

Seed of Discrepancy #48

Message of Identification

November 3, 1996

Heavenly Father, we know as the disciples encountered Jesus on the road to Emmaus, and then they went into the place together, talking and fellowshiped, they wanted him to abide with them. And we know that was not possible because he could not abide and then take them with him. But he left them a promise, even a promise and its fulfillment—the baptism with the Holy Ghost, and then later, Lord, Your own Presence to bring forth the Word, even as You gave it to Moses. And now we are here at this end time where we don't have to ask You to abide with us, but we know that You are with us until You take us out of here, for we know the truth that You have descended with the Shout and with the Voice and with the Trumpet, and we are glad to know that we are a part of that at this hour.

Help us, Lord, evermore to enjoy and to love and to be partakers of, and those who live that life of that same Word that is come down, even as the former rain in the time of the latter rain, the Word of God re-given, and that Life bringing us on into the presentation.

So, we appreciate Your kindness and goodness to us, Lord. And may we never forget that that's what a prophet was all about and is all about: to bring us the Word of the living God, restoring unto us the place that You had for us originally, giving us the privilege of worship and adoration, giving us the privilege of the communication, the knowledge of the Most High, Lord, being a part of that great party, that One-and-only. Lord, we're so grateful that we did have representation and now have it confirmed unto us. May we always rejoice in that even as Paul said that 'predestination is great cause for rejoicing,' not something for people to turn their backs on, to argue about, to slander, but great cause for rejoicing.

Let our rejoicing be therein, that we know that we know. We know Whom we have believed and are persuaded that He is able—not only able, but even now is taking us out of here, leading captivity captive, turning mortality to immortality, corruption to incorruption, to chaos into beauty, going right down through the Seventh Seal to eternity. We thank You for it. May we ever express gratitude and never depart from it, that live in the realm of optimism and joy in the Lord, knowing we have not been given the spirit of fear, but of love and courage and a sound mind. All of these things are ours, Lord. We're a part of it because we are a part of You through Your Own grace. Help us, therefore, this morning. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now, you know we're actually winding down on the literal sermon that Bro. Branham preached on the "Seed of Discrepancy", which he took from chapter 13 of the Book of Matthew and, then, warning us that this was written for this end time. And, if it was written for this end time, which he set forth as the premise of his meeting with the people in bringing this sermon, then you know that everything he said is consequential concerning the end time. It is an actual revelation. It's an actual...not a prophecy, as though he is foretelling, but it's in the realm of the prophecy as he is forth-telling, which is revealing to us actually what that parable was concerning the sowing of the two seeds. And, of course, he more or less skipped by the actual sowing, and then went to the harvesting, because this is the time of the harvest when the two seeds—the plants, fully-matured, bearing the fullness of seed—are gathered, one for the burning and one for the garner.

2. So, therefore, his message had to be, number 1, a message of identification, identifying a Bride and applying to that Bride the Scripture that belongs to her in this hour. And also [number 2], he was duty-bound as a prophet to set forth the Word of judgment concerning the serpent seed and those that are not in the election, even as Jesus did, and even as every prophet ever did.

3. Now, of course, we know that it would be very fine to believe that there was only such a thing as a God-given human race, which means that we all have a part of God in us, and we are all children of the living God—no problem whatsoever. But that is not true. And it started in the Garden of Eden with Eve copulating with the serpent who was almost identical to man. Perhaps, no doubt, he was actually much greater by stature and, no doubt, much more handsome and much more everything, as far as we would call beautiful. And you can understand that on the grounds of Satan, who himself summed up the sum of beauty.

He was the sum of it, and the sum of wisdom, intelligence, and craft and skill. He wouldn't pick some stupid little thing to represent him. He would pick the highest order outside of man. Now, he couldn't pick cherubims. He already got his... I don't think he got any cherubims. It's possible, but I have no Scripture record. We do know he got a bunch of angels to listen to him. And they can't procreate; neither can they create. So, there is no way that he could propagate through them. So, he took what he could propagate through, because man is basically an animal, a warm-blooded mammal. So, he took that animal: very, very handsome; very, very wonderful in every aspect; clever, brilliant, highly entertaining, highly amusing, highly everything. He would just be everything the antichrist will be, and maybe a whole lot more.

4. So, anyway, we see the two seeds coming down. And in spite of the fact that this animal was very, very suave, and no doubt very, very gentle, very condescending, (You know, very wonderful in every way, shape, and form.) underneath was a heart of deceit, cunning craftiness, and murder. And that all came out in Cain.

And so, we see going down, down, down at the end time where God now must send somebody on the scene. Because, remember; there can be no such thing as a harvest without a prophet. Now, many people don't know that. But Jesus absolutely set it forth: there has to be a prophet. And so, people say, "Well, the Gentiles don't need one."

Then, there's no such thing as a Gentile Bride. Forget it! Give it all to the Jews, see. You know, you simply cannot fool with the Word of God. You can't take what you simply like and say, "Here, I like this, and I'll let the rest go." You can't do it. So, Bro. Branham must make a tremendous presentation in this message concerning the origin, the life, and the disposition of these two seeds which were sown at that particular time. And, of course, he does it.

5. Now, the last little part that we read was where he started to pray having finished it by saying that this is a time of lifting up afresh of God wherein is fulfilled Heb 13:8: "Jesus Christ the same yesterday, today, and forever," which, of course, we know to be Genesis 18 where God came on the scene and Abraham recognized Him, which is true. And then God proved Who He was to Sarah, the Bride, by discerning the thoughts and intents of the heart. And Bro. Branham said, *"That's the last sign before the burning of Sodom,"* which is absolutely true.

And, remember; the burning of Sodom preceded the actual bringing forth of the son in flesh—the promised son, in flesh. And that's what's going to happen. Before there'll be an absolute descent of Jesus, and after meeting Him in the air and coming back upon this earth—burnt over, renovated, there has to be this great prophet come on the scene, which we know as indicated in the Word of God, vindicated by the Word of God (And God is His Word.) was William Branham that we know so well, and whose sermon we are studying this morning.

6. And so, now he says: [closing prayer, paragraph 95]

[95] *Dear God, we love You. Your Word is so foodful... (or so full of food.)*

As I mentioned already, this morning, in a preamble there, that when Jesus was at the well with the woman, (You remember?) and he was talking to her. And Bro. Branham used that scene continually

concerning the woman. He said, *“Jesus was there like I’m here.”* He said, *“You don’t know me; I don’t know you. But (he said) the thing is that God knows us both. Now, will you believe if I can tell you the same as Jesus told this woman?”* Her trouble lay in her worship. She was entirely wrong in one area, and no doubt her worship was...her conduct was entirely wrong also, because of the way she was brought up and the way she worshipped. Like, in other words, I worship God. Mohammedans say, “I worship God.” Jews say, “I worship God.” Everybody says, “I worship God, therefore I’m okay. Fine, dandy.” Well, he said, “You’ve had five husbands; the one you’ve got now is not your husband.” And he discerned her trouble, see, where she had gone off. And so she had to keep, I guess, telling herself things that weren’t true in order to keep up with her own, you know, her own prestige.

7. Now, that’s what Eve did, see, when God came down and said, “Well, who told you you were naked? Why (He said), what have you done?”

