

Shalom #23

Listen for a Change;

Join in the Music

June 4, 1989

I have a few words to say to those that get the tapes, and you sitting here, because many times I take it for granted that you are following me, as I am following myself, and that's not necessarily true. I made a statement concerning Bro. Branham coming in the name of the Lord Jesus Christ, that "if he was of the devil, then the kingdom of God is divided against Itself." Now I think you caught the understanding of what I was saying, because, when going to Matthew 7, and then, over to Matthew 24, you find at the end time, like in the days of Christ and his apostles, Judas was, as Jesus said, "One of you is diabolos" (or 'the devil'). And Judas positively prophesied, raised the dead, healed the sick, and did all of those things that the disciples did who were the genuine elect of Almighty God. He said, "I have chosen twelve and one..." So, the eleven left were of the election.

Now, in the end time there's... Because of what It says in the Book of Acts, "I will pour my spirit upon all flesh, and your sons and your daughters shall prophesy. And upon my men servants (or my sons) and upon my daughters, also, the Spirit will come, and they will be genuinely correct." In Matthew It says, about those doing that at the White Throne, that He'll say, "I never ever knew you." So, you just wouldn't say that Bro. Branham, coming in the name of the Lord Jesus Christ, would qualify by what he is doing. If you put it on the devil, that would be a division of God's Kingdom. But, remember; it is a man coming with "THUS SAITH THE LORD," with the Word of God. And that makes all the difference. For every single time that it was "THUS SAITH THE LORD" in the name of the Lord Jesus Christ, such and such would follow.

Now then, if God ever gave the devil that power, the kingdom of God is divided, because now the devil has the Word. And then, what have you got, if he's got that Word? Then, where are you going to stop? Creative power—all those things lie in it. So, I want to make it abundantly clear to you and those on the tape what I was really saying, so that you might understand the truth of what I am saying: that, if William Branham is of the devil, where's the kingdom of God? Then, have the people who said he's of the devil not committed blasphemy against the Holy Ghost and blasphemed God? Have they not set the kingdom of God at naught, and everything that God did? Are they not back there in the same day when God brought on a mini-tribulation and piled upon Israel all the sins of all the generations? Shall He, then, not do it today? Anybody who thinks otherwise has certainly missed the Truth.

Brother/Sister, let's stand with the Word of God as given by a vindicated prophet. You might not understand it all; you don't have to. You might not know it all; you don't have to. But stand with that understanding; then, you will increase in a knowledge. Remember, Jesus was born a little baby, and It says that he increased in wisdom and knowledge. He increased in stature and favor with God and man. Right? Then, if we understand these things; we'll stay with them. The Lord bless you.

Shall we pray. Lord, we pray for Your grace and Your mercy, which we know we already have, because You sent Your power back in the Church—not because of us, our faith, or our works, or anything else, but because of grace. So, we thank You for that, Lord. Now, we thank You for Truth which You have given us and pray it might be with the inner man to bring forth that peace the prophet spoke of. Help us to know the Truth this morning from his own standpoint, as he tries to show us. And we'll give You the glory in Jesus' Name. Amen.

You may be seated.

1. Now we are on number 23 of “Shalom”. And, as we have said many times, “Shalom” (or, as Bro. Branham said, “*God’s Peace*”) is a new year’s message that deals, not with one year giving away to another year (such as flipping the calendar), but it actually speaks of a new era, when the Prince of Peace shall reign in the Millennium and, then, eternally in the New Jerusalem, which is a part of (actually the major and great part of) the New Heavens and the New Earth.

Now today, as one era gives way to another era, there’s an interim space of time declared in Rev 10:1-7 where the mighty God comes down and through the prophet opens the Seals (that is, reveals the open Seals—declares the Thunders) and time and eternity merge, with the last mysteries of the Gospel being revealed, to the Catching Away.

2. So, this interim period spoken of, beginning in Rev 10:1-7 in our hour, goes all the way over to Rev 22:10-15, where It mentions Rev 10:7 bringing forth the entire mystery, which means the sealed Book would be opened. It says in Rev 22:10:

(10) Seal not the sayings of the prophecy of this book: for the time is at hand.

Between Rev 10:4 and Rev 22:10 the Book is opened and cannot be resealed. The Thunders have been declared, and everything that is necessary to put us in the Rapture has been given us. Now, notice; at that time, the division of the light from the darkness, the just from the unjust. [Revelation 22]

(11) He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

Now I want to ask you a question, (And, don’t answer all at once.) and that is: What made the difference between the righteous and the unrighteous? The opening of the Seals. The Book that was closed, now open. The opening of the Seals and the Seven Thunders made the difference. That’s why Bro. Branham could say, “*In Luke 24, it was a separation by the Word. For where the eagles are gathered, there is either the ‘soma’ or the ‘toma’, for they both must be gathered.*”

3. [Revelation 22]

(12) And, behold, I come quickly; (Now the ‘coming quickly’ is after Rev 10:1, which is Rev 5:1—Who came down. Because Rev 22:10 follows Rev 10:7; Rev 22:10 is a result of it.)

(13) (I’m) Alpha and Omega, the beginning and the end, the first and the last. (What I did formerly, I do now—exactly the same manner. Now, watch.)

(14) Blessed are they (Not ‘who do his commandments’. Where in the world that translator got that is more than I know, because it’s wrong. It’s not in the original; it’s not the Greek at all. They ‘washed their robes’. Oh, you might get by with saying, ‘who do his commandments’, if it’s strictly upon a matter of faith, like “This is the works of God that you believe on him whom God has sent.” If you want a hard work, that’s it.) Blessed are they that wash their robes, that they may have (the) right to the tree of life, (walk to immortality. The very thing that stopped Adam will now be taken care of by God, so that Adam can be immortal.) and (they) may enter in through the gates into the city.

So, the gates will be the gates of Life. “Lift up your heads ye gates, ye everlasting doors.” The people now are ‘Life’ themselves, in their immortality. And they go into the Holy City via the Millennium.

(15) (But) without are dogs...

That’s ‘male prostitutes’; they type the preachers, vulgarly expressed by Lee Vayle as ‘pimps’, because they procure customers for whores, which is organization and the organized churches. I will likely lose my head for that, but they’re still pimps and whores. If I should rescind that because I’m afraid, like Galileo, I’ll still mutter under my breath that they’re still pimps and whores.

(15) ...and whoremongers, and sorcerers (poisoners), and murderers, and idolaters, and whosoever loveth and maketh a lie.

Homosexuality is rampant with the result of AIDS, where men rot on their feet, because it is the type in the raw of the spiritual grossness. So, if you’re looking for something less, you still haven’t heard Bro. Branham enough.

4. You’ll notice that light and darkness are separated but co-existent in this interim period before your change. This is the time of Lk 17:20—the Kingdom of God in our midst, and we unaware of it; the days of the Son of man returning to earth; also “What shall be the sign of thy coming?” (Said they in Mt 24:3-5.) “and the sign of Your Presence?” And the major one is ‘false prophets’. The false prophets will be those who give enough of the signs and wonders of God to impress the people. They don’t need the original one who foreran this great healing revival, William Branham. They, then, designate him as ‘misled’.

