

Seed of Discrepancy #25

Further Look at Malachi 3

February 3, 1996

Shall we pray. Heavenly Father, we welcome and acknowledge Your Presence and knowing that all things are possible, and the great possible thing at this hour, Lord, is that some shall not taste death, see death, but shall rather be quickened to immortality, standing here--a few, not many. And we know this has never been before, where a group would be immortalized. And so we are very happy, Lord, to know the secret of this great revelation: the Shout, the Voice, and the Trumpet thoroughly explained to us by vindication, seeing in the Word of God brought to us in this hour, and we want to, Lord, be under Your subjection, because we know that You are bringing Your church in order, You're bringing all things under the feet of Jesus to reign upon the throne of his Father David in the Millennium, and then, Lord, going on after the thousand years to the final judgment of the world, even to the extent of the dissolution of all these elements and things we see here, then bringing back together, and bringing in the New Jerusalem and that which is in the new heavens and the earth.

We thank You, Lord, that under the Seventh Seal that this is started. It's a reality, and there are those absolutely who will come into this as it has been given by the prophet. We know, Lord, that this is the only thing we stand on, just the same as Caleb and Joshua did with Moses, and some also, who are not mentioned in the Scripture, but they stood with Caleb and Joshua. And Father, we want to stand here with the Holy Spirit, tonight, and believe with all of our hearts that which was predestinated to be vindication of this hour. We can't go beyond that. We cannot surmise. All we know is, Lord, that this has to be it; that there isn't anything else. All else, Lord, would be a counterfeit. Help us to walk in the light of that. And we give You praise, in Jesus' Name. Amen.

You may be seated.

1. Now, we're on number 25, "Seed of Discrepancy", and we haven't gotten very far, because there are so many things we've talked about, and we continue to do that, but we trust we'll get into page 12 again some time tonight.

Now, before we read again from Bro. Branham's message of 1965 preached in Phoenix, Arizona, I want to go over a part of last Sunday's message, that is to say, the remarks that we brought out concerning some things about this Laodicean Age, as we are in an age that is rebuked in a particular area, in the Book of Malachi 3, which we went to, and that is, the age has gone astray in the area of stolen money. And on the one hand, we find that God is rebuking those that have gone astray, and at the same time we find that, (concerning money, that is, because they have been robbing God) we have Him rebuking those who were evidently loaded with the wealth of this world, and no doubt had paid tithes, in fact, perhaps gone way beyond the paying of tithes. But they have their hearts so full of the love of money, and they're not even aware that their inner motivation, the wellspring of their souls is pouring out from this greed and love that they have for money. They're not aware of it.

2. So, it's quite an interesting proposition we have here that you have those that are stealing from God, and they're definitely rebuked for stealing from God. Then you've got those evidently are giving large sums of money and, no doubt, like we saw one man on his own, who could sell evidently screen doors to an Eskimo, and he built a great big hospital out in Tulsa, and another man builds a great big headquarters, and all around you see large sums of money being spent, millions of dollars spent on television, millions of dollars spent on radio stations, and money, money, money everywhere. And they get rebuked just flat outright, the same as the others. We find that in Scripture.

3. So, we want to go over here to Malachi 3, because I'm a little afraid that maybe some have misunderstood what I was saying, and we want to clear up any points of misunderstanding, even if they're not there. In other words, an ounce of prevention is worth a pound of cure; a few minutes of preaching, or half an hour on this subject, is worth maybe many, many private conversations and a lot of questions and a lot of answering having to come forth.

4. So, Mal 3:7-18, It says:

- (7) Even from the days of your fathers ye are gone (astray) from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?
- (8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.
- (9) Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.
- (10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

Now, you can apply this to Israel all you want, but you can still see the value of understanding this in this hour, where there are people who have had the windows of heaven, so to speak, financially poured out upon them. And you will know the Laodicean Age revived tithing and came forth in tithing and giving unto God various tithes. Just not ten percent for the ministry, but some people would give, kind of like the Armstrong bunch, you know, this great world church of God bit, where he went right back to the law, and I think he had the poor people giving seven-tenths of their living, or something, while he just had a great time, and they were wrong. I mean, he bamboozled the people in the name of God. And pretty soon he led one of the most beautiful underwater auditoriums you've ever seen, because it's out there in California, which is going down. So, that's so much for his pains. I mean, it's really... You feel sorry for the guy, because... And you feel more sorry for the people, because blind leaders of the blind, they all fall in a ditch. And the ditch, of course, is the prostitution, and the prostitution is for money. These things are really remarkable as you look at Scripture, and you can apply them in so many areas and particularly this last time in which we live.

- 5. (11) (Now,) I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. (And then:)
- (12) And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

Now, you could bring that right to America. There's only one delightsome land in the whole world; everybody wants to come to America. You can say what you want. America in her troubled condition is ahead of anything else. It's like the person said, "Money may not be the greatest thing in the world, but it's sure far ahead whatever's in third place." It has a tremendous influence; so does America.

- (13) Your words have been stout against me, saith the LORD. Ye say, What have we spoken *so much* against thee?

- (14) Ye have said, It is vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?
- (15) And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.
- (16) Then they that feared the LORD spake often one to another...

Now, that's a pretty sick situation we just read there. But if you don't think that's true, then you don't believe the Word of God. That's what's in people's hearts. That's what's in their hearts, and it has to do with this business of materiality, which has been entirely misplaced in their revelation.

- 6. (16) Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.
- (17) And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spares his own son that serves him.

Now, when you talk about the word 'sparing', you're getting right down here at the end time. Now, remember; the sparing would have to precede the White Throne, because these people are not going to be entangled in a mess that evidently is coming down the road. So, the sparing would have to do when the retributive wrath of God falls upon this world. And there's going to be people helped out.

- (18) Then shall ye return, and discern between the righteous and the wicked, between him that serves God and him that serves him not.

Actually It says, "Ye shall return and discern between righteousness and wickedness." Now notice he's talking to a people that are sovereignly set-aside as a nation, but this also applies to our day. In fact, Bro. Branham brought Malachi 4, right to us here in this very hour.

7. Now we've gone over Mal 3:7 for the very good reason that I might have been misunderstood concerning what I said about tithing and about this very portion of Scripture here, and we don't want anyone to have any misconceptions. So, we've read them now, and now that we've read them, I'm going to take a little liberty to delete verses 9-12 inclusive. And so, we'll read 7-8, inclusive, and then, we'll read 13-15.