“Why (she said), the beast entirely deluded me morally, physically, mentally. He just took me over. Why, he was so suave, he was so delightful, he was so powerful, he was so wonderful! He was everything anybody would ever want.”

See, she began to justify herself right away.

8. Everybody likes to justify themselves. That’s human nature. Very, very few people ever, ever cease from ever justifying themselves. And, you know, the strange thing is, there is only one Justifier, and that’s God. Only God can declare anybody righteous. And, you’ll notice, God’s declaration of righteousness is on the grounds of exactly what God did and Who God is—not you and me. But we have this consolation ... if you want to call it prestige, which is true. And Bro. Branham put it in the slave down south, that held his head high, and he conducted himself and worked in a manner that nobody else did. And the owner said, “That’s because that man remembers that he’s the son of a king.” Now that’s the only thing that he had going for him was his lineage. And that’s all you and I have going for us.

And from that point on, grace comes in to cover every one of these blotches and mistakes and these horrible things of sin of commission, and non-commission, and thoughts, and non-thoughts. In other words, you can be just as bad off not doing something as doing something.

Why, you say, “How is that?”

Well, didn’t God speak to Bro. Branham and say, “Your thoughts speak louder in heaven than your words do on earth?” So, therefore, you’ll find that the deeds that you and I do, we are judged according to motivation. Now, your motives could be right as far as you think you’ve got a pure heart, and I might think I have. But then, is it according to the Word?

9. So, Bro. Branham, talking of this woman... And the disciples came, and they wanted to, of course, to get food and all, and he, Jesus, said, “I have meat ye know not of.” What is that meat that they didn’t know of? Well, the meat they did not know of was the very fact that Jesus was a prophet. And whatever he saw the Father do, he did. Whatever he heard the Father say, he said. And he said, “Man shall not live by bread alone, but every Word that proceeds out of the mouth of God.” And Jesus, then, proceeded to live on every Word that came out of the mouth of God, even to his suffering of the scourging and the suffering and the death upon Calvary, the going into hell, the body lying in the grave and then coming out. Every single thing, he was living on it. He was living on the fact of his ministry at that hour. He was living on it. And that’s what he gave to the people. And so, we are living on the ministry of the prophet of this hour, and nothing else. Now, if you want to live on... Hey, be my guest!

10. I knew a guy (He’s dead now.) ... he was supposed to believe this message. He was up there in Toronto, supposed to be preaching. And he admitted he couldn’t preach. He would listen to A. A. Allen. And he said, “Nobody can preach this message.” He ended up—after the people in Toronto had said they didn’t want him any longer—on a death bed denying that William Branham was that prophet. Unh?

You say, “How could a man dare to take tithes and get in a pulpit?”

Hey, you never found out the gall of the devil yet, have you? Are you sitting here this morning, still confused about how nice the devil is? and how untricky he is? and how few a five-fold ministry is? and how many the false shepherds are, the false teachers, and the false prophets? Now, I don’t want to spill the beans on them. Might find myself pointing a finger, and I’ve got several fingers pointing back at me. But the point is: I’m not unaware for one minute of what’s going on. Neither are you.

11. With the Spirit of wisdom and revelation, would we be unaware? My God, have pity! If we are unaware, now we’re telling Almighty God, “Hey, God, You didn’t do a job! I doubt if it’s You.” And I’m going to tell you: if He didn’t do the job He said He would do, and the job now done, I would say that couldn’t be God. But it is God! It is God. Oh, yeah. Just like they keep on trying to tell you the Seventh Seal isn’t open. Do they forget Bro. Branham said, “*It was silence, but it’s open!*” Come-on, aren’t those his words? Come-on, you guys have read it and heard the tapes, and all. You were there. Bill, were you there? I don’t know. Didn’t he say, “*It was complete silence, but it’s open.*”?

Oh, they say, “Well, it’s not open.”

He said, “*Not to the public!*” And then, when he sprung it on the public, they [Bro. Vayle mockingly repeats.]...“It’s not open. It’s not open. It’s not open.”

The Seventh Seal is Rev 10:1-7. Did he say it, or didn’t he say it? Then, is it or is it not? Come on. Is it or is it not? When you think Seventh Seal, does your mind say right away, “Ho, good, Rev 10:1-7”? Or are you still bogged down with crud?

12. He said:

[95] ...*Your Word is so foodful with us, Lord.*

You show me where the husbandman is not partaker of the fruit, first? Then he feeds his household and his servants in the company. We’re eating the same manna William Branham ate, as Israel ate the same manna that Moses ate. There isn’t any difference. There isn’t any difference. There’s no difference in William Branham and you and me except where God placed him concerning stature. And I don’t look at my head and say, “O head, aren’t you lucky you’re not the feet!” And I don’t say, “O eyeballs, isn’t it great you’ve got cells that my toes don’t have.” Merciful God, how ridiculous can we get? I’m an integrated unit from a life within me that came from God. So are you. And so is the body of Jesus Christ. And Bro. Branham said it so succinctly; he said, “*There’s no great ones among us. The Great One is here, hallelujah!*” Headship has returned! Oh, my-my-my-my, no wonder it’s food for the soul.

[95] It is so ‘*foodful*’ for us, Lord, Your Word, feeding the soul. *We just love It!*
We live by It, Lord. It seems that our capacity is never sufficient.

What does he mean by that? Why, you don’t get it all in one chunk. It just keeps pouring down like rain from the heavens, blessing the herbs that come out of the soil, blessing even the plants that weren’t the planting of God, which one day He must uproot and destroy, for the rain falls upon the just and the unjust, and the sun shines upon the just and the unjust. This is part of this message. You know what I’m talking about.

13. [95] ...*We just love to sit at Your table, around Your Word, and enjoy the blessings, Lord...*

How much rapport was with Bro. Branham and the crowd that night (when he preached that sermon) who were sitting around the table? He’s the prophet. God in him, breaking the bread. We as disciples sitting there. How many Judases saying...[Bro. Vayle makes a grunting sound]? How many Judases carrying the bag? Money, money, money, money, money. How many Judases rising up as messengers of

light? He gave them the invitation. “*You young people...*” he said, back there in his first sermon in Los Angeles in 1965. (Oh, I forget the name of the city...kind of on the tip of my tongue or the back of my mind, somewhere.) It was in this church where this young man, I think, had heard Bro. Branham and risen to be a minister. He knew him. He challenged the young people to take this Word out and feed the people, break it down, and feed them.

Yet people say there’s no such thing as a five-fold ministry. They can’t tell perfection for perfection. They’ll go to the one Scripture where, “we’re perfect by the Blood,” and forget He said, “You are perfected by a five-fold ministry.” Oh God! They forget there is such a thing as baptism with the Holy Ghost inducting you into the body of Jesus Christ and then the Holy Spirit feeding you that Word by the channels He ordained. It went over their heads. They didn’t care two-bits. They spoke in tongues, hallelujah! That was it!

14. [95] I love to sit at Your table, Lord, around Your Word, and enjoy the blessings (there from the both of You), Lord, when we come together like this, brothers and sisters... (Now watch; he qualifies it.) *who’s been Blood-bought by the Son of God.*

You know, if you’re really Blood-bought, there is no way the Holy Ghost will not come into you. There’s no way—not when it comes to the Bride. Foolish virgin? I don’t even worry about them because, when you repent and are baptized in water in the name of the Lord Jesus Christ, there is no way it can’t happen. If you’re Bride, there’s no way. Unh, unh... Just pile Word upon Word.

