

## Restoration of the Bride Tree #5

*'Perspective on Gifts - Giving Christ Preeminence'*

November 24, 1993

Heavenly Father, we appreciate Your Presence tonight and thank You for the mercy You've shown Lord, and the riches You've revealed unto us, even though in our crass way Lord we have not acknowledged those true riches as we ought to, esteemed them above life itself, as Bro. Branham brought out that this is where the real life is, so we should esteem it far above any life that we have. And we ought to lay down our lives for it, even as the Scripture said if we ought to lay down our lives for our brethren, how much more should we lay down our lives for this Word, which indeed we would not lay down our lives for brethren, except for Word that was worth laying down for.

And we praise You therefore for the Word that's come forth in this hour, and it is our life, it's everything to us. And our hope is built on nothing but that Word that has been revealed in this hour, believing truly that Jesus is raised from the dead, and the same Spirit that was in him when he was here in the flesh is now here, and was here in the form of the ministry of the Son of man, waiting just now for the time when the dead come forth, and the living Bride be changed to be caught away. We pray we're part of that tonight Lord, and as we study we believe it, and believe You have something for us, to teach us and help us. In Jesus' Name, we pray. Amen. You may be seated.

1. Now we're on the Restoration of the Bride Tree #5, and from page 25, paragraph 3, Bro. Branham begins to speak on restoration from the viewpoint that the church which was planted at Pentecost must be restored from its fallen position to its original virgin condition. And using Joel 2, he uses the same illustration as does Joel, that the Bride is a tree planted by God. But alas it has been eaten down to its literal roots, wherein by grace, life still remains, and except for that life to again produce a tree, there would be no Bride tree. You understand why, because the tree wouldn't be complete. The church wouldn't be. But there will be a restoration of the church under an end time prophet, wherein God, according to the first Psalm will cause His planted tree to bring forth God's fruit, by God's prophet at the end time according to predestination, which means God's Word will be fulfilled.

2. Now what you're looking at there is not the authenticity of the prophet, or the aggrandizement wherein he would do it, because he's a prophet. But the prophet is required to bring that Word, which Word is to be restored according to Acts 3. It started right at Pentecost, (that is the denuding of the tree,) when the worldly carnal church turned away in mockery from the baptism with the Holy Ghost, calling the people drunken because they could not understand what was being said. But some did understand and asked Peter what to do to be saved. But the majority just said, "These are drunk. This is no work of the Holy Spirit, we have judged this to be wrong, and look for now what we believe to be God's Word and what He has for us."

Now that's just like Cain. No difference at all. Always you'll see Alpha is always the same, because there cannot be a change. God distinctly says He doesn't change, His Word doesn't change, and man in fallen condition does not change, unless God works the change in him. Even like David said, "I was conceived in sin and shaped in iniquity." And Bro. Branham said, "*We all come into the world sinners and speaking lies.*"

So paragraph 5 where I'm reading: [Restoration of the Bride Tree, 04/22/62]

[30-4] *But Peter said, "These are not drunk, but are filled with the Holy Ghost." So that every one of them went to martyrdom, except John, and he was boiled twenty-four hours in a vat of grease; and they couldn't even burn the Spirit out of him. (That's Holy Spirit.) ...then he died a natural death, the only one, John the Revelator. (That's of those disciples.)*

[30-5] *Now, that is right. Notice now, what had taken place. On this, God planted a Tree to bring forth nine spiritual gifts, gifts of His Spirit. The same Spirit that was in Christ came down upon the church, that Eternal Life. Now, gifts of the Spirit were in the church, and It was growing, bearing forth fruit everywhere. They thought not of themselves; they didn't organize anything; they just went ahead and were brothers. They had... "No creed but Christ, no law but love, no book but the Bible." That's what I believe. See? That's the way they did. The world's our parish (see?) everywhere.*

4. Now when the church lost this by neglect, neglecting the gifts, they came to where we find most people today, calling themselves fundamentalists, or just even believers of the Bible, they say, "We do not need any gifts manifesting in the church, why do we need them, or any signs following the Word, because we know the Word to be absolutely complete." They call it the 'plenary', p-l-e-n-a-r-y, meaning 'the full translation' or 'full revelation of Almighty God'.

So, see they have a little truth here in this sense that – it's not really truth, but just let me show you what they're working on. They're completely mixed up as to the giving of the Word by a prophet, and the signs following that same Word that was vindicated to be given by a prophet. See, they got the two mixed up. See, once the Bible is vindicated, it's true it doesn't need any further vindication, except if it should fail to say or to perform what is in that Word at the given season.

5. Now gifts have been in the church for two thousand years. And gifts will be in the church, as Bro. Branham said, "*As long as there's a true Bride on earth, there'll be a true gift of tongues.*"

Now I cannot belabor that point too much, and at this time neither can I tell you too much about gifts of the Spirit. At one time I used to take classes on those gifts, and you'd be surprised what I had to say about them. And we would take hours and hours lecturing on them. In fact I might spend as many as four, six, eight, ten hours just on one gift. And not giving a tremendous amount of repetition, but a tremendous amount of teaching. And of course that was the time of the gift age, and they were very, very important. But there were certain things I certainly were messed up on, and when the prophet came along, putting those in order, we found that we weren't able to actually perform as we thought we were performing so well previously.

And you will find that all the time, that when God's Word is dealt with, the gifts will not be put in a corner and simply left there to rot, but coming under church order, you would well find that there would not be so much manifestation as you think. Because you see, what was following, which what we consider to be the Word, which was mixed with creeds and dogmas and our own human reasoning, we had a proliferation thereof, just exactly as the Bible mentions.

And in those gifts, many times they were not gifts, especially the speaking part, like tongues, interpretation and prophecy, you know, they were merely, as Bro. Branham said, inspired utterances. And that's just about the same as you comparing a person that's truly predestinated and one wherein it says he's ordained, which means he was written about. So if you come under the true church order, you would be like that which is predestinated, and to leave the true church order and attempt to manifest gifts outside of a true church order, you are those of whom it's written about. You understand what I'm saying? In one place your name is not in the Lamb's Book of Life, it's merely recorded that you'll be

doing certain things. I don't want to be recorded as doing certain things; I want to be recorded as being there. Which means I'll not be obliterated, annihilated. See?

6. All right, also on the other hand, gifts engender pride, self-vindication, self-justification, and division. And you see that today. Now the great force against the Message, it's not Baptists, Presbyterian, Nazarenes, nope, they've been dead for so many years they couldn't even get up and shout. It's the Pentecostals. And when gifts came into the church – we'll look at that down the road a bit – they caused a lot of problems which they should not have caused. Because gifts never did unite the church as it should have united the church, it wasn't meant to. Gifts actually can become divisive and separate the church. It was the Word that was supposed to keep all things in order, and keep these gifts in line.

