

Spoken Word Is the Original Seed #17

Book 2

Leave What Was Started; Go to End

Hebrews 6:1-3; 6:4-8

August 4, 1993

Shall we pray. Heavenly Father, we know the apostle Paul in speaking of many things in life. He spoke of an athlete, Lord, and how he trained, and how bodily exercise did some good, but didn't do too much good. How, as a wrestler...he compared himself, then, to a boxer, and we know that was fine for his day. But in our day, Lord, we had a prophet who was a hunter, and he told us in his own words what Paul said in his words concerning a man who was an athlete and pugilist, a wrestler, he said to us that, *"If the bullet should be off a half a inch by a puff of wind or whatever, when it leaves the barrel, how far off is the bullet when it goes half a mile to a mile?"* And Lord, we know as he said the only thing to do is bring the bullet back to the barrel of the gun before it went off track, and we know he was referring to this end-time Word, Lord, that went off track two thousand years ago, and now it's got to be brought back.

And we pray, Lord, that as we adapt ourselves to the thinking of this man who was sent from You to put in words the thoughts that You gave him, the *THUS SAITH THE LORD* You gave him, as we study, may we understand perfectly the truth as it had been laid out for us by him and vindicated to be so. So, help us in our studies tonight, Lord, to see as we know where the bullet went off track, and how to get it back on again so that it might be the Word coming to pass, as indeed It must come to pass, in this last hour. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now, in this message which we have here, number 17, tonight, this message of "The Spoken Word Is Original Seed", we have found Bro. Branham referring to Adam's bride, Jesus' Bride, and Jehovah's Bride committing adultery against their husbands. Last Sunday on page 31, Bro. Branham started to explain how Israel sinned against Jehovah, just as soon as He brought her out of the bondage of Egypt, preparatory to establishing her in the land that He had given her. Now you'll notice in there, that particular instance, which was immediately after her coming out, if we type that, you're going to find that the greatest and the most terrible adultery—because the church has been in that for a long time...but this will be the ultimate adultery of the end time, that the church goes into, and just before she is to go into the Millennium. So, you're looking at a type there.

2. So, we saw that Israel sinned against Jehovah as He brought her out of Egypt preparatory going into the land. Even as God had sent a prophet anointed and vindicated to bring her forth, we discover what we could well term a 'fundamental prophet', called Balaam, anointed to the gifts of prophecy but not anointed to the correctness of the Word, who became a stumbling block to Israel. Ritualistically, he was as spiritual as Moses, but in no wise could he accept the promise of God which was Jehovah leading out His elect Bride from Egypt into Canaan's land. Balaam and the Moabites, who believed in one God and who were related to Israel through Lot, the nephew of Abraham, refused to believe in the separation that God was invoking, and Balaam laid a trap to make them join them in idolatry and reduce them to his level. As Satan used sex in the Garden, so does Balaam.

3. Now, we're going to go back to page 31 and start reading very rapidly to get up to where we left off.

[31-4] *Now, where did Jehovah's bride ever do wrong? All right. Jehovah sent what down to His bride in Egypt? He promised Abraham that His bride, the seed, would sojourn in Egypt for four hundred years. Is that right? The time came for the Word to be fulfilled—(And are we in a time for the Word to be fulfilled?...)—for deliverance, taken out. All right, how did they get the Word? Did they form an organization, a bunch of men get together (like priests) and say, "Now, brethren, we will have a vote here, and it's passed unanimously that we're going to have an organization called the Pharisees, and through that God's going to work." God never...did a thing like that; He never did.*

And, of course, no one would admit it; the very fact that they do these things when they're brought face to face with what they're doing, they won't admit it. This is where Rush Limbaugh is so, absolutely, cute and devastating to these liberals. He absolutely takes everything they say and what they want to do and show exactly how it's going to work; then they stand up and scream. And they won't admit it. You cannot get anybody to admit that what Bro. Branham is saying is correct.

5. [31-5] *Now: What did He send them? He sent them a prophet. And the Word of the Lord came to the prophet, raised him right up among them, a prophet...*

Who does this guy Moses think he is? Who does this guy Jesus think He is? Who does this guy Paul think he is? Who's this guy Branham think he is? Well, they don't think anything; they know.

[31-5] *See. ...anointed him and vindicated him right in the midst of all the other devils a-working, with miracles and everything else- because Moses stayed with the Word.*

Now, of course, there's your rub: the staying with the Word. And this is why, of course, I figure we get all the flak we get. We're not out there trying to pick up a bunch of things; we try to do this word by word.