[95] ...*brothers and sisters who’s been Blood-bought by the Son of God, who is the purchase of Your Blood.* (Jesus was the Blood of God, remember. The Book of Acts tells you that.) *And we come here tonight, Lord...we’ve dedicated these nights for praying for the sick.*

Of course he has, because this is now Mark 16. He’s closing his ministry. What did Jesus say at the close? “Go into all the world and preach the gospel.” “*Young men, take this out and break it down. Now, let’s lay hands on the sick and pray for the sick and see devils cast out, see God move.*” Vindicated. Oh, there’s a lot of discontent among the people that try to raise up something in this Message, and don’t take this pure Word for healing and don’t stand there and preach it, and expect people to get healed in their seats, because, Bro. Branham said, “*For seventeen years I’ve tried to wean the people away from the laying on of hands. I haven’t been able to do it.*” But he didn’t say that you and I couldn’t do it.

15. Didn’t say, you and ... Listen, if this could happen in my ministry way back when I was with Bro. Branham in 1958, when a crippled person got out of a wheel chair in Chattanooga, I didn’t even know the person got healed. And came up and said, “Bro. Vayle, do you remember me?”

I said, “No. Who are you?”

She said, “I’m the one that was crippled in your meeting when you preached on faith. I got up and walked out.”

That’s the way it should be. Aaron Raczkovy the same way. That’s the way it should be. And that’s the way it’s going to be from now on. We just pray for you and you believe. We preach and you believe. Because, that’s the way it’s supposed to be. So, let’s not have it any other way. It’s just that simple.

If you’re not supposed to put cider vinegar on chicken, then you don’t put cider vinegar on chicken. So, if I’m not to lay on hands, we’re not to lay on hands—we’re not to lay on hands. It’s that simple. That’s a recipe. You go by the recipe. If it calls for soda, then don’t go and put in something like God-knows-what ... yeast-cake. It ain’t going work. There’s a recipe: “See you make everything according that I showed thee in the Mount”—the pattern in the Mount, the pattern from heaven. So, all right.

16. [95] Now... *We come here tonight, Lord, we've dedicated these nights for praying for the sick. And according to the Scriptures, You said that "by the stripes we were healed". (Now, watch:) It isn't necessary to pray then (only confess our sins), for by Your stripes we were (past tense) healed.*

Now, let's take a good look at that. Now, right away everybody is going to look at this thing and say, "Well now, that means I've done something against somebody, somebody against me. I've done this thing here; I've done that there. I'm going to confess it."

There's an element of truth in that. But when there's only an element, it's not exactly the way to go. You want to get the whole truth.

Now, the whole truth is: there's a word in the Bible that Bro. Branham looked at, and it's called 'profess', and it's the same as 'confess'. And Bro. Branham actually knowing the Greek, having gone to the Greek, he drew our attention to it, the same as Osborne did and other writers on 'healing'. Let's just take a look at those for fun over here, not for fun, but actually to get our subject in hand, and go right down the line, because that's what we intend to do.

17. So, we go first of all to Heb 3:1.

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our (confession)...

Now, Bro. Branham used that as confession. In one of his sermons you'll find it. And who is it?

- (1) ...Jesus Christ;
(2) Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

Here's the one that Moses was the type thereof. Here's God manifest in human flesh. And yet, I cannot say it was God manifest in human flesh, anymore than you and I are God manifest in human flesh, on the grounds that God was not manifested in him before he was thirty years of age. That's when... Now, the Spirit of God was the wisdom of God. He, as a child of God was. But God indwelling him, never came in till the River Jordan—thirty years of age, and left him at thirty-three and a half in the Garden of Gethsemane. So, we are not looking at him as God incarnate. We are looking at him as the one in whom God was incarnated and now represents us totally before God. Yeah, that's right: he represents us. He does not truly represent God to us. God came down and represented Himself, and did it all. That was the vessel, and there's a contract between the two of them. And our contract is through this one. And whatever this one says and does, goes.

18. And so, now It tells us we are in a body of people. We are holy brethren. Now, let's just take a little look at this. If I were to paraphrase Bro. Branham in this situation here, where Paul calls his holy brethren, I can hear Paul saying, "You are the virtuous, perfect, sinless bride of the Lord Jesus Christ. You are not responsible. You are not accountable. You didn't do it in the first place. And it will all fall back on the devil." "In the meantime," says Jesus, "It fell upon me, but it's going to go back on the devil." In other words, Jesus was made a scapegoat. He took all the blame; it's all taken care of.

Now, everything that Jesus said came from God. So, therefore, every single thing that we have by mouth of the prophets, like the Bible distinctly says in Acts 3... "and all things that were spoken by the prophet..." That word, 'thing' in there is Rhema, which is the "uttered word", the very uttered Word of Almighty God.

19. So now, Jesus does not have a thought of his own, does not have a will of his own, does not have anything of his own in the sense that he is isolated. He is completely one with the Father and is subject to

the Father. Now, what do you think God is doing with the 'keleusma' which is subjecting the church? He's making the church one with Him; who have no words, and have no thoughts outside of Him! And therein, as Paul said, "If you live in the light, walk in the light." Now, make sure we begin to walk correctly. This will take not only consecration; it will take suffering. And nobody wants to suffer, especially today.

We have a useless, perverted generation that started under Roosevelt, and it's kept on moving and moving, reached a tremendous peak under Johnston and the 'glorious society', and now under Mr. Clinton we have 'anything goes'—anything goes! And the people that vote for him, and do not check up on a man's morals and responsibility are simply identifying with him. Come-on, let's get the understanding. Oh, I could let something loose, here, brother/sister, that's absolutely true as I stand here, but it is too vulgar to talk about—in identification. The same thing goes with preaching and politics, and everything else. It's an identification. They're so perverted as to bring forth a depth of perversion that cannot be tolerated by God, Who will destroy all the perpetrators very, very soon. If you think homosexuality is bad, this is a million times worse. They've identified.

20. Now, confessing sins..."confess your sins". That word, here, is the identical word, as I said here in "holy brethren consider (the) High Priest (even Jesus Christ) who is the Apostle and High Priest of our (confession)." And the word 'confession' means 'to say yes to, or agree'. It actually means a 'covenant and an acknowledgement'. And it comes from the word which means 'at the same place and the same time', and the word 'logos', which means, that you positively are one with exactly what came forth through the Lord Jesus Christ, given to him by Almighty God.

So now, we are part of that covenant and that agreement, whereby we are saying that which is perfect at that time and that hour. And the time of perfection is now, because we have come from the lassitude concerning the understanding—because, it is lassitude more than simply turning away saying, "I don't want that!" It's a drifting; it's a relaxing and a getting away from it. Now, we at the end time are getting away and relaxing from the abomination under the Seventh Seal. But here, he is the Apostle and High Priest, of what? The living, revealed, literal Word of God that we are ... that they had which was scientific—complete vindication, God Himself vindicating. And God is the great Scientist. The devil only perverts knowledge, and he makes cunning ways for it. All right.