- (7) Even from the days of your fathers ye are gone (astray) from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Now, wherein are we going to return? Well, the whole concept of returning is over money. See? So these people have an entirely wrong concept about God and money. And he's coming at them.

- 8. (7) ...But ye said, Wherein shall we return?
- (8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Now, watch verse 13.

- (13) Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?
- (14) Ye have said, It is vain to serve God: and what profit *is it* that we have... walked mournfully before the LORD of hosts?
- (15) And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Now, I've deleted those verses in-between on purpose so there's a continuity. "You have left me, but you can return unto me; and, when you return, I'll turn back to you."

Now, there's a challenge here sent forth that somehow the proper understanding of finances is a true part of the worship of Almighty God and must be adhered to. So, it's very, very important that this thing here has turned them from God. And, as I say in this end hour of Laodicea, it's not just a tithe we're looking at. We're looking at the concept of materiality taking the place of spirituality because that's Laodicea: rich, increased in goods, and lack nothing, but knowest not....

- 9. (8) Will a man rob God?
- (7) ...(He said,) Wherein shall we return?
- (8) (He said,) Will a man rob God? Ye have robbed me. (Yet) Wherein have we robbed thee? In tithes and offerings.

Now, watch.

- (13) Your words have been stout against me, saith the LORD.

Now, what you're looking at here is this prophet is not even of the order of Bro. Branham. Yet he says here, as the mouthpiece of God, and as Bro. Branham said, "*When you see God descend from the heavens and stand before groups of men and declare Himself as ever He did,*" and this man has that same unique niche in the Gospel, because it's 'a good news' under the Lord God. And he brings this up in that hour where the people have failed. What about this hour, then, when the same thing is said? "We are rich, increased in goods, we lack nothing, we're not wretched, miserable, naked and blind. We don't need the prophet," all the time saying, "Who needs William Branham? Who needs Elijah? We've got God."

10. So, there's a separation. And the separation at the end time is over the financial set-up that people simply do not recognize in this end hour, that can keep you happily in the eyes of God, or keep you unhappily in the eyes of God, because you're kept by God whether you're a sinner or not. So, everybody has to account to Almighty God. So, they're speaking up.

- 11. (14) (And) ye have said, It is vain to serve God: and what profit *is it*...we have kept his ordinance...

Now, this could come because of what we'll look down here in verse 16 in a little while. This could come in this very hour when people are saying, "Where is the promise of His Presence?" You know, they're coming to it more and more. And it won't be too long, I don't believe, until actually, you're going to see the denominational churches are going to have to begin preaching something about the Presence, because the devil's going to palm himself off as God incarnated. He's going to have to do it. So, if he begins, and when he begins, and I believe on his journey of the great signs and wonders and miracles... And we know that Judas is a son of perdition, and by the Holy Ghost did the same works the rest did, raised the dead, everything else, talked about Jesus, simply believing that he was a believer, and

he wasn't. He wasn't one at all; he simply gave himself that appellation. How much more, then, could we see in this end time, the people completely fooled? And they will be fooled.

12. Now, because that particular root in their heart, which is at this time the love of finances and materiality, has got them exceedingly fooled, so that they're completely obscured from any vision that God could give, which He gave through the prophet, William Branham. And they'll quote John without limit, "Beloved, I wish above all else you may prosper and be in health, even as your soul prospers." And you'll notice that they're taking that completely out of context. They're preaching divine healing, and, of course, God's a healer, and He will respect faith in His Word. He will respect the atonement. There'll be many, many people healed. There'll be many, many people claiming conversion, and all the while they're not converted. They won't, because they'll be claiming the wellness of soul, because they see financial prosperity, and they see physical prosperity. And that is abundant today, as it's never been. In fact, Bro. Branham actually spearheaded the whole thing without wanting to, but God wanted it.

So, you'll find many, many things today that the devil has capitalized on and taken over, actually took place under Bro. Branham's ministry. And it had to, because he gave us the truth, which was the original, back to Paul. It was not a counterfeit; it was not something that was wrong.

13. So, all right. We read this here, which is noticing verse 15:

(15) And now we call the proud happy; yea, they that work wickedness are set up...

See? Those that are doing wicked things. Now, what is that wickedness? What is that iniquity? It is worshipping God apart from a revelation the same as Cain did. Now they got the money, and they dote on it, and they show that they're able to do great things. Do you think for one minute all those so-called converts of Billy Graham are converts unto God? How can they be, when the man himself declared the Catholics preach the same gospel we do? Well, maybe they preach the same gospel Billy Graham does, but they don't preach the Gospel that I preach and that we stand for! Absolutely not.

14. So, what I'm trying to show you here is that the Laodicean Age has gone astray concerning materiality. And they cannot help it because in their heart is this greed, this avarice of the rich young ruler, who said, "I cannot follow God because I've got a lot of money. I've kept all the commandments. Look, I'm a good fellow. Show me where I've been wrong. I honor my father and my mother, I go to church, I speak in tongues, I pray for the sick, I give liberally. For heaven's sake, leave me alone! I'm all right."

Well, they aren't all right. Because God stood there veiled in human flesh. And Bro. Branham brought to their attention that he chose--without meaning to, without knowingly, really wanting to, he couldn't help it because that's what he was inside--he chose wealth. Why? Because he's a part of the system! And the system is: money can buy anything! If you don't believe it, just read your papers about your stinking politicians. The grass root ones, and the ones in Washington, stink to high heaven. And they bleed about how that they're born-again Christians.

15. Well, I'd like to see some of those guys face some of the ordinary things of life, and see if they don't pocket money. Whose picture's in the paper today? The speaker of the house of Ohio, right? Oh, he's pleaded, you know, a little charge. Oh, a little charge, nine times five hundred dollars for just blowing his nose. Didn't even do that. I don't call his speech even the blowing of the nose. Pbbt. Give him a nickel for it. Sleazebags! Sleazebags sold out for money. You can't find one that hasn't sold out! If the things they peddle about Clinton is true, and the rest of these guys, Bush and the CIA, and all the rest, you couldn't trust any if you ... Hey, Moses might as well of gone back and prayed for Pharaoh to get converted and bring the whole nation out. Mm-mm. They got to die, brother/sister. They're going to have to die.

So, the picture we're seeing here is the misuse, the misuse of finances.

16. Now we look at 13 and 14. [Malachi 3]

(13) Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

(14) Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and have walked mournfully before the LORD of hosts?