I forgot to bring that little excerpt by these Oneness Pentecostals out of St. Louis. They call it “Revival Time”. They’re the ones that would try to tell you that, if you are shot with pre-natal cells of an animal, it’ll go to your heart and ruin you or go to your brain and destroy you. I’ve had about sixteen shots already. I’m in better shape than ever, and my brain is keener than theirs, because at least I can read and not distort what I read. The fact that you are part animal, to the extent you’re literally part ‘beast’ in your flesh from the Garden, shouldn’t offend you; because, from your lives you know you are manure heaps, and from your thoughts you are reprobates. And, except for the grace of God, you’re worse than a reprobate and a manure heap. You’d fall right in league with the devil and rejoice, if he had full control, if you thought that you’d have a good time with him.

5. Now, let’s be honest. Let’s not be super-duper wonderful, so-called spiritual Christians, because I’d brand that as a fraud. In fact, the sheep can be just as rotten and lustful, and rottener even than a goat out there. Now they’ve got some supercilious idea that they’re right. And they’re wrong, because I can tell you right now, they have used embryonic cells for years, and they have done miracles with them. But the trouble is, they’re too cheap, and too many doctors wouldn’t have a living. That’s right.

We’re in this gross darkness—and beautiful Light. Now it’s in this hour of gross darkness, and God’s Light that God, by His Messenger, declares Peace to us.

6. In Paragraph 163, Bro. Branham makes it known to us that the One present is holding the future of the Kingdom of Peace and Righteousness in His hand and will bring it to pass in His Own sovereign Will that encompasses both how and when He will do It. Now, remember; this promise is guaranteed and based upon the vindication that Bro. Branham now has. And the vindication he showed us will prove the Kingdom will come. But, along with it is the guarantee of gross darkness and confusion. That gross darkness and confusion has invaded the ranks of those who say they believe this Message. They still cannot believe all Seven Seals are open, because they don’t understand the parts of the Third Pull. They don’t understand that under the Seventh Seal, is the literal coming, physically, when we meet him in the air. But they refuse to believe that the Seventh Seal is Rev 10:1-7, which is here and now, which has

been fulfilled! Nobody knows the hour of the Second Coming, and we don't need to know! For, if the good man of the house had known the hour of which the thief was coming, he would have been prepared. We know this fact: that we're ready for the hour, whatever it is, when He comes to steal us away. Certainly we know.

Now, remember; this promise is guaranteed by vindication, that it will come. Thus, we are admonished... Now, listen; because of this hour of distress, we are admonished to know and understand that God holds the unexpired time of this interim period securely in His hands. And thus, as the prophet committed himself and his life and service to God, so must we until our change. Now, that doesn't mean a tremendous act of consecration and commitment, which is going to bring forth any great ministry or going to make you do anything great. It's once more the "Greatest Battle Ever Fought" and "Perfect Faith" combined, where you say, "I'm resting on that!"—the principle of vindication. In plain language, as I spoke in Beaumont at Easter, for two whole messages the theme was 'vindication'. Vindication alone is our one strength to survive this interim period, because 'vindication' means 'presence', and we believe He is here to lead us into the Millennium. How can God do anything for those who don't believe?

7. Now, go back in your minds. Bro. Branham took us back continually: alpha is omega; alpha is omega. What they did back there and He did back there in the days of His flesh, and how they withstood Him, it's exactly the same today. There is no difference! (See?) What sustained those people? The fact that they saw. Now, consider this: As it was when He was here in flesh, it is now. So, since He has descended by Spirit, He will not be recognized; He will be denied. Peter says so: "He will be put to naught." In other words nothing comes out of His ministry, except for a few people who get it. And He says the same thing to the people: "In vain do you worship me, having for doctrine the commandments of men." He said, "It doesn't do you a bit of good, because you haven't listened to the Truth."

Listen... coming to church this morning, I can safely say, "We are the only church who believes the prophet and Malachi 4."

I'll be told, "Bro. Vayle, you're ignorant and proud."

Then, I'm ignorant and proud. What are you? What are you listening to? We are one of a very few churches who come even near "worshipping in Spirit and in Truth," because anybody can worship in Spirit. Anybody can. But, can you worship in Truth? For God is seeking such. It doesn't say they're seeking God. It says God is seeking such. That's the difference. (See?) Thus, the vindication, which is our strength, and the Word of Truth will be scorned—and we with It. But "He that endures to the end shall be saved."

8. Now, knowing this, Bro. Branham interjects himself as an example of this perilous time and says categorically, *"If He comes at this time, Amen. If not, I'll just keep working for Him."* What was his work? *"My ministry is to declare that He is here."* How many caught it? He pointed to reality.

"Well, He's always been here" say a lot of people who call themselves Branhamites that are still that far back in the message.

He said, *"If He comes at this time, amen. If not, I'll just keep working for Him. I've seen His vindicated Word, so I'm at peace; because, since He proved Rev 10:1-7—and I'm a part of it—make no mistake, He will bring about the Millennium and all else He has promised."* That's the gate.

Then, he poses a question as from us, to teach us how he does this: "Bro. Branham, how do you get that Peace and that assurance? How do we get where you are, in this respect, and gain the understanding you speak of? How can we be in that position? What is there to do? Is there a process? Is there some attitude? Is there something we go through or partake of?"

He, then, answers his own question by a lengthy illustration of a symphony, wherein God and he and we are all a part, as Composer, Conductor, narrator and participating audience. He describes the symphony as a musical drama, wherein the actors and their roles are depicted or played out by various melodies coming forth from musical instruments—the flutter of the wings of a bird, the emotions of the character, the roar of the cannon, so-on and so-on. But, unless one can follow the symphony as to its dramatic contents, it is merely sounds—good, bad or indifferent.

9. Now the Composer is God Who works the drama according to His Own character. That's a shock, because most people think God is a lovely benevolent God Who let things get out of hand. But still being a wonderful God, He takes measures thereby to bring us all back in some particular way they don't understand.

Let me tell you, I believe with Bro. Branham when he said, *"God knew how many fleas there would be that could make a pound of tallow, and how many times they'd bat their eyeballs."* If you don't believe that, and I don't believe, there's something wrong with our believing. This, which God is doing, comes out of God Himself. And this is particularly God as to His character. As Bro. Branham so beautifully put it, *"If it weren't for the bad women, you wouldn't know what a good woman was."* And, as the Bible teaches, *"God dwelleth in darkness, and Light shines out of darkness."* In other words a great impenetrableness concerning God Himself, no man can fathom, until God comes out to bring it to the darkness that lies out there. Two types of darkness: one that surrounds God, which is a great mystery: there's no hope for revelation until God shines forth; then, there's the darkness out here—Light and darkness.