21. So, Bro. Branham said, "*He is our High Priest right now.*" Now, this is spoken under the almost complete blackout of the High-Priesthood of Jesus, because the church has entered in and become the door of salvation—and it's not. And even those who talk about Jesus are so far from the truth as to be pitiful, because it's not the Jesus of the New Testament. Because Paul said, "They've got another spirit, another Jesus, another word." Now, how are you going to come into agreement with the one who said, "I've got food you know not of?" And he said, "I only say what my Father said, and I only do what my Father tells me to do, and that I see Him do." So, here he stands there.

22. Now notice, Bro. Branham is the Paul of this hour. And he's talking about confession – saying the same thing. We go to Heb 4:14.

- (14) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* (confession, or 'the professing of what we know to be genuine'.)

Now, what I'm trying to get you to see, here, is: no wonder ninety-nine point ninety-nine, nine [99.999] percent of the entire five and a half billion people on this earth have nothing! Well, come-on! Let's get qualifying! Hey, look! What does it cost to get a Dayton paper? A dollar and a half. Right? At least it better be. How much? [Someone in the congregation says \$1.75.] That's how much I thought it was, Norm. You're going to ruin my mathematics, here. [Laughter] All right, one-two-three-four-five-six... Can I get my Dayton paper dropping in the slot? No. Good try, but it won't work. Well, huh! Fooled you. [Bro. Vayle produces the exact change in quarters.] Can I get my Dayton paper now? Certainly I can.

Nothing else works. Dollar bill won't work. Ten-cents won't work, even if you've got seventeen of them plus a nickel, it won't work. Fifty cents, two of them plus a quarter, won't work. A dollar bill plus change won't work. It's going to take seven quarters, period. And you had better have those seven quarters. Now, a Canadian quarter won't work either – too light. You can't get a German frank or a French frank or a Swiss frank. You can't get a mark to make it. You can't get a yen. You've got to have those seven quarters. Right?

Then, don't try to fool with the Scripture. If you haven't got the same confession... And remember; you had better put Jesus, as a man and a prophet out of the picture as a human being! And you'd better do it, because he ain't got a word. He's got nothing to say, not when it comes to Sovereignty of God. The original Word is the final Word. And the Son had better line up to that Word, or he is faithless, and he cannot be our advocate because let's get this flat: nobody outside of Jesus ever lived the Word. But we can believe it. As Bro. Branham said, *"You sin a thousand times a day, backslide a thousand times a day."*

23. So, what is the secret, here? The secret is this: confessing your sin, which is 'unbelief' and say, "Lord God, I believe the vindicated prophet." You've got to start there, because you've got to take this message for your healing. I've got to start right there and I've got to say, "Lord, I believe this Message. I'm sorry for the rest of the folk, and I don't care what they do. It hasn't got a thing to do with me. I've got everything to do with you, because you are my High Priest and Apostle, and you are the one I'm confessing with. And you said you only confess what God said. And so, I'm going to confess what you said on the grounds I've got a vindicated prophet here who told me exactly what it means."

24. Now, you may wonder why I use that this morning on Matthew 25, "the day and the hour." You'd better go back to your Greek, and you're going to find that 'day' and 'hour' both signify 'periods'. You tell me the man who knew William Branham was coming at this hour.

You say, "Well, I heard of a guy at the coast who said, 'When William Branham comes on the scene, it's over.'"

And the Mormon Church says when William Branham comes on the scene... They didn't even know it. Anybody can put that down: "when he comes, when he comes, when he comes." William Branham didn't know either, till when? 1946. You just don't pick up your Bible and say, "Look, I can read it, hallelujah!" You don't say, "Bless God, I'm a man. (That) I've got some intelligence, and I've got business experience, and I've got literary qualities, and so on. I've been to college, and this and that. And I tell you, all I've got to do is pick up Bro. Branham's sermons and I can tell you I know what they say and I can preach it."

Can you? Can you? You might find yourself up a stump. Yeah, you'll find yourself a little bit of a problem, here.

25. He said, right here... He said now, "the High Priest of our confession." (See?) Say the same thing. That comes from the root word 'covenant' and a 'knowledge' concerning it; comes also from another root word which means 'the place and the time together'. And what are you putting all together? The Logos. You're putting everything together that God said, and you're making it bound to you and to God through Jesus Christ because you are saying the same thing. Now, what is he saying to us today? Oh, he's got to be talking because, merciful heavens, It says right over here in Hebrews 12, as we're coming unto Mount Zion, It tells you that:

(25) See that ye refuse not him that speaketh...

When did he ever shut up? When Jesus sat down, (Let's get this flat.) he never shut up. He's the intercessor. When Jesus sat down, it was allowing God to come down and meet with us, or the Holy Ghost to come upon us and teach us the things of God, and send us messengers and reformers—to send

us an end-time prophet. Now listen, Bro. Branham categorically said, “*Why would you take the unreal when the heavens are full of the real? Why would you take the false, when the heavens are full of the right?*” ... talking about Pentecostals. Now, he’s saying right here, “*You people right here, all you’ve got to do is begin to confess your sins.*” And what is the big sin? Unbelief! And what is unbelief? It’s refusing the one that God sent. Now, where are we on that one there? Oh my, my, my... (Where is that one in John? ...oh well.) Jesus distinctly said, “He that receiveth me, receiveth the Father, the One that sent me. And he that receiveth whomsoever I send receives me.”

26. Now, Jesus is the High Priest, and he is the Apostle, and he’s going by the Word of the living God, which he is and has and will do continuously. Then who is he sending out? He’s got to send out prophets. Because he said, “Behold, I sent you prophets, wise-men and scribes, some you killed, and some you did this and did that. I tried to gather you; you wouldn’t do it.” So, if you’re going to come in and confess your sin, the biggest confession you can possibly make is your unbelief in the vindicated Word of Almighty God. Begin casting out doubts and misunderstandings and everything else, and also, begin to put yourself in the place of the five-fold ministry when you’re not ordained to it. Remember, “*fools with hob-nailed boots run in where angels fear to tread,*” quoting William Branham, quoting somebody else. There you are.

27. Now, I agree, therefore, in this last day in this sermon that there are serpent seed—seed of discrepancy—by the great Word-bender, perverter, Satan! Because that’s what iniquity is, is to pervert the Word. I told you, Satan never had a word of his own. And I’ve proved it by Scripture, going right to the Hebrew. He doesn’t have a word of his own. He’s got nothing of his own.

28. `Now, isn’t it nice to know we have the pure Word of God? Somebody asked Bro. Branham the question: “Bro. Branham, what does it mean: that which is perfect is come?” “*Well*”, he said, “*Who is perfect but God? And what is God but the Word? And by His grace we have the perfect revelation of the Word for this hour.*” And a Greek guy, he came along and said, “Bro. Branham made a mistake.”

No aspersions on the Greek, but the thing is, he’s Greek and he knows the Greek. And now he’s going to tell us Bro. Branham made a mistake. And I’ve got witnesses.

Hey, did you mean Bro. Branham made a mistake?

He said, “Yes, sir.”

What do you mean?

“Well”, he said, “Bro. Branham said, ‘*Perfect has come,*’ and the Bible said, ‘When Perfect has come, there’s no more prophesying,’ Now, Bro. Branham said that in 1963, and in 1964 he prophesied the West Coast and those things going down.”