You'll see a big wave in here where there's a turning from God in their hearts, they can mouth all they want, but there's a real turning from God. They know that money's a great asset, so they're looking toward the money.

17. Now, this is like rich Laodicea that John talked about in Rev 3:14-18. And with that, it's my understanding as I read this, that this a perfect picture of the end time, or at least it's a picture of the end time, Mal 3:14-16.

(16) Then they that feared the LORD spake often one to another.

Now, they're hashing this thing out to a degree. They're standing with the Word. They're talking about It, and they're talking about It, which is now adverse to what they learned, "Boy, have we been fooled. My, I'm glad our eyes are opened." They've got a testimony they've come out, and they're no longer a part and parcel of the fabric that they were once a part of, the world church system. Because remember; every single church descended from the harlot; even us sitting here tonight, came right down from the harlot. We were a part of it. "Come out of her, my people." Who do you think He's talking about? The end time--Revelation 18--talking to you and me. The mighty messenger, God Himself coming down.

18. (16) ...the LORD hearkened, and heard *it*, (He listened in, and He heard all the conversation.) and a book of remembrance was written before him for them that feared the Lord, and thought upon his name.

(17) They shall be mine, saith the LORD of hosts, in that day when I make up my jewels; I will spare them, as a man spares his own son that serves him. (Notice; "that serves him" now.)

(18) Then shall ye return, and discern between righteous(ness) and wicked(ness), between him that serves God and him that serves him not.

19. All right. [Verses] 16-18 come to my mind as being a part of over here in Rev 3:19-22.

(19) As many as I love, I rebuke and chasten: be zealous therefore, and repent.

(20) Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup sit with him, and he with me.

(21) To him that overcometh will I grant to sit with me in my (Father's) throne, even as I also overcame, and am set down with my Father in his throne.

(22) He that hath an ear, let him hear what the Spirit saith unto the churches.

So, as I read Rev 3:14-22, I can find in my understanding, the days of the prophet, set forth in Malachi 4, which was Elijah, and this third chapter preceding It, is identical, in my understanding as I look at it, to what we have in this hour. As Bro. Branham said *there were Seven Church Ages in the Old Testament, there are Seven Church Ages in ours*. And I believe this was the Seventh Church Age back there; it is now a repeat of the Seventh Church Age in Rev 3:14-22.

20. So, that's why I look at this very thing here. So, here is the truth about tithes as I see it in this hour. There are those who at this point will not pay them. And they're going to rob God. They're simply not going to do it; they're going to rob God. And that's what we see in Mal 3:7-8. Then there are others, who at one time did carefully give to God, but now no longer give and their attitude, then, will crystallize in verse 14.

- (14) ...It is vain to serve God: and what...*is it* that we have kept his ordinance, (And notice; it is not 'ordinances', but 'ordinance'--just one.) and that we have walked mournfully before the LORD of hosts?

Now, the giving of tithe or the paying of the tithe is a lot like the fellow in the East that scattered the grain upon the ground, at the time when his family really needed it for food. But had he not scattered it upon the ground, he would have had no crop. Would there be a crop that year?

21. Now, sometimes you can scatter and nothing seems to come. And you have at this time, and I am seeing it in the ministry, where there are some who I don't believe ever will tithe. And there's some who tithe for so many years, and now they quit. And I've only seen maybe one person in all my years of ministry, ever paid a tithe on an inheritance. If an uncle died, or a brother died, or somebody else died, they wouldn't pay on it.

22. And you know I'm not standing here asking for money. I'm just telling you the truth as it is. And I'll stand open to examination and scrutiny by anybody under high heaven. You can't find one place where I ever drilled in for money. Nor do I spend a lot of money on myself. I spend more than I should, I know, but then, I figure you've got to indulge yourself a little bit. See, I'm not hiding anything. But we've got all the checks here to show you the money coming in. We don't hog it. We don't say, "Well, I'm going to give ten percent, twenty percent, I keep all the rest; maybe three hundred thousand dollars come in and I would give thirty thousand and keep two hundred and seventy thousand dollars? I'd give thirty percent, maybe, and leave myself two hundred and ten thousand dollars? Uh-uh. Nope.

I have gifts that come in; they're mine. I have pensions that come in; that's mine. And I can do what I want, and it's my business. But what comes in these places, we're very careful, because the people of God are not here to serve me; I am here to serve them. And any time anybody in my books is opposite to what teach, I cannot really respect them as I'd like to respect them. Not that I say they got to do something that I do; that's not it. But you can see here there is a warning, and if there's a warning, there's got to be something going on. Why give a warning if nothing's going on? Yep. You don't tell a dog, "Hey, be careful now. You're going to sprout wings and fly away. We'll tie some lead on your feet." Dogs don't sprout wings; dogs don't grow wings. So, I'm just being crude, very crude here, to let you know that something has been going on.

23. But notice; no tithes, not even ten tithes--which means you give everything you've got, then go to the bank and borrow money so you can give more--will give you the rebirth or guarantee you a place in heaven. Won't do it. You see? You could give one hundred percent and borrow more. It won't do it. No way.

Robbing God will not keep you out of heaven, and if you do not obey, you will not miss the Rapture, as one preacher down South preached. He got the people so stirred up, the one fellow gave him his car. And I heard the man himself say it. He said, "I got a car, and it looks like I'll get me some houses."

Now, where did he get that from? Right down in his heart. Right down inside his soul--greed.

24. Do you think I'd take a working man's car? I wouldn't want your lousy hack. I can believe God and go buy me a brand new one, pay for it cash. I've been out of debt since 1962 by faithfully giving and tithing. I don't have to look to anybody but God. Get me some houses? The pressure got so great that he had to give the car back to the fellow and forgot all about his houses. You keep your cars; keep your tithes. Who cares? Who needs it? I'm not saying... That guy said it right on my platform, in a meeting I had. I said, "You'll never get in my platform again. Never," nor ask him to pray or anything else. Why would he want it? It's in here. He's motivated by it. I can't understand it. Of course, I can't understand. I don't have that kind of a heart, and you don't either. Very, very greedy.

25. Let's go again. Now tithing is no different from marriage, divorce, and remarriage because, if God cannot forgive a person, male or female, from marrying, divorcing, and remarrying, then what can He forgive them for? You tell me. You set God straight. Marriage, divorce, and remarriage is not the unforgivable sin, neither is not tithing the unforgivable sin. But there's a penalty to pay! See? Whatever that is, that's up to God. I can't tell you. I know there is that which scattereth and increases. And that which holdeth more than is meet, tendeth to poverty. In other words, what might happen if the Squeeze comes down?