We'll talk about, as I said, later on, but actual gifts under the instructions of the Word, providing they're coming forth genuinely, the right place, the right time, the right Message, the right manifestations, are of tremendous importance to the church. And as I said, as Bro. Branham quoting Bro. Branham, "*There will be a true gift of tongues in the church, as long as there's a true Bride,*" and tongues is really the least of all gifts, then certainly the other gifts should be extant and there too. I don't know where they are, I'm thoroughly inadequate to do anything about them. All I know is years ago I'm quite sure that times there was a perfect gift of faith operated. And I believe another time there might have even a little gift of healing, because they're gifts, they're plural. And meetings I was in, and even totally wrong in doing what I was doing, in the sense I was not supposed to discern, I immediately called it a gift of the word of knowledge, and bypassed discernment; because I couldn't see that in the Bible myself. But using what I would consider to be and did consider, a gift of the word of the knowledge, I certainly had it, prophesied right down to the letter, everything I said came a hundred percent to pass as far as I know, checking it out.

7. This of course, we had the age of gifts. But you must remember what Bro. Branham said. This does not take away from gifts, but Bro. Branham said the last moving part is the eye. From that point on – and the eye's above the tongue, right? So all the tongues and all the things we might talk about fall to the ground when the eye begins to move. And Bro. Branham was the eye, the seer, the see-r. A seer is s-e-e-r, see is s-e-e, see-r. A seer is a see-r, who is the prophet. Vindicated. And when the prophet attempted to put the gifts in order in the church, the people went right back to Pentecostal tradition, they would not put them in order, even though Bro. Branham had commended them that they had genuine gifts, and that was the last you heard. Except you heard a lot of things since then, and they're not derogatory, as far as I know they're the truth, and they certainly are not nice to think about, in the light of what we're walking in, and how God would have us conduct ourselves.

8. So all right, gifts were established in the first church, early church, and they were looked down upon. Let's keep reading.

[31-1] *So notice these fellows when they were doing that, how glorious the church was; (they had these gifts,) and God was with them. The Bible said... And Jesus met them before His ascension. He said,*

*Go into all the world, and preach the Gospel to every creature.*

*... these signs shall follow them that believe;*

Well believe what? Well you get what you preach for. If you preach this whole balanced truth, there should be the production of what's in the Word. And I believe that those people did consciously gravitate to and hold onto Mark 16, preaching salvation in the Name of the Lord Jesus Christ, and standing before God. I believe that the signs did follow them, properly, and in what you might call an unceasing wave. Like Bro. Bosworth, as I mentioned to you before, Bro. Bosworth always knew when he formed a prayer

line, he always called for the radical mastoid operation, which means the inner drum and the ear's all completely gone. And he always knew the minute he prayed, God would do a miracle. Now that's a gift of miracles, that's not a gift of healing, in my books. Because bones are replaced.

9. Now was that gift back there? Yes it was in his day. Did it come in Bro. Branham's day? Yes it did, I saw the same thing happen, as far as I know, in my ministry. Because I prayed for a man who had a radical mastoid operation, and I just knew he was going to be healed. And of course I told him, I said, "Plug your good ear, I mean just plug it right up," when I prayed. And he could hear me perfectly. He wasn't reading my lips, to my knowledge, because I was standing behind him. As I recall, he heard.

Now let's put it this way. Those gifts, although following the Word, can convince people that the Word is genuine. That's all very well. But they're still gifts that simply follow the Word of promise. Now what if I come and have a lot of gifts manifesting – I'm going to be honest, you don't see in public anymore, where's Oral Roberts, where's all these guys?

10. Now where's guys like Clifton Erickson, and he might even be dead. And yet when I was with him in Atlanta, Georgia one time, went up to hear him, because I was down around I guess – where was I? – Macon, Georgia, at that time, went up to hear him. Oh he was in Macon; I went to hear him in his own meeting there. And I saw where we brought a bunch of Presbyterians to the meeting, and the Presbyterians all got healed. Pentecostals milling around, yelling and screaming, they weren't getting healed. And this woman had a great big, like a blood ulcer thing on her leg, and so he said..."Now you have it on..." she wanted prayed for – he said, "Now watch that disappear." As he prayed, the thing disappeared. Just – pbbt – like a lace curtain disappearing, it was like lace on her legs.

Oh yeah, we saw a lot of things like that. And the point is that those are signs that follow the Word, and they're not signs before the Word of the prophet that confirms the Word coming forth correct. And at the end time we have to watch gifts very carefully. So you hear me speaking, I'm not trying to speak out of two sides of my mouth at one time, I'm just telling you flat. Whatever I had, I had genuine, and I had things I should not have been with, and what I was with was not genuine, because I couldn't always be on the perfection side. And every gift of God is perfect.

11. So how many gifts are in the church? I don't know, don't ask me. I'll just be honest with you, every time I hear of somebody got church in order, years back after Bro. Branham died, a certain man, I forget his name, they said, "Yes, yes, yes," they'd go in the inner room, they'd speak in tongues, they prophesy, it comes right to pass. You talk about that church today, and they just walk off in embarrassment. Don't ask me. I'll just tell you one thing. I would sooner have no gifts at any time and know that I've got the Word, because I don't deny the gifts that follow the Bible, that follow the Word. I won't deny any of that stuff. It's there, what am I going to do with it? I don't know. As I've said before, any time you want to go in a room with me, we'll go in, see if anything happens. I'm sure not going to force anything, not anymore. No way. We believe God.

12. [31-2] *Now, these signs... Now, today, what kind of a sign we call a believer? (In other words, what's in the church today? Well what are you going to come from? What he says here.) He shakes hands with the pastor; he belongs to a church; he has his name on a book because his mother had or father had a name on a book.*

Well you see, you're not going to get any signs from that. There's no Word there. Now if you do get a sign from that, and you've been told, "This is it," and you've been told to seek tongues, and you speak in tongues, you can have a genuine anointing. In the sense the anointing is real, but the person's not real. And with that you can run any place you want to go, because you've got self-vindication. That started way back in the early church, we'll show you. Get more and more to it. Self-vindication can come by signs following the Word.

Well say, "Hey I spoke with tongues, now only the Holy Ghost can give me a genuine language, I was heard a genuine language, and I interpreted it and it was genuine, somebody heard me give the right interpretation, no problem. And if the Holy Ghost does that, therefore I have the Holy Ghost."

13. That's wrong; you've got a gift of the Holy Ghost. Because turn around and deny a prophet by simply saying, "Oh I don't believe the Gentiles get a prophet." Hey what do I care what you believe? What should you care what you believe? What's real? Do you believe this is made out of a recycled material? Was it made out of linen? Was it made out of cotton? Was it made out of pulp? What does it matter what you believe? The point is: what was it made out of? Self-vindication is less than hot air. Because you can put that to use if you get enough of it.

[31-2] *Shakes hands with the preacher...* (and that's it.)