Merciful God, that’s not talking about a little gift of prophecy. Even Balaam had it! He said, “We know in part; we’ve had it in part. When Perfect comes, (In other words, when the fullness comes...) there’s no more parts! It’s over!” And that’s fullness, and there’s nothing more to come, outside of William Branham!

29. And now, they’re writing big articles. This Rusty Kooba [last name unclear] who is nothing but a jail-bird, as far as I’m concerned... Well, I shouldn’t say that, and I’m not going to apologize too much for it; he was in jail. That’s where Tom got his junk from. He never did believe anything, but Joseph was going to come up, and he’s got the ‘Joseph Theory’. How in the world can it be Joseph? God never ran the dynasty! These things really enflame me. Why should I bother? What’s the difference? It’s just chicken feed. Ends up in chicken manure. Yup. You get the food of eagles, you end up being eagles. Doesn’t pass through you; it sticks with you. No Word of God turns to manure. *Word becomes flesh, and flesh becomes Word...* quoting the prophet.

30. The great confession in this hour is to understand there's a difference between two peoples. And that difference is the Word, wherein we acknowledge a prophet is in the very likeness and stature and office of Jesus Christ himself, because he was in the stature and likeness and office of Moses. It doesn't make Moses equal to Jesus; doesn't make Paul or William Branham. It just talks about the stature: Paul, Moses, William Branham. Jesus was all of It. They had their portions right in there. So, he said, *"Confess your unbelief. Get it out of you."*

31. How much healing can we expect, and under what conditions? There is no limit to healing. The only limit God has is if you blaspheme the Holy Ghost, which is turning down the Word. And now comes a question: Is that from God?

Remember, Jesus used the same question. He said, "Tell me, was that of God or not of God?"

So, they lied; they said, "We can't tell."

And he said, "You are of the devil."

So, if you lie and say, "I can't tell," you're just hiding yourself because you're on the spot and you want to look good (or something or other). You're just a make-believer, a *dual*, Bro. Branham called it, from James. And Iverson tried to make that 'two-soul' bit. I knew that before he did. I looked at every single Greek word on spirit, body and soul. Millions of miles away from what the prophet taught. A dual person, he says, "Well, I can't really tell."

Well, at least he told the truth in that respect, if he said, "I really don't know (and he really meant it), but, I'd like to know." That's an agnostic. He doesn't know but, you know, he wouldn't mind hearing something. Then you become the gnostic after Bro. Branham came. Said, "Well, we know more than Bro. Branham." Like this guy with the Greek; he didn't have a clue.

32. How many messengers are there? Seven. How many ages? Seven. Is this it? Then it's over. Perfect has come. The word 'perfect' isn't perfect like some people think it is. It means 'finished, concluded, polished off; can't add, can't take; this is it, it's over'. Don't try to get something different and something nicer. Satan did. He didn't realize "it's over. I've done it; worship according to pattern and truth." So, confess your sins.

I was a lousy, stupid Pentecostal gone Baptist, God-knows-what. Oh man! Have I shook off, my burdens rolled away... [Bro. Vayle begins to sing:]

"When I knew the prophet was of God, my burdens rolled away.

I had carried them like a stupid nut, night and day.

I had preached the deadest word that man could ever hear.

But I'm glad all my burdens rolled away. (Yeah ...)

When I preach the truth I preach it right, today. (Yeah, I do.)

And I do not care what I or another man will say.

It's only what God has said; all the rest is dead.

I remember when my unbelief rolled away."

Now, you see, I'm a candidate for healing.

You say, "Bro. Vayle, what about the fact you've done little deeds here and there, and bad things?"

That's no big deal; that's no big deal. That's only a sign of unbelief. That's a sign of what I was inside. The more of this Word comes in, the more those things fall off. The less they are. You no longer lie, cheat, and steal. You don't need to. You don't need to look at this and look at that. Jesus was that perfect man of faith because of the way he was. You and I are growing in it more and more.

33. Now, he said:

[95] ...*by Your stripes we were (past tense) healed. Oh, what a day of salvation!*

Not back then! Oh, what a day of salvation now, because you can confess your unbelief, knowing where all sin comes from. Smoking is not a sin; it's a product of unbelief. Adultery is not a sin in itself; it's a product of unbelief. All of these things are perversions.

34. You know, the Bride is still going to be here a while (in my books), although a lot of things can happen overnight and maybe a whole lot of things are happening now I'm not aware of. But there's certainly, right now, a little time in here where this Word must become more and more and more and more effective. And it is by the grace of God, because the more we believe It, the more unbelief of any degree and the consequences thereof must fail and go away. They've got to.

Brother Branham categorically said, "*Age doesn't have a thing to do with healing.*" Now, you see, that's part of this message. You've got to rid your mind, therefore, that age is a natural process, that thereby we have positively got to be sick. Scientists tell us, that it is positively a lie. Scientists tell you, positively, it's a lie. Those that set them up as professors and doctors of geriatrics will tell you, concerning longevity, we could live to be a hundred and fifty years old. Two hundred years old. Don't have to be sick, and don't have to die. Except there's one thing: we've got to die, because that's the sentence passed upon us.

35. "*Take this message*" ... Bro. Branham only had a problem because just like the apostle Paul, he would have got too big for his own shoes (so-to-speak) except he had this infirmity, like Paul had. He couldn't get rid of it; he had to have it. It kept him down. William Branham died literally in perfect health, except for that condition here. And that could not have killed him; it just made him miserable. He had heart, arteries, pressure of a sixteen-year-old.

Remember how Billy Paul said that they were out one day, and they had an Indian guide. And the Indian guide... They went up to this mountain, and the old Indian guide kind of puffing along, you know, and he said, "Well, son, we'd better wait for the old man to catch up."

And Billy said, "Look where the old man is."

He was up on top of the mountain. [Laughter] The Indian guide looked at him and changed his mind—just sat on the rock. I would too, except I'm not an Indian guide.

36. Now, he said:

[95] ...*What a promise by Emmanuel!*

Now, what is he talking? 'God with us'. Now, come-on. Watch the word! Didn't say 'Elohim' now. He said, "*by Emmanuel.*" His name is called Emmanuel, meaning 'God with us', is that right? That's I think in Luke (...one of the Gospels, anyway). All right. How is God with us? "*You're looking at me, aren't you? Same thing.*" That's what he said. How many people rose to the occasion? "*If you only knew who I am, you'd all be healed.*" Oh, God! He said it twice. Everybody sat there.

"A nice day today. (Yeah) Foxes are red. Sometimes they're gray. A few are blue. Most foxes are red, and uh... What did he say?" Mind wandering—no one concentrating—not zeroing in on the Word. Emmanuel: God with us. "*You're looking at me, aren't you?*" How many got healed? Hardly anybody.

37. When Bro. Branham quit “THUS SAITH THE LORD” in the dynamics of a healing ministry where he was so over-powered by the Holy Spirit and exhaustion of the human frame, because it’s too much to contain God and deal with God in a ministry, where he picked up a pillow and thought it was a baby and began praying over it—had to be led, as it were, blind, staggers outside of a meeting. And the people were healed by the hundreds under a gift. But, when it came time to take what the gift was all about and get something bigger and greater and more perfect than healing, they said, “Forget it. Do it all Mr. Branham, or we don’t want it.”

Now, they’re right back to false prophets, false teachers, false apostles, false evangelists—five of them. They’re down to the whole bunch of them.