6. [31-6] *Picked that bunch of people up; mixed multitudes started out with him. When they got across toward the promised land, before they got there, His precious bride committed adultery with Moab. Tell me she didn't do it now. How did she do it? A lying prophet against the Word of God, yet he had all the signs...ritualistic; he was just as spiritual as Moses...*

[32-1] *Look! And listen! listen close now. Here sat Israel in the camp, an interdenominational.*

Now, Bro. Branham used that term 'interdenominational'. I don't know why he didn't simply call it 'undenominational', but I think he used 'inter' on the grounds that the people were coming out of all denominations into this message which we see that they have done.

6. But, anyway, interdenominational, and we saw Bro. Branham use the Scripture I used last Sunday, Num 23:9, and that is, they shall not be numbered amongst the Gentiles or the nations. And neither are we; the Bride is never numbered amongst organization. Now, I realize that people might not want to take what Bro. Branham took about Israel not being numbered amongst the nations as a legitimate type, but actually, it really is, because Israel had the tabernacle in the wilderness, and this is how they worshipped. They were pilgrims and strangers and on the move all the time, with the Pillar of Fire, the prophet, and God being with them.

7. Now, the tabernacle in the wilderness, the Church is likened to that. Now, they're only likened to it on the grounds that they become examples to us. After all, we do not have a tabernacle made of skins; we do not have a blood sacrifice; we do not have all these things: pots and pans being washed. That is

something that has been done away with. We'll see that tonight, also, in this age as we look at the Scripture, if we have time for it. There's been a change in this last hour.

So, Israel is literally a type of the church when she's in that wilderness. Brother Branham uses that also for this hour when he spoke of God with a skin, and such things as that. So, all right.

8. We look at this Scripture here again where there's been a continual coming out, and we'll see how there was a continual seed. But anyway, we look at 2 Corinthians 6; I read It to you and in there in verses 15-16.

(15) And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

(16) And what agreement hath the temple of God with idols? for you are the temple of the living God.

Now, remember; he's switched to the individual from the actual edifice, the actual mechanical point or part, that which is inanimate. So, he switched from the inanimate to the animate. And he said:

(16) And what agreement hath the temple of God with idols? (and) you are the temple of the living God; (In other words, how can you, as a born-again, spirit-filled believer have anything to do with idolatry?) as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

(17) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you,

(18) And be a Father unto you, and you'll be my sons and (my) daughters, saith the Almighty (Lord).

Now, you notice in there there's an interpolation where It says, 'touch not the unclean'. They put the word 'thing' in there. Well, now he's talking about people in their associations. And the association is this: to stay away from those people that are not in the Word, and they positively have turned down the Word which is the living Word of God as they did in Paul's day. Now, there's always a fight, and there always will be a fight between what is right and what is wrong. And we're speaking in terms of what the true revelation is. So, there's a coming out here, and there's no concord. As Bro. Branham said, "*How can a man that believes all the Word have fellowship with the one who believes only part of the Word?*"

9. And so anyway, we keep on...We go now to 1 Peter 2, and in there verses 7-10.

(7) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner(stone),

(8) And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto they also were appointed.

Now, this is where most students try to give this to the Jews and say, "Well, Peter was speaking to the Jews, and this has nothing to do with the Gentiles." If that's the case, why do they bother reading all that chapter, or rather, all of 2 Peter? If that's merely for the Jews, then you have nothing to do with... And both of these Books, by the way, are written concerning the Second Coming of Christ just the same as the two Books of Thessalonians.

10. (9) ...ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people...

Now, the word 'peculiar' there is a circle with a dot in it that shows you are greatly protected and set aside people, absolutely for a service, for a life. And it's not your own that you've already been sanctified by that.

- (9) ...that you should shew forth the praises of him who hath called you out of darkness into his marvellous light:
- (10) Which in time past *were* not a people, (See, now this is to the Gentiles. They can say what they want, but that tells you right there: it's not to the Jews at all.) but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.
- (11) Dearly beloved, I beseech you as strangers and pilgrims, (See, there's your tabernacle in the wilderness.) abstain from fleshly lusts, (that) war against the soul.

Now, you'll notice in there, the 'fleshly lusts that war against the soul'. Now, Bro. Branham categorically spoke of the five senses that are contingent with your mind and spirit, from that goes down into your soul. So, when he talks about when the 'fleshly lusts which war against your soul' believe me, he is not talking about sex. I know everybody hears the word 'sensual', the word 'sensual' is not a word that applies to sex, as though it had a singular meaning. Sensual has to do with your senses. And so what he is looking at here, he says, 'fleshly lusts'. Now for the flesh, the carnal, there's the five senses. Not only feeling of which, certainly, sex would be that one. You are dealing with seeing, you are dealing with hearing, you are dealing with smelling, tasting, right down the line.

