to read.)

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

See? That's it. And we read the context. So, I've isolated this verse for the purpose using the word 'isolate' because it seems that everybody in every church wants to isolate it and put it in a golden frame and say, "This is it! This is it. See?" Now I can't buy that. All right.

Can you believe for one second that this beginning on love supersedes, or could it have proceeded 1 Jn 2:7-8? So, let's read It.

- (7) Brethren, I write no new commandment unto you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning.

Now, the point is: Did this Word come first, or did this love come first?

51. Well, they didn't know the first thing about anything. They just heard the Word. They knew they needed help. God had granted repentance. They had repentance unto eternal life, so they were baptized in the name of the Lord Jesus Christ, were baptized with the Holy Ghost, and the Holy Ghost began working within them because there's fruit of the Spirit in there, and one of them is love. And the love of

God is shed abroad in our hearts by the Holy Ghost. And the Bible distinctly said, “You wouldn’t get it, unless you heard the Word, because faith comes by hearing and hearing by the Word of God.” And after you heard the gospel of truth, then you received the Holy Ghost. Then he said, “I saw that love among you.”

52. So, you see, we’re dealing now on a pure Scriptural basis of the first, which is the first; no, not the second. So, when He says, “In the beginning... This is the message you have heard from the beginning that we should love one another,” he’s telling them that in that message there’s a prime stream of life that’s called love.

Now, remember; the river flows unto the Tree of Life. So, if you’re going to have a river of love, you better have a Tree of Life. Or, if you’re going to have a Tree of Life, you better have a river, the Spirit of God, which is what you might call a liquid form of the Word, the spirit form of the Word.

53. Now, if anyone can believe that this beginning in love would supersede or precede 1 Jn 2:7-8, I say to believe so is abject folly because it would destroy grace and institute a legalistic works program in the place of a living Savior, a living baptism with the Holy Ghost. In other words, I’ve got to love first to manifest and, then, go into it. I’ve got to get it in order to manifest.

You say, “Well, Bro. Vayle, that doesn’t...”

Now, just a minute. You wait and find out. We’ll get to spirits in awhile. Let’s see where we’re going. See?

54. Now, let’s go to Jn 3:5-8. We’re talking about love. I’m not downgrading love. You wait, and we’ll get right into the heart of what we’re into. Okay.

- (5) Jesus (said), Verily, verily, I say unto thee, Except a man be born of water (or even) and...the Spirit, he cannot enter into the kingdom of God.
- (6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- (7) Marvel not I said unto (you), Ye must be born again.
- (8) The (Spirit breatheth) where (He willeth), and (you) hear the sound (of His voice), but (you can’t) tell (where He’s coming), and (where He’s going): so is every one that is born of the Spirit.

It’s a complete mystery. Complete mystery—that love won’t bring it. The love of God gave it. And out of it is going to have to come exactly what John said will come, which is ‘one with the Word’ and ‘what lies within that Word’. And in this case it has to do with the conduct, which is love.

55. Let’s go to Rom 5:5, and It says:

- (5) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Where does the love come? By the Holy Ghost. What is the Holy Ghost? He’s the Word, the life of the Word; they’re one. “The Word I speak unto you is Spirit and life.” Okay.

56. Let’s hit Galatians, go to Galatians 5.

- (22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- (23) Meekness, temperance: against such there is no law.

Where does it come from? It comes by the Holy Ghost.

57. 1 John 4:

- (7) Beloved, let us love one another: for love is of God; (Love is of God; it's not of yourself. Love is of God!) and every one that loveth is born of God, and knoweth God.
- (8) He that loveth not knoweth not God; for God is love.
- (9) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we through him might live (or live through him).
- (10) Herein is love, not that we loved God, but...he loved us, and sent his Son *to be* the propitiation for our sins.

Now, here's love. You want to know what real love is? It's self-sacrificial, even of God Himself to restore to Himself what must be restored in order for Him to display all of His attributes for us and to us. Now, there's the love. How... We've got a measure of that, brother/sister. And nobody's perfect this side of the Resurrection. Let's understand that. That's what gets everybody down. You want to go back to being Nazarene or some kind of faith holiness Pentecostal.

I'm not saying we don't strive and we don't keep moving ahead. I'm not saying those things. I may be accused of it, but I'm not saying them. I'm saying what the prophet said, "*There's no perfection this side of the Resurrection.*" You say what you want; I'm saying what the prophet said. If you say there is, I want you to prove it to me. You just prove you're a liar; the devil's just spinning you around, just like that. I could say some personal things here, but I won't say personal things. I don't mean to hit anybody in the audience, these things about myself, but it's not wise. I don't mean I'm a goody-goody. I mean, it just works opposite of what you think. All right.

58. [Ephesians 1]

- (13) In whom you also *trusted*, after that you heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (Now, what's in him in there is that love that is shed abroad in your heart by the Holy Ghost. That love.)
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

You've been completely redeemed in two parts, soul and spirit, but your body is yet to be redeemed.

59. Okay, Acts 2:38-39:

- (38) Then Peter said unto them, Repent, and be baptized every one of you in the name of (the Lord) Jesus Christ...

Now, that's how you get the Holy Ghost, and that's how the love of God is shed abroad in your heart. And the shedding abroad in your heart by the Holy Ghost is continuous and multiplied, or It's

grieved away by either listening to the Word or not listening, obeying or not obeying. Now Paul was not at all unaware, even as Jesus was not, that love can be perfectly counterfeited. Now, love can be counterfeited.

60. So, let's go over here to Matthew 7.

- (15) Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves.

Act one hundred percent, just like a Christian, be absolutely, diabolical. Now, you say what you want, but I'm telling you what the Bible said. And Bro. Branham... I knew the day would have to come, after having talked to me privately and personally about this very subject: 'anointed ones of the end time', I knew the day would come when he would absolutely have to tell us what he told us in "Anointed Ones at the End Time" that the fruit was the true Word of God revealed, and you have It. And that's what he said. So, let's go with this. Let's go with the prophet. All right.

61. Let's go with the apostle Paul now. Let's find out what he said. We go to Romans 12. Now I've read this before, quoted for you, Rom 12:9.

- (9) *Let love be without (hypocrisy) dissimulation. ...*

If I had known that Word, I'd have gotten Bro. Branham on that one. I couldn't do it. I got him on 1 Corinthians 13. That's when I said it was tongues; he said it was love. So, we argued. We both laid our Bibles down.

Then I came to a place where I said, "Bro. Branham, you're right. It's got to be love."

Then he came straight from God and showed him that it wasn't love. [Congregation laughs.] So, we loved each other. So, we both had the Holy Spirit, I do believe.

62. (9) *Let love be without (hypocrisy). Abhor that which is evil; (Notice what he said.) Abhor that which is evil; (love that is hypocritical, then he puts evil in there. That's the Cain and Abel picture that John was painting back there.) cleave to that which is good.*
- (10) *Be kindly affectioned one to another with brotherly love; in honour preferring one another;*
- (11) *(Be) not slothful in business; fervent in spirit; serving the Lord;*
- (12) *Rejoicing in hope; (and so on)*

63. Okay. Now, what is 1 John 3 all about, then? To see It, we have to read verses 6 to 24. You want to know what 1 John 3 is all about? This business of love? Let's read It.

- (6) *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knows him.*
- (7) *Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. (Now, you better watch that one there. We'll get to it.)*
- (8) *He that commits sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he*

might destroy the works of the devil (bring to nothing the works of the devil).

- (9) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.
- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
- (11) For this is the message that ye heard from the beginning, ...we should love one another.
- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Now you see the message you heard from the beginning was the same, old, original Word starting in Genesis, and he brings out the illustration right here of Cain and Abel proving to them that, in the beginning, they heard nothing but the pure, unadulterated, revealed Word of Almighty God. Now he tells them about their conduct, what they've got, what their potential is. See? "*Oh, our potential, brother/sister, we'd never live to it.*" Bro. Branham said that in a certain tape. I forget, about his own church. I always forget tapes I hear and books I read.

- 64. (13) Marvel not, my brethren, if the world hate you.
- (14) (You) know...we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abides in death.
- (15) (Who) hates his brother is a murderer: and ye know...no murderer hath eternal life abiding in him.
- (16) Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.
- (17) But whoso hath this world's good, and sees his brother have need, and shuts up his bowels *of compassion*..., how dwells the love of God in him?
- (18) ...little children, let us not love in word, neither in tongue; but in deed and in truth.
- (19) ...hereby we know that we are of the truth, and shall assure our hearts before him.
- (20) For if our (hearts) condemn us, God is greater than our (hearts), and knoweth all things.
- (21) Beloved, if our (hearts) condemn us not, *then* have we confidence toward God.
- (22) And (whatever) we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

- (23) And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
- (24) And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abides in us, by the Spirit which he hath given us.

All right. Now, to do so, we take the last verse 24, “Hereby we know that he abides in us, by the Spirit which he hath given us.” The baptism with the Holy Ghost: that’s how He abides in you. There’s no way... There’s no way that you’re a Christian until you’re born again, and the evidence of being born again is ‘receive the Word of the hour’, the revealed Word, and you go from there. See? Now, there’s your criterion. There’s your critique. There’s your whole principle laid out before you. See? We understand that. The Spirit has been given to us.

65. Romans 8. Some of these we could maybe leave out.

- (8) So then they that are in the flesh cannot please God.
- (9) But you are not in the flesh, but in the Spirit, if so be...the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (That’s blank.)
- (10) And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.
- (11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you.