10. Now the Composer is God, Who wrote the drama according to His Own character. The conductor is one who must catch the Spirit of the Composer and enter into it. Now, I prefer that to be the Spirit of God coming down, (God doing His part now as conducting.) God conducting His Own drama; and of course, the prophet has a part in it. But I prefer to call the prophet the 'narrator', because you can't get beyond Jesus, who said, *"I only say what my Father says. I can only tell what I see Him do. I can only do what He does. And, actually, I'm not doing it; it is God in me."* William Branham can't assume a role above that! So, I prefer to call him the narrator to let us know what God is doing, what He is doing with it; what it is all about, and telling us. And, if we are Symphony-oriented, (Not, as Bro. Branham said, *"Some man coming in, sitting down, and it's just a bunch of noise,"* but we're part of the participating audience, because it knows we are literally in it.) then we will catch it.

11. The narrator is the prophet, who certainly must be aware of the Composer in his mind and be in touch with the Conductor as He leads the orchestration and manifestation of the drama. Thus, Bro. Branham, prophet of God, tells us about his place in this dramatic composition of God, and relates it to us and directs us to the theme, and our understanding of it and our part in it. To accept this based on vindication will bring God's Peace. In other words we are looking to be placed with Bro. Branham. We are looking to have what he is supposed to have brought us.

Now the point is: Did he bring it? Ahh—there's the catch! Just like those who don't believe the Seventh Seal is open. They are looking at something here that is entirely passive, as though they look at it and say, *"Well, some great day He'll come back, and He'll do this, or He'll do this, that and the other thing."*

They don't understand that Bro. Branham is telling us, *"Come into it! Come into it. Come into it. Join in the dance, join in the music, join in the song, join in the party—become a part of it."* You weren't called here by accident. Now, remember; when the great invitation goes out, there'll be those sitting there without a garment. They will not have the robe of the Word. Bro. Branham said, *"They're sitting amongst us now."* So, we believe it. Come into it.

12. Now, as we read, remember: it is the juncture between two eras we are talking about. We are not talking back now; the drama has been presented. We are not looking future; that is, what the drama opens up. We are looking at the hour in which we enter into the drama. And, though the narrator has gone, the Composer and Conductor are still here, if we abide by the narration or the words of the narrator. There's nothing wrong, because the Pillar of Fire is here. Let us enter into the Symphony with rapt attention, and enter into the rapture of this blending-together hour. Now, enter into the Rapture—the joys, the participation, the emotional output from the input, the life based upon what He gave us—this blending-together hour, getting ready for the great immortal eternity. This is not simply an understanding of Rev 10:7, of the prophet and time mingling, but it is, in fact, what I read to you previously in John 17. (And we'll read it some more.) And we might as well read from verse 13. [John 17]

- (13) And now (I come) to thee: and these things I speak in the world, that they might have my joy fulfilled in themselves. (Now Jesus was speaking something for an interim period.)
- (14) I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. (Now, why did the world hate them? Because they believed this renegade, Jesus. They believed this poor little carpenter. They couldn't stand it, because without any background—as far as they knew—he could out-produce them! Oh yes, he had bigger and better fruit. He could raise the dead.)
- (15) I pray not that thou shouldest take them out of the world (no time for the Rapture), but that thou shouldest keep them from the evil (one).
- (16) They are not of the world, even as I am not of the world. (Same thing right there. [Bro. Vayle points to the picture of the Pillar of Fire.] We are no more of the world than that Pillar of Fire is. Now what does he say?)
- (17) Sanctify them through thy truth; thy word is truth. (“THUS SAITH THE LORD!” William Branham brought us “THUS SAITH THE LORD” by vindication—never failing. This is what sanctifies us. This is the Truth! This is what sets us apart—the just from the unjust, the holy from the unholy, the righteous from the unrighteous.)
- (18) As thou hast sent me into the world, even so have I also sent them into the world. (How? With one main ingredient—WORD!)

Now, just a minute. You had a chance to let Peace strike your heart like the fluttering of the wings of angels, and the Pillar of Fire hovering over every heart—what I just said there. And I'm not discerning, I'm just telling you a fact, because I know what I'm talking about. Because, there he stood, and his prayer was, “I have sent them into the world, the same as I was sent.” There is no difference. The Word made the difference.

Remember, when Jesus answered Satan, Satan said, “Now, how about some miracles?”

He said, “No. How about some Word?” “How about some Word, then some miracles?”

Now Bro. Branham had to come on the scene and reverse that for a while. But, remember; what Bro. Branham did was still Word first, then vindication next, because he couldn't be vindicated, unless the Bible said, “When God raised up a prophet and vindicated him, then you listen.” Then, from that came other miracles, as we understand it.

13. Now: [John 17]

- (19) For their sakes I sanctify myself, that they also might be sanctified through the Truth.

Now, notice this: the sanctification of Jesus Christ is no more complete than our sanctification. That's why Paul could say, "We have become the righteousness of God," by Him indwelling us. Did you hear what I said? I said here (and this is the Truth): "He was no more sanctified than we."

You say, "Well, he lived a more sanctified life."

That hasn't got a thing to do with it. It's not what he did; it's what he's talking about. It's what God did—the position that God placed us in. (See?) Tell me; is the seed of God the seed of God? Can there be evil in it? Can there be darkness? The seed is the seed. Never mind the vessel; just get to the seed! (See?) The Blood takes care of your body. Now:

- (20) Neither pray I for these alone, but for them also which shall believe on me through their word; (Now, notice; it comes to you and me.)
- (21) That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Now that's down the road, the world's going to believe that. The world never could believe. You can't talk out of both sides of your mouth. You've heard of the guy that could eat watermelon in the middle of his mouth and spit seeds out of both sides. That's okay. Not with the Bible, though. Watermelon's fine, but not Bible. Christ is not spitting seeds out of both sides of his mouth, because He said, "They hate me, because... And they hate You. If they don't believe me, they don't believe You." Now he turns right around here, and he says, "When is it that they're going to believe?" is, as John the Revelator said, (Jesus speaking to the scribe, John) "I'm going to make them bow at your feet and know that I've loved you."

14. Now it's been progressing right down to this hour. He's speaking now in terms of this interim period. And, like Bro. Branham, speaking of the Judge, took us right to the White Throne, so Jesus takes us right to the White Throne. Oh, read it! There's nobody going to believe that we're 'one'. They're telling us that we're one with the devil. The Pentecostals are the major ones. Now the Baptists are joining the song and dance. Next comes the Methodists, the Presbyterians; and finally, the Catholics will catch up. The Lutherans will strike before the Catholics and the Anglicans get around; but they're the ones that'll do it. (See?) [John 17]

- (22) And the glory which thou gavest me I have given them; that they may be one, even as we are one: (It's already there. Not something he's going to give. It's there.)
- (23) I in them, and thou in me that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (He's looking down the road again.)
- (24) Father, I will that they also, whom thou hast given me, be with me where I am; (That's down the road.) that they may behold my glory, which thou has given me; for thou lovedst me before the foundation of the world. (That's down the road.)
- (25) O righteous Father, the world hath not known thee; (Now this is different.) but I have known thee, and these have known that thou hast sent me. (Holds right there, right down... "*Just think*, (he said,) *We've*

been given the gift of the Son in the form of the Holy Ghost”—conducting, while the great narrator tells us.)

- (26) And (I have) declared unto them thy name (Matthew 12) and will declare it (Matthew 12 says so): that the love wherewith thou hast loved me may be in them, and I in them. (And, remember; under the Seventh Church Age, all you’ve got is brotherly kindness. But It says ‘love’, and where does that love come from? Right out of the Word—right out of the Word. Can’t come any other way—no other way.)