14. [31-3] *But that wasn't what Jesus said. (When) these signs... (Now he said,) That's the church natural; (to have those signs, shaking hands, come to church, join the church, my name's on the book, so on. See?) we're talking about church spiritual. (Well church spiritual had gifts.) We're talking about a spiritual Tree, not a natural tree. (Natural church versus spiritual church.) (We're getting to those two trees after a bit.) See? A spiritual Tree. Jesus said, "These signs shall follow them that hang on this Tree. These signs shall follow them that are getting their Life out of this Tree. In My Name they shall cast out devils (whew.) (he says,); they shall speak with new tongues; if they take up serpents or drink deadly things, it would not harm them; if they lay their hands on the sick they shall recover."*

15. Now that is true, but Bro. Branham categorically said, in his meetings, that the Jews laid on hands, we don't need to do it as Gentiles. He said, "How do you reconcile this Word?" Well, Bro. Branham allowed it, and God allowed it, and some people were healed all right. All right, the thing is this, is the Scripture then void that it says, "Lay hands upon the sick and they shall recover"? No, it is not voided. What Bro. Branham was trying to bring us to a higher level. And the higher level is believing the Word. He said, *"Take this Message for your healing."*

Now this sounds like you're getting a lot of confusion thrown at you, and it may be you may be correct. But I'll just tell you flat, I don't have a real understanding of these things like I thought I had at one time. And I will not sell out myself to any gift, if I have it, or anybody else has it, in the light of vindication. Not interested. You say, "So you repudiate what Bro. Branham says?" No I don't. I go along with it fine, it's in the Bible, it's there, it's real. How much is genuine? How do we find out? You need somebody with discerning of spirits to know right off the bat what's what.

16. You say, "Now we're on a spot, what do we do?" Well I'm going to tell you one thing. Don't give way to anything until first of all you know it's really real. And don't sell out to the unreal when the heavens are full of the real. Say, "How are we going to get it?" Well as far as I know the Bible tells you, you can know. And I can know. But gifts are certainly in the peripheral, they're not in the main building, they're not in the main service, in a backroom Bro. Branham said, and there they are to be judged.

But remember they're there and I believe that the people with the proper interest, the proper dedication, the proper spiritual insight, I believe it is possible that those gifts can operate today. I do not believe they've been taken away, but under no consideration do they supercede the Word. If I had to give up one, I'd give up all nine gifts any day, to have the Word of Almighty God, because I know this one thing. And particularly at the end time, there's multitudes of people going to come up in the resurrection, say, "Lord have we not talked in tongues, have we not interpreted those tongues, have we not prophesied, have we not cast out devils, have we not laid hands upon the sick?" and so and so and so and so. And He'll say, "I never ever knew you, depart from Me you that work iniquity."

17. Why? Because working of iniquity is where you take something in the Word of God entirely out of its context, its spiritual reality, its true revelation, and use it the way you want to use it, all the time saying, "Well it's in the Bible, it's in the Bible, and that's good enough for me." I'm sure that Cain could have said the same thing, because as far as I know – Bro. Branham did not say this, but as far as I know – he came and offered a first fruit offering. Which meant "I believe in the shed blood and the resurrection." And he did not believe in the shed blood, because he positively would not shed the Blood of the lamb.

It's like those who do not take communion, in my books they're saying, "Look, I'm making it apart from the blood."

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

Well I'm going to tell you what I think about your believing. You believe anything you want to believe, I'm going to tell you what I think of it. Because there are those that say, "Well, since He's here, we don't have to take communion." That's the biggest laugh in the world, because if He really is here, and He is, that's all the more to take it. And the next thing you do, you say, "Well I believe we're in the Millennium, I believe resurrection's over." Come on, see where you go? Stay within the Word here.

18. Now he said:

[31-4] *There's the kind of signs He said would follow the believer. (what lay hands upon the sick, they do recover.) Where is it today? He gave the world an example of what would be the believer's sign. And He said it would be far better that a millstone was hanged at your neck and drowned in the depths of the sea than even to bring offense to one of them, "their angels always beholds My Father's face, which is in heaven"--that is the angels.*

Now what Bro. Branham is saying here, I believe, is the great danger of people who turn on the gifts of the Holy Spirit, and make derogatory remarks about those gifts and the people, as though those gifts weren't legitimate. Now remember Bro. Branham never ever said the gifts were not legitimate. And he said, he cautioned us, never ever say they're of the devil or you could be blaspheming the Holy Ghost, or attributing Satan the works of Almighty God. He said, "Don't do that." He said the person himself could be very, you know, unguine, very counterfeit, but the gifts are not.

Now severe judgment Bro. Branham is mentioning here against those who come against gifts per se, and say, "Now look, this is not of God," or "yes it is of God, but we don't have it anymore, it's out of the Bible," all these things. Coming against that, he said absolutely judgment will follow them.

19. Now let's watch then, judgment is two-fold. Judgment is against those who come against the truth that the gifts are genuine. And they're available, they're there somewhere. Even to the extent, now remember, that there is a church order set up, and there are people who do not abide by it.

Now at the same time you will notice that there's judgment against those who use the gifts and are off the Word. Now if we are going to have gifts, they must be a hundred percent according to how the prophet taught it. Now if that teaching is so far beyond us, either as to our understanding or our spirituality, that we do not find ourselves in position to handle them, then there is only one thing to do. And that is to pray to God to get in the position of that spiritual place with Him, and then see what He might do. But to attempt to force the issue is what you cannot do. Remember praying is never twisting God's arm, but is let Him twist our arms and change our thinking, so that we are properly positioned with the Word, as to the right understanding and the right spirit.

20. So all right, there's severe judgment on those that deny signs follow the Word. And there's judgment for those who are using the Word and the gifts wrong. Now that's put you between a rock and a hard place. So we're right down to what I've been telling you. There must be an exercise very, very carefully. At the same time there is not a repudiation.

Now of course I can get myself off the hook very easily. All I've got to say is "Look I'm a minister of the gospel; I've been called to teach His Word. I am not involved with gifts, that belongs to the congregation."

I'm going to ask you a question. Bro. Branham without a doubt had a gift of healing. And you know something about the gift of healing? It could only operate if the people pulled on it. The faith of the people and what they did really brought it to the place of operation. He said, "*You people operate this gift in me.*"

So therefore where is our congregation and all the rest of the congregations in the light of this particular Word? Well that's something to pray about, and seek the Lord about, privately especially.

21. [31-5] *Notice now, there they were. And that Tree was planted; It was doing great work. We know they went about everywhere. (See, signs were following the Word that was given at that hour, laid down.) Why, on the day of Pentecost three thousand souls were added, baptized, and went into the church; and how great fellowship they had; nobody needing anything; everybody was kind, good-hearted, to one another. They were all one big family. Wonderful.*

[32-1] *And there came by a little old, ugly-looking, greedy-tooth beetle (that's a cute expression isn't it? Very quaint. Greedy-tooth, I like that, greedy-toothed beetle) that lives in four different stages, as Joel saw him.*

Now I want you to understand something about greedy-tooth, it's not greedy-gut. Green-eye greedy-gut, remember the saying, green-eye greedy-gut? Huh? All right. This is not greedy-gut, this is greedy-tooth. This rascal was destroying for the sheer pleasure of destroying, like a weasel in a henhouse. What a fabulously rotten spirit this thing has. This would have to be the devil. This would be. Just like Cain. "Am I my brother's keeper? Hey, what do you want out of me?" You know? This is a foul little fellow here.