It tells you right there, if you’re born again, you’ve got the Spirit of God. You can die because your body sins. You’ve got to pay for it. It’s appointed unto man once to die, then there’s a judgment. But the saint is judged right here; the judgment seat is on earth for the Bride. She’s had her judgment. She’s been pronounced the righteous, spotless Bride of the Lord Jesus Christ—Mrs. Jesus, and she’s going to get raised from the dead, those of us who die.

66. 1 Corinthians 6:15. “Know ye not your bodies are the (temples) of (the Holy Ghost)...”. I’d better go to that. 1 Corinthians 6. It says, “He that is joined to the Lord is one Spirit,” not two spirits, but one.

- (19) ...know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?
- (20) ...you are bought with a price: (the blood, see, and sealed in) therefore glorify God in your body, and in your spirit, which are God’s.

It tells you right there, prisoner unto Jesus Christ. Now, from these verses we see that all those verses above verse 24, in 1 John 3, (That’s about the baptism.) without being born again, all are Ishmaelites trying to work their way to heaven: kind old priest, Christian Science and all the rest of them. Now, let’s understand that. Now I know this is tough, but Bro. Branham narrowed it down, “*One word off*,” I’m sorry. Display all the love you want, out-love Jesus Christ, out-love anybody, major in it, give your body to be burned, anything you want. Go ahead. I’m not taunting anybody. I’m just saying, just factual; the only way I know how to preach: just lay it on the line.

67. With that clearly established, let us look at these verses as born-again children and heed the instructions and walk carefully being fully warned. All right. We go back to 1 John, then, and we’re in verse 6.

- (6) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither know him.

All right. This is the baptism with the Holy Ghost with the evidence of faith in the Word of the hour and a walk of faith in It, and there's no more doing God a service apart from His will, without His will. See. He's born again, and he's walking in the light.

- (7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. (This verse, as well as verse 6, is based solidly on the spiritually, revealed Word of the hour, and it's fully explained in verse 12, which says:)
- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

What was the evil work that inspired Cain to kill his brother? The shedding of the blood of the lamb; he offered his own sacrifice instead. He wouldn't listen to the divined Word of Almighty God.

And remember; Bro. Branham said, "*The Bible was in the stars and the Zodiac.*" That's the first thing where the Bible was. You read that in "Questions and Answers in Genesis". It's very beautifully done. [1 John 3]

68. (8) He that commits sin is of the devil; ...the devil sins from the beginning.
...

What was the devil doing? Leading the worship of God, the anointed cherub that covereth. What did he want? His own kingdom, more beautiful than Michael's, which was Jesus, the Logos, in an angelic form, at that time an archangelic form.

- (8) For this purpose the Son of God was manifested, ...(to bring to nothing)
...the works of the devil.

What works? Brother/sister, don't you know this Bible is dealing with the Bible, not the world. He doesn't...God doesn't care two bits about your political system. This is worship, so we're discussing religion. We're discussing worship. We're not discussing Communism and all that junk out there, where the Catholics have pulled the wool over the Protestants' eyes to get them fighting Communism with them, so they can jump in and take over. And they're doing it, and they're going to do it. That's a smokescreen.

69. We're discussing spiritual things right here, and the devil was into it. He wasn't an infamous clod up there, clawing around trying to bat God's head off and do everything. He was the anointed cherub that covered. He walked in the stones of fire, right up there with Michael. Where did he fall? In worship. Where was Cain off? In worship. Where are they both off? Word! Where were they both off? They wouldn't take their positions.

Bro. Branham said, "*Everybody's going to be put in his place.*" And I'll tell you frankly, we're being subject right now by that One that came down. And people can say what they want. I believe the Word of God. And I'll die, live or die, sink or swim; you got to be committed to something. You got to be committed sometime, even if it's to the cuckoo house and get committed, but for God's sake, get committed. Okay.

70. Verse 8 [1 John 3]: the devil left the Word. He fell by reason of pride. He, like Judas, was a make-believer. That's right. The purpose of the... What was Judas to do? To betray God. It's right here. The purpose of the Son of God is to bring us back to the place before Satan disbelieved and rebelled against

the Word. This is exactly what Eve did, and we see why Bro. Branham placed her so close to Satan. He was never against women anymore than I am. No man can get up and say, *“Why, if God could have given man a better gift than a wife He would have done so.”* Well, He gave His Own Son the gift of a Bride, so therefore, that’s the greatest thing that God could give a man. See? And remember; the word ‘helpmeet’ means ‘one like unto him; one of his own kind’. That’s why the Bride is of the kind of Jesus. Well, she was in Him way back there in that Logos. Okay.

- (9) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

All right. The children, now born again, are beyond deception, and that child will not fall for the devil’s lie nor be contrary to the Word in season. Remember; Satan fell because Michael’s kingdom was to be established. Satan will do all he can, as he tempted Jesus, to get the kingdom from us.

- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

71. Okay, let’s go to Titus 3. It’s after Timothy, if we can find it.

- (5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and (the) renewing of the Holy Ghost.

Now, let’s go over here to Romans 10. Now, that’s how you’re born again. See? Now, these verses I’m collecting all the Scripture together so that, if you want to... I don’t want to get you confused by reading Scripture that’s not pertinent. So, I want to go back here and read that verse 10. I’ll just read It for you, and you keep your places here in chapter 3 I want to get to. [1 John 3]

- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (See?)

We’re looking at that one there, and It says, “Not by works of righteousness, which we have done.” See. So therefore, you’ve got to distinguish between two kinds of righteousnesses.

72. Now, watch the righteousness of Romans 10. Romans 10:1-4:

- (1) Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.
- (2) For I bear them record that they have a zeal of God, but not according to knowledge.
- (3) For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves (to) the righteousness of God.
- (4) For Christ is the end of the law for righteousness to every one that believeth.

Okay, shall we go back here again. That’s why I say here, [1 John 3]

- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God...

There's a righteousness which is of God, and there's a righteousness which is not of God. That's right. Let's just get down to the facts, (See?) 'to establish their own righteousness.' "All our righteousness is as filthy rags," the Bible says. In plain English, that Bro. Branham used it means, 'the devil and his own can do everything but handle the Word'. They cannot get the revelation of the hour. They even use love to destroy the person of Christ in the Logos-manifested Word. "Kind old priest; that renegade Jesus: look at Him go in here, and He bawls us out and kicked the moneychangers out."

Now, you know and understand that that is really based upon a concept where it said, if it's too far to bring your animal for sacrifice, then you sell the animal and whatever it is, and you bring the money and you buy the animal there. And they were making the right kind of change and so many pence here and so much here and so much there, and they were doing God a service without His will. They got the whole thing messed up. He goes there and kicks them all out, beats them over the head, and they said, "Well, look at that renegade Jesus."

73. And Bro. Branham said, *"What kind of love does...can you put on a man who comes down the road and here's a man,"* he said, *"maybe a little bit prostrate trouble and all these years, and here's poor old lady over here dying of cancer, he walks right by her; doesn't say a word. Heals this man here, and that doesn't need healing half as bad as she needs healing."*

Just like I was looking today going down the road: cop picking up a speeder. That's fine. He's got to pay that ticket because you can rape a woman and a little girl tonight, and you will be out of jail by tomorrow morning. So much for the law! I'm not against the law; I'm just trying to tell you something. Men got their ideas, but God's got His. And God's idea is going to prevail.

74. So, you see, when you talk about love, you'd better know exactly what you're talking about. What kind of a love? Human love? Perverted love? Bro. Branham talked about that agape love. I can show you in the Bible where agape love simply means 'the very highest order of love that's in your life', and that is: if you love the man that does you good because he's done you good, and you really love him instead of loving God, putting your highest love on God and the things of God, we've got agape love, but you've got the wrong kind. Now, that's right...

I took that a study here you know that, some of you heard the tapes here, and you sat here while I preached It, Word after Word. Took it plumb from... Took it right from the Bible, Word after Word. See? Sure! They claim they love the God, worship God, and kill the very God Who was there in the form of human flesh.

75. Now verse 11. [1 John 3]

(11) For this is the message that ye heard from the beginning, that we should love one another. (What beginning? What he tells you.)

(12) Not as Cain, *who* was of that wicked one, and slew his brother. ...

He was preaching from the Old Testament. Everything in the New was in the Old; everything in the Old is in the New. Like Paul said, over here, let's see if I can find it for you in the Book of Ephesians, just to give you a clue in what I've got in mind here because I don't want you nodding your head in agreement at something that we don't know what we're talking about here. I think I can find it for you. All right.

76. He said: [Ephesians 3]

(3) How that by revelation he made known unto me the (mysteries); (...I wrote afore in (a) few words,

- (4) Whereby, when you read, (you) may understand my knowledge in the mystery of Christ)
- (5) Which in other (generations) was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; (Now, notice the apostles right there with the prophets.)
- (6) That the Gentiles should be fellowheirs, and of the same body and partakers of his promise in Christ by the gospel:

Now they knew in Abraham all nations would be blessed, but they didn't know like they knew it then. Progressive revelation. There's a light on it. See? We got light tonight.

77. Now, verse 11. That beginning was back there is the documentation where the doctrine and instruction on love begins. You see?