Now Jesus said in here, in the Book of Revelation 3, he said, "I am the one that will chastise and rebuke," even as he did to the Pharisees, when he said, "You tithe in mint and anise and cummin; these things you have ought to have done and not left the weightier matters of the law undone."

26. Now, you notice they went lopsided on the giving angle, the accumulation, and they let go of the spiritual. Now, in this particular hour, there are people who claim that they really have the spiritual, and they let go of the material as though it didn't matter. Jesus said, "These things you have ought to have done." You were duty bound to do them in the realm of the physical. But he said, "You look beyond to the spiritual."

Now, see; there's where Laodicea misses the boat! They tithe, they give, they have gifts of the spirit, everything looks like it's just in divine order, but they miss the prophet, the weightier matters. They threw it out of the window and said, "Hallelujah, we've got Jesus. Who needs William Branham?"

You know why? Because William Branham cut across their doctrine, they didn't like it. Just the same as Jesus never got stoned, and they didn't pick up stones to kill him, because he did good things and helped people and raised the dead, and fed the multitude, and turned water into wine, and all the nice things. They did not kill him for that. They killed him because he opened his mouth and defied, by vindication, the junk that they believed and claimed to be God's Word revealed, out of this same Bible right here. And I can hold up the Old Testament; and I can hold up the whole thing. And that's why they turned down William Branham.

27. (And) William Branham said, "*If you're a Christian, you will tithe.*" I'm not pushing you to tithe. Hey, forget it. I'm explaining myself, where I'm coming from, because I felt last Sunday, very definitely, very pressure upon my soul, and my spirit caught something, either here or outside, where they think I'm preaching that, if you tithe and you give, you'll become spiritual, and you will get a revelation. Hogwash. No way, shape, and form. It does not make you spiritual. No sir. There is no way. But it is a command of Almighty God, just the same as women are told to not cut their hair and let it go long. You will not get spiritual.

I've talked to Bro. Branham. I couldn't believe in hair had a thing to do with it. And I said, "Bro. Branham, I know women; they've got long hair, but they've got tongues so long they could lick the jam off a doorknob." I said, "They're wild."

He said, "*Lee, I never said it made them spiritual. It's just a command of God.*"

And he had me. And I'll tell you; he didn't have me even then, except I came to realize this was a man who told the truth as he got it from God. That's when I changed; I told my wife, I said, "Look, you don't have to do it. It's up to you. Remember, Bro. Branham was no tiddlywink guy, coming along to tell us something frivolous. I believe you shouldn't cut your hair, but you do what you want."

Never cut her hair from that time on. That's many, many years ago now. That's before Bro. Branham passed off the scene.

28. So, now also, I agree very much with the apostle Paul in 1 Corinthians 13, wherein he tells us in verse 3:

- (3) And though I bestow all my goods to feed *the poor*, and...give my body to be burned, (even, if I don't have the Holy Spirit,) it profits...nothing.

So, you can give the utmost, everything you've got--even die. That's not what we're talking about. We're talking about an understanding of this Message and what is true before the eyes of God, as to what we are to do as people when it comes to the bestowing or the giving, which is according to God.

29. Now, not one commandment wherein we obey, except repent and be baptized... And you can't even do that unless it's given to you to repent. It's all predestination. But there's nothing can give you anything, no matter what you do. Let's just take a look at: 1 Peter. I like what he says over here in 1 Pet 1:18.

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

Now he's telling you right there: the fathers lost the revelation. Jesus said, "In vain do you worship me, having for doctrine the traditions of men." Now, if he'd have said, "The traditions of God," that would have been fine because the word 'tradition' means 'teaching'. See?

30. So, all right. Peter says just what Jesus said.

- (19) But with the precious blood of Christ, as of a lamb without blemish and without spot:
- (20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

What's he talking about? The shedding of the Blood. The Blood doesn't get shed today when He manifests in human flesh once more in a prophet. The same Almighty God that did the works in the flesh of Jesus Christ, came down and did the works through the flesh of William Branham, to the extent the man absolutely floored everybody, when they said, "What does it mean Bro. Branham, 'He that hath seen me hath seen the Father'?"

"You're looking at me, aren't you? Same thing."

What do you think it cost that man to say that?

"Hey, you puffed up nut. You stupid hillbilly from Kentucky. Why don't you go back there to a bunch of stupid idiots down there?"

That's their attitude.

31. Do you really believe that man could say that? *"You're looking at me, aren't you? Same thing."*

Oh, listen. That's a beauty, isn't it? Man that will test your mettle. That will make you wonder where he came from and where you came from and both of you are going. Because if he's going where you think you're going and want to go, and you deny that, and he is going, you better come around to what he said. Or he better come around to what you believe and I believe. Everybody talk about heaven ain't going there. And everybody talk about knowing things of God, didn't get it from God. You better have 'THUS SAITH THE LORD' hanging around you somewhere. Nope. No, you're not going to get it by silver and gold. You can't do it.

32. (20) Who by him (He said 'manifest'.) do believe in God, (That's we do.) that raised him up from the dead, (the only way you can believe in God is through Jesus Christ) and gave him glory; that your faith and hope might be in God.
- (21) Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*
- (22) Being born again, not of corruptible, but of incorruptible (spora), by the word of God, which liveth and abideth for ever.
- (23) For all flesh *is* as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
- (24) But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Peter says right here, "I'm preaching the absolute, true, revealed Word of Almighty God. You can say what you want," he said, "I'm telling you something. There's nothing you can buy this Gospel with."

33. So, if you've paid your tithes, you can't say, "I've paid my tithes, Lord. I've got an entrance into heaven. I gave, I did this." When you pay your tithes, and you're going by a spiritual law financially, then you can go to God and say, "Lord, I've obeyed Your Word. I have sown the seed. I have done right by the Spirit of God in my heart and my life. My motives have not been corrupt. I'm standing by now, Lord, and letting You work, because You gave me a promise." And when you do that, you're right on top of everything.

Now, you can even do that as a sinner. Yep. And you can die a millionaire. Yep. Or a multi-millionaire. But you can't buy salvation.