[32-1] *A four-stage insect destroyer came forth to destroy that beautiful Tree of God. Think of it. Now, I'm going to read off some of Joel's, what he said, in the 1st chapter. (Okay.)*

[32-2] *The first thing... Now, there's four different beetles there; but actually it's one beetle. It's one beetle in four different stages. Now, watch this little old beetle come by for this great, beautiful Tree of God (We'll call it a Tree, which was the Church).*

22. Now notice God planted that tree, as Paul said, your husbandry, but we must never forget Matthew 13. That is the same time that the Son of man, One in white went forth, the enemy went forth. Now let's understand this again, as we watch the good sower, the good seed, plants the seed over the earth. Bro. Branham's vision also of Hebrews 6. Now what was the next person? The next person was the enemy that planted his seed. Now I want you to watch carefully. The devil does not have a word. So what's he do? He comes right behind planting the perverted word. Just like Cain. And you saw it by the two sacrifices. One did not go by the Word. That's why the Bible said, "Thou hast rightly offered." Abel offered unto God a more excellent sacrifice than Cain. Remember Cain's sacrifice was excellent. Why?

Because it came out of the Word. "If thou hast rightly offered, but thou hast not rightly divided, therefore hast thou not sinned?"

And what did Paul say? "Rightly dividing the Word of truth." And Bro. Branham quoting Larkin, you've got to rightly divide, you've got a right timeslot, so the doctrine and the Scripture – the doctrine fits in the Scripture, Scripture to Scripture, right together, you're not mixing justification with glorification, although mind you without justification no glorification. So you're not mixing water baptism with actual baptism with the Holy Ghost, which is really in Romans 6, and you're not mixing your times up. See?

23. Now there's a big problem here. And remember, God sowing as one, and the devil sowing as another. Now that same Matthew 13 is right over here in 2 Corinthians 11. Now remember what Paul said? He said, "I want to tell you something." He said, "You've got a wrong seed sown. This virgin's mind is no longer sown with the understanding of the Word of God. Why in the Bible it's Jesus, yep, we preach Jesus, but she's got another one. The Spirit came forth, she's got another spirit. The Word of God vindicated came forth, she's got another one."

Now if you want to know about it, look what it says in verse 13: [2 Corinthians 11:]

- (13) For such are false apostles, (missionaries,) deceitful workers, transforming themselves into apostles of Christ. (Now they're doing the transforming.)

24. Now just a minute now. If you were to transform a wolf into a sheep, or a pig into a lamb, what would that wolf aspire to? What's a transformation? Trans is across, forming into another form, transfiguration. You and I are looking for a transfiguration, a transformation. What are we looking for? We're looking to have a body like His and be with Him in glorification. What are these rascals doing? Why they're sheep clothing themselves. They're coming along with a lot of things, all worked up by themselves, very nicely, so they look just like Christians, but they're not. And he said:

- (14) ...no marvel; for Satan himself is transformed (now he's doing his own transforming now,) into an angel of light. (And he came to Eve, he came to Cain, he comes to the religious.)
- (15) Therefore it is no great thing if his ministers also be transformed as (though they were) ministers of righteousness; whose end shall be according to their works.

What? Destroyed. Aren't the works burnt up? Then what about the worker? So all right, we're looking at some things here now. See?

25. Now he's going to trace this little bug through:

[32-3] *The first was a palmerworm; that's the little thing, just a little itty bitty insect of a worm. What did he do, the palmerworm? He came along to destroy the fruit of the tree; that's the first thing. Now, let's go back in history and see what the first thing was: a dignified group got amongst the common people. And they said, "Well, this is good for you can heal the sick, and you can do these various things; that's wonderful. So you know what we ought to do? We ought to kinda get it out where the bigger class of people will understand it, the better class: the mayor, the judges and so forth, the dignitaries of the city. And as long as you're all carrying on the way you are, they'll never come around you. They're afraid of you."*



Now isn't it true that it's logical for everybody who wants to get somewhere as pertaining to what you are doing, and you want to build up your circle, you want to build up what you've got. You want to catch the eye and the ear of the man that's already caught the eyes and the ears of the people out there that you want to get in. That's the first thing the Christian churches do. There's always somebody only too happy to let you know you need these big shots, you need these people, and if you had them they could turn the tide. And it's strange, but churches go through it. They get so gleeful if the mayor comes, or the doctor or the lawyer. They get so happy, because now maybe he'll be a big influence. He will all right! He will all right. If that's what you're looking for.

26. Now let's just look at this picture. And I'm going to show you that Bro. Branham, just nailing it down, calmly telling you the truth. 1 Cor 1:11.

- (11) For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.
- (12) (And) this I say, that every one of you saith, I am of Paul; and I of Apollos; (I'm) of Cephas; (I'm) of Christ.
- (13) Is Christ divided? was Paul crucified for you? were ye baptized in the name of Paul?
- (14) I thank God I baptized none of you, but Crispus and Gaius;
- (15) Lest any should say I baptized in mine own name.
- (16) And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
- (17) For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be of none effect.
- (18) For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
- (19) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
- (20) Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
- (21) For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- (22) For the Jews require a sign, and the Greeks seek after wisdom:

27. See, you got a lot of trouble right there. One guy said, "I want signs." One guy said, "Forget your signs, I want the philosophy."

- (23) But we preach Christ crucified, unto the Jews a stumblingblock, unto the Greeks foolishness;
- (24) But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

- (25) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
- (26) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
- (27) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things (that) are mighty; (now he's talking about people.)
- (28) And (the) base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to (nothing) things that are:
- (29) That no flesh should glory in his presence.
- (30) But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, redemption:
- (31) That, according as it is written, He that glorieth, let him glory in the Lord.

Now you see what these people were looking at. To glory in what other men's flesh has accomplished, and then try to use it for the church! It won't work. The seed that you sow will bring forth a manifestation.

28. All right, we already went into 2 Corinthians, but the first six verses, we don't need to worry about it. Well, here he said, he's talking about the virgin that got deceived. Let's go then to verse 5. [2 Corinthians 11:]

- (5) For I suppose I was not a whit behind the very chiefest apostles.

See, already they were hitting at Paul. See? Now let's go a little further, we go to Phil 3:1-9.

- (1) Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.
- (2) Beware of dogs, beware of (the) evil workers, beware of the concision.
- (3) For we are (of) the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
- (4) Though I might also have confidence in the flesh. (He said, "Look at me," he said. "I don't have any confidence ...?..., yet, watch my record.") If any other man thinketh that he hath whereof he might trust in the flesh, I more:
- (5) Circumcised the eighth day, the stock of Israel, the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
- (6) Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.
- (7) But what things were gain to me, those I counted loss for Christ.