What beginnings? The beginning of doctrine instruction of Matthew 7 and 1 Jn 4:1. Now, Matthew 7 is false prophets. So, let's go to 1 Jn 4:1.

- (1) Beloved, [believe] (try) not every spirit, but try the spirits whether they are of God: because many false prophets are gone into the world.

Now, he tells you right there: there's a true prophet and a false prophet. And, what makes the difference? The Word! All right, then. If you've got the Word, the true Word, and born of It by the life that's in It, you'll say 'Amen' to every Word of the hour. You'll have the love that's of that Word, and you won't have the phony love, like, "Let's all be brethren." And what does it mean to those people? It means that you back down on what you believe. Well, come on now. Then we get accused of being fighters and strivers while they sit back and say, "Well, see. We're sweet and kind and nice, and we don't do those things."

Well, I'm going to tell you something. I'm not going to tell you what... I won't tell you. You find out for yourself what happened recently, and you know the people who talk sweet, sweet, sweet were not sweet, sweet, sweet at all. Nothing to do with this nation. So, it has nothing to do with anybody here. I just haven't got time to waste my life talking about people.

78. Now...and this beginning of truth is exactly Mt 13:24-30, false and true. Here's the parables.

- (24) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- (25) But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- (26) (And) when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- (27) So the servants of the householder came and said... Sir, didst (you) not sow good seed in (this) field? ...(When does it have) tares?
- (28) He said..., An enemy hath done (it). The servants said..., Will...we go and gather them up?
- (29) (And) he said, No; lest while ye gather up the tares, ye root up the wheat also...

- (30) Let (them) grow together until the harvest: and in the time of harvest I will say to the reapers, Gather...first the tares, and bind them in bundles...burn them: but gather the wheat into my barn.

So, there you are. What grows? What did Bro. Branham have? A vision of Hebrews 6: a sower went forth to sow. A man in black came and sowed later on. The true Word of God came to the prophet. What's going to happen next? The false teachers. Well, you do what you want. I'm telling you. And I'm supposed to be a teacher, so I let the cat out of the bag. You listen to me, and, if I'm wrong, you're obligated to come and correct me. You are, absolutely... You're obligated to come and tell me where I'm wrong.

79. Before it's over I'm going to tell you certain things I said a little bit contrary to Bro. Branham, but it doesn't to me; it makes it line up with what he said. But I defer to him one hundred percent. I'm not ashamed maybe there's three things, or four things, I've said that they're just, you might slightly disagree with.

You say, "Well, the prophet said this."

But you better know what the prophet said. And you better know where you got it in the Bible.

Bro. Branham said, "*There are three kinds of believers.*" One place he said, "*Really there's only two. See, one is a phase.*" See, they're truly unbelievers, period. One's a make-believer, one's an unbeliever, but they're both unbelievers. There are phases. You've got to watch. But he broke it down to three and made it easier. I could get the quote for you, but I don't know where it is at this point here, see. All right. Matthew 24 to 30 we read. Okay.

80. What are we talking about? All right, it is the story of the twins. There's always twins. Two spirits, two words, two loves, and the spirit at the end time that is so close it is like a razor edge. And there's the fellow that comes along, and he's got genuine gifts, anointed by the Holy Ghost, to preach a genuine Word, to talk about the person of the Godhead even, talk about many things, but he is off of that Word. Every age brings a set of twins. Every age brings love of revelation; every age brings and has love of revelation and hatred of revelation, or of the God Word Who revealed Himself.

I want to go over it again. There's twins; everything in this Bible has twins. Cain and Abel were twins. Jacob and Esau were twins. Isaac and Ishmael came from the same seed, but you never hear as one said, you never ever hear anybody say, "The God of Ishmael." Cain was of that wicked one. There's twins everywhere. Every... Twins all down; there's two vines. There's two women; true church, false, right down the line. Every age brings love of revelation and hatred of revelation. It depends which side you're on. The two boys, Abel and Cain, are only vessels. There are spirits behind each; the spirit of truth and spirit of error.

81. So, let's go to 1 John again. Now, when I started this series, I'll try to tell you again what I said at the beginning. The Lord help me to remember. 1 John 3:

- (23) And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, (Which comes first? Loving or believing? You better believe your love isn't worth a needle in a haystack; you ain't going to find it.) as he gave...commandment. (That's His commandment: to believe on Him in love.)

- (24) And he that keepeth his commandments dwelleth in him, and he in him. (It doesn't say love now. It says Word.) ...hereby we know that he abides in us, by the Spirit which he hath given us.

You know, today you've got the baptism with the Holy Ghost because you believed the vindicated prophet. I don't care how much you danced, how much you spoke in tongues, how many miracles, how many anything you did; that's false and you're false and the anointing is real. The prophet said so, and he was vindicated.

82. [1 John 4]

- (1) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone...into the world.
- (2) (And) hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
- (3) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now is it already in the world.
- (4) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Now, what of those that didn't believe John? They end up with the pope. 'Vicar of Christ' means 'instead of Christ', 'instead of Messiah'. I will send you another Comforter. I am the Comforter. I'm Messiah. I'll come back in the form of the Holy Spirit. Now, let's find out if He's the Holy Spirit. Check him on the Word. See? Check it on the Word. That's the whole criterion.

83. What if Abel would have said to Cain, "Well, Cain, look. I know that you're trying to do a good job? I believe according to the Septuagint, I could be wrong. It says, 'Thou hast rightly offered, but thou hast not rightly divided, therefore, hast thou not sinned.'"

And It said, "Abel offered unto God an excellent sacrifice, more excellent sacrifice than Cain." So, Cain worshipped; he offered a sacrifice. I believe it was a first fruit offering.

Bro. Branham didn't say that. So, I can take that back and say what he said. One thing he said... He said many things. One place he said, "Well," he said, "*if my father and mother stole some fruit, here it is. That is, they ate the fruit they shouldn't have eaten. Here's the fruit back.*" Another place he put it to wrong type of worship. In my book, in three or four places, he said concerning that. How come the Septuagint said it? Don't ask me. So, I can take mine back and say, 'Well, maybe it was not a first fruit offering, but I know that he worshipped. I know that he offered. And he did it wrong.'

And that's the picture: whether it is a first fruit offering or this kind, it doesn't matter what it was. He was wrong, absolutely wrong. See? And it was the work of unrighteousness. Now, get this flat! It was a work of unrighteousness. Everybody thinks you have to go and steal, mug, murder, rape, and do everything else. That's merely fruits of unbelief. This was the fruit of unbelief. And, when he took the offering to God, the offering of worship, he was a million miles away.

84. Now he said, "Try the spirit." Are you really born again? How many people are born again that would call Jesus Beelzebub? Now, remember; in one place Bro. Branham said those Pharisees were Christians.

You say, "They couldn't be."

Yeah, they could be because 'Messiah' means 'Christ', and 'Christ' means 'Messiah'. They were looking for Him. They were Christians. And Jesus said, "If I had not done the works no other man did, they had not sinned, but now they have seen and both hated me and my Father."

And you go to Church of Christ... I don't want to name names and be vulgar, but let's face it: they're the ones that were rough on Bro. Branham and said, "I'll give a thousand dollars for a genuine miracle."

He said, *"I come to collect the money."*

"What do you mean?"

"Well, here's the evidence, a genuine miracle. We'll go right down to the judge, the doctor and prove it."

"Oh," they said, "we don't have the money here. It's in Texas somewhere."

He said, *"Go and get it."*

So, they brought some of the big higher ups, and the higher ups said, "Well, what we meant was you... We cut the girl's or somebody's hand, and we'd see you heal it."

85. Now, brother/sister, let's get this flat. Jesus said, "They have both seen and hated both me and my Father," because of the works that were manifest. Do you understand what I'm saying? Do you understand what I'm saying? I'm talking of love tonight that the world talks as though it were love, and it's not love; it's hate! How badly can you get messed up? You can see a girl today and wonder if she's a boy, and see a boy and wonder if it's a girl. That's the way the gospel is. It's a mess.

Try the spirits. See if there's a genuine love, a genuine this, a genuine that. See, real, genuine peace. What's a genuine peace? Well, some guys can commit murder and lie down beside it, snore right away and go and kill somebody the next day—nothing to it. Men cheat on their wives. Women do the same thing. There's no conscience, no bother. They got peace. Bible school teacher seducing women; I don't know if he seduced our girlfriend or not; my wife and I don't know. She didn't tell us. That's her business, not ours anyway. The music teacher in a Bible school in Seattle, he said, he had enough love for his wife and several.

I'm accused by a man... What's the difference? People say I got no love. Maybe I don't, but I'm sure warning you about it anyway. Check it out and let's find out. I'm not here to prove any point in myself. I'm just here with the Word of Almighty God.

86. Let's keep reading. [1 John 4]

(5) They are of the world: therefore speak they of the world, and the world hears them.

(6) We are of God: (and) he that knoweth God heareth us; (Now, there's a criterion here.) ...Hereby we know the spirit of truth, and the spirit of error.

There's your twins. How do you know? The Word of the hour. Now, in this day, when there's a razor blade edge, God sent a vindicated prophet so that we know that we know. See? Okay. Now, don't be fooled.

(7) Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knows God.

Don't you be fooled that that annuls 1 Jn 3:22-24.

(22) ...whatever we ask, we receive of Him because we keep His commandments, and do those things pleasing...(to Him).

- (23) And this is his commandment, That we should believe on the name of...
Jesus Christ and love one another, as He gave commandment, (and so
on. See?

