

The Projecting of Love #7

Agape Love

Evidence of the Holy Ghost

March 31, 1984

Shall we pray. Heavenly Father, we're very grateful that the Spirit of wisdom and the revelation of the knowledge of Yourself as It comes into the church in order to set that church in order, that we might have that which is a portion to us which we know is necessary before the ripening of the grain in this hour to bring these mortals bodies that have corrupted and gone down to, even to gases and ashes, Lord, going to bring them out and, then, going to immortalize us. And we realize, Lord, that You did not say that it might be possible or just might happen, but we know this is going to happen. And we know, Lord, that we're not going to falter or fail because You've already told us that, except the Lord build the house, they labor in vain that build it. But then, Lord, if You're building the house, there will not be any labor in vain because You've already said that Your labor would not be in vain, that Christ would see to the travail of His soul answered, and see his Seed, and all these things would come to pass which we are a part of tonight.

So therefore, we put our whole faith in You, Lord, and in no place else. We look to You for grace and mercy tonight in the study of Your Word. In Jesus' Name, we pray, Amen.

You may be seated.

1. Now this message may be a little longer tonight than I want it to be, unless I can sort of cut back and, then, of course, we have service tomorrow which will be continuing with the thought on 'the paradox'. And "The Paradox" is a tremendous message. It's a wonderful message that Bro. Branham brought... Again, though, I believe it was one of those that was predestinated to go over our heads for awhile until it could come to the day of reckoning, where we are now to really understand what was before us.

2. Now in "The Projecting of Love"... (And you want your amplifier there Bill. I'm going to...I'm not...I'm going to try to keep my voice down so make sure you get plenty enough volume there.) For several services, now, we've been studying about love. That's a tremendous subject, and those studies, for you who have already heard what we have gone into, and, of course, there'll be some people later on who will be able to hear the tape. And from what I've preached previously, I'm not at all, you know, surprised if the warnings that we utter concerning love could be misconstrued, so that people think we don't believe in love. Now I've already been charged that, that I don't believe in love. Now that's a very grave error for anyone to think that because we do believe in love, but we want to try to get you to understand what we believe about love.

3. So now, to begin with there's about three hundred sixty verses of Scripture in the New Testament that use the word 'love', l-o-v-e, 'loved', l-o-v-e-d, 'loveth', l-o-v-e-t-h, 'beloved', b-e-l-o-v-e-d, 'well-beloved', w-e-l-l b-e-l-o-v-e-d, and 'love's', l-o-v-e's, as in love's sake.

Now then, three hundred and thirty-one times out of the three hundred and sixty times the root word is that word we all love so much which is the 'agapao' [25] which means 'to love', which is a verb, and then as the noun, the 'agape' [26], which we call agape love whereby we differentiate it from 'phileo' [philos-5384] love. So, those two words are very familiar: 'agape' and 'phileo'. Now it's become common to believe that 'agape' love is a divine, and only a divine, or spiritual concept, and 'phileo' is a natural or more carnal. Now, that is the concept. And I'm sorry, but you couldn't tell me different if you tried because that is the concept.

Now the word which is phileo-based is used twenty times and does not even speak of true brotherly love but only of friendship as when one is fond of a friend. So, where are you going now? So, somebody is off track. The Bible can't be off track. See? 'Philadelphos' [5361] which is 'love of brethren' is used only four times, and there are few words that are compounds that speak of love of wife, love of husband, love of children, and that's it. That's all.

4. So, the question arises: why, then, is there so much preaching about love in which it gives phileo love a position, and especially a bad one, in a bad sense, that it makes it seem that phileo love is used more in the Bible than agape love? Because naturally, if you go to your old thinking and the agape love is that real, real, real, real thing, then you shouldn't see it very often in Scripture —shouldn't know too much about it —and there would be an awful lot of the phileo. But that's not true. It's the opposite. Now the reason for it, I believe, (I could be wrong,) is John 21. And Jesus is speaking with Peter.

(15) (And) so when they had dined, Jesus said to Simon Peter, Simon, *son of Jonas*, lovest thou me more than these? (And) he saith..., Yea Lord; thou knowest that I love thee. (And) he said unto him, Feed my lambs.

(16) He said to him again the second time, Simon, *son of Jonas*, lovest thou me? (And) he saith unto him, Yea, Lord; thou knowest...I love thee. He said unto him, Feed my sheep.

(17) (And) he said unto him the third time, Simon, *son of Jonas*, lovest thou me? (And) Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; (and) you know that I love you. (And) Jesus said...Feed my sheep.

Now, of course, the Catholics say, "Rule my sheep, rule my sheep, rule my sheep." And the Protestants, "Feed my sheep, feed my sheep, feed my sheep." They're both wrong. It's "Rule my sheep, feed my sheep, rule my sheep." You rule by feeding.

5. Now, actually here what has happened is, by using John 21, we have brought ourselves to believe that the agape love is a true divine love, and then, of course, as I've said, we mistakenly think that the Bible uses the word only to describe that love which is truly divine, and therefore, it is a very scarce love, and it's actual usage in Scripture is very limited as to the times it is used. But that's not so.

Now, let's face it, 'agape love' is simply 'agape love' every time it is used in the Bible. Now, when I say that, you can't try to make it a spiritual divine love: you can't because it won't work. Now you keep listening. I'm going to have a hard job tonight to get some things across, and you're going to have to follow me carefully because I may have to go almost plumb around the world to get you to understand what I'm driving at, but just hang in there with me. And you've got to let your own thinking go, or I can't do you one bit of good because, if you've already got your minds made up with what the rest of the sermon is about, just sit here and pick your nose or read a book or something. I'm pretty vulgar, but that's all right. I don't mind one little bit. You can only get your point across by hitting the thing hard.

6. Now you listen to me because I'm going to read a lot of Scripture, and you're going to find some things that you did not believe were there. I have a purpose in doing it. Not trying to hurt anybody, but look; it's time that we understood: if He Who is loved is here, we better know something about love. See? Now you don't call a man a pig who eats like a little hummingbird, eat like a bird. A man who eats, [Bro. Vayle makes gulping, slurping sounds.] In other words, you understand a few things if you're going to describe. Right? A person that eats like a bird, eats like a bird, not like a pig. A guy that guzzles and burps and slops, eats like a pig. Right? Not like a bird. Right? And if love is here, we better know a little bit about love. Right? Well, that's what we're talking about. Right? So, we're not too hard to get to, are we? Okay.

7. Agape love is simply agape love every time it is used in the Bible, and it doesn't refer inherently to any special divine love. Now, let's just take a look at it because we can't afford to misunderstand things. And then again, too, I'm tired of being criticized. Let's lay it on the table. Joy and joy. It's later than you think. Matthew 5:43-46. All right, if I got this done right. It says here:

- (43) Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. (Thou shalt agape thy neighbour, and hate thine enemy.)
- (44) (And) I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, ...pray for them (that) despitefully use you, and persecute you;
- (45) That you 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, and sends rain on the just and unjust.
- (46) For if you (agape) them (that agape) you, what reward have you (got)?

Now, if I gave you divine love, and you gave me divine love, is there anything wrong with that for Pete's sake? Then this can't be that divine love. Right? So, 'agape' is 'agape'. Then what is 'agape'? You got to find out a few things. See? Now: [Matthew 5]

- (46) ...if you (agape) them (that agape) you, what reward have you? do not... the publicans (agape each other)? (Is that divine love? Politicians kissing? Oh, brother. Phhhh! Come on, there's something wrong somewhere. Not with God.)
- (47) ...if you salute your brethren only, what do ye more *than others*? don't...the publicans (do the same)? (All right.)

8. Now, remember; I didn't write the Bible; neither did you. Luke 11:

- (43) Woe unto you, Pharisees! For you (agape) the uppermost seats in the synagogues, and greetings in the (marketplace).

And you can see right here that they've got something perverted because they're giving their highest and their utmost of their finest sensibility in a wrong way. There's something going wrong here because they're agape-ing. Okay.

9. Luke 16:

- (13) No servant can serve two masters: for...he hates the one, and (agape) the other; ...(you) hold to the one, and despise the other. You can't serve God and mammon.

The love of money is the root of all evil. I suppose that one is agape. I'm not sure. I didn't look it up, but ten to one it is.

10. Let's go to John 15.

- (12) This is my commandment, That you (agape) one another, as I have (agaped) you.

- (13) Greater (agape) hath no man than this, that a man lay down his life for his friends.

Romans 5:

- (5) And hope maketh not ashamed; because the (agape) of God is shed abroad in our hearts by the Holy Ghost which is given unto us. ...
- (8) But God commandeth his (agape) toward us, in that, while we were yet sinners, Christ died for us.

Romans 12:

- (9) *Let* (agape) be without (hypocrisy).

You think God's a hypocrite? We can be, but not God. Are you thinking? Are you confused? Good. Then, let your own thinking go. Galatians 5:22. I'm not trying to brainwash you. You believe what you want. I know what I believe. I hope I do.

- (22) But the fruit of the Spirit is love (agape)...

Ephesians 5:

- (25) Husbands, (agape) your wives, ...as Christ...(agaped) the church.

I'll use that in there. I'm not getting it according to the Greek, but for what we're trying to accomplish, it doesn't matter. The word is the basic word; you know what I mean. You know I can't worry about all those words. I went through in my concordance and my books, and I just jotted them all down, so that's about all we're in for.

11. 2 Timothy 1... There's many more, of course. I'm not going to go into them all. I just want to show you these things in here. 2 Timothy 1:

- (7) For God hath not given us the spirit of fear; but of power, and...of (agape).