So, if you don't pay tithes, you are disobedient to the Word of God, to that special promise in there. That's all I can tell you, and that's all I see. And I'm encouraging everyone to obey the Word of God for their own good, not for mine. Absolutely not.

34. As I said a while ago, what if the Squeeze came on? Now, let's just look at that Squeeze one second. The question came out, "Bro. Branham, should we join a union, or should we drop away from the union?"

"Oh," he said, "*it's okay to belong now, but wait,*" he said, "*you'll know when they tell you you've got to belong to this,*" which means join the world church, be able to work.

Now, was he talking to us, or was he talking to the foolish virgin? Well, now, you can sit around and try to figure that out, and say, "Well, I believe, Bro. Vayle, we'll be gone."

Now, just a minute. He said, "*The third pull goes into absolute dynamic...*" I forget the exact words now, "*under the Squeeze.*"

Now, does that mean we're going to create squirrels, as somebody said, and bring loaves of bread into existence, turn water to wine? Find me where the prophet said it! Then why try to figure out what's going to happen, when you don't even know what's happening? Leave it. I haven't got a clue.

35. Now they're telling me, preachers are preaching, say we got to do these works of active faith to bring about the Rapture. What did you do to bring about the revelation? See? I'm trying to preach a common sense, fundamental truth. Don't give way to money, one way or the other. Obey the Word of God. Search your hearts and see if your motive is right. That's all that's required.

A certain preacher one day talked to Bro. Branham, and Bro. Branham said, "*Look,*" he said, "*don't keep asking God for things.*" His admonition was, "*Just walk in the light, and God will bring it to you.*"

I know we've made a lot of prayer, ask and you shall receive, storm the gates of heaven, like the old saying, you know, like Samson, he carried the gates of the city up the hill, till one day I smartened up and said, "Who in the world wants to carry gates up the hill, for Pete's sake?" You know such dumb attitudes people have. No, don't...know the more serious we are with the Word of God, the more we're motivated by the true Spirit of Christ, the better off we are.

36. So, I just wanted to bring to your attention, look, I'm not talking to anybody on tapes here or elsewhere, and say, "Look, if you don't tithe, you're not a part of the Message." And I didn't say that for one minute. But I can tell you one thing, and I've said it many, many times. It's all through the Scripture. That there is a correlation between the financial, the material, the mundane, and the spiritual. Because the Bible distinctly says, "If you cannot handle the unrighteous mammon, who will commit to the true riches of God?" And what is the inheritance in the saints? The Word of God.

I don't believe anybody, especially a minister, who leads the people astray on the truth of the Laodicean Age, the truth of proper giving it all, as Bro. Branham set it forth... And he set it forth as a minister unto the ministers. And I can tell you this, I've not done it myself. I might have come pretty close at times, because I didn't mean to, you know, have nothing left. But Bro. Branham said, "*What I get at the end of the week,*" he said, "*I don't worry about even tithing,*" in the sense that he's wanted to stick to a tithe. He went way beyond it. And he said, "*What I have at the end of the week I just empty my pockets.*" But first of all he paid the tithe, then at the end of the week, what he had over, he'd give to ministers--gave it around charitably. That's his own testimony. You'll hear it yourself on tape if you'll listen to it. Then, he said, he *starts over again the first of the week.*

I'm not telling anybody to do those things. Just because Bro. Branham did it, doesn't mean you and I will do it; perhaps we don't have the grace to do it. Perhaps we're not supposed to do it. There are certain things God tells us to do, we do them in a right spirit, and then we're going to be just fine.

37. So, that's the idea here. There is an understanding I want to get across to everybody. You are not going to miss the Rapture, as far as I know, if you don't pay tithes. I don't believe for one minute. There's nothing that says that. Nothing that says you'll get any special merit for it. It's a command of God. And with the command of God there is the privilege of receiving from God what is in it, what is there that God said He would give you and help you, and what you might receive. But don't give with the understanding of getting huge sums back, or you'll end up like the rich young ruler, and your heart will be completely deceived and corrupt. If God shines His countenance upon any of you, where like, for instance, if the Lord should prosper you, which... Hey, I don't even like to talk about those things. What will you do with what you have when you get it? See? That's the thing right there. We're looking at the spiritual above everything, not arguing with God, not trying to twist His arm, but Lord if you say It, that's all I want to know.

So, I think I want to lay that all to rest now, so we don't have any more trouble, because I know the more I talk about it, the more people get the idea that I'm trying to put a little reverse psychology on people to have the money rolled in. Look, as I said before, and I say again, I don't like handling money

on the record and writing checks. It's just something I've got to do in the ministry. [End of side one of tape.]

38. I mentioned also, just as we were closing, from Ephesians 5, and I don't think I had any problem with anybody on this, but I want to just go back a bit where It says in Ephesians 5 there, Paul speaking, and he says here in verse 21.

(21) Submitting yourselves one to another in the fear of God.

Now, "submitting yourselves one to another in the fear of God." Now, notice; he speaks out.

(22) Wives, submit yourselves unto your own husbands, as unto the Lord.

(23) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

(24) Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

(25) Husbands, love your wives, even as Christ loved the church, and gave himself for it;

(26) That he might sanctify and cleanse it with the washing of water by the word,

(27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; that it should be holy and without blemish.

(28) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

(29) For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

(30) For we are members of his body, of his flesh, and of his bones.

(31) For this cause shall a man leave his father and mother, and be joined unto his wife, and they two shall be one flesh.

(32) This is a great mystery: but I speak concerning Christ and the church.

(33) Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband.

Now, in here we saw how in this hour that the world church went from gifts to money, and fulfilling Paul, when he said, "The love of money is the root of all evil." That's what motivates them. But the Bride takes the Giver above the gifts. The Bride comes out of the Laodicean mess, at the voice of the prophet, who is the voice of Almighty God, according to Revelation 3, "If any man hear my voice," (That's one person.) "and open the door, I will come in and sup with him and he with me." That's a face-to-face confrontation even as Moses and Paul had, which William Branham arrogated to himself scripturally and by vindication, that he saw the Pillar of Fire, which was in contact with him, you might say eyeball-to-eyeball, face-to-face, even as with Moses, even apparently. In other words, God appeared in a Pillar of Fire, William Branham saw, same as Moses and Paul, and he was able to give us the absolute, living Word of the living God.