Now Bro. Branham said, “*You do these wrong things, you’ll grieve the Holy Spirit right away.*” Did he say that you’re not born again? Did he say that you’re lost? No way. He knows God will clean you up and take you off of this world, if you smart off too much. There is a true, eternal security.

87. How could Jesus defeat his own purpose? “All that the Father gives to me will come to me, and him that cometh will I in no wise cast out. And I’ll lose none but raise him up.” How do you reconcile Scripture? These are truly, born-again people, and a truly, born-again person will have that Word of God and love that Word of God, and out of that love of the Word, which is God, Logos, will come this other love which will radiate and be a part of that Word. See? And it won’t stand for shilly-shally nonsense. And Bro. Branham said, “*If your pastor doesn’t feed you this, then go get one that does.*” Find you one that does. Where does he put, if you haven’t got a wife you’ll satisfy yourself like the Corinthian guy did with his father’s young wife? See? We just want to get down to bare facts on what the Word of God says—not something else. All right.

88. Now, and the lesson, then, is don’t hate. We’re capable of letting hatred come in. We’re capable of anything. All right, listen. It says: [Hebrews 12]

- (11) ...no chastening for the present seems...joyous, but grievous:
nevertheless afterward it yields the peaceable fruit of (the spirit of)
righteousness unto them that are exercised thereby.
- (12) Wherefore lift up the hands (that) hang down, ...the feeble knees;
- (13) And make straight paths for your feet, lest that which is lame be turned
out of the way; but let it rather be healed.
- (14) Follow (after) peace with all men, and holiness, without which no man
shall see (God): (Seek eternal life, real holiness)
- (15) Looking diligently lest any man fail of the grace of God; (doesn’t
commend himself to the grace of God and act the way that God wants
him to act) lest any root of bitterness springing up trouble you, and...
many be defiled; (or rather let him be healed.)

Now It tells you right there that you are capable of not obeying God’s Word and responding in love; so therefore, number one is the Word of God, the life of which (Logos) you’re born of, and number two is: adhering to the Word with the attitude which is correct. And we’ve got the ability to do it. See? Now, don’t give way to hate. “*Quarrel bitterly,*” (the prophet’s own words) “*quarrel bitterly but depart in love, but don’t compromise. Die if necessary. That’s what the life of the Christian has always been about.*”

89. Now, let’s find out. We’re going to go back to love. So, we go to Hebrews 11 to read with what John said. ...

- (4) By faith Abel offered unto God a more excellent sacrifice than Cain, by
which he obtained witness that he was righteous, ...(He offered back to
God what God gave him, free grace by which...) God testifying of his
gifts: and by it he being dead...

How did he die? He got killed by his brother that hated him over religion, over God—a holy war, (See?) church splits, church fights, this, that, and the other thing, but you show me one place where Abel

compromised on the Word. He died for It. You show me where Jesus compromised. He died for It, and now the church, because of the life that's in her, is the blood of Jesus, and she'll be shed, if He doesn't get her out of here. Why? Because of her doctrine.

90. Bro. Branham was hardly cold in the grave when the Church Age book hit the market, and they tell me the Joe Pineshow [?] was on in Louisville and those places. He's dead now with cancer. I hold nothing against the man. He's just a man that was on the air and came in about serpent seed as though a four-footed beast with hair on it had raped a woman. What a horrible thing. Have you ever seen a snake with hair on it? Who said it was a snake? It was a beautiful, dark, handsome man. That's where the giants came from. She fell in love with him. When Bro. Branham talked about a woman getting wall-eyed about these serpents giving her sex impulses, what do you think that fellow did? Come on; don't be babies anymore. Smarten up and know what the truth's all about. I don't want to be rough and hard, but just... We say things that I believe are necessary to say at times.

91. So, John said, "Go back to the time... He said, "Go back to the twins." Didn't he say there's a spirit of truth and of error right now in existence and how to tell them apart? And didn't he tell you how the brethren would be over the Word, the true brother? You'd kill him, but he's not going to give up the Word. Why did the Catholics kill sixty-eight million martyrs, sixty eight million in Smucker's, The Glorious Reformation?

You know, David Mamalis has the book out now. I've had it for quite a time from Bro. Ungren. But you can get it. It's available. Why? Because St. Augustine of Hippo said, "Paul was raging against God, so God smote him down. So therefore, it's good for the Christian to smite down anybody, to torture, to receive Jesus Christ." There's your Catholics. Your Protestants are right with them.

92. That's what John knew about those two spirits and where they're going to come to the end. He wrote the Book of Revelation, didn't he? Come on. The blood of the martyrs. Now you talk about love. That's all they're talking about today: love. Why, you Protestants can even marry a Catholic girl before the altar! Why? Because you've got her baptism: 'Father, Son and Holy Ghost.' "Why, you Protestants are ours! Come home, dear children, come home." The Catholic priest doing praying for the sick in London. Stood in the platform, he said, "What a switch," he said, "You Pentecostals once prayed for us, and now a Catholic priest praying for you Pentecostals. Why don't you come home to mother?" Already were home.

93. Okay, back to 1 Jn 2:3-11.

(3) ...hereby we know that we know him, if we keep his commandments.

(4) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

Now, that's not legalism; that's keeping the Word of Almighty God. That's keeping that Word in your heart. That's knowing the true revelation, the true Word, and putting It above your own thinking and everything else. We're way behind what we should be, brother/sister. The Bride needs revival. I tell you I know that. I'm not trying to gild the lily; just telling you the truth.

Bro. Branham said, "*Where are those old-time prayer meetings?*"

I say, "Where are they?" It's time we came together to pray again and not just talk about it. I've said that here before, and I say it again tonight, but it's time, if I don't do something, then some of you do something. It's time. It's more than time.

- (5) But whoso keepeth his word, in him verily is the love of God perfected:
(In other words, brought to maturity. It's made... Really, it's made
manifest, brought right out there.) hereby...we know that we are in him.

94. I want to tell you something. How do you feel about people in this message? That's one thing that really counts. It's not how you feel about the guy that fights it. See, a long time ago I said, "I'm preaching about love for one reason, because... (And I take the Word as the basis.) because, if you people really loved this Word that Bro. Branham taught... And I'm going to go a step further. I understand and know perfectly well, though I do not accept it in any ultimate sense, you also are here because of my ministry, and you love the way I teach it in the sense of what I teach, not perhaps how I teach it, my crude manners and all. And sometimes I'm very ignorant about the way I say things—very harsh. You notice I haven't been so harsh, and I don't intend to be. There's not much use anymore. But I said, "If you really loved that Word, there's no way you won't love each other."

And I'm preaching... The reason our brethren are here tonight is because they know, and I've been testified to already, "Lee, if we had only known what you really were preaching, as we know it today, there wouldn't have been any problems." That's exactly true. That's exactly true, brother/sister. We could be wrong in what we believe, but we're trying very hard. But, if you have that Word, and you're commonly based on that Word of Almighty God, as we are based by revelation, which we know to be vindicated, whether we got it one hundred percent or not, we are going to stick together and love each other and help each other no matter what, and at the same time we'll know the bounds where to put restraint and where to leave off restraint because there's other words there, too. But love is... Love really is your own inner attitude as you work with God, Who is the Word, in your life with yourself and with others, and you'll find you're sacrificing as a prisoner. There's a love here we haven't had before, but there's still the greater depth. We'll get it, though; we'll suffer. You'll have your private squeeze; I'll have mine. We'll have the world's, too. All right.

95. We keep his commandments. [1 John 2]

- (4) He that saith, I know him, and keeps not his commandments, is a liar,
and the truth is not in him.

Man says, "I love God with all my heart," then denies the prophet, denies the healing, denies the miracles? They hate God. Oh, they say, "No, no, I don't hate God."

The Bible... Jesus said they did. Now, who are you going to believe? See?

- (5) But (whosoever) keeps his word, in him verily is the love of God
(matured): hereby we know that we are in him.
- (6) He that saith he abides in him ought himself also to walk, even as he
walked.

What do you think Jesus did about evil? Came right out against it and made Him popular? Nonsense. It made everybody angry. They didn't like the fact. Why did they kill Jesus? Why were they onto Paul's back? Because of what he preached and how he preached it. He called the high priest a whited wall, so they were ready to kill him for it, just like if the police gave you a parking ticket but the rapists goes free tomorrow morning to rape somebody else.

96. (7) Brethren, I write no new commandment unto you, but an old
commandment which ye had from the beginning. The old commandment
is the word (that) you have heard from the beginning.
- (8) Again,...

What works in the beginning on this one? Cain and Abel, twins, spirit, one hate and one love, one had the Word revealed, one didn't. And the one that didn't have the revealed Word was capable of hate, and the one that had the Word revealed was ignorant, not knowing that he was capable of resisting in a wrong way, when his resistance should not be to hate or to hurt but to say, "My brother, let us reason together"—and show such love that the man came to Bro. Branham, said, "You're full of the devil." Called him a devil, and when he left, the man said, 'One thing I got to say, Bro. Branham, you're sure full of the Holy Ghost.'" [Congregation laughs.]

So, listen; brother/sister. I'm not preaching against love. No sir. I'm just trying to do something here that let people understand my stand because it's gone plumb around the world, and I've been criticized. And that's not the point of being criticized. I don't care about that, but it's the voice of warning because I'm going to tell you something, brother/sister: Let's get this flat. Many time it's the voice of Jacob and the hand of Esau—pretense.