15. Now, before we go back and rapidly read what we’ve already read, and try to rapidly read forward, (because we want to catch this Spirit of the Symphony in this interim period—how to move in with the prophet; what the guidelines are; what the drama is.) we want to go to page 37, (If you’re taking any notes there.) and I’m going to read paragraph 237.

[237] *So, for the new year, be determined to stay with His Word and what It’s promised, like others (elected) did in others’ days. If you feel that you’ve seen the Light that’s broke through upon you, of Jesus Christ, His manifestation of His Holy Spirit in these last days... And, remember, remember; stay with it, what He did, you are one of the elected; and what he, the elected in other days, like Abraham, when he saw it, when it was all against scientific proof... Noah saw it, and It was all against scientific proof. Moses saw it, and it was against all scientific proof...those smart ages that have gone by. But the elected who see it, stay firm! Amen.*

So, what you’re going to learn here, in the Symphony, is what I’ve read in these six pages of notes.

16. I’m going to start reading now, with this in mind.

[167] *Now you little children, so you’ll understand (page 27, paragraph 167)—in school, I believe you have...the Russian symphony. Sometimes they act it out with drums, you know it’s called...the little woodpecker and so on...fluttering in the woods, beating of drums and things. And you hear it all as you go through the symphony, as they play it. I forget the name: “Peter and the Wolf.” That’s right, “Peter and the Wolf”—that’s a Russian symphony. See, they don’t have little figures flying around that play it out, but they play it on drums and, then, they make the drums and the sounds and things. It plays it out; it acts it. So, you understand what Bro. Branham is trying to say.*

[168] *Now to you adults, the Scripture is God’s Symphony (In other words it’s the score of the Composer. So, this is the score of the Bible.) Yes, Hallelujah. Only the Composer knows what it really means, and He reveals it to those who are listening, who are interested in knowing what the drama is. But you’d have to know about a symphony first. (He calls it a ‘sympathy’, but it’s ‘symphony’ first.) It’s not just (but you’ve got to be sympathetic to it—that’s the Truth. It’s not just) something you see; it’s the changing, the junctions of the Word, of the music. It throws; (In other words it goes this way, that way.) sometime it’s going this way for a while, a certain beat, after a while it changes all around. What is it? To you who wouldn’t understand It or don’t know anything about It, not interested in It, it’s just a racket; it’s a fuss. But to those who know about It, they’re watching for It; they know It’s coming. Hallelujah!*

In other words they’ve got enough of an understanding of the drama, of the Revelation—what’s in the Word—to catch it. If you’ve got a wrong revelation, and you won’t sit still to get it corrected, you’ll go right the way you’re going, like the Pharisees. Like ‘the Appearance’: the Appearance is always, to

everybody but us, the Rapture, the catching up. To us, the Appearance is right there. [Bro. Vayle points to the picture of the Pillar of Fire.] Now, if you're sitting here this morning, and you're still a fundamentalist, and you believe anything opposite to that, I'm going to tell you: It could be too late for you; but I hope not. The Presence is the Appearing, bringing on the last Exodus. *"They know It's coming. Hallelujah!"*

17. [169] *So, we have these times of symphonies of the symphony of God's Word, that the whole drama changes.* (In other words they change the time element. It's got a different beat, because the story has progressed. It's a juncture.) *You who are interested, listen for that change. You know it's getting close. You hear the way the drums are beating, amen, want something to happen. You know that this is a change. See, it's going to break out into a burst in a few minutes. See? And you're watching it, for you can tell the way the drums are timing.* (The beat is accelerating, getting harder, more pounding. See? Awareness.) *O God, if you can hear the drums of the finish now, if you can hear the echo of the music of the heavenly Word singing Itself out, "And It shall come to pass in the last days!" saith God...*

What? "I'll pour my spirit upon all flesh and your sons and your daughters prophesy; and upon my men servants and upon my women servants." The same Holy Spirit with two different results—one will be taken from the Great Tribulation; one will go into it. Now he's telling you, letting you know that hour is being fulfilled of 'light and darkness'. You are 'light' who have the Holy Ghost, because you've got a seed. And you that simply have an anointing on you, and you're looking for some big thing other than the prophet, let me tell you something: you're darkness. You're sitting right here as a dark person. I'm not going to pick anybody out. You know your hearts. You know if you've come to the place where you say, "Well, if this isn't it, what is?" Might as well go to the Ayatollah and sit on his white horse. We've wasted our lives—because these guys out here have got nothing. I mean they don't have anything in the light of Scripture. I hope you understand, brother/sister, what I'm talking about. You'll never convince them, but you'd better be convinced.

18. *"The symphony of God's great drama that He's playing, It changes Him"* (Well, He's got roles. He's not the Lamb anymore. You don't even talk of Him anymore just as simply Holy Spirit. You talk of Him as Judge. Now you tell me people in this Message who understand that even.

A young brother came here a while ago. (I won't mention his name.) I gave him a bunch of tapes. When I got home I laughed. I said, "Isn't that crazy; I give him a whole flock of tapes ... [End of side one of the audio tape.]

I'm sure when he went home and he thought of the tapes, he thought I wanted him to hear them all. But what I really wanted him to do was pick out the titles that he liked. So, he picked out "The Judge" and said it opened a whole bunch of new doors to him. He's a good brother. We may get to hear from him one of these days.

19. *"It changes Him"*—the roles, *"His Symphony at the junctions. The composer and those who are interested, listen for the change."*

Listen, if you can't listen for a change and find the change, you are lost in the woods. You won't know if you're in the middle, at the first, or at the end. So, there are certain things in this great composition, by the Composer, that we can know about. Jesus said so. He said, "What's the matter with you? You look at the sky at night and say, 'A lovely red sky, a beautiful day tomorrow.' You look at the sun in the morning and see a big red sky, you say, 'We're not going out to fish.' Now, if you can discern the signs of nature, how come you can't tell something's going on now?"

20. Pentecostals! Let's understand Pentecost. They're all dead. Florence Shekarian was dying of cancer. Bro. Branham said, "*THUS SAITH THE LORD,*" *tomorrow morning at two o'clock she'll be dead.*" After the meeting progressed (As women and men in Pentecost have always got to out-God God, out-prophet the prophet; they got to take things in their own hands.) they've got so full of zeal screaming, "Thus Saith the Lord: My little children, I will not let her die, but she shall live."

Billy Paul even wondered what's going on. "What about it, Daddy?"

What did the prophet do? "*All I know is, He said, 'Two o'clock tomorrow morning.'*"

She was dead at two o'clock.

That one sign will bring the White Throne on the Pentecostals. You say what you want, brother/sister.

"Oh, but my God is so great and so good!"

Is He? Like a side show character? Like some foolish character that doesn't have this resplendent glory, and always had it, has got to make a show? As a Judge, He does it once, and you listen. She died. Bro. Branham took a message to Demos Shekarian. (Billy Paul tells me.) Tears rolled down Demos' face—because he's enamored with Dr. Charles Price, who is now dead and was no prophet—shuffled his shoes in the sand and walked off.