29. In other words he never would use anything that was distinguished in the world. Now he didn't blow his brains out, he didn't go around with his shoes untied, he didn't go out drooling and driveling, acting like an idiot. No, he was a hundred percent circumspect, but he did not for one minute believe that any of this had anything to do with the wisdom or the revelation of the gospel of the Lord Jesus Christ. Now here's what he said.

- (8) Yea doubtless, I count all things (a) loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of (everything), and do count them (nothing) but dung, (just manure,) that I may win Christ,
- (9) And be found in him, not having mine own righteousness, which is the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

30. Okay, let's let somebody else tell us some more. How about we go to James 2? Start reading:

- (1) My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. (Oh my.)
- (2) For if there come (into) your assembly a man with a gold ring, (the mayor of the town, or the doctor with all the money, and I know the lawyer's got a little more than he, because he can sue the doctor,) in goodly apparel, and there come also a poor man in vile raiment;
- (3) And (you) have respect to him that weareth the gay (oh my) clothing, (hey they had a real problem back there, didn't they?) and say unto him, (Sir... I would have trouble with that myself,) Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:
- (4) Are ye not partial in yourselves, and are become judges of evil thoughts?
- (5) Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith...

You don't think that's true, what do you think of old Joe the carpenter, married to Mary and an angel comes in a dream and says, "Hey, your wife is going to have a child by the Holy Ghost"?

Well you say, "That man wouldn't have a brain in his skull." That's right. Not compared to the doctors and lawyers and the Pharisees and Sadducees, they could never believe that, that's so much hogwash and junk. Poor old Joseph, he just believed because he's common as dirt. [End of side one.]

31. He says here, he said:

- (4) Are ye not partial in yourselves, and become judges of evil thoughts?
- (5) ...Hath not God chosen the poor of this world rich in faith, heirs of the kingdom (that) he hath promised to them that love him?
- (6) ...ye have despised the poor. (Hah-hah. See? What Bro. Branham says actually took place in that early church.) Do not (the) rich men oppress you, and draw you before the judgment seats?

“Oh,” they said, “but James you’re wrong in your thinking, because you see if we get them on our side, they won’t close us out. Yeah, they’ll be good to us. Win them for Jesus, hallelujah.”

Hey that’s fine, if they do get won for Jesus. Hardly does a rich man get to the Kingdom. And those that would seek riches bring only distress. The richer the people, the more trouble with everybody. Yep, yep, yep, yep, yep.

- (7) Do not they blaspheme that worthy name by which ye are called? (Whole lot more than the poor guys.)
- (8) If (you) fulfil the royal law according to scripture, Thou shalt love thy neighbour as thyself, (you) do well:
- (9) But if (you) have respect to persons, (you) commit sin, and are convinced of the law as transgressors.
- (10) ...whosoever shall keep the whole law, and yet offend in one point, is guilty of all.
- (11) For he... said, Do not commit adultery,

Now adultery was looked upon as a very terrible thing, today it’s a mark in your bonnet. If you committed adultery, left her, and say, “Hey boy, that guy’s with it, yeah, hey, he’s a great guy, ought to join his crowd. Yeah.” Key club that Bro. Branham talked about. Yeah, the key club. Wonder who gave them AID with their key club. Don’t worry, they’ll get it. Hetrosexuals are getting worse now, because the homos have begun to smarten up. See, adultery, fornication.

- (11) ...Do not commit adultery, (that was punishable by death.) ...Do not kill. Now if thou commit no adultery, (and) if thou kill, thou art become a transgressor of the law. (So then if you have respect of persons, no different from a murderer or adulterer. Yep.)

32. All right, let’s see now. God’s plan was to give Christ the preeminence. You don’t give him preeminence that way. Let’s just have a little eye opener here. We’re going to talk about preeminence. We’ll start chapter 15, 1 Corinthians 15, starting at my favorite portion there, I could read:

- (20) But now is Christ risen from the dead, and become the firstfruits of them that slept.
- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ all made alive. (Identical manner, as they die in Adam, all made alive in Christ, predestination; foreknowledge, predestination.)
- (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.
- (24) Then cometh the end, when he shall have delivered up the kingdom to God, even the Father (now); when he shall have put down all rule and all authority...
- (25) For he must reign, till he hath put all enemies under his feet.

- (26) The last enemy... destroyed is death.
- (27) For he hath put all things under his feet. But when he saith all things are put under, it is manifest that he is excepted, (left out,) which did put all things under him. (What are you talking about?)
- (28) (But) when all things shall be subdued unto him, then shall the Son also (become) subject...

33. All right, in other words God at this moment is actually making Jesus Christ our Lord preeminent. Getting ready to bring all the dead out of the ground, to meet with those that already came out in the dimension somewhere, they already got bodies. Don't ask me what's going on, you ask God. If He tells you, then you come and tell me. We'll know both together, just leave it alone in my books. But the dead are going to come out, by the grace of God we're going to be changed, and we're going to meet Him in the air, and notice at that time everything under the feet of Jesus. The church is being subject right now to Almighty God, that's Jehovah Elohim, for the purpose of the reincarnation where Jesus Christ our Head, God reincarnates Himself, the whole body, a holy body, complete first fruits of God, marvelous. Coming up. Right away.

Now you see, what's God doing? Bro. Branham mentions about God wanting preeminence, and look what He's doing. Right now giving preeminence to the Lord Jesus Christ. And that shall continue until the White Throne, when it's all handed back again. See, now He's putting the enemies under.

34. Now listen, let's carefully now, these enemies, you got to watch them. What's the Bible say? A sower went forth to sow, and He sowed good seed. Within a few days the people came in that did their crop tending, and they said, "Master, there's a whole lot of tares in there. You gave us good seed, where did it come from?"

He said, "An enemy did this."

God sowed His seed, and the enemy sowed his seed. Abel was a righteous seed, Cain was the seed of the serpent. Now you got in the days of Noah, how many perished? Five billion people. My, what a number of serpent seed went under. And they're going to come up in the judgment, at the White Throne coming up at the end of the thousand years. There's quite a tremendous situation there.

35. So all right, we see that then that this moment here of what we call the epiphanea, the epiphany. The epiphany is that which is that great master thought, where a man comes forth and he's really got a hold of something. It's his shining, it's his blazing. It's a peculiar – you'll see it, and the funny thing is, you'll see it in literature now, the last few years, right after I began preaching on those words 'parousia', 'epiphany', the 'apocalypses', and different ones. The world's using it in their editorials all around, say, "That was his epiphany." Do you realize God's bringing about the great epiphany when He takes us up, at His reincarnation; crown Him King of kings and Lord of lords? My, talk about a great moment. Christ looks forward to it. That's the man Christ Jesus, we're talking about Jesus, the one that was way back in the beginning, came down and became flesh. I don't understand the mysteries, but I can believe it. Somebody could explain it, I'd be happy to know more about it. But that's here. See?