39. Now we took the same example last Sunday that Paul gave to husbands, relative to how Christ dealt with and now deals with His Bride. And in other words, this is what is going on at this time, and we go back to 1 Peter, to set our picture. 1 Peter 2:11-25:

- (11) Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;
- (12) Having your (behaviour) honest among the Gentiles: that, whereas they speak (evil) against you...

I don't think I want that one. Oh, chapter 3. Third chapter is the one we're looking at.

- (11) Let him eschew evil, and do good; let him seek peace, and ensue it.
- (12) For the eyes of the Lord *are* over the righteous, and his ears...*open* unto their prayers: but the face of the Lord *is* against them that do evil.

Now, you notice in here that there's also the understanding, where it's mentioned, that in marriage, that there must be the compatibility of the wife and the husband, or God cannot answer their prayers--or there is a possibility. And I say that there's more than a possibility. It's a warning that the answer to prayer cannot come in a house that is full of strife. If the man and the woman are at logger heads, and they're not truly reconciled one to the other in Christ, where the man knows his place, and the woman knows her place, that goes right to the realm of the physical, with your own relationship in marriage, your prayers can be hindered. And hindering doesn't mean just delayed. They'd be delayed, of course, until you've smartened up, we all smartened up, and got in harmony one with another.

40. So, all right. Let's go back now to the beginning. [1 Peter 3]

- (1) Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the (behaviour) of the wives;
- (2) While they behold your chaste (behaviour) *coupled* with fear.
- (3) Whose adorning let it not be that outward *adorning* of plaiting of hair, and of wearing of gold, or of putting on of apparel;
- (4) But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, (That word 'ornament' doesn't even need to be in there. In other words, a meek and quiet spirit, uncorrupted.) which is in the sight of God of great price.
- (5) For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:
- (6) Even as Sara obeyed Abraham, calling him lord: (That means that he was the head of the house is what it boils down to, because 'lord' means 'master' or 'the one that's superior' in that particular rank.) whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Now, if you're looking at Sarah, and you're her daughter, you're looking at New Jerusalem. See? Because that's our New Jerusalem. Our Sarah is from above. We're not looking at a physical. Remember; that's Galatians; so don't get yourself fooled on that one. So, there's a relationship there, right from the

home to the Bride. And you can't deny it, because I'm reading it to you. See? You say you're a part of the Bride, there's got to be a home relationship here, a family relationship.

41. And notice; It says here, which I talked about a second ago: [1 Pet 3:7-10]

- (7) Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, as being heirs together of the grace of life; that your prayers be not hindered. (See?)
- (8) Finally, *be*...all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:
- (9) Not rendering evil for evil, or railing for railing: but contrariwise blessing; (You pray for each other, because we're talking about husband and wife relationship here.) knowing that ye are therunto called, (and you) should inherit a blessing.
- (10) For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: (and so on.)

Now, let's go back to verse 1, then I'll go back and show you something else.

- (1) Likewise, ye wives, *be* in subjection...

42. Now, if you're going to use the word 'likewise', you've got to have something previously to liken it to, is that right? All right? That being the case, we're going to go to the previous chapter, 1 Pet 2:11.

- (11) Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;
- (12) Having your (behaviour) honest among the Gentiles: that, whereas they speak against you as evildoers, (that) they may by *your* good works, which they shall behold, glorify God in the day of visitation. (That's our day.)
- (13) Submit yourselves (in) every ordinance of man for the Lord's sake: hether it be to the king, as supreme;
- (14) Unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.
- (15) For so is the will of God, that with well-doing ye may put to silence the ignorance of (the) foolish men: (Of foolish men. See?)
- (16) As free, and not (having) *your* liberty for a cloak of maliciousness, but as the servants of God.
- (17) Honour all *men*. Love the brotherhood. Fear God. Honour the king.
- (18) Servants *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. (In other words, don't get entangled in a fight; just say, "Okay, okay." That's pretty tough.)
- (19) For this *is* thankworthy, if a man for conscience (sake) toward God endure grief, suffering wrongfully. (Now, see; that's right there, for a man.)

- (20) For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable (to) God.
- (21) For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.
- (22) Who did no sin, neither was guile found in his mouth: (Now he's laying out here, proper Christian conduct.)
- (23) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:
- (24) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
- (25) For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

43. [1 Peter 3]

- (1) Likewise, ye wives...

So, he's laid it out here in the Book of the previous chapter for the men. And they are the ones that have to be the leaders of spirituality. Now, how come all the men put it on their wives?

"My wife is meek, and she does this..." and always the meek little woman, that bears the children, that suffers, and everything else, and she's been made a slave, and she's maybe been a prostitute to men's rottenness.

But the men always put it on the women. The women are to be nice and nice and nice. What about the men? The men are supposed to be slapped around for Christ's sake and keep their mouths' shut. They're supposed to take it on the chin like men of God. Now, how many men live up to it? How many men can die to themselves when they get married in order to live for their wives? That's what Jesus did. And marriage is a death. You die to every other woman; you die to everything but your wife and your coming family.

As Bro. Branham said, *"I get a good wife, if she takes care of me and the children, washes my clothes, irons my shirts,"* he said, *"I'd work till my blood came from my fingers."* He said, *"The best thing a man can have, outside of salvation, is a good woman. If God could have given anything better to Adam than a wife, He'd have done it."*

44. Now, here's what the Laodicean Age done--for money, that thing in their hearts, that evil that was just like the root of sin itself. "The good that I would do, I cannot." Why, they're so mixed up, they can't tell evil from righteousness. They can't tell wickedness from righteousness. They can't tell those who serve God from those that don't serve God. They're miserable, wretched, blind, and don't even know it. That's why you've got divorce today, that's why you've got a family messed up, and that's why women are leaving home, leaving husbands and children, in a greater percentage than the men are! Why? Because they type the prostitute churches. But let's go a little further. How many men type the real church? How many men really type and walk in the footsteps of the Lord? It tells you right here. See? Now, who in the world wants to go home and spill everything on his wife? I know she doesn't want it And who wants to go home and have the wife spill everything on him?

45. So, when I mentioned the condition last Sunday, I want you to know I'm not interested in what you and I do here, (although I am to a degree) what our personal lives are like; more than ever I'm bringing out to confront you with your personal lives, and my with mine. Are we actually what we should be in this age?

Now, could it be this type of behavior that brings about the Rapture, if anything's going to bring it about? Well, I tell you 'no', because nobody knows anything about the Rapture, except we have the events leading to it. It hasn't been given to us. We know there's a Shout, there's a Voice, and there's a Trumpet. We know what the Shout is, putting the church in order. And when the church is put in order, it doesn't only mean the Word is restored; it means the people themselves are walking in the light, with the blood of Jesus Christ cleansing.