97. (8) Again, a new commandment I write unto you, which thing is true in him
and in you: because the darkness is past, and the true light now (abides)
...

Do you know that's over? "The long, long night is past; the morning breaks at last, and hush the dreadful wail, the tempest of the blast, and it's o'er the distant hill the dawn approaches fast. The Comforter has come." Say what you want.

- (9) He that saith he is in the light, and hates his brother, is in darkness even
until now. (If you get angry, let not the sun go down upon your wrath.)
(10) He that loves his brother abides in...light, and there is none occasion of
stumbling in him.

Why? Because he wouldn't do for him what he wouldn't want done for himself. That is the con, not the pro. You can't do for everybody what you'd like done for yourself. There's no way. We'd all like to be millionaires on a luxury liner, taking off for the skies any minute. Can't be done. But you can always stop doing what you wouldn't want that man do to you. See? I'd like to be rich enough to give everybody in this building, million dollars, just have a good time with it. I wouldn't even want a million dollars myself. It's cursed. Laodicea is a curse. It will kill you. See? [1 John 2]

- (11) But he that hates his brother is in darkness, and walks in darkness, and
knoweth not whither he goeth, because that darkness hath blinded his
eyes.

98. Now, listen, my brother/sister. What is the light? Logos. What appeared here? Logos. What is this? Printed form. Let me read you something. We're going to take "Events Made Clear by Prophecy", [65-0801E] pretty soon, but here's what it says.

[72] *But now when the true believer can see the Word of God of that age made
flesh, God speaking through human lips* (What's the Word of God made flesh? God
speaking through human lips. What if we take the same Word of the prophet and say
the same thing with the same understanding? Isn't that the same thing? In a minor way
it is.) *and then doing exactly what He said He would do, that settles it!*

William Branham: THUS SAITH THE LORD: God in human flesh. You come and tell that to a man, he'll say, "Ah, hogwash, that's a lie. You've blasphemed. You made the man God."

I want to tell you something: Those that did make him God, it will be more tolerable in the judgment day, because they saw something, than those who didn't, and it was there to be seen all the time. Feed the

Christ within you on the spiritual food in due season and grow up into Him. That's what Bro. Branham said, "*Feed the Christ that is within you.*"

Minister to your Bridegroom as a bride ministers to her husband what he provides for her. What has he provided? He's provided the Word, spiritually speaking.

99. Never forget, your love of God and the... I've got a word here I can't even read myself. It doesn't matter. I knew it awhile ago. It's all right. Your love of God and the love of your revelation is the starting place, or all else is a failure and your love is as all else: nothing but an anointing.

Let's go to Ezekiel 28 just for a second. And here in verse 14.

- (14) *Thou art* the anointed cherub that covereth; (That's Satan.) and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Now, let's go to 2 Corinthians, shall we? And in 2 Corinthians 11, and here's what we'll read that is very illuminating in verses 13-15:

- (13) For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- (14) And no marvel; for Satan himself is transformed into an angel of light.
- (15) Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Cain. There you are. And you tell me, you sit here tonight, anybody that hears these tapes wherever they go, try to tell me that I'm supposed to have some kind of love out there in the world: love everything and love everybody, gloss everything over, pass everything over. You do that, you're gone, brother/sister. That's exactly what Israel always did. Somebody came in and changed the Word of God. Not to be done.

100. Love that Word above all else because that revealed faith is the only access to Christ and His kingdom and is the only proof of the Holy Spirit baptism. We do not know Him apart from revelation of the Holy Ghost and cannot tell or call him Christ or cannot call him Messiah or Lord. There's no way. And your love of the Word does not annul 1 Corinthians 13. So, let's read It.

And I'm getting down to the nitty-gritty and the nub of the whole thing. It's half past eight now. We could have Communion because the sun's going down, but you wait awhile because we've waited this long, and I can finished my message. And it makes me very happy to know I can finish up tonight. If you're unhappy, well, I'm sorry. You're nice kids. Appreciate it very much.

101. 1 Corinthians 13. All right.

- (1) Though I speak with the tongues of men and of angels, and have not (love), I am become *as* sounding brass, (and) a tinkling cymbal. (What is that? That's love hypocritical.)
- (2) And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not (love), I am nothing.

And remember; Bro. Branham said that *love was grace*. Not only were they twin sisters, but he actually named them with God. God, love, grace. It doesn't say, "God loves grace." I said, God, love, grace: three, tri-unity.

- (3) And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not (love), it profits me nothing.

Now, just a minute. Do you understand what I'm saying? No, this has been over our heads for years because we've been sold a bill of goods. "This is the message you heard from the beginning." This is the big thing: love, love, love. Yes, if it is the right love. But not some denominational hogwash. See? Whom the Lord loveth He corrects and can even love a person, like we heard the song tonight, put Job through it. But look what Job got back for glorifying God. But very seldom do you run across a Job, my brother/sister. You run across little Job's, you and me, microcosms of the real.

101. (1) Though I speak with the (tongue) of men and of angels...

Well, that's supposed to be the baptism, where God first loved us before we loved Him, gave us a love toward Him. First of all, there was a seed in here that had a yearning for God, a deep calling to a deep, and when the deep answered the deep, then the love came. "My Jesus I love thee. I know thou art mine. For thee all the pleasures of sin I resign. My gracious Redeemer, my Savior art thou; if ever I loved thee, Lord Jesus 'tis now." You couldn't sing that before. Now you can be brought up in a way you can sing it and not be born again because you've got a Trinitarian baptism and you turned down the healing; you turn down everything the man was vindicated for. Do you understand what I'm saying?

102. (1) ... (I'm a)...sounding brass (an empty drum) ...tinkling cymbal. (like wind chimes. They sound pretty, but you never get a tune out of them. In other words, there's no notes when you put it together.)
- (2) And though I have *the gift of* prophecy, and understand all mysteries, (have) all knowledge; ...have all faith, ...I (can move) mountains, and have not (love), I am nothing.

Second generation kids brought up in this message can quote it word perfect, be no born again than nothing but you can claim the token for your whole household.

- (3) ...I bestow all my goods to feed *the poor*, ...

...or to get feeding, sure that... Well, John just said awhile ago over here, 'Don't say, "God bless you, my dear brother." Don't give him something. Do something for him.' "Oh," John said, "That's love." Hold it. Another man can do the same thing; give this poor guy something and no more love than nothing. He's got no more...he hasn't got the understanding of a Bernard Shaw.

103. Old George Bernard Shaw went down the road one day with a fellow, down the streets in Dublin or somewhere, London. Who knows? London likely. It could have been New York. Who cares? A beggar was on the street, crippled. It was depression time, I believe, and Bernard Shaw, George Bernard Shaw, pulled a dollar out of his pocket and gave the man. And the man commended him.

"Ah," he said, "you're a liar. I'm not generous at all." He said, "I'm nothing but a hypocrite and gave that man that money because I was satisfied to do it, because I had it and I could do it."

Shaw was pretty raunchy, but he had far more on the ball than most Christians, so-called. I wish I knew the exact quote because it's perfect, but you get the idea. "No more love than nothing," he said, "I'm nothing."

104. [1 Corinthians 13]

- (3) ...give my body to be burned, ... (For a while we had emulations by the dozen, almost. What good did it do?)
- (4) Love suffereth... (Now, here's love. Love) suffers long, and is kind; ... envies not; ...vaunts not itself, ...not puffed up,
- (5) ...(nor) behave...unseemly, seeks not her own, ...not easily provoked, thinks no evil;
- (6) Rejoiceth not in iniquity, (Say, ha, that's a good thing it happened to that guy.) ... rejoiceth in truth;
- (7) Bears all things, believes all things, hopes all things, endures all things.
- (8) ...never fails: (All the rest does.)

What love? True love, because I can do any one of these things and still not have love. I'm going to tell you something. I believe in 1 Corinthians 13. I believe it to the point of self-condemnation. All right.

Let's get this right down to business. I'll confess what's in your heart. I'll confess it for you because the priest confessed it for the people between the porch and the altar. We haven't yet met our altar, which is Jesus Christ in human form. That was the altar of God where the Holy Spirit was. We haven't met Him yet. We're going to meet Him in the air. We'll confess our sins. We're constantly condemned because we know that many times our motives are not right. We are not walking in love. We are not talking in love. We are not doing in love.

105. So, for anyone to say "Lee Vayle does not believe in love, as it is written here," that man doesn't know what he is saying; that woman doesn't know what she's saying. I believe it along with all my heart and wait earnestly and vigorously for that day when that love comes into the church. It's more real than anything we've ever seen. I believe in 1 Corinthians 13, but I believe with Bro. Branham; he said, "*Christian Science produced more of love, put you to shame.*" And a person with a certain nature... And all you need is a certain nature, and you'll look exactly like a Christian, and you'll act better than a Christian because the devil won't bug you. He'll bug for you. Oh, he's out there doing the dirty work; he's got to be because Bro. Branham said, "*It all falls back on Satan.*"

- 106. (8) (Love) never fails: prophecies (do), ...tongues fail, they...cease; ... knowledge...vanishes away.
- (9) ...we (only) know in part, and we prophesy in part.
- (10) But when that which is perfect is come, (and God is love—now, this is a person—the part's) done away.