I'm not condemning the man. If he wasn't part of the Symphony, how are you going to make him a part? I don't know what he is. Foolish virgin? I don't know what he is. That's up to God, but I'm telling you people here for your good. And I'm a first-hand witness of those things that were done, so you are under obligation just as though you were there, because I'm not lying to you.

21. [169] *His symphony changes at the junctures—the junctions. The composer and those who are interested, listen for the change.* (In other words he's saying, God watches over His Own musical score, His Own drama, so that nothing gets by Him.) *That's what all this stuff is about.* (Well, that's what all this revelation is about.) *We're listening; we're watching. Every time He appears...*

Now that's the main Appearing, [Bro. Vayle points to the picture of the Pillar of Fire.] but now he's talking concerning people, with something definite in mind for the Bride, the Body, though it concerns a specific individual in that Bride and not somebody else; because It's to everybody as to what It's exhorting us toward.

[169] *Every time He appears, something happens.*

That's in the audience, amongst the people. Every time at a juncture something happens. Did He appear? Right there. [Points to the Pillar of Fire picture.] The fact that He appeared there is proven by the way he deals with the audience saying, "*He's here.*" Do you think Pentecost will believe that? Only in their own way, like all the rest of the fundamentalists, because, you see, they're wrong in what they believe.

22. [169] *We see the time getting close. We see back yonder not long ago when the Church Ages were being drawn out, we were listening. We saw it was right with the Word, beating with the Word. After a while what happened? There He came, Himself, and vindicated it.* (Bro. Branham said, "*I took a step of faith. I was with the Word. I drew the pictures on a board for you.*" What happened? The Holy Ghost came right behind doing the very same thing.)

[170] *We hear the Word say that, "In the days of the seventh messenger..." In the Church Age, He just said, "The seventh angel's message would be the last message." Then, oh, we find out here in Revelation 10, "In the days of the Message of the seventh angel the mysteries of God should be finished," the Seventh Seal would be pulled back. (He said, "The Seventh Seal would be pulled back." He doesn't say the seven; he said, "The Seventh would be pulled back.") It should be there. Then, all at once, what's happening, a vision broke. It said, "Go to Tucson. A great noise will take place at this time, so you'll be thoroughly understanding and know that it's sent. It'll just shake the earth, nearly." All of you know about it. It's on tape months before it happened. And then, it happened! Then, it appeared in the skies. "Shalom!" (Now, are you with the Symphony? If you're with the Symphony, you're hearing the narration of the Symphony. It appeared in the skies. Shalom! There it is, right there: [Bro. Vayle points to the picture of the Cloud.] Rev 10:1.) What is it? It's a-changing beats, the Symphony.*

In other words you have now reached a period where He that is here must do what He's sent to do.

"Well," says God, "I'm going down to see Abraham. I like Abraham; he's a nice old boy. You know, he's walked with me through thick and through thin, you know. And I know he got messed up with that Hagar bit and all, but I love Abraham. I think I'll go on down there and look the situation over."

So, He goes down to Abraham, and Abraham kills the fatted calf. And Sarah and he dress it, and they feed God.

And, "Well," He said, "I think now, maybe, I've been down here, I really won't do what I was going to do. I'll just go and sleep, and I'll go on back now." He said, "Maybe I'll come back down later."

Do you read your Bibles that way? Then, why read them this way today? See what Bro. Branham's trying to tell you? If you're in the Symphony, you're not so ignorant to believe that Act One is going on now when you're at Act Three. And you won't be so foolish as to believe that, if there's a score and a drama, that the Conductor will not toy with Act Two, jump to Act Three, then jump back to Act Two. Then, how can you roll the clock back from Age number Two to Age number One, or Age number Seven to Age number Six, where this guy (I think his name is Estes.) is suppose to be such a great prophetic preacher in California, he says we're now just in Age Six. I got news for him: He's more confused than anybody I've ever heard of. I thought Israel was back in the homeland. Doesn't he know that? You couldn't listen to that fellow. He doesn't even know there's a Conductor. He doesn't know God's beating out His Own score in His Own drama. He doesn't even know He's "the same yesterday, today, and forever;" so, you don't have to make a mistake as to what's going on when you see it. Right!

23. [171] *Then one time He said about the Third Pull; how it would come this one way, (That's the sign in the hand.) then by knowing the heart, (That's discernment.) and then by the spoken Word.*

Now I want to tell you something: If there is anything as a letdown, as an anticlimax in the minds of men, it is Bro. Branham's ministry who went from the sign in the hand, which was confusing, to the sign of discernment, which never failed, and then suddenly come on the scene and say, "*Bless God, I met with a ring of angels; Jesus came down, and I'm bringing you the Word. Hallelujah!*"

And they said, "What did you say?"

Why good gracious! If I had been out here to Marine Land and seen the dolphins skipping, literally, over the water, and I had seen a man straddle, one foot on each dolphin, go 45 miles around a pool—and that's Act #2. And a little old man comes out for Act #3 and he says, "Come on, you dolphins, around

here to where I am in this pew,” and opens a book and says, “Mary had a little lamb; his fleece was white as snow.” You get what I’m talking about? Sheer stupidity! Surely unworthy of what happened in Acts #1 and #2.

That’s why they crucified Jesus, because they’d seen water turned into wine, dead bread and fishes into food, the dead raised, and his Third Act was... “I sanctify them by my Word.”

“Oh not for us! That’s the Kingdom? Word? We’ve had enough Word already! Just when the circus was going into Act #3, you cut it. What did you do it for?”

That’s what it’s all about. Now, can you sit here this morning and not understand that? that the Word is every single thing? Because that’s what It is. And Bro. Branham proved by “THUS SAITH THE LORD”—the creation of squirrels—it was the same Word, the same God that brought her all back there in the beginning. I’m going to tell you: Act #3 was a cop-out to the world. True!

24. My mother tells a story: (Now I understand it’s true.) A boy came from the old country, leaving his home in Europe, a destitute place. He got to America; began making money. He sent them back the good news of his good fortune. He’d become rich. Now he wanted to help his parents. How’s he going to help them? He can’t get them out of there, and he can’t go there, and he can’t get money there. But he’s a rich boy. Aha! But he can. He can send a picture of himself; and he has the picture done in such a way, and he sends a letter done in such a way, and there’s money inside the picture. And, when the parents saw only the picture denoting his wealth, they got so mad they broke the picture and threw it in the fireplace, and it burnt. Then, they got the letter saying, “Open the picture; there’s a hundred thousand dollars in it.” The Third Act was the big act—the lifesaver. They turned it down, because it was too tame. “A picture?” And a picture’s worth ten thousand words, according to the Chinese proverb. It was worth a hundred thousand dollars, I guess, in their money. But it burnt.

The Third Act, brother/sister, was what nobody wanted. That’s why they killed Jesus. That’s why they hated Paul. That’s why they hate William Branham. And that’s why they hate us, and you’re not going to change it.