46. So, I wanted to bring this out and show you what I was saying last Sunday, because I didn't get to the whole thing. There's an order laid down for men to act like Jesus. And there's an order laid down to the women to act as though they're married to Jesus--which they are, because the church is represented by a woman, and the woman is to be a Bride.

Now, remember; Eve never grew up. She was presented to Adam, even as Adam didn't grow up. Adam was there, created--part. Part uncreated. What was breathed into him, when he became a living soul, was the Holy Spirit; that little bit, the Holy Spirit. And that constituted his life from God as a son of God. Then he was given Eve with the same life to propagate and bring many sons unto glory, because Jesus died and rose to bring sons unto glory! Now, if that's not a male, you tell me what male is. "Thou shalt serve the Lord thy God, and **Him** only shalt thou obey." Yet they got a female spirit out here running around. I can't stand it.

You know something? I've watched these men who believe that. I've watched their wives. Shall I gossip? I won't. But you know enough; I've watched their wives. You can have them. No problem. You can have them. I wouldn't say every single one was any kind of a trollop. I don't say that. I don't say that one minute. I just haven't seen what I would believe that I've seen in other women married to godly men. Could be wrong. Maybe I'm jaundiced; maybe I am.

47. But notice: unto here, Christ suffered. Men suffer. Suffering brings about character. Now, what about the women? We read all about the women. They don't frustrate their husbands. They don't figure that he's just a walking paycheck, and "he's not earning enough," "he should earn more," though God knows some should earn more, and some can earn more. Oh yeah, no problem there. Just raise your sights; you'll be surprised what can be done.

48. But we're bringing this out for just the purpose of showing you that in this age here we have those that purport to be the wife of Christ, sitting as a queen, no widow, at the end time, the Roman Catholic Church with all her prostitute daughters, and we see the last church, the Pentecostals, sold their husband down the brink for gifts, and said, "Now, just a minute. William Branham came on the scene, and he's nothing but the outcome or the growth of what we had back in 1906, when we spoke in tongues, and the Holy Spirit came, and gifts were in the church. Now we're seeing what God can do in one man. And no doubt this is a pattern that will continue."

But it didn't. All the men that rose up, where are they today? You've got one man left, Benny Hinn. And Benny Hinn, for a while, he had nine gods, till the assemblies of God called him in and set him straight: there's only three of them. Well, I don't know. I'd sooner have nine than just three if I was going to have some kind of a warfare. And if I could get the attention of at least six out of the nine, I think I got the ball rolling in my favor. You know, the odds are with me. You know, it's better than just having one God against you. On the other hand, it's better to have one God and Him for you. Then you don't have to worry about what's going on out there. Well, they called him in, and they got him straightened out, so-called, on the theology. But he still would reach over and blow on them, and touch them, and touch them and they'd fall down.

49. Now Bro. Branham categorically said *“That is of the devil.”*

You say, “How do you know, Bro. Vayle?”

Because he told me.

And he said, *“I won’t tell you where it started.”* He didn’t need to; I already knew. And the biography’s out by the man. All started with Lauren Fox. Yep. And when he got a little bit worried about it, he stopped doing it, and they said the anointing left him. So, they went back and they fell like ten pins from then on.

50. Now they’ve got this bunch in Toronto, they’re the... I don’t know, they’re the whooper-doopers or what they are, but they have this holy laughter. Now, look at Pentecost. Look. I’m eighty-one years old, and I was saved in Pentecost when I was what? Eighteen years old or seventeen, somewhere there. And we used to laugh for joy. I was even ready to climb a wall or disintegrate. It was great. It was nothing but the emotions played upon. It wasn’t real; because it didn’t bear the fruit it should bear. God wasn’t in it.

So, a man goes there, I understand, and he has some kind of a problem. And he doesn’t intend to fall down, but he’s merely touched, or not even touched, he falls down, he gets up healed, and he laughs for half an hour. Well, he could laugh for three hours; it’s still not God. Now it’s God that healed the man. But it wasn’t God that knocked him down.

51. So, where are you going to go? The line is so thin; it’s like a razor blade’s edge. And this is Laodicea. Now, remember; money has a great deal to do with it. If you don’t believe me, you just go where the big crowds are, and you watch the money roll in. Look at those men that were exposed by Diane Sawyer. I don’t like her methods. I wouldn’t let her in my house and sit down and eat with her, because in my books I have no time for her. But those men, you know that they had one thing in common: a money racket. The one guy that was even endorsed by the men like Billy Graham, or what he belongs to, that organization that puts their little seal upon the evangelicals. What is their seal? That’s not the seal of God. That’s the seal of hell, the devil. They already got the antichrist spirit on them.

When a house burnt down, they said, “My house burnt down.” He had several houses, I understand. And the big, beautiful house didn’t burn down. Maybe had someone set it on fire. That’s the word we get back from the press. I don’t say the press is right.

52. But you can see this age in which we live. Get that thing out of your heart, if it’s in there. Make sure that you simply have no problem with these things. I know it’s difficult, brother/sister. I’m not saying it’s easy. But I’m going to tell you, we can live above Laodicea, and we must live above it. We must live above it. Get your house in order, get your life in order, and do not go into disorder where you put your faith in anything whatsoever, when it comes to materiality. Because listen; one day we are going to die. Then I’m going to ask you: what are you going to do about it? You’re in the hands of God and you can’t get out. See? You’re like the casting of the lots. It’s in the hand of man, but the disposal, how it falls, is in the hand of God. The Bible teaches you that.

53. When you and I get out of here, what’s going to happen to us is actually dependent upon God, what He wants to do. At the end time, He’s got a controversy, and He said, “You people have left me.” The church has gone in for money, ...greedy, and the church is made up out of people. But the Bride is made up of a little Bride, a little Sarah group, who will not sell out for the gifts, who will not sell out for anything, but she’ll call Christ her Lord, and He has laid down the principles here what the brothers are like. He’s laid down the principles for what the sisters are like, and they compose this beautiful union, where Christ died for her, and then, He rose to live for her.