And so therefore why would we then involve ourselves with the world? Now James said, "Why do you mess with these guys? They've only got one thing in mind, that's to take you over and oppress you."

36. Now listen, watch the Alpha to the Omega. The Catholic church and the Protestants are full of all these bigwigs with all this money. You know that old John D. Rockefeller, and he could have left a whole lot more, the tightwad billionaire, but he left a Baptist, a northern Baptist, one million dollars, or

was it five now? I don't think anybody here knows, and I've forgotten. It was either one or five million dollars, just before he died, quite some time I guess, he turned it over to the Baptist for a pension fund! Ho-yoi-yoi! If that was in the kind of stock I think it is, they're worth a vast amount of money!

Now do you believe Reverend Joe Blow, or John Blow or George Blow is going to leave the blowy Baptists with all that money there he can get his hands on? Paper. Oh a lot of good paper, yum, yum. Buy the Taj Mahal with a blink of an eye, if it was for sale. And the church is the most despotic, cruel, corrupt merchandiser, as we read Bro. Branham said, it was the Greek Orthodox church, Catholicism, that led Russia to brutal blood-letting Communism. Two-fold child of hell, right? Communism is a two-fold child of hell of Rome. But you wait till Rome gets back. Communism will look like peanuts. It's already proved its peanuts anyway.

37. All right, he said, *"You don't want those people."*

Now he says here:

[32-3] *"...We ought to kinda go out where the bigger class of people will understand it, the better class: the mayor, the judges and so forth, the dignitaries... And as long as you all are carrying on the way you are, they'll never come around and see you. They're afraid of you."*

Now notice that Bro. Branham, he's not talking here except about healing. Now he said, *"The healing is great. But when they spoke in tongues that blew it."* Yep, they said, "That's the devil." Or they said, "It's nonsense, it's gibberish, it's hogwash." It blew it, see?

Now he says here, *"These people are afraid to come in the way you are."* They're afraid.

38. And:

[32-4] *Somebody (in the audience) says: "They still are." (And Bro. Branham says, "They still are." He said,) I guess that's right. (He said,) they're afraid of the Holy Spirit.*

[32-5] *Now a little song (he said) I used to sing:*

*It's the old time Holy Spirit,  
The devil won't go near It;  
That's the reason people fear It;  
But It's good enough for me.  
It brings things from under cover,  
So It's good enough for me.  
It will make you stop your lying;  
It will save you when you're dying;  
It will start the devil flying;  
And It's good enough for me.*

(He said,) *That's right.* (And he said,) *The reason people don't want It.* (See, they're afraid. They can't stomach it. Too emotional.)

39. [33-1] *Now, It's God. (The Jews) didn't want Jesus; they said, "This man?" The church, the big dignified church said, "You come to tell us who we are? We'll give you to understand, we're all Ph.D., L.L., Q.U.S.," (and he just makes a bunch up,) my, all of this. "Why, I'm the high priest." "I'm this, I'm that, I'm the other, and you tell me. Why, you were born in sin. You're nothing but illegitimate (an illegitimate) child. Your mother was to have you before your father and she were ever married."*

Now you notice something here that's very interesting. Jesus came and identified them. Judge. Oh, this Jesus was greater than the PhD! He was a geneticist by omniscience. Oh yeah. Definitely, he was an anthropologist, by omniscience. He was a psychiatrist, by omniscience. Discerned their thoughts, their intents, and he knew every drop of blood way back four thousand years. And he identified them. He said, "You bunch of serpent seed." Oh. They said, "We refuse that identification! We will identify ourselves." They turned Jesus' identification down, and yet he was authenticated. They kept their own revelation, but in 70AD they died for it.

40. So now in this day, Bro. Branham identifies them, and he particularly warns, "*Do not be deceived by your education.*" Now many people got carried away by that, and they say, "Bro. Branham does not believe in education." He wanted his own daughter Becky to have a university education. He was not against education! He was against education in direct antithesis to revelation, and revelation being booted out the door by reason of education. He did not believe for one minute, because he knew positively as we know, but he knew better than we, that DD and PhD is not the answer that God wants. He wants to give His Own revelation, especially where He said, "I am giving it."

So do you think the Pentecostals like being called chaff, being identified? Do you think the Nazarenes like being identified as making love to a corpse? The Catholic church as the old harlot, and the Protestants all is a filthy bunch of daughters. Well if you think they did, I beg to differ.

41. Now next paragraph:

[33-1] *He said, "Who can accuse Me of sin; who can accuse Me?"*

Now you'll notice that Christ answered to their answer. They said, "Hey, we're all right. We know you're illegitimate. We know we're not born of fornication. We're not serpent seed, come on man, don't you try to tell us, we got Moses." They identified themselves. He unidentified them. He identified them right.

Now, "Who are you to ever talk to us?"

He says, "Just a minute who of you can accuse me of sin?" See, he answered them right back.

Now the prophet must accept questions because he has to accept vindication! In other words, as Christ was challenged, he threw it right back. He said, "I'm vindicated. Why don't you do what I do?" Bro. Branham stood there with the same thing. Because prophets cannot change.

42. Now, Bro. Branham says:

[33-2] *All right. Sin is disbelieving God's Word.*

Yes, and it becomes double when it's vindicated. Man says, "I don't believe this Bible." Well fine, you've just cut your throat. Now a man comes by, and he said, "I don't care two bits about this man

vindicated, and he can say 'THUS SAITH THE LORD' , it comes to pass every single time, and go to the Bible on that authority, and it says then this is it." He said, "I don't take that." He double cut his throat. He's twice dead, plucked up by the roots. The waves of the sea foaming themselves up like shame.

Now Bro. Branham says:

[33-2] *All right. Sin is disbelieving God's Word. In other words He said, "Show Me where I'm not fulfilling the Word to the hilt, (to the last detail,) right where It's supposed to be. Show Me in the Scripture where in My day... If I don't do the works of My Father, then don't believe Me." (See? But he) said, "Now, you claim to be that; let's see you do it."*

Bro. Branham did the same thing. Time after time he brought up the law of the prophet of Deuteronomy. Time after time he said, "When did it ever fail of the thousands of times?" And it never ever did fail.

43. Now Bro. Branham said very, very correctly, "*Sin is unbelief.*" Right? Okay. Do you want to know where that's found? Romans 14. We're taking our time, because this is kind of like a little filling in. In verse 1,

(1) Him that is weak in the faith receive ye, but not to doubtful disputations.

Now some people may have about two degrees of warmth when it comes to the Word, that's all they got. Maybe getting just as far as Bro. Branham is a prophet, but they can't see, the truth what he preaches. The Bible says you can receive him, but don't argue. Don't even try to get across. Just give your little testimony, something, walk away. Now he's talking here about things that people in church are upset about.