1 John 4:

- (16) And we have known and believed (that) the (agape) that God hath to us. God is (agape); he that dwelleth in (agape) dwelleth in God, and God in him.

Remember again, I'm using the root word which people call that divine, tremendous love. Now, don't falter. Don't falter. We'll show you some things here as we go along by the grace of God. I hope I can. I can't make everything clear I suppose. I'm not meant to. Revelation 2:

- (4) Nevertheless I have *somewhat* against thee, because thou hast left thy (agape) thy first (agape). (You left your first love.)

All right. In those words then are basic to that word that people have always called that divine love in which even Wuest himself says, "The divine and self-sacrificial love." And I am not fussing at that. What I am fussing at is people don't even understand what they're saying, and I think, brother/sister, we should know some things.

12. Now, let's consider on the other side of the ledger, Jn 16:27 and Jn 5:20. John 16:27:

- (27) For the Father himself (phileo) you, because you have (phileoed) me,
and believed that I came out from God.

Now is that a dirty word? Is that a bad word? No, it isn't a bad word. Now just keep these thoughts because I want to... I keep warning you, I'm going to be doing something down the road. We just got to look at them. That's all. Just look at them.

Let's look at Jn 5:20. Well, you say, "I heard Bro. Branham say so-and-so."

Did you know what he was saying every time he said something? I sat four and a half hours on one point, and I'm not exactly stupid, because even then I couldn't believe my ears. I was bound to interpret him in my own understanding, rather than what he was saying. John 5:

- (20) For the Father loveth (phileo) the Son, and sheweth him all things that
(He) himself doeth: and he will shew him greater works than these, that
you may marvel.

The Father hath 'phileo' love, a great affection for you because you have shown phileo love for me, and you believed me.

13. John 20:

- (2) Then she runneth, and cometh to Simon Peter, and to the other disciple,
whom Jesus (phileoed),...

Now you wouldn't think that Jesus, being God in human flesh, would have phileo for anybody. Would you, according to what people tell you? But He does. The Bible says so, and I'm not going to change the Bible for anybody.

Now, see this Scripture in 2 Timothy 3. Okay.

- (4) Traitors, heady, highminded, lovers of pleasure more than lovers of
God...

All right, now both have their root word in phileo. Now, watch! "Lovers of pleasure," 'phileo' for pleasure; not 'phileo' for God. Now both words, one word, 'phileo', is used right there terribly carnally. Right? The other, the same word, 'phileo', is used beautifully. So, let's keep moving.

14. Now, what I'm driving at is this: when we talk about love, whether love of God or love toward God, love of others in the sense of brotherhood or society, we find this word 'love' is exactly like the word 'life'. Now I'm going to run a parallel, so watch what I'm doing. I'm going to take you now to another word that is thoroughly misunderstood, and I can take you to another word that's thoroughly misunderstood, and every time prove it right by Scripture, and I know where I'm going, and it aligns with the prophet's message one hundred percent, or I don't know what I'm talking about. Maybe I don't know. According to a lot of folk I don't, but that's all right.

Just like the word 'zoë' which is not the life of God per se. Yet Bro. Bosworth and Bro. Branham both said, "*Every time you see the word it means eternal life*"—only, my brother/sister, if it refers to God.

Well, you say, "They didn't say that."

Did they have to say it when Bro. Branham said, "*There is no eternal hell*"? Well? Do we have understanding, or don't we? I'm going to tell you something: this age is a perfect picture of the

understanding of Scripture. Men and women in university can't even read worth a plug nickel. Everything types and shadows.

So, just like the word 'zoë' which is not the life of God, per se, but can be used that way, though all it is basically is life, from which we get the word 'zoology'. Life is life regardless of what or to whom it pertain. It's the same word, but it takes on a far different meaning when you talk about the life of a dog and the life of a man and the life of God, but it's zoë: just the same as you publicans, you agape each other.

15. Now, let me show you about 'zoë' that will bring us back to agape, love, life or life love in those channels. We go to John 1:

- (4) In him was life; and the life was the light of men. (Zoë! John 3:)
- (15) That whosoever believeth in him should not perish, but have eternal (Zoë).
- (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting (Zoë) life.

John 10:

- (10) The thief cometh...but for to steal, and...kill,...I am come that they might have life (Zoë), and...they might have (Zoë) more abundantly.
- (11) I am the good shepherd: the good shepherd giveth his life for the sheep.

I want to ask you a question: Can you kill God? Dozens of times it is used the same way when it comes to the giving of life, and so on in redemption.

16. But watch also, now, please. Let's go to Acts 17, and It says:

- (25) Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth life (zoë to all)...

Acts 20:

- (24) But none of these things move me, neither count I my (zoë) dear (to) myself.

1 Corinthians 3; just taking a bunch of them...

- (22) Whether Paul, or Apollos or Cephas, or the world, or (zoë), or death, or things present, or things to come; (same word)...

2 Corinthians 2:

- (16) To the one we are the savour of death unto death; and to the other the savour of (zoë) unto (zoë).

And he was writing, as I showed you in a figure, which Dr. Ironsides brings out. The Roman general having conquered, he's riding upon his great white stallion, and in front of him are slaves that will get their freedom, behind him are slaves who will die. One is life and one is death. Same word.

17. 2 Corinthians 4:12, saying:

- (12) ...then death worketh in us, but (Zoë) in you. (Just talking about one contradicts the other.)

Philippians 1:

- (20) According to my earnest expectation and *my* hope, ...in nothing shall I be ashamed, but as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death. (And he's talking about his time on earth, his Zoë.)

18. Let's go back and see something else now, the very same root word but with a little different structure. We go to Luke 15.

- (13) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

The same basic root word of zoë, zoa, z-e-h-o.

Luke 20: Say, how much eternal life was that? See?

- (38) For he is not a God of the dead, but of the living: for all live unto him.

Same word again. Now, that's talking about everybody, period. Christ died for the living and for the...I mean for the quick and the dead. He bought them all. Whether you live unto the Lord or die unto the Lord, it doesn't matter. You've got to be accounted for, or you got to count for yourself there. Living is living.

19. Luke 24:

- (5) And they were afraid, and bowed down *their* faces to the earth, they said..., Why seek ye the living among the dead?

Romans 12:

- (1) I beseech you therefore, brethren, by the mercies of God, ye present your bodies a living sacrifice... (See?)

1 Corinthians. I'm trying to show you that these verses don't necessarily mean what people say they mean, invariably, because they don't. They're basic, but let's just keep watching it because I say keep remembering: We've got a point to bring out here. By the grace of God, we'll do it. 1 Corinthians 15:

- (45) ...The first man Adam was made a living soul; the (second)...(a life giving) spirit.

20. Okay, let's go to Galatians 2.

- (14) But when I saw that they walked not uprightly according to the truth of the gospel, I said (to) Peter before *them* all, If thou, being a Jew, livest after the manner of (the) Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as...the Jews?

And he's talking about what they ate, circumcision, and how they ate things: same word, 'zoë'. See? Same base. Acts 26:

- (5) Which knew me from the beginning, if they would testify, that after the...straitest sect of our religion I lived (as) a Pharisee. (Zoë.)

How much Zoë was there? How much fruit did he have the way he lived? Going around beating up Christians and killing them: that's a great manifestation isn't it? No. See, it won't hold.

21. We go to Titus 2. Now I'm drawing a parallel here to show you the same as with love, there are words in the Bible that you just say, "Hey, I got my mind made up; this is it." And you watch where you go. See, that's with the concordant version, the people tried to do, and they ended up completely botching the Scripture because they changed the Scripture to fit their thinking, and it ended up by the fact that men died and, therefore, they were sinners, instead of men being sinners and, therefore, they died.

Did you hear what I said? Did you hear what I said? They perverted the Scripture. They said, "Why do men sin? Because they're dying." That's a lie from the pit of hell. They're dying because they're sinning. Don't change the Scripture around. What you need is a revelation. I'm showing you right here: there's a revelation required, and a prophet's got to give it, or people will botch every single time. See? Let's just keep moving on. Titus 2:

- (12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

That's the conduct. Oh, that's zoë. Sure! But the publicans agape each other. So, you've just got to watch what's going on here.

22. Matthew 4. I want to keep our hearts right, so, by the grace of God, we can come to where we want to be tonight. Because, listen; I'm going to tell you something: what we believe is going to make all the difference on whether we get there or not. See? Because as a man thinketh in his heart, so is he. And the spirit of revelation in this hour is to illuminate the heart: "the eyes of your heart being illuminated that you might know." And I'm not trying to corrupt anybody's thinking here—not for one minute—and make you think like me. I just want to see some things myself.

- (4) But he answered and said, It is written, Man shall not live (zoë) by bread alone...

What's he talking about? If you don't eat you die. You Zoë, you conk out, your no more Zoë. A dog he's got zoë. You don't feed him, he dies. I'm not trying to pervert anything. I'm just telling you what it says here, so we can watch and see where the thing's going.

- (4) ...but every word that proceeds out of the mouth of God.

God breathed in Adam the breath of life and man became a living soul. Something came out.

23. Acts 17. Go back to Acts again, and we come to verse 28.

- (28) For in him we live, and move, and have our being.

Now he said that's to all those heathen people out there. He said, "You got a zoë from God; God is Zoë and you got a zoë from God." Now, has the sinner got a zoë from God? Yes, he's got a zoë from God. But what kind of zoë has he got from God? See, you got to keep.... Well, look; I could just throw my Bible in the garbage if I believe what people believe and not inquire and try to see what is going on. I can throw my Bible and say, "Aw, forget..., phhhh. Forget it. Nobody knows anything. Let's walk out. Just get out of here. What's the use? Nobody's going to know anything." Now if my preaching drives you there... Well, I don't believe it does.