38. [95] ...*What a promise by Emmanuel! That is certainly Truth.*

[96] *You said, “A little while, and the world won’t see me any more, yet you’ll see Me, for I” (personal pronoun) “...will be with you, even in you, to the end of the world.”*

And that’s the truth. God came right back at the time of Paul, left, came back at this time, but never was there any desertion, because He who formed all things by the Word maintained it by the same Word, adding Word upon Word, continuing life to the end until it all goes back to God.

[96] ...*And at the end of time, this great consummation, You said, just before it happens... (What? The great consummation.) it’ll be just like before the fire fell in Sodom and burnt up the Gentile world, that there would come a revelation again of the Son of man...like it was at Sodom.*

What happened? Oral and Billy down in Sodom. God back with William Branham and a little ol’ Bride (Sarah) in unbelief, and God discerning the thoughts and intents of the heart and proving all things were naked to His eye, because Sarah was in the tent—enclosed in a tent—behind God’s back. And William Branham did the same thing.

39. Now, come on. What has that got to do with us? It has to do with the vindicate Word of this hour, that we are now back to the truly revealed Word of Almighty God as it was given to the apostle Paul. [Hebrews 4]

(12) For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is (the) discerner of the thoughts and intents of the heart.

(13) Neither is there any creature that is not manifested in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

Now, let’s just take a picture: Who was doing this? God was doing it! But who was He doing it through? He was doing it through William Branham. So, therefore, you cannot separate Heb 4:12-13 from Godhead. And you cannot separate William Branham from it either. And you cannot separate us from it either, because we are the benefactors of knowing we are having to do with God. And all things are open before Him. And all things are naked. And the church is in a naked condition, and there’s no use you trying to hide.

40. So, the first confession of your sin is, “God, I’m off that Word.” We had them sit right here, and they were on it. Even a woman tried to rise up. Well, I’m like the apostle Paul: we don’t have to take it. I wasn’t sent here to take it. I was sent here to take the Word and to preach it. If they want to get between

me and God, they had better try somebody else. Because, I tell everybody, “Listen, I ain’t going listen to any of you people. Don’t ever think I will, because I don’t even listen to God.” I’m honest; but maybe you’re not. Maybe you’re just liars sitting there. You haven’t got the guts to admit you don’t listen to God. Well, I’ll make it a little simpler then, the way I ought to. Well, maybe I’m afraid to. No, I gave up on that one. I figure the only thing to do is look them in the eye on the Word because, hey, look; if it’s not going to happen to me, I can’t make it. And if I was meant for it, I’ll be there.

41. But, you see, we’re looking at the inclusiveness of God, the High Priest, and the children—and they’re one. Do you know why? Because they all say the same thing. Now, as we get there, the somatic Word alone has life and we are being changed from corruption to incorruption, and mortality to immortality, then healing lies in this message, because healing is what? It is a witness to the Resurrection—our little witness. We already saw the big witness in “THUS SAITH THE LORD.”

42. So, all right. Keep believing. Believe, therefore, what? Since we have the same confession, “by His stripes we are healed.” No mistake about it. And we’re coming more and more to the stature where we ought to be. You see, Bro. Branham is dealing here in the positive, though he has dealt already in the negative. And, remember; eighty percent of his preaching has to do with his own ministry and certain events in Bible history that he alludes to that absolutely are a part of this hour, because the Bible says they are: “As it was in the days of Noah.” And then It says, “As it was in the wilderness, they fell as we approach to Mount Zion.” It tells you these things; it’s all a part of it.

43. [97] *And I pray God, as a crude little thing, (if I said wrong, forgive me), pulling into a gear...*

In other words, changing gears. Pulling into gear, getting into God’s gear, getting into God’s Word. That’s what you people do. Listen: I may preach rough here, but you know that I really appreciate you. And if it weren’t for you people sitting here, I wouldn’t actually have a ministry, because it’s you coming here in faith that you’re going to start the ball rolling with me. I sat back there this morning and got in two minutes what I gave you as I came out. That’s how I depend on you because, if you don’t pull, I’m gone. Because what have I got? I’ve got nothing. I tell people around the country, “If you don’t like your pastor, if you’ve got a problem, start praying for him. Start pulling. Then he’s got to come up with something. Some of you come in awful funny moods sometimes because my funny-bone gets tickled, and I can’t help but start teasing people. You’d better be a little more serious with me.

44. [97] *And I pray God, as a crude little thing...getting into a gear. I love them, Lord. I pray that they won’t miss it.*

Oh, they were missing it, right there. I had written The Church Ages and knew he was a vindicated prophet. Talked for hours with the man. And this went over my head, except I said, “That’s right, that’s right.” But do you think I caught the fact that he used the word ‘Emmanuel’ not ‘Elohim’? I hadn’t caught it till just now.

Isn’t it nice to know the Holy Spirit just keeps giving you all this good food? You say, “Hey, what does that taste like? Well, let’s see, that tastes a little bit like cinnamon. Oh, man! I like cinnamon. Yeah. I think there’s a little bit of... Oh, what is that in there? Oh yes, hmmm...vanilla. I like vanilla too. Oh, yeah. You know, I believe those are pecans in there. That’s just great. I love pecans. They’re really good for you, too.” Oh, absolutely—pecans and pumpkin seeds: all these good things with lots of nourishment, they’re awfully good for you.” So, when I look at the Word, here, it’s the same thing. You catch these words... Hey! Look; isn’t that... It’s just like a delightful thing you’re eating. It’s just absolutely beautiful.

45. [97] *May every sick, afflicted, blind, whatever it is in here, Lord, be healed tonight.*

He doesn't say they're going to be. He said, "May"... like he says, "*Don't tell people 'God bless you' if you're in doubt concerning their status. Say, 'May the Lord bless you'.*" I overlook that.

[97] *May very sinner be saved. (Doesn't say they've got to be.) Right in their hearts now, if they're an unbeliever, and may they accept Christ at this moment.*

What Christ? The Christ that they threw out in the days of Paul, or the Christ that they brought in having the one thrown out? Well, he said, "Behold, I stand at the door and knock." You'd better bring him back in. So, what Christ are they worshipping? The one that they brought in from the outside. When he suffered 'without the gate', he's still suffering without the gate, except for the Bride. And now He said, "My beloved is like a garden enclosed." And He's in the garden enclosed in the Bride, and He loves it. It's beautiful, isn't it? Song of Solomon.

47. [97] *...Grant it, Father. It's all in Your hands. We commit ourselves to You, to see You come among us.*

Now, watch: "*We commit ourselves to You, to see You come amongst us.*" [Bro. Vayle says, in a mocking tone...] "Hallelujah, come amongst us, Lord. Hallelujah, come amongst us, Lord!" Oh, hold it, hold it, hold it! He's going to tell you how He's going to come amongst you. Because this man doesn't even pray without being a teacher. Why? Because he's a prophet. He's a mouthpiece of God. He's revealing God to us. He's revealing God's Word to us. He's connecting us up. So now, we and the Word—Christ, High Priest, Almighty God—one.

48. Now, listen to what he says:

[98] *And You said in St. John 14:12, "He that believeth in me, the works that I do shall he... Because...*

[97] *We commit ourselves to You, to see You come in.*

"He that believeth in You, the works that You do shall You do through him also."