(2) For one believeth that he may eat all things: another, who is weak, eat herbs.

Well it's not wrong then to be a vegetarian. But don't bring it in the church and make everybody try to eat like the Seventh Day Adventist. Forget it. Now Bro. Branham got us as far as we need to go. Now we're not doing this, I argued with my wife all the time, but she likes to argue different and I go along with her, because she's Eve and I'm Adam, and I'm not going to upset her apple cart. Just kind of kidding, but the truth is Bro. Branham said don't eat eggs. We all eat eggs. Don't stay in the valley. If you eat meat, eat very little, preferably wild. Now some of us are a little bit too weak for that. Got to have our steaks. Turn the eggs over medium on toast and go to it. I'm just telling you the truth. Hey, what goes round comes round. Because Alpha is Omega. Okay.

44. Now, but:

(3) Let not him that eateth despise him that (doesn't eat); (so I guess we can eat eggs.) let not him which eateth not judge him that eateth: (in other words, you don't eat, don't judge a guy that does.) for God (has) received him. (Oh good.)

(4) Who art thou that judgest another man's servant? to his own master he stands or fall. Yea, he shall be holden up: for God is able to make him stand.

(5) One man esteems one day above another: another esteemeth every day alike. (Now Paul evidently did take every day alike.) Let every man be fully persuaded in his own mind.



- (6) He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. (In other words, his conscience is clear, he's okay, leave him alone.) He that eateth, eats to the Lord, for he gives God thanks; and he that (doesn't eat), to the Lord eateth not, and (he gives) God thanks (he doesn't).

This is kind of confusing, because this could end up, in my books, something like the guy that went down to the prayer meeting, and he was a publican. Well he was a Pharisee, I guess. Yeah, and he looked down upon the publican praying, he was a tax collector nobody liked, and the Pharisee said, "Now Lord, thank God I'm not like this bird here." He said, "I know that bird eat eggs, he eats meat when he shouldn't eat meat, he eats too much candy, this, that and the other thing." He said, "I thank God I keep the Sabbath."

And the publican said, "God be merciful to me, a sinner." It sounds like this right here. See? They got away from Jesus saying, they get away from Paul.

45. Now watch:

- (7) For (no man) liveth to himself, and no man dieth to himself.
- (8) For whether we live, we live unto the Lord; whether we die, we die unto the Lord: whether we live, or die, (therefore,) we are the Lord's.
- (9) For to this end Christ both died, and rose, and revived, that he might be Lord of both the dead and living.

And everybody, no matter even if he's got a different idea. Like my old friend Rob ?Barner? said, he said, "This means right here that Jesus died and paid the price for everybody, he owns us all, we're slaves to him." ...?... "Do this, do that. Pharaoh I've raised up, do this." See?

- (10) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Remember what I talked about last Sunday? About your sowing? "God forgive me, I shouldn't have done that terrible sin."

46. Oh when Nathan came to Bro. David, and he said, "David, I said the terrible, terrible thing happened. My," he said, "there's a man down the road, he had one little ewe sheep. And he loved to put in his bosom, he loved that thing." He said, "That was his life." And he said, "A wicked neighbor was going to entertain a big man coming by." See, big men, you got watch out for these big guys, lots of money and all. "And he took that little lamb and he killed it and ate it."

And David said, "I'll kill that bird."

He said, "You're the one."

"Oh," he said, "O God." You know something? He said, "My sin is always before my eyes."

And God said, "Now that you did this, you watch what's coming down the road."

David was forgiven – do you understand what I'm saying? David was forgiven, but he had to pay the price of his sowing. Shall we adjourn? ...?... people had eighty people in it, would one person really believe it? Must all appear before the judgment seat of Christ.

(11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

(12) So then every one of us shall give account of himself to God.

47. In other words, He's going to actually bring up His Logos, what He really is. We had a taste of it under discernment, under the epiphany. Then people don't believe time's turned into eternity? We're before the White Throne? Judge? They can't waste their time? I don't understand it. What are they preaching? Where do they get what you call their punch, their strength? This is the strength to me. I'm not saying I'm using it, I'm just saying this makes it iron clad. This is where Bro. Branham said... what was it? Who was it that said that? One of the old prophets, a minor prophet, that he wanted his quill, his pen made of steel, and write it in flint. Take something like a diamond point drill, and just take a piece of steel, tough surgical steel and just score it. Write it in there.

(13) Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. (How do you like that? Sowing. Sowing.)

(14) I know, and am persuaded by the Lord Jesus, nothing (is) unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

(15) But if thy brother be grieved with thy meat, now walkest thou not (in love). Destroy not him with thy meat, for whom Christ died.

(16) Let not then your good be evil spoken of:

(17) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

48. Now you say, "Just a minute, isn't that wrong for that brother to be a weak brother and to be offended?" Yes, it is wrong. And he'll pay a price for it. But if you turn around and lock horns and I turn around and lock horns, we'll pay a price. That's what I got to keep getting across to myself. "Woe unto them by whom offences come." Never to whom offences come, but woe by. And then it says, "Agree with thine adversary quickly whilst thou are in the way with him, before something sets in. Lest he takes thee to the judge and the judge deliver thee to the prison keeper, and you go there until you pay the uttermost farthing."

"But God I didn't punch the skunk in the nose, he punched my nose."

"Yeah, but you didn't forgive."

"Well You mean he's free?"

"No, I'm going to deal with him. Now I've got to deal with you, and put a lash on you, because you won't listen to Me."

I don't like this kind of preaching; let's go home, burn the Bible. Pbbt. We want something tough. You sock me, boy, you ain't seen nothing yet. I'm like the guy the Bible said turned the other cheek, when I run out of cheeks, you watch out. It's not scriptural, honey.

(16) Let not then your good be evil spoken of:

(17) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

49. You know, if you go to a promise box, you'll get verse 17. Why bother with verse 17 if you don't read the first 16? Huh? Oh my God, inconsistency, thy name is church. All right.

(18) For he that in these things serveth Christ is acceptable to God, and approved of men.

(19) Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

(20) For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

Now see watch that. Now you people, if you're picky, picky, picky, you're a mess. You're literally sticking your hand out, "Hit me so I can complain, hmm, hmm, hmm." Shee. Christians? Adults? Adult what? ...?... My God.

(21) It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. (Huh? Now watch.)

(22) Hast thou faith? have it to thyself before God. (Now this goes both ways, I'm just going to leave it sit there though. Happy is he that condemneth not himself in the thing which he alloweth.

(23) And he that doubteth is damned if he eat...

50. In other words... hey, eating and drinking doesn't have one thing to do with the gospel! Peter's vision showed snakes and everything else, eat them in good health. Picky, picky, picky. Pshew. But you know something? The stronger we are, the bigger we are, we can take it. What kind of a Christian in this late day would come by and say, "Well I don't think you should eat, or do this or that like this." And I'm not going to talk about meat because Bro. Branham said that – and its true – the meat today... Look if you had your own home range meat that you made and all, that's all right, I'm quite sure that's okay. But there's a lot of poison there. See?