24. Now my point is this, and I'll take it from 1 Cor 15:45, which is 'zoë', and you already know my point because I'm careful to take you each step of the way what I'm into. 1 Corinthians 15:45.

- (45) (It is, as it is) so it is written, The first man Adam was made a living soul; the last Adam a (life giving) spirit.

Now, that's 'zoë' there. That man was a zoë-life person, living soul, and in this particular case you could actually say, as the Bible said, "There were eight souls that were saved." This could be that type of usage of the word 'soul'. I'm not saying it is, but I'm just saying it could be. All right. But He's our progenitor, so it goes a whole lot deeper than that.

Let's go back to Acts 14. You know, of course, the devil is a liar; he's just trying to beat us out of this.

- (15) And saying, Sirs, why do you (do) these things? We also are men of like passions (unto) you, and preach unto you that you should turn from these vanities unto the living God, which made heaven, and earth, (Okay, that's zoë. They're both zoë.)

25. Now, let's go to 1 Corinthians 15.

- (22) For as in Adam all die, even so in Christ shall all be made alive.

I beg your pardon, 'made living creatures'; the same as the living creatures of Revelation, the four beasts, the four living creatures.

Let's go back to Acts 1. Now, keep your thinking caps on. Don't go wandering around in your minds, if you're doing it. Just don't do that. Acts 1:

- (3) To whom...he shewed himself alive (a living creature) after his passion by many infallible proofs...

Let's go to Acts 9: Now, that's basic the same word, so we're not just twisting or changing anything,

- (41) And he gave her *his* hand, and lifted her up, and when he...called the saints and widows, presented her alive (a living creature).

Christ dead, come back living creature. This woman had died, come back; she's a living creature. The body's different. A lot of things different, but that word's the same, 'a living creature'. That's what It said.

Acts 20, same book.

- (21) Testifying both to the Jews...

Maybe, I wonder if I got this one right; might have got this one wrong. No, I've got a little mistake here. Don't worry about it. There's more verses the same. Acts 25:

- (19) But had certain questions against him of their own superstition, and of one Jesus, which was dead, (which) Paul affirmed to be alive (or was a living creature).

26. Now, with this we go back and read 1 Corinthians 15.

- (20) But now is Christ risen from the dead, *and* become the firstfruits of them that slept. (All right. He's risen, Resurrection)

- (21) For since by man *came* death, by man *came*...the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made (living creatures, a living creation).
- (23) But every man in his own order: Christ the firstfruits.

He's the first living creation, the first living creature from the dead, and at His Presence there will be others. And remember; there were not anymore living like Him, except He was present. And He was present first in the Spirit before He came flesh. So, watch your types. It never fails. See?

27. Now, don't stop. Revelation 20:

- (4) And I saw thrones, and they (that) sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and the word of God, which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived... (Resurrection, see. Creatures.)

Now, get what I'm saying. This life that we are living here in the flesh, which life was from the beginning... Or was it? See, that's the question. Is it the same life that will go into the Resurrection? If you weren't back there in the beginning a part of Him, how will you be in the First Resurrection? Were you alive back there? What were you?

However, and note carefully, it is a redeemed life, a redeemed zoë. 'Redeemed' means 'bought back', not changed, 'bought back'. Now, watch for changes in the right places. Zoe was wonderful and of God, but fallen. It either was or wasn't. It is now a life that has received an infusion from God, a seal, a placing, but it is the same life and no longer fallen, and it is now one that is destined to glorification even as it was from the beginning for Jesus, who did not bypass the theophany said, "Give me the glory that I had in that beginning." We will have the glory we were predestinated to, though we missed the theophany.

28. Who's 'we'? 1 Corinthians 6:

- (17) ...he that is joined unto the Lord is one spirit.

Do you believe that? All right, listen; Galatians 2.

- (20) I (have been) crucified with Christ: nevertheless I (zoë); yet not I, but Christ (zoës) in me: and the (zoë that) I now (zoë) in the flesh I (zoë) by the faith of the Son of God, who (agaped) me, and gave himself for me.

Let's read It again without throwing anything in there.

- (20) I (have been) crucified with Christ: nevertheless I live; (and) yet not I, but Christ lives in me.

I'm in union with Him. I'm living, but I'm not living.

You say, "The guy's nuts."

No, he's not. You get a man that totally enthralls you and takes you over body, soul, and mind through various processes, you're living, but you're not living because somebody's living through you.

29. (20) I (have been) crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life I now live in the flesh (Where was he before? Same flesh? Same person.) I live by the faith of the Son of God, who loved me, and gave himself for me.

He's telling you that through Calvary he was allowed through redemption by the Blood to be sealed back to God, and now, in this life there is somebody living in Him and through Him. But He's still living. Now be careful and get this: "*You, the person, you, the soul, and the body and spirit, sure do, you in that body and spirit possess attributes of love, memory, conscious, conscience, faith, prayer, and all,*" that Bro. Branham said, "*lay in the soul and the spirit,*" quoting Larkin. Larkin must have had a genuine revelation, and I can prove by Scripture that Larkin is right concerning the soul because the rich man lifted up his soul in hell, and he had memory, and he had affection. He loved his brother, and he had a memory, and he had feelings, and he understood worship. You bet. So, let's not sell Bro. Branham and Dr. Larkin short.

But you and all of it, whatever you are constitutes you, were in a fallen state. Now, when you are born again those attributes or whatever you were intrinsically and basically are still there, but now your love and faith and worship and conscience, etcetera, etcetera and etcetera, leave the realm of the human or the fallen nature and begin to operate by the Spirit of God which is itself motivated to the Word because it is the Word, actually living Word. See? That's why it took Zoë—and love the same way. I want to show you how they run. If you are reborn, then you and what it is that makes the real you are reborn and you got an infusion of life.

30. This is the transformation, as It says over here in 1 Cor 15:45b.

- (45) ...the last Adam *was made* a (life giving) spirit.

See? You had lost something. Now you've got something replacing—something that's going to take you there. Now, remember that. Now, let's read on 46 to 48.

- (46) Howbeit that *was* not first which is spiritual, but that which is natural; ...afterward that which is spiritual.

Now, is he telling you that something came in or trucked everything out and put something else in there? Or is he telling you very flat that you had those things in there, and you were by nature a certain way until the life came in there, an infusion came in there, and now what was in there changed per se in its way?

31. Well, let's keep on going.

- (47) The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
- (48) (And) as...the earthy, such *are* they...that are (also earthy): and as the heavenly, such *are* they that are also heavenly.
- (49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now, is he telling you, you got to go way down the road and wait for the Resurrection? Or is he telling you right there that, when you are born again, you can expect a literal change in everything that was you naturally?

Now I want to ask you a question. What have you got since you're born again that you didn't have before? And I'm talking in terms now of something which is very basic and intrinsic and also very

material. Or did the Blood cleanse you and therefore what was there was cleansed and then what came in gave you an absolute new direction of what you had? Well, you got to look at these things to see where they go. I don't claim to have all the answers, but I'm looking for some answers.

32. Now, we read verses 46 and 48 and we are coming to, of course, the image of the physical, one day going to be changed. Now, Bro. Branham said, "*If I drop this handkerchief and it comes back a book, that is not resurrection; that's replacement.*" Then, if I'm going to come back in a Resurrection, I will not come back as a replacement, and Paul will still be a little, hook-nosed, stooped-over Jew. I don't think he'd be stooped over. He'd be straightened up, but he still will be hook-nosed. If you think the Resurrection is going to make you a beautiful creature... Phhhh! If I'm not beautiful now, forget it, because I never will be. And if you're not beautiful now, phhhh, forget it. That's right. I'm just kidding.

I'm not kidding you; I'm telling you flat, there's a perversion where people's minds are still messed up. I don't go into shock looking in a three-way mirror. I look in a three-way mirror and laugh now and say, "Hey, not bad for an old goat. Seventy years old, still got some hair." They say when you start to see you've lost some of your hair, it's seventy percent gone already. Watch it there Gregg. You've got a lot of hair right now. Well, hair's looking at you. Phhhh, might as well...

Might as well relax, kid. You ain't meant for heaven in the first place, if you think you're going to win some beauty contest. You're still loused up; you still need a rebirth somewhere down the line. See?

33. Now It says: [1 Corinthians 15]

(49) ...we have borne the image of the earthy, we shall...bear the image of the heavenly. (We're supposed to be living epistles; same thing right now.)

(50) ...this I say, brethren, that flesh and blood cannot inherit the kingdom of God; (and so on, but we're going to come to it)...

Now, I say as we got an infusion of life, watch this person new now. Watch this person now.

34. Let's go to Galatians 5.

(16) *This I say..., Walk in the Spirit, and you'll not fulfil the lust of the flesh.*

Well, you better have a spiritual walk then. Now, evidently I am not under a complete compulsion, as Bro. Branham said, "*Within my soul there is one thing: a choice. And I have that choice to receive Christ or reject Him. I have the choice now to walk in the Spirit or simply live in the Spirit or live in the Spirit and walk in the Spirit,*" for Paul said... And get this; I'm not lying. He said, "If you live in the Spirit, walk in It, and you won't fulfill the lust of the flesh." So therefore, there is still plenty in you that could go either way. You've got what it takes now to go the right way. What's the right way? That's what we're driving at. See? That's what we're talking all about this phony stuff about life and love and everything else; let's find the right way. Let's find where we're going. But the prophet made some strong, strong statements. I'll read them.