Do you think they'd believe that? Come on. He said right here, "*Come and be in our presence, be in our midst.*" Then he tells them how it's done: the Holy Spirit in the Son of man ministry. He's talking about healing. So, what's going to happen? Same thing that happened back there. That's here in John 4; he talked to the woman.

49. So, he tells, "*Come and be in our midst. Come among us. Do it by Jn 14:12.*"

[98] *...Make Yourself known to the people, that You were that prophet that Moses said would rise up. They hadn't had prophets for hundreds of years, discrepancy was on every hand, but yet the Word of God had to be fulfilled; so the Word... (And remember; in Jn 1:1 he said, "The Word was God.) so God became flesh, and so did the discrepancy, which was Judas.*

So, now we've got a spirit of discrepancy in the church; we've got a Spirit of God. And this is the Spirit of God, and discrepancy comes right behind and twists It, and said, "Oh, we've all got the Holy Ghost. We don't need prophets. There's no prophet coming to the Gentiles. Why, we're rich, increased with goods. We don't lack a thing. Man! We talk in tongues. We've got manifestation here. We've got changed lives. What do you people want of us? We've got it! We're rich!" ...naked, miserable, blind, and don't know it.

Have you confessed you're rich, miserable, naked and blind, and don't know it, spiritually? "I need this, God. I'm glad for Your help. I'm glad somebody opened the door. That person... I'll listen to that person."

50. Remember what the voice inside said? “If any of you listen to any man, that’s the man you’ll listen to.” Now, listen; I’m a backslidden, Pentecostal preacher sitting there, hating everybody, and maybe God most of all, though I really did my best to ignore Him. How come this bird sat there—three thousand people, when mighty men of God, so-called, said, “This is what the Bible does; we can do it too.” I never wanted to do anything. I said, “That’s the man you listen to.”

In Florida, I prophesied and heard myself say, “Behold, I send my prophet out of the North, and he shall teach the people the things they ought to know.” And I said, “If that’s Lee Vayle, there’s no prophet.” If that wasn’t Lee Vayle, there is a prophet. He came right to West Palm Beach, and they said, “We never heard him teach like that any time before.” Jesus began to do and to teach. And they thought William Branham did and he just preached. Preaching brings forth results of miracles and signs and things. But teaching brings forth God.

You say, “Why, Bro. Vayle?”

Because Jesus, the Only-begotten, led forth God by Words he taught. Oh yeah. Isn’t that nice? Isn’t it good just to sit at his table? The prophet sure laid out the food of God. Oh yes, yes, yes!

51. What’s he saying? He said, “*Jesus, Moses, Paul, William Branham.*” And all three was God! Moses blew it. I think Paul did some blowing, too. Proves it by the fact he hit a high priest, and he shouldn’t have. William Branham blew it, too. He knew it; we all knew it. Jesus never blew it. Only perfect man... Word and deed. Why, I can look up to a High Priest like that and have confidence. I’m happy to say what He said; I’m always right. There’s no problem when I’ve got him there. And I’ve got no problem when I’ve got vindication. Now, I can relax; I can get out of the picture. You know you’ve got to be out of the picture to be in the picture. Oh yeah... Oh yeah. (See?)

52. [98] ...*And Father, we see it again today, the discrepancy becoming one great big bundle; and we see the Word coming the same way.*

Now, that’s the revealed Word of God coming right back to where it was, and God coming the way He is in us. And we are in our bundle, and they are in their bundle. That’s right, because the Word of God distinctly says, “By our gathering together.” We’re being bundled unto Jesus by the Word, because that’s how He gathers, by a prophet. And that’s by the Word. And the only way you know you are a son of God is being a son of the prophet, a child of the prophet.

53. Really, the word is not ‘son’, it’s ‘born-one’. I don’t blame women for saying the Bible is sexist, because the Bible is not sexist; it’s a wrong translation. They’re not ‘sons’. They’re ‘born-ones’, because they’re neither male nor female in Christ. They weren’t in the beginning either; they were just children of God. And sex was only given for propagation; that’s all. Let’s face it. And there’s nothing down the road from that point on. And you’d better be happy, because sex is not the ultimate of life. God’s going to create again apart from sex, by resurrection. And you’ll be the happiest you’ve ever been in your life. You’ll have a freedom, and a lightness of life that’s so far apart from this life and its enticements and its pleasures and God-knows-what. Just don’t even think about it; just don’t even think about it.

Just remember this: if we live much longer, all of us, we’d be so happy to get one nostril of fresh air while we’re dying, one little glass of water that isn’t reconstituted from sewage—just something. And don’t think of heaven in terms of sex and any type of humanity. Just know it’s going to be so wonderful to get out of here! Just so marvelous, that Bro. Branham said, “*Don’t, don’t...don’t miss it! Don’t miss it.*” No matter how good this life is, brother/sister, it ain’t good enough. It isn’t good enough.

54. [98] ...*And Father, we see it again today, the discrepancy becoming one great big bundle; and we see the Word... (becoming one bundle also ... point zero, zero, zero one percent [0.0001%]. Unh? Surely.)*

Sorry, I'm a scientist. The DNA and the RNA done said there's 99.999; how many have one father. That means you've got your soul, wrong soul. Five and a half billion people – same number that when the flood came. Well, we're getting out of here, brother/sister. This time the flood water will not raise Noah in an ark. It's going to be the water coming out of the temple—Ezekiel's temple, the east wall—under the eastern gate where the water has flowed at the time of Luther to the ankles, up to the knees with Wesley, up to the thighs with Pentecost, and now waters up to the chest. Waters to swim in, water to float us across under the end-time revelation.

55. Now, Bro. Branham, then, he begins talking about here, and we jump right over to page 31 [20]. [Bro. Vayle checks time.]

[105] ...*Oh, my! All right, now let's just say this, I hope I don't sound sacrilegious. But there was once a little woman one time that didn't have a prayer card, we'd say. She went pressing through the crowd, she said (now listen close)...*

See, he's going right back to God in human flesh, going right back to Heb 4:12, going right back to 'that one that speaketh'. Now, Jesus didn't speak. He was only a voice. Right? Absolutely! But he's a voice speaking for God. Now he even passed opinions like anybody else could do. But when it came to him talking and laying anything down, it had to be God, because he didn't have any words of his own. You see, he was like Satan, right there. When Jesus was in the form of Michael, and they led in the worship of God, neither one had any words of their own. Neither one had thoughts of their own. Jesus kept his straight in line because he was a born-one. But Satan, being created, he began to get out of line and twist.

Now, who twisted the Word in Eden? Not the born-ones. The created one. That's what did it. Satan got ahold of it, but the born-ones had an option to listen or not listen. And Eve listened. And it has been that way all through the Seven Church Ages. The church always got pregnant with the twins. But this time there aren't any twins. As Bro. Branham said, *"The old soul died."* Which means, the old knowledge, the old thing is gone! Didn't mean old soul, as though there was... What's the oldest soul? God has got the oldest soul. Because He is a soul in the sense He's Spirit and we've got part of Him. He's not going to get rid of that. Get rid of your old nature. Get rid of your old thinking. Get rid of it all.