25. [172] *Jesus said, “Greater... than this will you do; for I go to my Father.”*

Now here’s where he’s throwing a curve, right now. Because everybody thinks, “Well, the great, great, great, great, great works—that is the ultimate.” That is the great thing that will do it. Oh, no! That’s just the wrappings on the parcel! That’s just the pretty paper and the ribbon on the loaf of bread.

So, we’re starving, and we say, “Oh, look at the lovely loaf of bread wrapped in the lovely paper, and the lovely bread.”

So, we open the loaf and throw it in the garbage can and start eating the paper? I’m not going to do that.

That’s as stupid as the guy who said, “Did you see the sign that says, ‘To the Bus Depot?’” You don’t jump on the sign; you go where the bus is and jump on the bus.

Yet, the same man that said that has repudiated Bro. Branham.

What would you sooner be known for: the fact that your dollar is good or that your word is good? How many times I’ve said to people: “Listen, fellow, my check didn’t bounce, but your merchandise did and so does your word.” Yes, sir.

26. [172] *...“The works that I do, shall you do also; greater than this, for I go to my Father.” Just as I said a while ago, when Mary tried to identify Him as Joseph’s son,*

He corrected her. His Words cannot fail! He said so, "Heavens and earth will fail, but My Words won't."

Then, what is Bro. Branham telling you? Before there can be a corrective Word, which will set the Church in order, there must be some kind of a manifestation to prove that He's the One to do It.

27. [173] *When we hear the Symphony beating, changing, fixing to change, it's a junction time. (In other words Bro. Branham is saying, You saw my ministry. Something has got to happen.) We notice as He began to beat, and we saw, "The works that I do, shall you do also, and greater shall you do,"—"Greater", He promised it—we wondered how it could be.*

[174] *But, did you notice when He performed His first miracle, He took water and turned it into wine. Is that right? He took water...potentially (what that might be) wine (but had to go, you know, through the grape vine first, then so on.)*

[175] *And, when He fed five thousand, what did He do? He took something that had been like water; He took a fish that once swam and was born of an egg, broke it, and another fish grew onto the creation that was the original creation. He took bread that was once wheat, a seed, and it became bread. He broke it, and the creation only multiplied.*

[176] *But in the woods, there was nothing there to make a squirrel ...*

Now here's a man comes on the scene, *"and I'm going to tell you people something: He had greater results in my ministry than He had in His Own. He did in me what He couldn't do when He was back there in His Own flesh."*

But they say, "Uh-uh-uh, now that is blasphemy. We have got Bro. Branham just where we wanted him. We knew he was a fraud and a liar, because he has exalted himself. Oh, yes! He's exalted himself."

28. I wonder if I've got a Scripture here for you. (I just don't know, because my memory's so poor; but I think, if I can't find It, some of you can find it.) It's over here in the Book of Acts. And It says here, Acts 13:40:

(40) Beware therefore, lest that come upon you which is spoken of in the prophets;

(41) Behold, (you) despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

See? They're liars! Everybody's got a lie. How many really believe that I stood there with my eyes glued and not one blink, and I saw that cord, without unwrapping, right beside his leg? If you can't believe that, you're in worse shape than I am. I know it; I was there. I'm a man declaring it. Now, if you don't believe that, you don't believe this. If you don't believe what I've told you, there's no way that you can possibly believe Bro. Branham's message. Because this message comes on the basis of the purely natural, supernatural presence of Almighty God, where God Himself is conducting His Own score and the prophet has been given the ability to receive revelation and narrate it to us. And, if we're part of the dance, we'll start dancing. If we're part of the scream, we'll start screaming. Not like some who want everybody to start screaming, as if that's going to do it.

29. [176] *What was it? The same Jesus Christ! See? "Greater things than this will you do, for I go to my Father."*

Now, that's the meaning of that Scripture. In one place you'll find Bro. Branham categorically said, *"How could anybody do anything greater, as per the magnitude of an act?"* I'm paraphrasing now, because I want you to get what he really said—the impression I got from what he actually said at that time: the works would be more extensive. Not an individual act, but of greater impact. Because he said, *"He had more success in my ministry than He did in His Own."* Now he turns right around and says, *"It's bigger—as to a solitary act—the magnitude."* Well, did he or did he not? Can we believe it? Now, if you're part of the Symphony, here's where you get your rest. You come to where Bro. Branham was.

Bro. Branham categorically says, *"There was no squirrel there, but the Voice that spoke to me made me to know a creation would be manifested."* I am telling you, there was a creation. Now William Branham didn't do the creating; but the man and the Message is one. And God forced him to use his own words and say what he wanted, how much of what he wanted, and where he wanted it, and under the conditions he wanted it; proving that God is not indiscriminate. When Bro. Branham tried to chicken out (to weasel out) to put God on the spot *"Well, Lord, any old squirrel, any old place, is fine,"* God said, *"Hold it! Hold it! Hold it. It is not that way at all. How many did you say? Where do you want it? When do you want it? Now, tell me about it."* So, therefore, the words of Bro. Branham were creative, in the same sense that the words of Jesus Christ were the Words of Almighty God, and therefore, productive.

Now you say, "I can't believe that."

Well, you're not in the Symphony. How can you believe for God recreating, bringing the bodies out of the ground? How can you and I believe for the Millennium and the New Jerusalem? Now I know that this is difficult; but we can just keep working until it's not difficult.

30. [176] *Not take something that's been created, break something from it and multiply a creation, but absolutely create. Showing that He's the same Jehovah that stood back there and said, "Let there be," and there was. (Now he's telling you why it is.) His Word was made manifest! When He was made flesh on earth, He took His original creation, broke it and multiplied it. But now in the last days, when He comes down among us again, the same Light that moved down, said, "Let there be light," see, He just spoke... creation into existence. "Greater than this will you do, for I go to my Father." (And, remember; that same One says, "All power in heaven and earth is given unto me." And, remember; it's also given to whomsoever he will give it.) Remember, we're at these times.*

[177] *And the world don't understand, because it's a "bunch of nonsense." (Now, listen.) Because they're not Methodist, the Methodists don't understand It. Because we're not Baptist, the Baptists don't understand us. Because we're not Catholic, the Catholics can't take us. We're not Pentecostal; they can't get it either.*

[178] *But those who wait upon the Lord...*

Now peace comes from strength! If you have peace other than strength, you then are a fast talker and the guy with the gun may not wait for you to talk. Boom; you're dead! But, if you know the thief is coming with a gun, then you get your double-barreled shotgun; and, when he steps inside the door you blow him to smithereens.

You say, "Bro. Vayle, that would make me a killer."

Well, would you sooner be dead? Is that what you think of your wife and kids? Or you've got a different kind of religion than what I've got—I can tell you right now—different from Bro. Branham's. When a couple of boys said they were going to take his daughter and Collins' daughter, he just sat up all night with a shotgun in the chair, that's all, whatever gun he had. I'm not trying to make murderers; I'm

just telling: what are you looking at? You can murder your own soul right today; kill your family. Get them under the Token. (See?) “Those who wait upon the Lord renew their strength.” Peace comes from strength. There is no strength outside this Word. This is the meat.