35. (17) For the flesh lusts against the Spirit, ...the Spirit against the flesh: (Ha! Did that ever do that before you were born again? Hogwash! Fap! You ran to riot. The spirit and the flesh were both willing. Good heavens.) ... (they) are contrary the one to the other: ...you cannot do the things that you would (do).

(18) But if you be led of the spirit, you are not under...law. (That old law.)

- (19) Now the works of the flesh are manifest, ...Adultery, fornication, uncleanness, lasciviousness,
- (20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
- (21) Envyings, murders, drunkenness, revellings, and such like: of...which I tell you before, as I have...told...in time past, that they which do such things shall not inherit the kingdom of God.
- (22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- (23) Meekness, temperance: against such there is no law.
- (24) And they that are Christ's have crucified the flesh with the affections and lusts (thereof).
- (25) If we live in the Spirit, let us walk in the Spirit.

Now It tells you right there, the rebirth positively changes things around. It changes what you might call the fount and the manifestation of the fountain because that fountain has been washed in Blood, has been sanctified and powered by a life. So therefore, that fountain will come forth as the same fountain He was. But remember; you weren't born the way He was. You're born with sex; with the same sex drive and the whole thing there. Freud was more right than people thought he was. It's too bad he went back on what he said —maybe not all the way, but there's a lot there. All right.

36. The evidence of the baptism or infusion of life is belief of the Word. Now we're looking at It. And as a man thinketh in his heart, so is he. Whatever spirit you're lead by, infusion or non-infusion, you watch how you go there. Then, let's see if we're born again. If you're born again, you're going to go right to that Word. You're going to have a belief in the Word. Okay. Let's start working on it.

37. We're going to read in page 15 of "Anointed Ones at the End Time", paragraph 59.

[59] *Notice, but it's what they produce that tells you the difference. "By their fruits, Jesus said, you shall know them."*

Now here's the stuff about love and everything else people talk about, and they say, "Fruit is the evidence of the Holy Ghost. And if you've got love, it proves you have got everything because, you see, everything according to 1 Corinthians, which is mentioned in love in Galatians 5, is in there. So, that is agape." Bro. Branham himself taught it. It was wrong.

I said, "Bro. Branham, it is tongues because it is supernatural."

He said, *"It can be imitated."*

"So, you're trying to tell me that love cannot be imitated."

He said, *"That's true."*

I said, "Bro. Branham, tell me one thing, would you not consider the highest form of love would be for a man to give his life for another, or for a cause?"

And he said, *"Yes, Bro. Vayle."*

I said, "My Bible tells me, though I give my body to be burned, I still don't necessarily have love. Where is it now?"

He said, "*You got me, Lee,*" and laid his Bible down.

I'm not lying to you.

38. Twenty-one years later... I beg your pardon, seven years later, he said, "*By vision, God showed me, the evidence was believing the Word for the hour.*" Why? Because that is the evidence!

Oh, you say, "Bro. Vaile, I believe the other."

You believe what you want. Be my guest. You don't belong here anyway. You've got no time for my message. You've got no time for me. You've got no time for Bro. Branham, no time for the Word of God. You just say you do, but you don't. You don't believe the prophet, if you come against that. Listen!

[59] "*Man does not gather grapes off of a thistle,*" even though the thistle be right in the grapevine. (Here's your Book of Life and man's book of life coming out.) *That could be possible, for the fruit will tell it.*

What is fruit? It's the Word for the fruit for the season. That's what it is, their teaching. The teaching of what? The teaching of the season, what time it is? Man's doctrine, denomination doctrine, ...or God's Word for the season? (Now he tells you right there.)

Now I knew the day would have to come when Bro. Branham would say it. I sat waiting for him to say it. He said it back in 1965 about July 25th, I think it was, somewhere in that area.

39. Let's go further, let's go to page 25, "Anointed Ones at the End Time". They said:

[104] *And so they went out and made a yoke, he did, and put it upon his neck, and went before the people. And said, "Oh, we are the great people of God. Why, we are Israel. (That's that phony prophet, see.) We are so sincere in our synagogue! We attend every Sunday, ...we offer sacrifice, ...we pay in our money. How can Nebuchadnezzar ever hold the holy things of God?" Huh! He said, Your sins...did it. God said, "If you'll keep My commandments, I won't do this. But, if you don't, it's coming to you." That's exactly right. Still the same. Keep His commandments, His Word for the hour, what He promised.*

And that means, the divine prescription; in other words, the prognosis. Anybody has got an half an ounce of brains knows he's a sinner away from God. What's the prognosis? Okay. It tells you. "*Keep that Word.*"

40. Now, with that we go to where Bro. Branham read. It's Matthew 7.

(15) (But) beware of false prophets, which come to you in sheep's clothing, (which is, outwardly they're one hundred percent sheep.)

Oh you say, "Well, Bro. Vaile, you see, what it is, those fellows that are one hundred percent sheep, you see, what they do, they pretend that they're not adulterous, but you see, they sneak around a house of prostitution."

You're nuts! You're stupid! They don't sneak anywhere. They live godly lives. They don't have women. They don't knock over banks and mug old ladies, curse and swear and get drunk. They're sheep on the outside. So, don't twist it. Sheep doesn't run with sheep and commit adultery. They hate it. They

hate the spots; they hate this flesh. These guys aren't a bunch of jerks. They're one hundred percent sheep looking, but inside they're ravening wolves.

41. (16) ...by their fruits (you know them). Do men gather grapes of thorns, or figs of thistles?

Now, watch it! Sheep, wolves, animals. Now he goes to a plant, changing his metaphor so to speak, his horse in midstream. All right. Don't you know what he's talking about? The original wolf was the devil, and he perverted the Word of God.

- (17) Even so every good tree bringeth forth good fruit; a corrupt tree bringeth forth evil fruit.

Who was the original human evil tree, so to speak? Cain! Because his deeds were evil; he took the Word of God and perverted It. Had there been a people come to Cain and say, "Cain, you idiot, there's no God?"

"What do you mean, there's no God? I'll get you for that, you stupid... Don't tell me there is no God. There is a God! I know there's a God!"

But he's wrong. He was a wolf in sheep clothing; he killed —destroyed. As far as he could be at that time, he was a wolf in sheep's clothing, but you see what the devil is.

42. (18) A good tree can't bring forth evil fruit,... (The elect cannot be deceived. There's no way the elect go off the Word. There's no way the others can be on the Word.)
- (19) Every tree that bringeth not forth good fruit is hewn down, and cast (in) the fire.
- (20) Wherefore by their fruits ye...know them.

And if they're speaking in tongues and performing miracles and they're off the Word, they're false prophets.

43. Let's go to Matthew 24 where Jesus said It. Now he said:

- (24) ...there shall arise false Christs, and false prophets, ...shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. (very elect)
- (25) Behold, I have told you before. (Where did he tell them? In Matthew 7. That's where he told them. They already knew about it. Okay.)

That Word spiritually-revealed is the same gauge or plumb line for love manifested as it is the plumb line to let you know if you're born again because a walk in the Spirit goes with it. Now, let's get this down tonight. How do you know anything outside of that Word? Then, how do you know anything, unless It's divided correctly? You'll never be approved. That's the very thing that the Word of God says, "Study to show thyself approved unto God. A workman needeth not to be ashamed, rightly dividing the Word of truth." And he said...back there in the Septuagint again, he said, "Thou hast offered right, but if thou hast not correctly divided, hast thou not sinned?" There's your original concept.

44. Now, listen! Cain was a murderer from the beginning. He never killed and made himself a murderer; he was a murderer. When are people going to get this through their heads and their hearts? Cain could; Abel couldn't. But don't think he didn't stand for the truth. "Oh," they say, "well, you see, when Cain

came against Abel, Abel said, 'Oh, Cain, it's okay; it's okay. It's okay. Oh, this brother Cain, it's beautiful. Oh yes, it's lovely'."

He said, "Cain, let me tell you: the fire came down and took my sacrifice. I'm vindicated."

"Well, let's see where your vindication goes when I slash your throat with this jagged rock."

And the blood cried out. Don't think for one minute we're playing some kind of goofing off that you had a prophet in the land that told us these things and that took us right back. Took us right back, and this prophet told us of things hidden before the foundation of the world. Come on, I want to show you what a great prophet really we had. Not that I can do too much, but neither am I too afraid that I can't do anything. All right.

45. The same where that Word Spirit revealed is the same gauge or plumb line for love. It lets you know if you're born again, lets you know if you've got life, lets you know if you're changed. Then it's got to be the same for love and for everything, if it's the plumb line of life, because we're involved with our works and our fruit to let you know if you're reborn because 'walk in the Spirit' goes with it. If your life, you, the soul life took on the Word, then your attributes did also; it can't do otherwise.

Soul love is love even as life is life, but as with life... Now, watch! As with life, the union of the Spirit... Now, watch! Romans 5: and here's where I believe I'm right in what I am teaching. I go to the Bible. Of course, you can prove anything by the Bible, you know. Phhhh! I've never kidded you. I'm not kidding you now.

46. Let's go to Rom 5:5.

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

See? Now, listen! The Life that redeemed you back, the Life that stood there literally replacing and yet not replacing... Paul's not saying, "Hallelujah, I got born again. Old Paul went up, bless God, now here's his lovely corpse standing here. Jesus, come here and take over."

Oh, we'd all like that wouldn't we? Phhhh! Zombies. No, God doesn't deal with zombies. You've got to stand there and get used to what you are, brother/sister, redeemed. You've got to stand right there with that same Spirit, that life, life to life.