56. Let's look at this picture. Come on; let's be... We'll just get real interested in what I'm talking about and understand what I'm saying. Look; if you, right now, could honestly come into a frame of mind which was truly judicious and loving and kind and purposeful and knowledgeable, to the extent that you knew and, therefore, could act and would act according to that knowledge, what would you be today? Superman. You've had it; you've got it; it's all over. Now, you know what? The Millennium had better be here because that's where you've got to go for that kind of set up. And that's where we're going to right now.

57. Where is the promise of His Appearing? (See?) Where is this? What are the things concerning it? You stick with what you've got, because there isn't anything else! There is only the unbending and completely additional understanding of what we already have and there is no understanding, or hopes of understanding what we might have, because that's ridiculous; there's nothing there. The future is here and now, for time and eternity have blended. You're in the Roman candle of constant ascension.

Ever seen a Roman candle? When you see a Roman candle in its fullness, it's the most beautiful thing in the world. The first explosion... Hey, that's good! Oh man, that second is great! Look at that third! A fourth, fifth, sixth, seventh...and the seventh is: we're right there. And out of the seventh there is a further Roman candle. And out of it came what? Godhead, the big one. Presence, the big one, which is the Appearing. Rebirth is the actual baptism with the Holy Ghost. Predestination based upon election and foreknowledge. Sovereignty, covering it. Talk about a Roman candle! The only thing is: so many people are blind. And you talk about a Roman candle, all they know is the noise of it. Hey, I don't want the

noise; I want to see! Unh? Ah, you didn't catch that? Did you? Pentecostal empty wagon, shoutin', jumpin', hollerin'. Well, I clued you in, anyway.

58. All right, listen:

[105] ...*I hope it doesn't sound sacrilegious. ...a little woman...didn't have a prayer card...* (He's comparing himself to Jesus, now. Why not? He's not doing it. He's only here.) *She went pressing through the crowd... (Now, listen close), "If I can touch that Man's garments, I'll be made well."*

"Well," say the people today, "If I just touch Jesus' garment, hallelujah!"

Well, Jesus ain't here to touch his garment, hallelujah. The only way you can touch him is through the prophet and the servants of God, because you can only serve and worship God through a prophet. There isn't any other way. And Jesus, himself, is a prophet. Let's get that flat. And a prophet can't say anything but what God makes him say. Man, the smugness of people, really, is appalling, and we are all heir to it. "I have the Holy Ghost, hallelujah! Why, I've been born-again, bless God. I don't need anybody. Why, when the Spirit comes, Jesus said He will teach us all things and lead us into all truths... 'Whatever I have said unto you.'"

But hold it, He's still talking. What if you don't hear Him Who is in heaven that speaketh, as you approach Mount Zion? And you don't even know you're approaching Mount Zion unless God tells you because you don't know the period. The Bible says, "You don't know the period." Only God can make us know these things.

59. [105] ...*How many knows the story? All right. And what did she do? She touched Him, and went over and sat down. And Jesus turned around. He knew where she was at. Is that right? (Sarah in the tent, you see.) He knew what her trouble was. Is that right? He knew what her trouble was, so He told her what her trouble was. And she felt in her body that the blood issue had stopped. Is that right? Because why? She had touched Him.*

Now, of course, you know right now that that, actually, is simply an illustration for you and for me that we don't need to have Bro. Branham here every night performing and every day performing. We don't need the prophet; he's gone on. The voice that led us is gone. But since his voice was the voice of God just using a human voice, it isn't gone. And now, instead of being out here, it's behind us because you can't add to this Word written; you can't add to this Message; you can't do a thing. And out of this message comes the Word behind us, the voice saying, "Keep walking, keep walking, keep walking. You're doing fine, keep walking." And one day you'll walk into perfect healing, perfect incorruption, perfect immortality. As a breeze going over you, you'll be completely changed. And within forty days, less or more, you'll rise to meet your theophany in the air—that which was back there, that spirit Word-body, bringing you to the Millennium. And that's when it only really begins, what you and I, then, will enjoy and look back on knowing what brought us there. And when you really know what brought you there, you will really enjoy, as you never knew before.

60. See, we're still looking at the mysteries and the grace and things of God with an element left, giving us a certain puzzling understanding. But, you know, over the years we've been together, the mists have rolled away more and more, and more and more. And contrary to the people who sneer and say you've got a veil over your eyes because you listen to me teach, you know that your eyes have been increasingly open to the truth, or I'm standing here as a false teacher in the name of God. And I'm not. You know there is no time you are not aware more and more of what lies in this Word, not wasting an hour and a half each time here before you, not wasting any time, but the constant moving and moving and moving with the Word, until one day this Word moves us, finally, out of here.

Brother/sister, if you move with God, God will move you out. If you move with this Word, the Word will move you out. Just keep moving, day by day. The voice behind you—the recorded messages—the preaching thereof that are with the Spirit of God in this Word here, just will say, “Keep moving, keep moving, keep moving, we’ll soon be there.”

All right, that’s where we are today. Let’s rise and be dismissed.

Heavenly Father, again we praise You for Your kindness and love to us, that we have had together, discussing Your great promises which we know now, as never before, the main key is as it was with the apostle Paul, who said, “All those things that I counted—and I thought they were good, I thought they were right, I found they were all wrong and I threw them all away. I counted them as nothing but dung. I’m finished with them. I’m finished.” Even as I heard the prophet himself say; he said, “*Lee, all my thoughts are of God.*” And, Lord, I believe that that is exactly what can happen between You and a prophet. And I believe it can happen to us in the measure which it is supposed to happen. And if it comes all the way (and I believe it can apply all the way) that all our thoughts of God, they are of God because they’re from God.

And any other thought, Lord, we have of You, absolutely we don’t have any other thoughts, because they’re all reconciled, coinciding, and a part of exactly Who and what You are, having been led forth to us, declared, even as Bro. Branham said, “*My message is to declare that He is here.*” And we know that there is no way of declaring He is here, except he declares Who is here, and why He is here, and for whom He is here, right down as It says in Ephesians, which Paul wrote, when You Yourself come into the church it’s going to transform a Bride. The power that raised Jesus from the dead is going to strike us, bringing forth a resurrection, a rapture, and a settling in the Kingdom where we ought to be ruling and reigning with Christ, glorifying Your great Name in holy worship and adoration in a life that simply flows and flows from You, and flows back again.

So, we commend ourselves to You, and pray again, as the prophet prayed, to heal the sick amongst us, Lord, that each one take this Word as healing, and dare to take It and stand with It, dare to put every thought out of the mind that’s contrary to it, dare to walk right up in the paths of promise of God, knowing the voice behind us is saying, “Keep on walking. This is the path. Walk therein, walk therein, walk therein.” And we thank You for it, Lord: illumination, light, love and life, and all these things.

And we pray, Lord, You would bring a speedy recovery to Brother John and Sister Betty that they may be completely well, completely overtaken by the goodness of God, even as they have been overtaken for a little measure by the enemy coming in. We know that’s very possible in the flesh. Couldn’t daunt their spirits or their soul, but could try to harm the flesh, even as with Job. Now, Lord, we pray the Job-trial is over, and the waiting is gone, the sun is risen upon them with health and promise of service to the people of God, who are in this little group here, that they may render that which You’ve given unto them to render to others. That’s all we desire for ourselves and them and all this little group here. We ask it all in the name of Jesus Christ and for Your glory, Lord. Amen.

“Take the Name of Jesus with You.”