In other words God speaks one more time from heaven according to Hebrews 12. There's the prophet, the mouthpiece of God, God manifest in human flesh, the prophet is the living Word of God manifested. One more time; it's all over.

- (11) (You're not a child anymore, your understanding... This time it's real. This time it's not put on. You're not a child anymore where Paul can't talk about Melchisedec. You can talk about Him right now and understand perfectly.)
- (12) (You don't) see through a glass, darkly (anymore)...

The light's right down here; the Pillar of Fire came down. Here's the picture. Made Himself known there again; made Himself known. He said, "This is the hour you're going to be known, and you'll know Him as you're known, as He knows you." What a revelation. What a tremendous thing we have these hours. He said: [1 Corinthians 13]

(13) ...now abides faith, (earnest expectation and love),...

And that's right. Faith, earnest expectation, and love, but the greatest is love.

107. Paul wrote in Romans 5—when I used to preach on faith a lot.

- (1) Therefore (having) being justified by faith, we have peace with God through our Lord Jesus Christ:
- (2) By whom we have also access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
- (3) And not only so, (rejoice, or exult) ...in tribulations...knowing that tribulation works (endurance);
- (4) And (endurance), (works maturing and character, which produces an earnest expectation):
- (5) And (the earnest expectation makes us) not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost...

In other words, you know how to increase your faith? Go through this. How to increase your love? Just stand still, and let God do it for you: become a prisoner. Let Him fight your battles. Let His tongue do the talking for you, (That's right.) instead of ourselves. Let His mighty arm do battle. But don't you ever deny that Word or stand back and not defend It.

108. I'm going to tell you something. I hope we don't come to it, but you know Galileo said, "The world goes around the sun, not the sun goes around the world." He said, "The world's round."

So, the pope said, "Well, we got a different story. And our story is: you say what we say or your head comes off."

He said, "Well, your story is my story." And under his breath he muttered... He said, "The world is still round and goes around the sun." [Congregation laughs.]

I'm just trying to tell you something: We may... There could be a time by the grace of God... I hope not, because look, brother/sister. I don't stand here and say, "Ah, I'm going to be faithful," because I don't know what I'm going to do at a certain time, only as God helps me to do what's right. I'm too fallible. I know we're all too fallible. The pressure's on too great. Someone may, what they call recant, but in their heart they know better.

You say, "Well, I let you down; Lord, but you know my heart." Bro. Branham said, "*God respects what's in your heart. He knows what you really intended, what you really want, what you really mean.*" I forget the words exactly. So, you read it; we believe it.

109. Listen! The living Word will discern the roots of what we call love, and your love will, then, be real. "*We can love our enemies,*" Bro. Branham said so. He said, "*You may not think so, but you got it in you. You can do it.*" We can bless those who use us spitefully. You know that? You can keep your mouth shut when your wife nags you. And you can keep your mouth shut when your husband doesn't rise to your expectations. You can bless your kids, instead of thinking they're a mockery to you.

We must not fail to turn the other cheek for the sake of peace, and we can, but in all abnegation of our self rights, the Word Bride will not compromise. No, she will not. She will not compromise on God's rights, which are His Word. So, all the way, extra miles, even to death, as It says in Rev 2:8-11, "They loved not their lives unto death."

110. And over in Acts 24.

- (14) But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, (the same Bible, the same God, same Word; nothing different, except a further revelation and manifestation—what brought the revelation) believing (in) all things which are written in the law and the prophets:
- (15) And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and (the) unjust.
- (16) And herein I exercise myself, to have a conscience void of offence toward God, (then) *toward* men.

First of all, lined with God, then with men. How can a man be lined with God and not be lined with men? How could a man then be unlined with God and lined with men? Oh, it can be done both ways, brother/sister, but one is right and one's wrong. You got those twins. Watch those twins. They're vulgar.

111. Matthew 16:15, the revelation, who am I? Who do men say that I am? Who do you say? Thou art the Christ. Thou art Messiah. Back away from altercations. That's fussing with each other. But stand with the Word. Acts 23.

- (1) And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.
- (2) And the high priest Ananias commanded them that stood by him to smite him on the mouth.

"Why," they said, "Paul you filth. You have made that bum that died upon Calvary and said he rose again and they're eating his flesh in certain places, cannibals. Good conscience toward God? Kill him." Two men of the Word. Come on. Two men of the Word; they both went to the Old Testament. One had a tradition; one had revelation.

- (3) Then said Paul, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and command me to be smitten contrary to the law?
- (4) And they that stood by (Paul) said, Revilest thou God's high priest?
- (5) (And) Paul said, I (did) not (know), brethren, (I apologize for) ...thou shalt not speak evil of the ruler of thy people.

That's what I'm talking about. There's love. There's real love. Paul was tough, brother/sister, tougher than whalebone; he was tempered in the fires, almost of hell, but was the fire of God, really, but it was a fiery furnace of hell here on earth that tempered him. He was purged of his dross, and he stood there and just went right down the line.

112. As Bro. Branham said, "*You being a Christian doesn't mean that people tramp all over you,*" but some people think that's all it is. No, number one, is that Word, and you stick together because of the love of that Word. Number one, you start, and from thereon in obedience as you grow together in grace,

the love begins spreading. And more and more, when trouble comes, you just apply the Word, and your motivation is right and your love is there.

Oh yes, I believe in love. I believe in the soft love that breaks down. I believe in the slobberly love that breaks down. I believe in the slimy, slippery stuff that breaks down before you and cries and slobbers and anything else and gives way and just pleads itself as nothing. I give way to all...giving you anything you've got under the will of God. I believe in all those things, but I'm going to tell you: they wouldn't do me one thing, if I didn't believe in that there that I see today: believe a vindicated Word by a vindicated God who told us how to worship. The more I see It, the more I preach It, the more I believe that we ought to be closer and closer and closer to everything that he said and walk away from nothing. Confess that Word with our high priest because that's what confession is in Heb 10:21-25.

113. Let's just for a minute go to John 8. I haven't got... I'm going to try to cut off here. Get you out of here before, just before, you know, not nine o'clock—before ten o'clock anyway. I'll give you that guarantee, I hope. All right. Listen!

(54) Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

(55) Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and (I) keep his (Word, His) sayings.

Want to be a liar? Want to be a Christ hater? Anybody can be it. They're doing it all the time and saying, "We're truthful. We've got it. Oh yes, oh yes, oh yes."

I read the Bible, brother/sister. I'll not apologize for one minute.

Return good for every evil, walk and live in love, but remember; love, true love, God's love comes from God Himself in you, and He is the Word and your revelation of Him even as love is corrective and compassionate. You've got to walk in It. The false love can look and do the same, as even the anointed ones have gifts, but they don't have the Word. Now the question comes: Who knows who has the absolute? Nobody. Mount Zion is the showdown. That's the Rapture.

114. So, walk in love. First, the love of the Word. Love one another. Love everybody, especially the unlovely. Matthew 5:

(43) Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

(44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them (that) despitefully use you, and persecute you;

(45) That ye may be the children of your Father which is in heaven. ...

In other words, learners and willing to grow up because there's no such thing as growing up until we do this. Even the best you can do is walk off. That's what I've done most of my life, just walk off. I'm too old to walk down—too tired. I marvel I can stand up here and preach, but...)

(45) That ye may be the children of your Father which is in heaven: for he makes (the) sun to rise on the evil and on the good, (he) sends (the) rain on the just and on the unjust. (And they'll produce just as much love as you will and more, produce more fruit than you will.)

(46) For if ye love (those that) love you, what reward have you (got)? do not the publicans the same?

(47) ...if you salute your brethren only, what...more *than others*? Do not the publicans (the same)...?

115. I hear in this message there are people somewhere and I won't mention the name, but there's certain people sitting here that know what I'm talking about. A man will cross the street rather than talk to a brother. They'll get this tape. Oh yes, I want them to have this tape. They're offended because a certain young man that we all know has been here and preached and preached in another man's church, and I said, "Praise God." I said, "Wonderful." They split because it was over the Word. Now they've got a line of clean demarcation. You believe this and I believe that; now, let's love each other. Let's show some Christ Spirit. What's bringing us back together again? A misunderstanding on doctrine, and there was some moral influence that wasn't good, perhaps, all a misunderstanding.

But what brings us here tonight? Love of this Word. What's It going to do for us? If this doesn't do it, brother/sister, I'm finished. I can do nothing, and you can do nothing because we've shot our wad. It's Christ the Holy Spirit in us, liquid love, liquid Word. We're brothers. We're sisters. There's none of us hasn't got a fault. "*No time the pot can call the kettle black,*" as Bro. Branham said, "*and vice versa.*" Or the world once said, "There's so much bad in the best of us and so much good in the worst of us, it doesn't behoove anybody to think they're the least of us," or something, or call one another down, some way. Doesn't do.

116. Let's go to 1 John, I think it is, 1 John 3. I just want to make the record clear, brother/sister, concerning what's in my heart. If anybody's ever longed for what I'm talking about, I've longed for it. It drives me almost insane, if I'm not that way already. And I'm not defending myself; just merely telling you what the Word of God says. People can do what they want, but this Message is not intended to fight anybody. There's no fight. But there's no place to compromise.