Now, listen! That life of God has attributes the same as your life has attributes. Now this time there's a love by the Holy Ghost (Right?) that stands there right with your love, joined as an attribute that needed redeeming because, if you got redeemed, then all of you got redeemed, and your body's waiting for it, and that has already been redeemed by the fact the Blood fell on the earth and you are earth. So, it's just waiting merely for the time sequence. It's all yours. We're ushered into the Millennium already. The ushering in is going on, and people don't believe nothing anymore. All right.

47. Then all that was in the Holy Spirit, see, love, joy, peace, meekness, temperance, all those things, like Bro. Branham said in "Stature of a Perfect Man": *"Take the blood out of a man, put in the blood of Jesus Christ. That sounds good. When did your blood ever go out of you?"* He's telling you one thing: it's time for your blood to step aside.

Now, listen! I said that a couple times, a little while ago, concerning love, that love was the very thing that Bro. Branham talked about, he said, *"I've got a little gift to get out of the way."* And Paul says the same thing: with the Holy Spirit baptism you can get out of the way, and all the attributes that lie in you can get out of the way so that the love of the Holy Spirit that's shed abroad in your heart has now put you in a place of redemption so that you will no longer have a phony love, but you'll have a genuine one hundred percent love, and your love will be different. This is what the church doesn't want to understand.

48. Let's keep moving. Now, the unsaved can out-love the saved any day because one is broadcast apart from the renewed mind and the other is confined exclusively to the renewed mind which you get by the Word of God. All right.

Let's keep going. The rule 'of narrow is the gate' does not change; it always stays narrow even after rebirth. The children of the desolate, the chaotic, the wilderness, those left apart from God, are many more than the children of the married woman. Then aggregate wives, they'll produce more works. Bro. Branham said, "*The mule outworks the horse ten to one. Then, if you'll stay around long enough, it'll kick your head off, too.*" You see?

So, what about works and fruit? There are many more. There's your kind old priest in contradistinction to that renegade Jesus that broke the bruised reed and quenched the smoking flax. Yeah, He broke the bruised reed. He said, "It's over." He took the life out of their ceremony, put it in the Holy Ghost in a Gentile Bride. He didn't do that with us; we're still here. The oil and the wine did not decrease and get put away. That was that renegade Jesus did that while the kind old priest was there. The kind old priest lifted his eyes up in hell, too. See? Now, Bro. Branham said that. Before he died he literally belabored the point of a phony love that everybody thinks is so great. All right.

49. We want to start to wind down, hopefully, which I don't know the last two pages are going to be the roughest of all. So, let's go to 1 John 4.

- (10) Herein is love, not that we loved God, but...he loved us, and sent his Son *to be* the propitiation for our sins. (Well, let's look at it. Now, watch!) Herein is love, not that we loved God, but that he loved us.

Now, let's get to the Scripture that I've quoted time after time: John 15.

- (24) (Jesus said) If I had not done the works (that) no other man did, they had not sinned: but now they (have) both seen and hated both me and my Father.

You've got churches today that send out missionaries, and they die. People deny themselves left and right. They go to every manner of extreme.

And to turn down God, and that man says you hate God.

"Oh, but I love God. I..."

Listen to me. For God's sake, people, listen! [Bro. Vayle pounds the pulpit!] Quit making God a liar for once. Just once quit making Him a liar. Quit making Him a liar. Just once in your life, quit making Him a liar. I'm shocking you tonight; some of you can't take it. Fine by me.

I'm going to tell you something. Let's get this flat: Jesus said, "They hate me."

"We love you, Lord." [Bro. Vayle screams this out!]

Then, so much for your stinking, rotten love. What you call love is hate of God.

50. Now, where do you stand? That's all I'm trying to teach in this series. I'm not trying to take something from you, brother/sister. I'm not trying to take your sweetness and your kindness and your goodness and all these things. I'm trying to show you something! You're different. You're born again.

They hated William Branham. They couldn't wait for him to die. And when he died, they had a great wake, a great Irish wake, so-to-speak, Pentecostal wake. And the Oneness said, "Well, I'm glad that lying false prophet died."

There are people right today, brother/sister, that are in the never, never land, right today. The never, never land of death that Bro. Branham said; *“Don’t go there. Don’t go there. Falling, falling, falling like an eternal hell.”* He said, *“I’d sooner...I’d sooner be trapped in a hell of flame than go through that.”*

They’re there now, my brother/sister. They’re there now! Oh, they swore they love God. They have altar calls. They pleaded; they wept. They also stole and robbed and lied. Yeah, don’t you understand? They’re off the Word. And you do what you want. I believe I believe my Bible.

51. You say, “Bro. Vayle, I went to that lovely Church of Christ. They had a lovely spirit. Oh, they were so nice.”

I’ve been fooled, too. Oh, the nice, nice people, oh beautiful people, oh, they’re lovely, lovely people. Yes, I’m talking about a real man that I met. I say, “I believe that man’s really got the Holy Ghost.” That man was filth and blaspheming.

Oh, yeah. Oh, you’ve got the Pentecostal spirit of hell on you, haven’t you? Because you judge what? The Word by the spirit?

“Oh, Lee Vayle, he’s a rat. He’s a skunk. He raves and he does...”

Oh, like my good friend Bro. Branham...

A very fine Pentecostal said, “Oh, Bro. Vayle, I can’t take it. He rants and he raves all the time. I can’t stand his ranting and his raving.”

Where is he tonight, brother/sister? because he’s dead. You better shake yourself tonight, brother/sister. I’m not trying to scare you. I just want... I just want to get... You think I’m... Listen, I’m preaching to Lee Vayle. I want to be straightened out and not by an undertaker either. I want to get right in my heart and my life. I want to know I’m not kidding myself. All right.

52. Verse 19 of the same chapter. [1 John 4]

(19) We love him, because he first loved us.

But the Holy Ghost has got to be shed abroad in your hearts. And no Holy Ghost says, “Ha, who’s he anyway?” Let’s find out more tomorrow. I could be wrong, sure. Wrong tonight, wrong tomorrow. Just don’t argue. And you say you believe the prophet, but I’ve got you over a barrel. Yeah, I’ve got a gift, and I could be used of the devil, too. Oh yeah, I’ve got a gift; I’ve got no problem. I don’t have a problem; people have a problem with me. It’s true...but it’s not mine. Let’s go back now: John 1.

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

God is love. Then, if your God is love apart from the Word, you hate.

You say, “Bro. Vayle, don’t say that because I don’t.”

You’re a liar. Let every word of man be a lie, and let God’s be true because you’re going to have to believe something too before you die. That’s it. It’s no more than Mt 7:15, ravening wolves inside of sheep clothing. What is it really? Let’s find out.

53. Let’s go find out. We go to 1 Peter 1.

(18) Forasmuch as ye know...ye were not redeemed with corruptible things, as silver and gold, from your vain (behavior) received by tradition from your fathers;

- (19) But with the precious blood of Christ, as of a lamb without (spot and) blemish...:
- (20) Who verily was foreordained (from) before the foundation of the world, (and) was manifest (brought into obvious view) in these last times for you, (He was brought into view for us for our time, too.)
- (21) Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
- (22) Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren.

You can love your brother with a phony, two-bit, denominational, political, welfare love and hate a true son of God with a passion. God healed us, little children. He became flesh to have fellowship. Do you know one day you're going to see God in a form? Pillar of Fire? No, that's for a prophet. Prophets don't want that Pillar of Fire form, either. They want to see Him. First thing Bro. Branham was filled with —the man with the Pillar of Fire—he got there in a vision, and he said, *“Well, I'd like to go to Him and see Him.”*

“But I'm sorry, but that's not right for this time.”

“It isn't?”

“No, that's later.”

“When do I come to Him?”

“Oh, don't worry. He'll come to you.”

“Is that so?”

You don't have to go to Him; He'll come to you. That's all. So, who is this coming down to meet him? Oh, come on, brother/sister. Listen, you've got a lovely God...if we just listen.

54. All right, listen. [1 Peter 1]

- (23) Being born again, not of corruptible seed, (It's a rebirth, and it's incorruptible) by the word... (I always thought it was sperma, but it's not; it's the actual word 'seed', like a man planted a seed, spora...) which lives and abides for ever.

So, now you know something. You know whether you got genuine love, genuine meekness, genuine temperance, genuine anything. You don't have to worry anymore. That renegade Jesus that cleansed the temple... That renegade Jesus that stood there, and a woman was taken in the act of adultery, and he turned, and then he said to those lovely, righteous, wonderful Pharisees, “You bunch of birds.” And took the hand of a little, fallen, rats-scullion, who-done-it prostitutes. They didn't know the first thing about love. He loved His Own, brother/sister. I'm trying to tell you something: a fallen son is a fallen son, and there is no depth he can't go to as a fallen son, but God's going to get him back. And when He gets him back, he isn't fallen anymore, and the only thing he's got to do is learn to get out of the way.

Everything in Christianity, brother/sister, born again is a battle, and love is a battle, the same as everything else. Yeah, and in the soul lies one thing which is choice and in the baptism is revelation. So, if you want and I want, we can walk in the Spirit and demonstrate real love. You look around and you

say, “Bro. Vayle, there’s people I know that... They’re real nice people, but oh, my God, the stuff they’ll pull off.”

That’s exactly right. That’s exactly right. You’re looking at the thing I’m looking at tonight, and it’s always somebody accusing or excusing, isn’t it? Why don’t we just go to the Word of God and find out? Why don’t we take a look at It? and understand that the very thing that we often think manifests the great love is a manifestation of statehood towards the One who came down through a predestined prophet and stood there and proved that He was there, and gave the Word?