31. [178] *Those who are looking! Not one man... we have no history of one man or any observatory, knowing that the Star passed over. (Three stars, they say, blended to one.) But the wise men followed It for hundreds of miles, for two years, they watched It and followed It. See what I mean? It's to those who are listening to the Symphony.*

Who listens to the Symphony? The elect Lady. She alone has ears to hear. And, remember; the Bible said, “Be careful how you hear.” It's not what you hear. I can read this Bible to you and read it a hundred percent according to God's original intent, as He put it in Words, and miss the understanding a million miles. It wasn't what I heard; it was how I heard.

[179] *Remember, the Composer knows the end from the beginning. (Ahh, that's a good one right there—Capstone and Cornerstone. The one that started by the Pillar of Fire, the great Church of the Gentiles, caps it by the same Pillar of Fire.) He knows all about it. That's the reason He could write it here. Correctly. Now you must begin Him, you must begin.*

“Do what I do, (he said,) Begin.” That's where it all starts. In other words you must attribute what Bro. Branham is saying—this great Symphony, this great Word Message—right to Him.

You should say, “He's present. He's the One that descended from Heaven. He's the ‘One from Heaven’ listed in Hebrews 12. He's the One Who's doing it.”

Start with Him. Who is it? (See?)

32. [179] *If you want to hear a symphony, you begin with Him like in the music at the symphony. You listen, you know what it says, it's going to be what the symphony says, then you begin to listen to the music. and you know what it is, so you know just about, “Here's where certain-certain things take place, (Now Bro. Branham doesn't express himself too well here, but you can get the understanding.) now it's got to change.”*

Why do you read the Bible? Look, what's in the Bible, anybody can know it. Israel and Jerusalem shall be trodden down until the end of the times of the Gentiles. They go back in troublous times, exactly as the Bible says. Now, through conquest and war, the Arabs are out of Jerusalem. They own it. They're back. They're a nation. They've got money, a Navy. What if we are supplying them; they're there!

Now the Bible says, “Listen! Time's running out.”

Now you know what could possibly be at the end time. Then, you start looking in your Bibles.

“Well, Elijah must turn to you. Oh, no, Elijah's turned to the Jews.”

Hold it, hold it, hold it! How could it be? How could it be? You've got to get out of here before it burns—before the Tribulation. Oh, they're divided over that. They don't know whether they're coming or going at the end time, but there are certain clues in there.

Then, if you are in a state of flux and of argument and indecision, (You don't know what to do.) what do you do? You call on the highest authority there is to get your help. That's God! And, what did they do?

Like I said, Bro. Moore (Herald of His Coming) cried, “O God, send a prophet. O God, send a prophet!”

The prophet came and ate in their home; the prophet left them...

“O God, send a prophet.”

Spiritually speaking, these people wouldn’t know if they had bolognas growing on their noses.

As the old Scotsman said, “You wouldn’t know God if you met Him in your porridge.”

They know they need something, but they don’t realize that, when God sends that something, God does it in His Own way. And it’s in the Bible, here, somewhere! And the prophet told us—and I told you how it’s done, and I’d tell you again and again when he said, “*The Shout is the Message.*”

I said to myself, “Bro. Branham, I’ve heard a lot of strange things, but I can’t take that.”

Suddenly, what was in me said, “When was he ever wrong?”

I said, “The Shout’s the Message.”

Do you understand why, then, I’ve taken the forefront in the Presence, and these things that I’ve done—traced it through and showed you church order, and these things. Now we stand right here with church order knowing what it is, from Capstone on down, knowing the major thing that happens when Truth comes. If you are not seed, the first thing you’ll do is tell a lie! How many preachers are liars? How many people like to tell lies? First thing you will do is tell lies. Why? Because, when the Truth was there to Adam and Eve—the perfect bride and groom in flesh waiting to go right to the great Tree of Life and be immortalized—they took a lie and told a lie. They tried to put the blame on somebody else. (See?) It wouldn’t work.

33. Now something’s going on.

[179] *Now, to anybody else that doesn’t know anything about what’s taking place...*

They just call it junk, and this and that. What about the Seventh Seal? Craziness. What about that picture? [Bro. Vayle points to the picture of the Cloud.] Just craziness. They can’t make out the rhythm. They can’t make out the drama. Now, watch. Paragraph 180.

[180] *Man could close his mortal eyes to earthly sight and live in the presence of Jesus Christ, when you see His Word being beat out in the great Symphony that we’re living in right now.*

In other words Bro. Branham brought us to the place where we can close our eyes to every single thing in order that we might concentrate on the Symphony. When people want to hear the best notes, they want to get close, what do they do? You can just see them close their eyes and try to relax and yet bring all this sensitivity into the hearing that they might savor what it is all about. That’s what you do.

[180] *You must begin in the Symphony. The only thing you can do if you’re in the Symphony, then you start, you begin to get into the rhythm... (the Spirit of it, see?) that’s the way you do God.*

That’s the way you do God? We get in the Spirit of God. You get the baptism of the Holy Ghost. How do you really get it? Piling Word upon Word. What Word? This Word. There’s no Life in any other word. So, you pile this Word upon Word. You know, we ought to be coming to church every single day in the week. (You can’t quit your jobs though.) That’s the way you do God.

[180] *You don't stand off and look at it. You get to the rhythm of It! How do you get in there? You're born into It, into the rhythm of the Word, when you become a part of that Word.*

Well, the point is this: if you're not seed, you'll never catch It. If you don't like music, you're never going to want it. If you've got two left feet, you'll never dance.

So what if you're Christian? Look, if you're not seed, it's not going to do a thing for you. You're just completely washed up anyway. (See?) You're out of it. So, all right.

34. If you feel you're seed, you believe you're seed, you'll start looking at that and begin watching what comes from the prophet and take it Word upon Word and just believe It. And, remember; passive faith is not something you act upon, except mentally. Physically—No! Because, even in the 'greater works', it's the Word that counts. It was all there to bring you the Word and know it is the Word.

[181] *You had to become a part of the dance, to get into the dance. You have to become part of the ball game, something you're interested in, to get in the ball game.*

Now Bro. Branham brings this same thing out in the Church Ages when he said, "*John was in the Spirit.*" What Spirit did he get into? The Spirit of Christ for the Age to come, and we're in that juncture now. We're right between death and immortality. And those that don't become immortal will die; that's the last ones standing here.

35. [182] *You have to become part of the Word* (Now Bro. Branham is using this from himself on down. He's telling you what he does, and we do it, too.) *You have to become part of the Word to know God's Symphony. His Symphony is when It's playing, you understand, you're marching with the beat of the time. You're watching for it: "The works that I do, shall you also; greater than this shall you do..."* ("because I go to my Father," he tells you that again.) *Oh, my! The great changing of the time. We get into the beat, the beat of the Word. Find His purpose, the hour that we're living. Get into the rhythm of it, how does He do it? If you get into the Word, you find out how He did it at the beginning, then you know how He's been doing it all the time.*

Now the prophet that never lied, had "THUS SAITH THE LORD" with all the manifestations, came and said, "*God is even creating; the 'greater works' are here.*" Now, listen; when the greater works are here what more can you look for? Nothing! But you have to know that. You have to know that that is Matthew 4 and Matthew 12. You've got to understand that in Matthew 12, when in the flesh, he went to the street, he raised his voice, he fought with people; in this day, trusting His Name, unobserved, just with the prophet.