I bend over backwards until I say, "Well, maybe He didn't come down. He's been here all the time," but let's get this understanding: Bro. Branham categorically said on the tape personally to me, and I can get you the tape where he didn't dare say to the world and other people. He said, "*We haven't had the prophet that spoke face to face with God like Moses for two thousand years from the time of Paul until now,*" talking about himself. Then something different has happened. The Bible said "the Lord shall descend with a Shout." And Bro. Branham said, "*Jesus does all three in descending.*" And he attributes to himself the fact of that Message which is the Shout. Then, my God, where are we going? What's up? What's down?

117. I want to ask you a question. Is He here in a way He hasn't been here before? Is there a need something met somewhere where it hasn't been met before? You can't believe? My God, there's no way I can read what he said without understanding we've turned a corner. But Headship is back. This is the real Pentecost we're into. Live or die, sink or swim. You've often heard me say: "If this isn't it, then forget it." Bro. Branham said, when he said to the apostles, "You go also?" He said, "*They said, 'Live or die, sink or swim, we believe you've got the only Word.'*"

Personally I don't care what anybody says anymore, but I can't compromise. Even to bend back as far as I did is taking something out of me. I'm through with the devil and his stuff, brother/sister, but I'm not going to be a fighter. I'll quit preaching first. But I've got one more sermon to preach. I've got to correct little things I said. I could take another ten minutes and just tell you what they are and leave this pulpit and never come back again. That would satisfy me fine. Because I've cleared my record: I believe the prophet one hundred percent.

118. I used to believe the [...?... one or two indistinguishable words] that said Jesus was a chestnut, red hair, six foot, handsome man. There's no way. That's the devil's lie. No way... He was, as Bro. Branham said,

“There’s no beauty in Him for anybody to desire him.” He looked fifty years old or better, somewhere in that area.

One or two things I’ve said a little different from the prophet. I’ll take every single thing back and say just what he said—just rely on it.

You say, “I wonder, what could it really mean? Did the sun stand still?”

You bet the sun stood still. How did it do it? God made the sun stand still. What else He made stand still, that’s God’s business. Shut-up and sit down. Somebody had the truth. He had all of it. Neither shadow nor turning in that Pillar of Fire—no variableness, no darkness, period.

The Bible said, “The light shineth in the darkness, and the darkness can’t apprehend it.” They can’t do a thing with it; there’s nothing there to do with. So, I want to raise my hand before God, the Bible here, not swearing anything, but knowing God in heaven and this Bible open before me as Bro. Branham said, I believe that prophet right, and I take back anything and everything that would be contrary or indicated as though it were contrary and misunderstood.

119. You say, “You take your message...people misunderstand you concerning Presence. Take that back”

I can’t take it back. The Lord Himself shall descend with the Shout. It’s too clear, the word ‘kleusma’ is too clear. It runs through 1 Corinthians 15. Do what you want. Go to your preachers. Do what you want. If I die for it and renege on it; it will still be in my heart. I’ll be Galileo: ‘but it’s still right.’ Old Lee Vayle never said he was brave. No, no way. I have never been too good of a fighter, and you saw it in me; my nose hurts too much. I’ve got a wrong bridge in it. Should have got the bridge in my teeth in my nose. I’d be better off. Hold to your faith in God.

120. Did I read 1 Jn 3:16? Okay.

(16) Hereby perceive we the love of *God*, because he laid down his life for us: ...we ought to lay down *our* lives for (our) brethren.

(17) ...whoso hath this world’s good, and sees his brother have need, and shuts up the bowels of *compassion* from him, how dwelleth the love of God in him?

What if you take advantage of that man? Always somebody come around? What did Bro. Branham say, a man has need? He said, “*Tell the deacons, then say at the door, they’ll shake his hand and give him something, give her something.*” Oh, brother/sister, listen, we’re not fooling anymore. It’s... Daylight’s breaking. If you lay down your life, you sure give somebody something. Yeah, it’s not too hard. There are those that need help continuously, some do. Bro. Branham said, “*The poor you’ll have with you always.*” But always somebody, but there’s always something. Not trying to condemn. Don’t misunderstand me. Not personal, not anything. Just don’t go off the Word of God and use It selfishly. Use It for the glory of God.

121. (18) ...little children, let us not love in word, neither in tongue; but in deed and in truth.

Notice, he says, “in deed and truth.” Why? Because Jesus began to do and to teach. Let the... Prove ourselves Christians by our actions, and then start talking about the wonderful Message. God came on the scene, vindicated Himself, vindicated Bro. Branham, and Bro. Branham could teach, and what he taught was truth. See, it all lines up. It’s all in there. What was it? Love did it.

122. I said, “Bro. Branham...” We talked hours... I told you one time, we talked hours on love. I, crucifying myself in my mind all the time because not enough love, not enough anything, not enough... just hating myself. Haven’t got over it. I don’t have condemnation like I did have. I’ve got a certain peace, and it’s hard, I’m not going to try to explain it. You do...explaining. You have faith, you have it to yourself. You try to talk about it, you destroy yourself and others. Forget it.

But we talked for hours one time, finally at the end of it, he said, “*Let’s close the garage door, nobody can see us; we can talk in here.*”

Finally I said, “Bro. Branham, listen; what you told me for the last couple hours, I’ve preached; I still don’t get it.”

He said, “*Lee, let me ask you a question.*” You might have said ‘any question.’ He said, “*Have you ever done anything for God you wouldn’t do except you are doing it for God?*”

I said, “Bro. Branham, I have.”

He said, “*Lee, that’s love.*”

He said, “Compassion was to do the love of God, rather doing the Word of God. That he could pass by the dying woman with cancer, and here’s a person over here, prostrate trouble and got healed.”

123. What about little Edith? I think her name was Edith. Wasn’t it? Wright?—Bro. Branham loved her and wanted to see her healed. Couldn’t do a thing for her.

My nephew ruined for life by a doctor, in those days though they...they just called it spastic, cerebral palsy, and said, “You’re born with it.” They’re liars. You’re not born with it. You sue any doctor your baby has spastic problems. You sue any doctor. You’ve got a right. I don’t say do it. I’m just telling you, you can do it because they’ve admitted it’s always caused by a birth injury by the doctor ruining the child with forceps or something else. Almost tore my sister apart; should have been a caesarean. Gary is about fifty years of age, has operations—don’t do any good anymore hardly. Went through the prayer line, but he didn’t get healed. No use for Bro. Branham. His mother has, but he hasn’t.

Who’s to tell God what to do and how to do it? He’s sovereign. But I’m going to tell you something: we’re not sovereign. We have a moral choice. And we can walk in love, or we don’t have to walk in love. It all depends on which way we’re going. It’s up to us.

124. So, this is my thinking on love. Original Word is original seed, and seed brings forth according to its kind and it can’t change. So, how can we have the love of God or love God or love our brothers or our enemies or whatever and that be the pure love apart from the attributes of Logos love, that is the true original God seed, and is shed abroad in our hearts by the Holy Ghost? As Bro. Branham said, “*The Holy Ghost in you will say ‘Amen’ to every word that’s revealed.*” A lot of you say, “Amen; I believe the Bible from cover to cover and even believe the covers.” That’s a good old joke, you know. They don’t believe it. The prophet come along and tell them the truth, they can’t take it. See?

125. Be not deceived, my brethren. 1 John 3:

(7) Little children, let no man deceive you: he that (worships God) doeth righteousness...

He that’s in the proper place of worship; I don’t mean building now. I’m talking about the age in which he lives: the Word of the hour. That fellow’s got It.

1 John 3:12.

- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because (he perverted the Word of God and went his own way to worship)...

I'm not talking about just a little some of the moral sins we get into. I'm talking about a confrontation on revealed truth. You might have fallen into sin last night; it's communion night. You've got no problem. Confess to Almighty God, not to us. Promise God you won't do it again. That's a far cry from the word I'm talking about, brother/sister. You're obeying Word; you're not fighting Word. I'm talking about fighting Word.

126. 1 Jn 3:11-13 we read.

- (11) For this is the message...(we) heard...we...love one another (That's from the beginning.)

What beginning? Where two people worship, and where love and hate came in over religion. Not politics, religion. Why do the Methodists hate the Baptists? Religion, difference in Word. They'll wear down pretty soon to love, though. Don't worry. So-called.

Well, I'm not going to read anymore. I've got down here, if you want to read yourself 1 Jn 3:11-13, Mt 7:24-29, you know that, Matthew 7, Matthew 24, also, Mt 16:17-18 right down the line here, just showing you: it all depends on revelation. Don't fight.

127. They hated Him without a cause, which is literally 'they hated Him for the truly revealed Word that contradicted their traditions.' And brother/sister, let me tell you this: We can contradict their traditions with the Word, and they might not hate us for that, they might hate us for what we do because we're pretty raunchy at times. Remember, they hated Him without a cause, and Jesus said, "They'll hate you, and they will have a cause because you're not like me. There's only one that's good and that's God, and I'm God manifested in flesh."

We do things and say things that are wrong. We know that. But we have a High Priest. Remember; Bro. Branham said, "*He doesn't see us. He only hears us through the Blood, and He sees our representation which is Jesus Christ.*" "In this world you could have tribulation," he said, "but be of good cheer. I will overcome the world." How did he do it? He did it by the Word wherein lies all the grace and all the things of Almighty God.

128. So, I've made myself clear tonight, and I'm very grateful to God that I was able, and I'm very grateful that you're here because most of you've heard the tapes or you heard me preach on love. And I did not bring what I brought out tonight to show you. I believe in 1 Corinthians 13, but I showed you where there could be an error in that very chapter where people misunderstand It. I brought it out because I want you to know that love can be sloppy sentimental and be genuine real. It's not a stern, hard-faced person doing the will of Almighty God, "I love, and you watch me do it."