And by the washing of water by the Word, He’s going to have a Bride to present to Himself and be presented to Him. Absolutely. Because that’s at the time of the incarnation, that Spirit that’s among us,

even Elohim Himself, as my understanding from Bro. Branham, God Himself came down. And that Spirit will be incarnated, and we'll crown Him King of kings and Lord of lords. That will be the Son of God, the Son of man, the Son of David, the Altogether Lovely, the Rose of Sharon, the Lily of the Valley, you name it. Four hundred and some titles. How many appellations? I don't know.

54. And we're getting ready for that great day now. And brother/sister, I know in my heart, and you know in yours... See, I had this trouble years ago: I quit preaching because of money. I didn't believe what Bro. Branham taught. If you're called of God, He'll provide for you. He will. He'll put you through the ropes, but you've got to come to that place. You've got to come to the place, "*live, die, sink or swim*," as Bro. Branham said. I say, you know, as he said, *sink or drown*, which is the truth. You come to that place where you sell out to God, and you must be sold out to Him, because remember; if His eye is on the sparrow, as the song said, His eye is on us.

55. So, I wanted to bring that to your attention. At the end time there is a Bride that is not taken up with materiality. There is a people who want to obey and serve God, and all else is put to one side, because the great Giver Himself is here, and we are going to the one who gave himself and died upon Calvary. The shedding of His Blood, the death, is like our solemn marriage vows. It's all over; it's between two people now.

56. Now, how are those two people going to act? Well, how does Jesus act? He's living for us, he mediates, he intercedes, he's answering our prayers, he's on the throne right now, ready to receive a Bride to sit in the throne with him. Where's that throne going to be? He's going to be sitting on the throne of David, right here in a Millennium, in temple worship for one thousand years, a glorious Bride down here, without spot, without wrinkle, worshipping God, living in an atmosphere that we cannot even begin to think what that atmosphere is like and what the things of God are. And that's what's going on now.

And that's what I believe marriage is like. Those who are truly happily married, with good wives, (And I trust this church, every single one of you are.) that there'll be no further--if there is any--problems. There'll be no further problem. But you'll come to the place, and it's taken me many years to come to that place. My wife did a lot for me. And now it's my turn to do for her. And if I don't do it, there's something radically wrong with the wellsprings of my soul, that I wonder how much I belong to God, or how much God's got of me. Right? That's right. And I make no bones about it. It's right on tape. It's right in the record. I raise my hand. She's done so much for me. Yep, it's my turn now. Always was my turn. But never as now. To be faithful in love with each other, to serve according to truth each other, to live and to die, is what my Bible says, and it doesn't say anything else.

57. So, if you've not had respect for each other, it's time you got it, because the day is closing in on you very, very rapidly. If you're still shouting and fussing and fuming and griping, get over it, and get over it now! Because tomorrow's sun may never break upon this land. As far as you and I are concerned, we could be dead. Oh, it will break all right. It will break with all the torments that can be brought upon this earth, where men will gnaw their tongues in pain and still curse God. Those who one day rejoiced in the Lamb will say, "Save us from the wrath of the Lamb." I don't want to be in that crowd.

You'll grow up. You'll learn. You'll come to the place where God wants you. Yes, you will. You won't have to pull any deals, brother/sister. Won't have to trick anybody. You'll get there. You don't think so? You will. You will. Yep, you will. Because it's a marriage, where two become one. Not two flesh. One. One flesh only needs one mind, one soul, one spirit. But put it this way: one soul, one spirit, one mind. And to both have the mind of Christ; it'll work in you, until He brings you there. Yeah.

58. So, as Paul said, "Whether we live or die, we are the Lord's." We're not dead. We're living, and we should live in that atmosphere. Not like blind, wretched, miserable Laodicea, that thinks she has so much, and is bankrupt and can't even go to the court to apply either chapters 11 and 13: "I don't have it, I wish I did, and we'll try to do something, or complete bankruptcy. I don't have it." Now I just make

fools out of the people that had confidence in me. She sits there. She doesn't look at herself with any guilt, with any application of the Word of God to search her heart. She walks on, "I'm rich; I don't need a thing." She's turned down, the same as that rich young man did, the leadership, the headship of Almighty God.

59. Well, we don't want that, and by the grace of God we won't have it, and our time is gone. But look to yourselves as never before to be kinder, more gentle, more available where it's necessary. Because let me tell you: you won't lose by it. You'll gain the richest life you've ever had. You'll find the greatest satisfaction that you've ever had, and you certainly will receive the goodness of God poured out upon you.

So, let's pray.

Heavenly Father, again we take time as we look at this Scripture, this sermon that Bro. Branham gave us, and we examine the things of Laodicea, taking perhaps more time than we wanted, but then, coming to the glorious union of Christ and a Bride, exemplified right in a home and a good marriage. Lord, I pray that, if it's the husband that needs something, the woman will try to help him get it, and, if it's the woman that needs something, the man will stand there demanding of himself to be a true representative to see that his wife has it, because we know that's exactly what Jesus has done. He didn't look out for Himself. He looked out for us, and He's still looking out for us.

And we pray that we may, because of His grace and goodness of still looking out for us, each one of us be fully amenable, yes Lord, even zealous, absolutely zealous, to come to the place where Bro. Branham spoke of that stature of a perfect man, to see the grace and goodness of God in each person, in each headship, and each wife Lord, and in the children. That we know we can have, not something that tantalizes us, and say, "Yes, that's right. That's what it should be. But we've got some grace over here, and we've got something else over here to cover, if we don't have it." And that could be true, we know, Lord.

But You've told us that there is a grace that accompanies truth, that truth and grace always go together, and we can have this in our lives, and have a church, Lord. And You want a church, and we want to be a part of that church, which is fully consecrated to You as one: one mind, one soul, one spirit, a part of that Word, and living for [one word not clear] that Word, which is rid itself of all encumbrances, and now stands clear with the Author and Finisher of our faith, Jesus Christ the righteous, ready to descend, to meet a Bride in the air.

So, Lord, help us to that end to see that there's nothing in here that cannot be gained, but can be gained Lord, because we look to You. Help us to that end, that we do not go through life with remorse's and looking at ourselves with anger, because we fail, but let us, Lord, come to that place where we walk in triumph over the world, the flesh, and the devil, and fulfill Your will and Your commandments, because that's what we want, Lord, and that's what You want, and I believe together we can certainly see it consummated. Help us, therefore, to that end. We give You the praise, in Jesus' Name. Amen.

[Communion and Foot-washing Service follows. Bro. Vayle reads from John 13.]