55. And oh, these sweet, kind people. When the prophet went to one certain man, (whose very name has to do with love, but he’d sooner live in his traditions and his creeds and his dogmas) when Bro. Branham told him... I don’t know what he told him. I understand by witnesses that stood there, (And he wasn’t allowed to listen.) he said, “The brother... Tears rolled down his cheeks, and he kicked his toes into the sand, hung his head and walked off.”

Oh yes, men say they love God and love the prophet. And you know, a woman: you can’t trust her too much [a few unclear words]. Old ‘Squeaky’ over there wrote a letter, the preacher that really, really was supposed to be a real friend of Bro. Branham, and Bro. Branham always names him, almost always in every so many tapes. You’d be surprised. And so she... He went the whole way. He wrote the letter in the name of her son-in-law, and a letter came back, and the man said, “I’ve always believed in three gods and still will.”

Come out and start thinking, brother/sister. Start thinking. Start thinking, brother/sister. Start thinking. Bro. Branham said, “*That man had to be a pagan and idolater.*” Come on, come on, come on, come on, come on. Where’s the love? Where’s the love? The phony love you’ve got—you took the agape love, your supreme love, and you put it on something not there, but something else.

“Listen, Bro. Vayle, don’t do it.”

Then I’ll tell you, the church closes tonight. There’ll be no Foot-washing and Communion. Forget it. You go home, and I’m going home and don’t come knocking on my door because, if I go to hell, I’m going to preach what I preach because the prophet said so. The Word of God said so. I might not know too much, but there’s one thing I know this.

56. Okay, there’s no more. Then 1 Jn 4:5.

- (5) They are of the world: therefore speak they of the world, and the world heareth them. (And the agape he’s got...oh yeah.)

1 John 3, here’s the good one.

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

Yes, yes, in the beginning was the Word, and the Word was with God, and the Word was God before there was a speck of stardust or one person to manifest love, there was that Word there. Don’t you get these messages mixed up. God had three beginning messages. Huh? So, don’t go around and say, “Bro. Vayle, you’re mad at us.”

I’m not mad at anybody. I’m preaching against principles that are wrong, brother/sister.

- 57. (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 Abel's righteous deeds? The Bible tells you: shedding the blood. What was Cain's unrighteous one? Obeying the Word of God without a revelation, offering fruit, and fruit signifies Resurrection. "Oh, I'm fine, hallelujah. Who needs the blood? Who needs the prophet? I've got you, Jesus. Oh, Jesus. This... Bro. Vayle, this prophet, oh, spare me, please spare me because hallelujah, I've got Jesus."

You're a liar! I could die for it. I pray...I hope God, I'm ready. I don't know. I need prayer, brother, you know I need prayer for something like this. I stuck my neck out a million yards in this church and a million yards every place I go because I'm a jackass. I hope I'm a fool for Christ. I don't know. I can't boast. I can't know anything, but I know this Word. If I die and go to hell, this Word will judge me and the same It is going to judge you because whether It's in my mouth or the mouth of the doorknob, or anybody else; it's that Word that counts. This is what it's all about, a wolf in sheep's clothing, a murderer.

(13) Marvel not, my (brother), ...the world hate(s) you.

And so therefore, Cain was of the world. But he's a brother. Phileo him, fine; but don't phileo him like you phileo your dear sisters in Jesus Christ and your brothers in Jesus Christ. And men don't phileo the women as though they're little pawns you can lie in bed somewhere and have intercourse. Marriage and divorce are serious things because men do not treat their wives as sisters. [New tape added to record; results in blank spot of about 15 seconds.] That's not even phileo; that's erotic. Erotic love. Merciful God.

58. Yes, it is 1 Jn 1:5-7. This is what it's all about.

(5) This then is the message...we have heard of him, and declare that
God is light, and in him (was the Word and the Word was with
God.)

Now He's light; now He's love. And if He's not God in you, there's no light, there's no love. And if He is, there is a battle. I've been crucified. I've been crucified.

"Bro. Vayle, I was dead in sins and now I'm crucified. I'm dead again."

Yeah, you're dead again. Twice dead in the right way: wonderful! Now we'll get somewhere. Now the old love gets replaced. Now the old temperance gets replaced. Everything gets replaced. You're redeemed; you're brought back.

59. Listen, brother/sister; I believe we're going to get there! I believe this Word I preach. I believe It is so true that God's going to do something within me and you people, or I wouldn't be preaching It. I stand on It! If I die, I die. Nobody came back yet. There's a record. But I believe they're standing amongst us now.

You say, "Bro. Vayle, I don't know that."

I don't either, but I believe it. Oh, yeah. I know I shock people, but to me there's neither time nor space left anymore when I talk about a Bride. I don't see a Bride here and in Africa anymore. I see one Bride. I don't see time. I don't see space. I don't see anything anymore. I see Him.

You say, "Who do you think you are?"

I ain't nobody. I could go to hell tomorrow. I ain't going to go. You do what you want.

60. [1 John 1]

- (6) If we say...we have fellowship with him, and walk in darkness, we lie, and do not love the truth: (Cain.)
- (7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood (and only then does it cleanse; then it scatters sins till there be no manifestation of that sin.)

I ought to close now, maybe. Not necessarily. Nine o'clock; not too late. We can always cancel tomorrow, if I'm too tired. 1 Peter 1:

- (22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren...

You say, "How did you do it? What obedience?"

You were a child; the father called and you came. "Oh, honey, I've got a lovely ice cream cone for you."

"Oh Mommy, I'm coming."

That's all it was. The child obeyed. Listen, when I came to the Lord, I said, "Oh God, I've got to have help."

He said, "I'm the One to help you."

I said, 'Goody, goody, goody.' Obedience, nothing to it.

Don't you obey your appetites when there's a lovely chocolate sundae there? Don't you obey your appetite when you get tired [Bro. Vayle makes snoring sounds.] and you want to sleep? So, what's the big deal? Get rid of the... My, my, my, what is this anyway? It's just what it is. Oh my, my, my. Let me read something. I don't want to be foolish up here but sometimes I've got to spread it on thick with a trowel to get it across because it's... I know we all live in this crazy, God-forsaken land today where everything is almost impenetrable concerning the things of God.

61. [2 Thessalonians 2]

- (13) But (Listen!) we are bound to give thanks always to God for you, brethren (because...) beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

You see, you're already chosen to it. So, when the eagle screams you just... "That was it."

What obedience? It's instinctual in Christ. You were meant to be, so you obeyed; you obeyed the truth through the Spirit. It had to take the Spirit with unfeigned love of the brethren—with the unfeigned phileo. There's no kooky amongst us anymore. There's no buttering up anybody anymore. No. You don't have to. No more politics anymore.

It's what Peter spoke of. I read It to you in 1 Peter [1 Pet 1:22]. What you see is what you get. No more hypocrisy. Nobody's perfect, except in Christ. But you, you're 'you': "being born again not of corruptible"—that seed that was sown wrong, that spora—"but of the incorruptible," which does what? It brings forth thirty, sixty and a hundred, depending if you get out of the way. Watch how the Spirit will do things when you surrender your mind, when you surrender yourself. You watch It begin to move. Yeah, when you make up your mind, you'd be surprised, the realms you can enter into, the realms of glory. Okay.

62. A purified soul alone can bring forth unfeigned, brotherly, family love amongst us. Now, if you're not born again, you'll be a con artist. You won't pull... You won't pull your share. That's right. Now Bro. Branham said... Now, let's get this flat, church, because I've had a little something against some because some of you haven't been on your toes the way you should. I'm not holding it against you, I'm just letting you know that look, you better... we're in it together or we ain't.

63. Bro. Branham said, *"Now, look,"* he said, *"it's Johnny's turn to bring the wood in, but Johnny doesn't bring the wood. Now momma says, 'Now George, get the wood.' And he says he ain't going to do it. It's up to him to do it."* And Bro. Branham said, *"You step in. Don't wait for somebody else."*

Now we had that over there. Now I bide my time, and I watch, and I'm letting you know, brother/sister, the same as I know and you know, if I cannot lift ten pounds today, tomorrow morning I will not miraculously lift fifty. I won't be able to lift it now. God's not in that miracle kind of business. The miracle is when you dedicate. I've often told you, too, and I'm not mad at anybody. Let's get and understand this flat. I've got to keep warning you, this church can die under my ministry because I preach way over people's heads. It takes sometimes ten years, five years, four years, to even begin know what I'm saying. I've had one preacher tell me, "Bro. Vayle, came through ten years ago; we never understood a word of this."

No, we watch and we learn. This kind of teaching you can die under because I'm laying out principle, right down the line. And, if all it is, is a principle which you do not literally eat and drink and come into what stands here before you, you are like the church I spoke of, we're all like the church I spoke of, when Paul, the Apostle said, "You do not come to church for the better; every time you come, it gets worse, and then you take the communion and confirm it unto yourself."

Now nobody here's doing a lot of sin and all, but there's a lot of carelessness. Yup, too much, and I don't ride herd; I just tell you things. Love you people, good people, I couldn't love anybody more or be loved more by anybody, but you see, I got to let you know my ministry and tell you very, very sincerely, that you can die under it, or you can live under it.

64. But I'm going to tell you something: this Word, I believe with all my heart, in the right soil, properly fertilized will bring forth a fruit unto immortality. We're looking at it now. We're looking at genuine love. We're looking at genuine love that's there. No more phony; no more beating the drum. I don't pull for a crowd. It's a big crowd tonight; I don't pull for it. You do what you want. I'm not trying to hurt anybody. I'm just... understand, please, I'm talking about a principle. I'm speaking in terms of principle. If you're hurt, I beg your pardon. I don't mean it that way, but I want you to know a purified soul alone can bring forth unfeigned, brotherly love, a real family amongst us.