36. Now, listen:

[183] *How did He send His Message, first? What does He do? He doesn't deal with organizations.*

Now, that's flat, right there. It's not flat to us, because he explains the basis of non-organization. It's a power-ministry—not a bunch of powerful men that get together and say, "Well, I'll believe it's so," like the College of Cardinals that brought the pope in. Oh, I want to see his face when the cards are finally down. I want to see all their faces. Do you think for one minute that Catholic organization doesn't have a great spy system throughout the world that they don't know? Do you think that right now today the IRS and the FBI and the files in Washington don't have a perfect dossier concerning every single one of us—our medical records, every single thing? (And to be brought out to light in twenty seconds, according to the man that told me that twenty years ago, because he worked with them.) Come on. And I love it; because, when all the cards are played, and all the dossiers are in, and all the accumulated data is brought

right up at the White Throne, there's nobody going to have one word of excuse, because this morning, brother/sister, I don't have one word of excuse. And from all this side and all this middle and all you, there's not one that's got one word of excuse. No, no. Not any more.

37. No, He never dealt with organization. He built on His Own Ministry. *"He doesn't do it now. That's were, if you're listening to a rhythm of that Council of Churches, (to the rhythm of the world) you're in darkness.*

[184] (Why) *did they kill Jesus...? "You being a man, make yourself God."*

That's it. "You being a man, William Branham, you had a great ministry. So, you got so puffed up; you got too big for your britches. You thought now you had to stand up like all the rest and show you had something. So, you made a complete ass of yourself and those idiots that follow you."

Well, I'm the idiot that knows you can take cellular therapy and stand right here better for it, while those idiots think you're going to die, because you take it. I would sooner believe Lee Vayle, the idiot, who follows Bro. Branham—or tries to—than the Pentecostal idiots, or listen to some two-bit doctor.

38. Like a little Methodist preacher did over when I was in Spencerville, Ohio. And I told him that a Doctor of Osteopathy (D.O.) was the same as an M.D. plus. And he went to a little Jewish doctor who's an M.D., and he hated the DOs.

He said, "Why, they ain't no better than chiropractors. They don't know what we know. They aren't even school educated."

He came back and said, "You know, brother, you really shook me," he said, "in telling me that thing about those DOs, and my doctor told me different."

That doctor knows there are two hospitals down here in Dayton that are run by DOs. He knows all about them. But he lied, and so do your pimp preachers that are thoroughly illegitimate to the Word of God. They can't stand Truth; so, they make a lie of everything to please themselves, showing they're serpent seed.

What am I supposed to do? Well, you show me that Moses went down and prayed for Pharaoh, and I'll start praying for those men that have blasphemed the Holy Ghost. I haven't got time. Bro. Branham said, *"I don't pray for America."* He said it was all seined out. Am I supposed to be greater than God? Don't ask me to be great anything. I don't hate those men. I don't hate them. I'm just telling you, warning you: don't you be trapped, brother/sister. Come on out, and get away from that stuff. You're not told to live a special consecrated life, though you will if you believe. You're told to believe! "Believe, and thou shalt see the glory of God," because He already showed His glory, to cause us to believe. Now we're waiting for the 'greater glory', which is immortality and transportation.

Let's rise and be dismissed.

Heavenly Father, I believe I could take another two and a half hours. They'd sit here. But, Lord, I'm not going to do it, because I can see two and a half hours won't do it. Four hours won't do. Six hours. God, we could go out of here in a Rapture, before we really get finished, because something's burning in Your Word. There's a Life in here that wants to take over and get rid of everything that's in man. Not an enthusiasm, but getting inspired by reading Your Word of Life—Life coming out of the Word.

Right now, we're battling ourselves and everything else, Lord God. You understand our being only too well to know, whether it's emotions—good, bad, and everything mixed into us. But the prophet said, *"You can get to where I am. You can have what I've got—not being prophets, but have this very thing."*

Because he brought us Peace—not for himself but for a Bride, the elect Lady, based on this. And, Lord, we can have exactly what he said. It's our portion. And out of it, then, will come that sweet serenity and rest. Even as he died, he went out of here hitting organizations.

But I know, Lord, there's that 'greater Peace' from the greater Son of Peace in our midst today. Something living... God, if I was back in Pentecost, I'd start screaming unearthly screams and speaking in tongues. That's not going to do it. It didn't do it then; it won't do it now. What it's going to do, Lord, is believing this unearthly Word—receiving in earthen vessels an unearthly Word to bring forth a creature of the dust into immortality.

God, our Father, I pray in Jesus' Name what I long for, Lord, what I missed way back there, give to me today, O God, that the people may know—not that I would have anything above them, (I don't want that.) but, God, You know, to satisfy my heart. Perhaps You'll notice, Lord, I'm trying to satisfy Your heart, when It's already satisfied. I'm trying to do something that doesn't belong to me or have.

But, Lord, I know the prophet spoke of this Peace—"Shalom". He didn't bring it for nothing. He didn't stand up there and give a little spiel, make a little platform. No, he was bringing us Reality. And God, I want that. And I believe that people here do, today, too. And I don't want to exclude anybody. For in my folly I could be as foolish as Samuel, who looked on Eliab and said, "That's got to be Your servant." And You rebuked him and said, "You're looking on the outside. How long are you going to be stupid and foolish? Look on the inside." There came David, the one nobody would have picked, but You picked him. The greatest king Israel ever had, because You picked him.

Father, we're not looking for great things of ourselves. We're looking, Lord, for Reality today in our hearts and minds. Help us, O God. May this have been an hour of decision as never before; a plateau as never before; decisions as never before, all made by the compelling power of the Holy Ghost, Who can override, circumvent, all of man and, then, bring forth to His Own glory a treasure in earthen vessels.

Be with those that couldn't be here, Lord, for some particular reason. Be with the sick amongst us, Father, while still believing that the sweet Spirit of Christ must come into the Church where there won't be one sick. The prophet didn't say that just to be saying something; and, if he did, then he's not the prophet that You sent. But, oh, he is the prophet You sent, and he let us know that there needn't be one sick amongst us, the sweet Spirit of Jesus coming in.

We're looking for that now, Lord. There's been the thumping of the drums and the roaring of the cannon. Father, may there soon to be the sweet harp of David that stilled the devils in Saul and that stills the tempests in our souls—whatever lies there: the sweet harp of God the Psalmist coming in now as the water in a desert land, or the Rock in the storms of life, or the rivers of water in Israel, and all of these things we're looking for at this time.

Hear our prayer Lord, our God, because this is what we truly want. Let it come out of this Word, Lord, as never before. Something's got to come out of every message, Lord. This is the greatest thing that I could ever hope come upon us: Shalom, God's Peace. We give our lives to you Lord. Here we are; here we stand. You will do what you want with us, Lord. May we realize that, and may we be glad to know it, because all will be well. That's what You said.

Now unto the King eternal, immortal, invisible, the only wise God, be all power and glory through Jesus Christ, our Lord. Amen.

The Lord bless you.