No, no. It's a sincere person, stern against sin, stern against himself, but ready to bend and ready to break, if there's a necessity. Not break against God and break against the Word, but to break, (You know what I mean.) to give in, to turn the cheek, go the extra mile, whatever it is, to just do what God says. We can do; we can love our enemies; we can pray for those who spitefully use us; we can fellowship no matter what; we can do these things. And brother/sister, we must do them. But we cannot go back on the revelation of the Word of God. And I'm not saying... I'm not talking Presence now. I am talking concerning William Branham and the Message he gave. I could be wrong. I don't believe I'm wrong. I don't believe you're wrong, or we wouldn't be here. See?

129. What that Word...is what counts—is what William Branham brought—vindicated prophet of God. We stand for It, how you believe it and how I believe it, according to our understanding. Not revelation.

The revelation was given; it's our understanding. We stand for It, but we do not ostracize, criticize or say that man's serpent seed because he doesn't believe the Presence.

I'm going to tell you something, brother/sister. There's many... There's preachers believe and understood what I call the presence of God before I did, because they found it by quotes. But I went to the Word, not desperate, but wondering, saying, "God, one more time, 'appearing' and 'coming' I don't understand, but I'm going to go through the Greek one more time with all the words." And suddenly, I found where a man could be there, and nobody knew that he was there, just like Jesus was already in Bethany, and nobody knew he was already there. And he stood right there.

And the world did not know... William Branham and nobody knew and already, there it was, whirling over his head, a rainbow, like a star, whirling down, and Bro. Branham's voice speaking out, and the Voice... It said, completely with the Scripture, not the Voice of the One, but the voice of another. The Lord descending with a Shout, with a message. William Branham coming on the scene. You can't go back on those things, brother/sister. There's no way you can do it. It is the truth of God.

130. And with that, my brother/sister, remember how we flocked around Bro. Branham and how we overlooked everybody; we had little snide remarks, our little jokes, our little this and that, but he said, "*You love each other now,*" and we were, "*but... the day is coming... when you won't. You're going to split.*" We ourselves have been through that. Whether we ever get back together, that's in the hands of God. Who preaches where, what? That's in the hands of God. Our hands are off, brother, I want you to know I have just... I can't do it, I haven't got the strength. I did... let me... It's late, but that's all right. We're not worried; we got more.

131. Listen, we did our best to protect ourselves, to protect this pulpit. I did to protect myself because I wanted to preach the way I wanted to preach, so I wouldn't be interfered with. What happened? Taken off the scene completely, sick as a dog, nerves, everything else broken down. I'm going to tell you something. Look, it's easier to trust God or perish, my brother/sister. It's going to get back to Him and be what's right or forget it. We can buy a dozen duplicators; tapes go around the world. All I can do is maybe condemn more souls to hell if I'm wrong. See? You can't look at man. You can't look at men. You got to look at that Word.

132. When we examine God in the light of God, creating this heavens and earth and then Jesus coming down here was so lazy compared to what God really was and what He would do and what we thought He would do that they said, "That can't be the One." William Branham came on the scene with the potential he proved what he was. He said, "*Bring your twenty-four worst cases, I guarantee healing.*" Nobody took him up on it. I stood... I sat there that night hoping they would do it. Instead we saw maybe fourteen hundred miracles and nobody knew what was going on. I didn't either, but I knew that was the man to listen to, if I ever listened to anybody. And William Branham with what he could have done was a lazy bum to what he could have done. With what Elijah had in his power, he was a lazy bum to what he could have done. But I'm going to tell you something, there aren't no lazy bums in God's kingdom because the sovereign will of Almighty God and everything that's moving in multifarious ways out there beautifully, and William Branham was no lazy bum and Jesus was no lazy bum and God is no lazy bum and there aren't any lazy bums. It's man that's a lazy bum spiritually. It's man that's a heathen, a lunatic inside. That's right.

133. But He'll get glory one of these days. My sadness and my thought is: how much glory do we give Him? I'll make it personal. How much glory do I give Him? I suppose nothing or next to nothing. Bro. Branham said, "*The cares of this world, our businesses, little things here, a little there...*" He said, "*I'm not afraid of those big things tearing you away from God. It's those little things.*" But I'm going to tell you something, brother/sister. I don't care what, it will be tearing from this Word. He said the love would go. It went. He said they'd make him a cult. They did. There's nothing that hasn't come to pass or isn't coming to pass.

134. I'm going to tell you what: not one Word of this book is going to fail, and here's the criterion, here's the critique, here's the whole thing what I've been preaching about on love. God give me a heart full of Your Word, every channel in my soul, as He said, filled with that Word, until that soul that's fed and filled with that Word begins to work through the Spirit back through the body and while I stand here an example of a Christian and a testimony to Jesus Christ, sealed with every virtue and every fruit and exhibition and everyone real and genuine because it's rooted in the Word of God, which is the original seed, which is God Himself. It's not some put-on. It's not some Cain. It's not something rising up. It's something being led. It's the exercise by Him of His Own power within us, as Bro. Branham said, "*The gift I've got is to get out of the way.*" God help us to get out of the way. That's what I'm preaching on love, brother/sister. I don't preach don't turn the cheek and this and that because I'm a rough preacher and been hard, but I've cleared the record tonight and I'm satisfied.

Let's bow our heads in prayer.

Gracious, heavenly Father, I kept Your people a long time. I'm sorry about that in one way, Lord, but I'm also glad that you can always prove a point that you can't endure beyond what you think you can endure, you can go a little further, if you just want to go until one day, Lord, you say it's upper ground. Father, we thank You for the power that You give us the ability, the strength, to come together, oh God, how we praise You above the strength You gave us, we thank You for the desire to come together to meet in peace, to meet in love, to meet with the wounds healed, the breeches mended, the fences fixed, Lord, the deep places all level off, the high places all come down, and we can meet everyone of us as God's children, no difference amongst any of us, no difference whatsoever but believing heartily, honestly, incorruptible Word, incorruptible love, through corruptible people. But, oh God, we're not corrupted, then, in the right sense, we're uncorrupted because we become, therefore, the spotless, virgin Bride of the Lord Jesus Christ.

Lord God, restore us, bring us right back and bring, Lord, we pray a unity and a love and an obedience which we know is working in us already and in some, I suppose, maybe more than others—I would hope. Not that I would be more than others, but I would come up to some people that I know sitting here tonight that are walking in Your light and in Your commandments in gentleness and love, and in meekness and turning the cheek, just walking in that atmosphere, Lord. And we don't believe that it's necessarily a part of their nature, a mild nature they're born with, because it isn't so. We know that's not so. It's a conviction of the Word that turned, that turn people right around.

And, Lord God, I believe tonight You're here in this building, I believe You're here in our hearts. I believe You're here. You descended with a Shout, and it came by a prophet. I believe You're here, the Head of the Church, in order to raise the dead. I believe that we're going to know You in the power of the Resurrection, shortly, or somebody's going to know it. And I believe, Lord, like the prophet, "*If we're not Bride, there's a Bride out there somewhere, and by the grace of God...*" I don't know if we're like the prophet in that way Lord, because I don't know, but I hope that we can be like that, "*and by the grace of God we won't stand in her way,*" and we'll be right in that, and we'll begin to walk in love now that we understand where the roots of It all are. It's right with the Word because in the beginning God said, "Let there be," and there was, and the same one, Lord, You kept on talking, and that Word has got to come into manifestation on the very grounds that of the fact that It was spoken, Lord.

And so here we are standing tonight, Lord, with the understanding, somebody, somewhere and, if we're not, somebody, somewhere has got to be that Bride that is full of that Word in love and walks and sealed in with the virtues of the fruit and, Lord, not denying gifts and not denying anything but walking right on.

Oh, merciful God in heaven, help us because, Lord, we have got... We've let the pendulum swing too far, in too many ways, too many times. It's time now Lord, for the pendulum to steady down and the

clock to go right on and strike the midnight hour and get us out of here, Lord. Oh God in heaven, bless each one. May there not be one of us, Lord, that doesn't feel the impact of Your Spirit, Lord, and be humble and sweet and kind and full of journeying, Christian mercy because we're just journeymen, journeyers here. We're just strangers. We're just pilgrims. Oh God, we're wanting to get out of here, but, Lord, we won't get out of here till You want us to get out of here.

So, help us tonight. Heal the sick amongst us, Lord. I know that sweet Spirit You've got, Lord, to come into the church, and how about if I pray, Lord, that it would come in above healing, above anything, Lord, because we know that healing and those things are going to come out of it.

Father in heaven, guide us, Lord, lead us. So much of the time there's confusion, Lord, about so many things. We want to get away from the confusion, Lord, in our lives, so we're asking now to steady us down. You have not given us the spirit of fear but love and of encouragement and a sound mind. You've given us these things, Lord, and we want to walk in them and be walking, living epistles. We are. We know that, read and known of all men; so, let it be epistles of God that are known and read of all men. Lord, that's what we want for every single person here: love divine, oh, love divine amongst us. God of the universe, God of the Bride, the Head, Lord, absolutely Head, we ask these mercies for the glory of God in the name of Jesus Christ, our blessed Savior. Amen.

[Communion and Foot-washing services follow.]