That's why I said I stuck my neck out several weeks ago preaching on this subject when I said, "I believe a love has developed amongst us, and I said, when I do, you watch the devil do everything to destroy, because I stuck my neck out." And I haven't called you to tears and repentance around this aisle like other brethren did, and everybody screams and shouts and everything else and goes plumb off the Word. I've led you to the Word and no place else. Do what you want, the same as I will do what I want. Yeah, right down the line. I love you really, very dearly.

65. Now, listen! It's the same purified soul and renewed mind that brings forth Rom 12:1-21. Now I'm not saying you can't get right there. I'm saying you can get there, but don't think you get it only because you sit under Lee Vayle's ministry. That's the biggest bunch of hogwash in the world. It doesn't rub off. I haven't got the 'rub off' anyway, anymore than the prophet had it.

- (1) I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, (and) acceptable unto God, *which* is your reasonable service (or sacrifice).

How could your body be sacrificially given to God, except God has already approved it? The same as He approved the Lamb to die, He's approved you and me to live for Him.

You say, "Do you mean to tell me the same approbation?"

Yes, the same approbation: sheep are sheep.

66. (2) And be not conformed (that is, 'fashioned after')...this world: (and Bro. Branham taught on that) but be ye transformed ('transfigured', 'go through metamorphosis') by the renewing of your mind.

This is the age of the mind. Yeah, it's the age of the mind. Bro. Branham said so. The last moving part is the eye. That's the eye, single eye, an eye single, the whole body full of light, going to bring the dead up. This Message is going to do it. Not that we're going to call them out, but if this message is required, they without us cannot be made perfect. That's finished, polished off, the whole thing.

- (2) (Now,)...that ye may prove what is that good, and acceptable, and perfect, will of God. (It's been done. That which is perfect is come.)
- (3) ...I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Now, that's what It says in 1 Thessalonians, that we which are alive and remain shall not 'prevent', 'go before', and the literal translation is 'take a precedence over or any preeminence'. So, in this hour, when He is here, descended with a Shout, the head of the Church to raise the dead: don't anybody get high-minded. Now, let your mind take in the Word of God, and don't get high-minded. Think soberly.

67. And Bro. Branham said the thing that bugged him was the fact that we're not sober and sincere enough. In this mind age: repent, change your mind. Not serious. Now he said, "*Be sober.*"

And God had dealt the measure of faith and the measure of faith is what? Elohim before Abraham; the full assurance of faith! You don't look anywhere anymore except to Him because you found out there's nothing to look to within or without of yourself. Bro. Branham said, "*Abraham, under the covenant of grace, he didn't even look at his works, didn't look at his conduct, considered not his own body dead nor yet Sarah's.*" All right, right to that area.

68. [Romans 12]

- (4) For...we have many members in one body, and all members have not the same office:
- (5) ...we, *being* many, are one body in Christ, ...every...(member) one of another.
- (6) Having...gifts differing according to...grace that is given (unto) us, whether prophecy, *let us prophesy* according to the proportion of faith;
- (7) Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;
- (8) ...he that exhorts, on exhortation: he that gives, with simplicity; he that rules, with diligence; he that sheweth mercy, with cheerfulness.

(9) Let love be without (hypocrisy). Abhor that which is evil.

What is evil? Off the Word! I've got no controversy with men; I don't care what they do, really, but when they start infringing on us and say we can't say so and so and do so and so which is the Word of God, then I rise up in my high horse, and of course, I'm a very bad person for doing that. Then why don't you condemn Jesus and Paul? Paul got so mad at Barnabas after the Holy Ghost separated them, he said, "We're finished." And God said, "That is very good. I'll give you a better guy than ever." So, He gave him Silas. Nobody heard of Barnabas again.

69. Do you like the way God does things? No, nobody does. But God does. No, because we got our own smug, stupid ideas just like when God spoke to Moses, He said, "I'm going to send you down there and I'm going to deliver you with a high hand." And then, He said, "I'm going to destroy Pharaoh."

And Moses said, "Wonderful." And he went down and he said, "Let's hold a prayer meeting. But how do I love you old Pharaoh. Back in those days he treated me so good. I was brought up at his daughter's knee, and I just can't turn Pharaoh over, and so, Pharaoh, we're going to pray, and he's going to get saved."

Why, Moses had more love than God! He could teach God a few things.

70. Where... How do you think Bro. Branham, how did he go before the public when he said, "*I don't pray for America anymore?*"

"Oh, you don't? Oh, nnn, nnn, nnn."

You're blinking your eyes? Go ahead. Blink them. Are you getting second thoughts? You can say what you want to. I told you what the prophet said. I'm not trying to be mean to anybody. I'm just trying to get one thing lined up. Get the Word lined up, and then you'll see where love really goes. You'll see where it takes you. You'll see that love is 'meekness with a backbone'. It's not wishy-washy corruption. It's not hard-nosed dogmatism. How hard-nosed was Jesus when that fellow was there, there by the pool and needed help? How hard-nosed was He when the little woman came in and she'd been in sin, a woman of the streets, and then she cried and cried and washed his feet with her tears? How hard-nosed was He?

"Get out of here."

Or that woman they caught?

"Okay, boys, I'll throw the first stone. Everybody throw a stone."

Ha! Took her part. Where was His hard nose? He was hard-nosed with that Word, brother/sister, because he set his face like a flint to go to Jerusalem. Paul was in the same image; I don't say that I am, too much, but hopefully, I'll get there.

71. [Romans 12]

(9) ...(hate)...evil; cleave to that which is good.

(10) Be kindly affectioned one to another with brotherly love...

So, it's not a dirty word after all, is it —this phileo love? Why should I phileo you and you phileo me? Real brothers and sisters, like Bro. Branham said, "*Branham's fight in the backyard. That's fine, but you know if they fight in the front yard; it's a little different, but...don't ever try to step in or you'll find that we'll turn around, and you won't be so happy.*" Sure, you get so busy fighting for the Word, and loving the Word you won't have time to fight each other. Let the Word have Its way.

(10) ...in honour (prefer) one another.

“Well, I’ve done that, Bro. Vayle. I just let the other fellow do the work.”

And he will get all the credit. Now, that’s nice of you. Who are you going to elect to be that fall guy? That’s a nice little thought.

72. (11) Not slothful in business; fervent in spirit; serving the Lord;

(12) Rejoicing in hope; patient in tribulation; continuing instant in prayer;

(13) Distributing (unto) the necessity of (the) saints; given to hospitality.

Are your homes open? Where do you get the word ‘hospital’? It’s a building where people come in and you take care of them. Ha! That blew it, hey? We had... We had about ten people sleeping in our house at one time, and they had the nerve to stay up and laugh, merry and crack jokes and Brian laughed his fool head off with all the rest of them. And my wife and me and our little health regimen we take... I ain’t going to tell you about it; that’s our business. But they thought they had a ball. We didn’t mind. We would tell them more jokes the next time, and they could come back, and we’d have some more fun, except I’d like to sleep a little more than I used to, kids, so just, you know, be a little nicer. Will you? Don’t...you know. I could turn my nose and make...and can’t sleep either. You know, hospitality. They felt good; we felt good, sure.

73. (15) Rejoice with them that do rejoice, and weep with them that weep. (If you can’t mingle your tears there’s something wrong. If you can’t be happy for somebody, there’s something wrong.)

(16) *Be* the same mind one (to) another.

“Oh, I could really slop that love up, but I’m not too good at giving it.”

Well, okay, sloppy, you’re a hog; you ain’t a sheep. I’m going to get in trouble. Call the meeting... Call the meeting off, Bill, while I’ve got time. [Congregation laughs.] Well, It says that:

(16) Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

(17) Recompense...no man evil for evil. Provide things honest in the sight of all men.

(18) If it be possible, as much as lies (within) you, live peaceably with all men. (Now he knew it would be tough, but it can be done.)

(19) Dearly beloved, avenge not yourselves, but *rather* give place (to) wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

In other words, if you blow your stack; get over it. Get over it, and do something about it, so you won’t do it the next time, or you will taper off, or something’s going to happen.

74. (20) Therefore if thine enemy hunger, feed him; (How can your enemy be your brother?) if he thirst, give him drink: for in so doing (you will) heap coals of fire on his head.

(21) Be not overcome of evil, but overcome evil with good.

Now It tells you on thoughts of love here. Now you can't do that without the baptism of the Holy Ghost. You wouldn't know what to do, unless God's Word told you. You see? But a lot of people think, "Hey, that love bit, you know, you've just got to be wishy-washy and go to pieces."

No, you hold a standard. You hold a standard, but then you treat people the way that you want to be treated yourself under the same conditions. Not like the justice and the cops and everybody else; we're a different breed.

75. Oh yes, there's a false fruit, but never forget there is a true fruit. And listen; don't forget now in the beginning, the very Genesis of all things, is Word. Remember; it was that one in flesh that fell; so therefore, when God restored you and brought you back, He brought back all that fruit and everything in your life and mine that could make us living epistles read and known of all men, if we only wanted.

And you know something, brother/sister? It's easier to go God's way than go your own. That's where the devil has always had us on the run. He's always convinced us, "Oh, this is hard. Someone might laugh. Oh, this wouldn't work out."

Believe me it does work out. I've told you time and time again: I thought I was badly abused when I had to pray food on the table. What a jerk I was to ever stop it. How many of you have prayed food on the table for a wife and a little baby? You don't know the first thing about it. And I thought God was not nice to me.