Now:

(23) ...he that doubteth is damned if he eat, because he eateth not of faith:

Now watch, he eats not of faith. Now be the same way with the Word. If you can take this Word without faith, you've got problems. Now watch.

(23) ...for whatsoever is not of faith is sin.

Faith and unbelief are opposites. So unbelief is sin. And what is real faith? A real revelation, because this one bird doesn't have a real revelation!

51. Like years ago. Of course I wasn't going to back away from the Word if you took a four-by-four and crushed my skull. But this guy down there in Georgia, he invited himself to dinner to which he wasn't invited. And the poor preacher, he couldn't do anything about it, because the guy butt in. And as we talked about being born seed, he just grew livid. "You become a seed!"

I said, "Hold it."

Years later on, he laughed about it, but you know something? If it took him all those years, I wonder where he is today when it comes to Presence and Judge – I don't know, I'm just wondering. Where's the adulthood? We're supposed to be growing up unto Christ, to manhood, to maturation.

52. Now listen, this is Alpha! What is Omega? Picky, picky, picky, picky, picky, picky, picky, picky. Bro. Branham didn't like white shoes. John Harris liked white shoes, and his wife Bea liked white shoes, and I thought they were stunning, myself, I liked them just fine. And this certain roughriders they began fussing, and picky, picky, picky. So Bro. John says, he says, "Why are you picking on me?" He said, "Didn't Bro. Branham say it's the sick sheep that picks the wool off another sheep?"

The same boys were deriding Jack Palmer because he's bald almost like a billiard ball. The poor guy's got to wear a stocking cap at night or his head's too cold. Shee, we had a job one night in a motel, he turned the air conditioner off and I could have killed him. I was dying. Those were days when I was more warm blooded, more hair too.

And anyway, I just laughing about him, he's a good old boy, he's out there hunting, and these boys, these roughriders are beginning to knock all these guys, you know, "We got lots of hair, and poor old Jack, he's got no hair."

And Bro. Branham ...?... he said, "Well Jack," he said, "*isn't it a sign that a man may have too many female hormones with all that hair?*" Touché! Picky, picky, picky.

53. Look, in this day of the revealed Word, we don't have time for anything other than what the prophet said. And Bro. Branham would say, "*If you're picky about me saying don't eat meat, you won't lose your salvation, but you may regret the day they ate...*" Right? Eggs, meat, horseflesh, sound meat, chew down a rattlesnake, that isn't going to bother anybody except the weak minded, weak something other die.

In this day, in this day – now watch – way back in Paul's day there were the giants that were with Paul, and these little fellows in here you had to love them, be sweet to them, and just comfort the feeble minded, and then just serve God. And Paul so valued his salvation and his love for mankind, he said, "Look, if it means I'm supposed to quit meat to satisfy these people, I'll even quit eating meat."

But I'm going to tell you one thing, it wouldn't have done him one bit of good. Except, if this could work, where they said, "Paul, if you'd do that for us, I'm going to take a second look at why you eat meat."

54. Now that could be exactly, or I'm missing the boat, but I've told you the truth now, that's where it could be. But in this day and age, brother/sister, in the great epiphanea, in the great hour of the tremendous ministry of Jesus Christ having greater success with his ministry in William Branham's, God manifest in human flesh again, hey I tell you what, we're beyond all that, by the grace of Almighty God. Where am I off here? Right here. Right here, we're going to put a big here, here. And we'll continue a little later. That's on Sunday.

All right, tomorrow's Thanksgiving, that's when we out-tradition the pilgrims, you know, we eat more, everything else. Come together tomorrow, those of us who are kind of family here, because some of you I know you have your own family get together, and that's where I want you to be. Because it's not mandatory. It's just for all of us old crocs, you know, that don't have too many relatives and all. We're going to get together, and we're going to enjoy ourselves, the same as you're enjoying yourselves.

And Sunday, again 10:30, we go along here, and you're going to find me stumbling in some of these places, because I'm going to tell you what, some of these things I just can't do much about, when it comes to gifts and all. I'm sorry if I'm missing the boat, you're missing the boat, I don't know. Bro.

Branham did say the gift age was over, but they're still genuine gifts. May God help us if the church should have them, he certainly did put it flat that every church was entitled to all nine gifts. I never heard him take the Word back. I know nothing he said to disabuse my mind of those things that he said, I just can't tell you. We just keep looking to God and see what He wants. Let's rise and be dismissed.

Heavenly Father, we again appreciate Your kindness and mercy to us this evening hour that we came together to look at this marvelous message that Bro. Branham spoke here. Just like the old apostle Paul, telling us don't get mixed up with the world, the worldly crowd, end up organized, away from the Word, away from God, away from everything. But rather be humble, in our uniqueness Lord be sweet, kind, ignorant of the things of the world and these things Lord that people hold so great, but wise unto the gospel of Jesus Christ truly revealed. Lord we want what we're supposed to have. And I admit we perhaps don't want it, or I could say we don't want it as bad as we ought to, but then Lord I don't know that I'm right in even saying that. Because I did want gifts Lord, You know, even went at them wrong to try to get that, and we believe we had something. Oh my, my, just anointed speaking. Oh.

I hope You forgive me Lord, if I haven't asked forgiveness, I sure ask forgiveness now. Wash it all away, out of my life and any price I got to pay for it, then I recognize that I sow, I got to reap. But Lord with that in mind we pray that as a church we'll begin to sow a little more critically, with the Word of God as our critique, so that we stay right with It. Then Lord if You should bless us with gifts, which we believe we're entitled to Lord, to at least a limited degree, I think we are, I mean I'm not – can't go beyond what the prophet said. I believe that tongues is legitimate at this minute, I believe all the others are legitimate, O God. And I know Lord that so much is in the Word, as we follow the Word, loving It, living It, signs I believe would be amongst us.

So what we're missing Father, help us to – all these years we miss, help us to catch up. Anything we need to make right Lord, along this line, any guidance that You could give us, or there it is again to put our hands out in faith Lord, to really trust You, to fill those empty hands. I trust Lord we have, and we do have enough of Your grace and love revealed, faith for strength to put ourselves right out there, Lord, whatever You'd want in our lives. Bless everyone tonight, Father, man, woman and child, we pray in the Name of Jesus Christ may there not be any sick amongst us. Those Lord that are endeavoring to walk in the light, we pray Lord they shall walk in the light, as You are in the light, have fellowship with one another, the Blood of Jesus Christ, God's Son cleansing us. Planting, planting, sowing, sowing, knowing down the road we're going to reap, because it's due season now, we haven't fainted, by Your grace we won't, we're going on.

Unto the King eternal, immortal, invisible, the only wise God, be all power, honor and glory through Jesus Christ our Savior. Amen.

'Take the Name of Jesus with you.'