Oh, brother/sister, how stupid can we get? Don't answer the question. There isn't any answer to it. You and I are just as stupid as we make up our minds against God. And remember; Bro. Branham said, "*That person* (although you and I are not that person) *is the same as an atheist.*" He is a fool before God; it's where he is because he turns down the Light.

76. In the beginning the very Genesis of all things is the Word; He made all things by Word. And spirit and fruit and gifts and all of it are so close that only the wise can understand and discern. You know why they're so close? Because in the beginning it was the real McCoy, and they began just shifting it and shifting it and shifting it. But one day it's all going back. It's all going back. Yes sir, only the wise will understand. That's not the foolish, but the wise virgin. The unregenerate works from an unborn soul... That's right, unregenerate works come from an unborn soul, but the regenerate works will come from a Word born one.

77. I'm supposed to read something here, but I guess I didn't do it. Let me read it. He said:
[STATUTE.OF.A.PERFECT.MAN JEFF.IN V-2 N-18 62-1014M, pg 48]

[1] *"In the evening time it shall be light. That's when comes Christ, the Holy Spirit, Jesus comes down to set Himself..Head of the church, then He will resurrect this church being His own body. In there's the body and the way God is expecting us as individuals to grow and the way He's brought His church in to grow. Every Church Age,*

How did they come in? By a messenger with the Word: Holy Spirit bringing them right in line. See.

[2] *"These fellows were not required, what those fellows were. Now, come on. This wasn't required what this was. See, but He brought His church up the same way. He brought His church up the same way He's bringing His people up. Then Peter here said seven things: 'faith, virtue, (see, coming up) knowledge, temperance, patience, godliness, brotherly love, and brotherly kindness and then the love of God.' The Holy Ghost, Christ in the Person of the Holy Ghost comes upon you in the true baptism of the Holy Ghost."*

Remember, Bro. Branham said, “*Justification gave way to sanctification, sanctification gives way to the baptism of the Holy Ghost, and the baptism gives way to the Holy Ghost Himself: Headship is here.*” The prophet left, but Bro. Branham said, “*God doesn’t take the Spirit; the Pillar of Fire is going to lead us in.*”

78. He’s here, brother/sister. So, there’s no phony amongst us. What you see is what you get. No more hypocrisy. You know, people have hypocrisy so much, if little sister so and so would stop just being sister so and so, and would be prissy and nicey the way they think it should be, then sister so and so will be so welcomed to our club. But sister so and so doesn’t understand that kind of life because she’s just a transparent goofball, like brother so and so up here. What you see is what you get and worse. If you don’t know it by now, I’m sorry for you. You’re a nice kid, but you’re naïve.

79. The Holy Ghost in the person of the Holy Ghost... Listen!

[2] *The Holy Ghost, Christ in the person, the Holy Ghost comes upon you in the true baptism of the Holy Ghost, and you’ve got all these virtues sealed in you, then God lives in a tabernacle called the building: the living tabernacle of the living God’s dwelling place.*

Listen, what is the virtue of this age? Brotherly kindness, a real phileo; love worketh no ill to his neighbor; doesn’t say, “Hey we’re going to be political. We’re to stand around and scratch each other’s back and this and that.” No, that’s not what it’s all about.

[6] *But when we, not in an imaginary way—not in an imaginary way, but we, not in our imagination, prostrate ourselves before a living God, a living virtue, a living knowledge, a living patience, a living godliness, a living power, come by the living God, makes a living man in a living image, the stature of God, there’s no counterfeit there.*

This was the hour when there is no counterfeit. Real came forth! William Branham was not the Son of man; the Pillar of Fire was not the Son of man: we saw the Son of man in the form of the Holy Spirit come forth in ministry. We’ve got reality.

80. Now he said, listen, I quoted a part of this. [“Stature of a Perfect Man” continued—pg 50.]

[3] *If you die...and take the blood out of a man, you embalm him.” The trouble is a lot of them never get embalmed. You take the blood out of a man; he’s gone. Then the only thing you can do is put another blood back in him, if he’s going to live again and you took his blood out. Now if we put the blood of Jesus Christ in, and that brings the faith of Jesus, the virtue of Jesus, the knowledge of Jesus, the temperance of Jesus, the patience of Jesus, the godliness of Jesus, and brotherly kindness of Jesus Christ, the love of God which is Jesus Christ, He’s the head that controls you. ...Your feet are the foundation of faith—Amen!—controlled by the head. That’s the hour.*

Listen, brother/sister, phony is over. No more phony love; no more phony nothing. Now Bro. Branham before he died, you know as well as I do, he came against this phony love stuff. And believe me, it took something for him to stand up in the face and the faith of what is denominational dogma outside of Pentecost that the evidence of the Holy Ghost is love.

And he said, “*I’m sorry. It is not gifts, it is not love. It is the Word. And everything you have, if you’ve got the Holy Ghost, give it the Word test. If you’ve got virtue, give it the Word test. If you’ve got a gift, give it the Word test. If you’ve got anything, give it the Word test.*”

81. And so, what I'm trying to get across to you tonight... Listen! Words have been abused by people, misused, and everything else. There is a genuine phileo love that God Himself had and wants us to have, and there's a genuine agape love that God has and He wants you and me to have, and He wants it in the right places in the right way, and we can do it because we have it. Now, that's what communion and foot-washing is all about. It's significant.

Time's gone—more than gone, but I'm finished. Let's rise at this time.

Gracious, heavenly Father, we thank and praise You for love and mercy, and, if we've overstepped ourselves, Lord, You know how to correct it because, Father, You give us the Word. If we overbalanced on one side, You help us to come on back. We realize, Lord God, that we do not want to have anything which even is set forth as the truth and that truth be surrounded by ice, which is certainly better than luke-warm, but You would sooner have the truth which is surrounded with heat: living, pulsating, vibrant, coming forth through the living seed of God.

Now, Lord, we want above all else, as Your Scripture says, which we know is definitely a part of the aura of the love Itself, which is absolutely Word based, to be: tender, kind-hearted, merciful, showing sympathy, giving our strength when necessary, being weak with those that are weak, strong with those that are strong, adapting ourselves, in honor preferring each other, knowing that this is a part of Armageddon. It's a part where the mind steps out from what it ever used to believe and wanted to do and now steps out to the Word and dedicates the body to follow the Word.

Lord, tonight we can preach this way and know we're on target and yet be so far off. We don't want that. We don't want to be those who come in, as the prophet said, *"They sit there and enjoy the manna but they die in the wilderness."* We don't want that, Lord. Father, there's... If I've preached to vindicate myself, You know that's not going to get anywhere. It's going to backfire on me. But if I've preached Lord, because I'm seeking and want something real, believing there is something in there that is so genuine that the full compassion and all the fine gestures that go with it will come forth in a reality. And as, Lord, in that great journey over into Canaan's land there wasn't one sick amongst them, neither will there be amongst us any phony love, anything Lord which is false to Your reality that You have amongst us.

Father, we look at ourselves and we know there's no use looking at ourselves. There's just no use, but we look to You and say, "Here we are, Lord." Maybe we're a whole lot closer and further than we thought we were; maybe we're a whole lot further away than we thought we were. We can't assess these things too good, but we do appreciate the Word and love It—love to stand with the truth, Lord. But we don't want to be outside that realm of beauty which the apostle Paul said, "If you live in the Spirit, then walk in It."

And Father, as we pray for an increase of understanding which we know is this hour, but we've also admitted that, if there ever should be fruit, this would be the hour for it. That ever be these things that are set forth, this is the hour, and Lord, we present ourselves a living sacrifice tonight. Maybe this minute, this second we can't go all the way, but, Lord, we do want to go all the way. We wouldn't want to come up there in Your Presence and be a part of the Bride and stand to relish the glory, even though there will come a time when memory's completely gone, if we know even for a little while we've been very abysmal, negligent, delinquent in these things, Lord, that You set before us. We want to know that we've given a little honor and glory to You, just a little bit anyway. When we think of these things, Father, everything just fades away just like the prophet said, *"Everything fades but Jesus; it's been Him all the time. He comes into the full view."*

So, help us tonight, Father, that's all we can say: just help us. Just keep working on us, Lord, just keep purifying our minds and our hearts by this revealed Word, Lord, to know that we don't have to be in

the realm of the penny class anymore. I don't believe we do, Lord. Your prophet said, "*Lot was, maybe, just a penny, somebody else was a dime, and he couldn't be a silver dollar like Abraham.*" And I don't want to be like William Branham, Lord. I don't want to be a silver dollar like him, but it would be nice to come up the way even like old Jacob came up, that he wrestled with You, and You wrestled with him is really what it was, I suppose, and in that wrestling he shrunk a little. He got more and more out of the way, until he was a prince of Israel. Lord, that's what we're looking at tonight. We're sheep that went astray, sheep restored, and we're looking to You.

Help us tonight, Lord, as we partake of these emblems. We know it shows forth the death of that lovely One who died, the Blood scatters sin till there be no evidence of it. We know that there's a spotless, virtuous Bride for the spotless Lamb of God. We know that. We appreciate that. But how we long to, because of something in us that longs to, just fit into that mold, all the way down to have that genuine love, that meekness that Moses had but that strength that went with it. Lord, we know the meekness is not weakness. It's real character.

So, You've got to help us. We throw the whole thing back on You, Lord. We got to put it all back on You. You've got to build this house. You've got to watch us. Forgive us of our sins of admissions, commissions, the thoughts of our minds, the intents of our hearts. Lord, tonight we believe we are going on, onward and upward through You, in You.

In the name of Jesus Christ, we pray. Amen.

Lord bless you. [Communion and Foot-washing service begins.]