11. Now, as you apply this to what is going down into the soul, you are looking at the five senses that apply reasoning to the mind and the spirit and gets down into your soul. And he said, "There is where the war is. There's the greatest war in all the world," as Paul himself said in 2 Corinthians 10, if I've got this right here.

- (4) (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)
- (5) Casting down (reasonings), and every high thing that exalts itself against the knowledge of God...

All the sciences, the mathematics, looking into test tubes, looking through microscopes, highly magnified, looking at all of these things there, everything that comes by the knowledge that comes through the mind, that comes through the physical, rip it down, throw it out, bring it into captivity to the knowledge of God. As one man said here, "Casting down every high thing." What's the highest part of your body? The top of your head, that's where the brain is. That's where the devil likes to dance and trample you down. Did you know that, that people have had devil invasion of their minds and they swore that just like a horse or something, tramping down their brains in their skull? Did you know that? That's right. They described it, as their brains being tramped down. They have a hard job getting rid of that particular thing, because the devil can actually make you believe something that you haven't done that you've done it; that you're supposed to do something you could no wise do, but you will do it; that you will believe something that couldn't possibly you should believe, but you're going to believe it. That's the easiest thing in the world to come against that right there. The Pillar of Fire over the prophet, the prophet being the vindicated warrior and prophet of Almighty God.

- (5) ...bring (it) into captivity every thought to the obedience of Christ; (You see?)

12. Now, we were over here in 1 Peter 2, and which in times...

- (11) Dearly beloved, I beseech *you* as... abstain from fleshly lusts, which war against the soul.

If you were to take into consideration just one lust and you want to reduce it to sexual pleasures, I've got news for you, you're a million miles off target. That's just one. And that's not the worst one, although it's horrible and everything types and everything...shadow goes around it, but to simply close your mind against that which is supernatural and simply say, "Aw, it's too much... I can't, I can't handle that."

Nobody told you to handle it. Only believe, see? Be like Mary.

- (11) ...fleshly lusts, which war against the soul.

13. And what did I say to you? What is it? Everything in the five senses, especially to do with seeing and hearing. See, reading, hearing, (That's those words.) and everything in life that comes your way, let's face it: you have to reduce to words.

What did that thing feel like?

"Well, it felt slimy."

What did it feel like?

"Well, it's burning."

Everything is reduced to words, and so therefore, be careful what words you allow to take any precedence in your thinking, because it goes right down in your soul, and there will be a war going on there. Now, there's got to come a time when the Bride should be at peace. And the only peace can happen when that Word takes full supremacy, and in the meantime, there's a fight.

14. But remember; you can get in a groove. You can get in, like as a rut, actually you can get into a conductor, a conduit, you know, like you have a sluice where water goes down, a trough, a pipe, and that's a conduit. And when you confine the waters to that particular conduit, you don't need to worry. So therefore, the Christian can be exactly that way with the Word, until you get into what I call a groove. You get into a spiritual habit. You get in where the Scripture says, "Your senses are exercised unto righteousness, now you can discern right off the bat." See, so therefore, no matter how wonderful any article of worship is, and any evidence of anything you see, you know by now, if that thing is just right off the Word, you just walk away. You're channeled. You're tuned in. The world out here, every one of their computers hasn't got a safety net, hasn't got a safeguard, but ours does, by the Holy Spirit. So watch that.

15. [1 Peter 2] See...

- (12) Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

And that's today. What did Bro. Branham say when the Seals were opened? "*Just live good Christian lives.*" You remember the man that came to him and accused him of everything, except he couldn't put a finger on his character. And Bro. Branham, you could just see his eyes glinting; he said,

“He better not have tried it.” You know what would have happened? Brother Branham would have ripped him to shreds by discerning and said, *“What about your life? What about this thing? What about that thing? You’re talking about me? Come on, you can’t put your finger on me, I’m reading you like a book, let’s go to the places that you did these things.”* Sure.

How would you like to call God’s bluff? They called the prophet’s bluff; they called God’s bluff. I wonder how many people that believe this Message—say they do, know they’re before the White Throne. You think that the people in this church believe it? Examine your hearts tonight. Don’t wait until judgment day. The judgment is on. You’re looking down the road for that which is already here.

16. Don’t be like those people out there that we keep warning you and warning you about, looking back, looking ahead. What for? Didn’t Bro. Branham say to those guys that, when they took the leverage, the crowbar, and lifted the top off, he said, *“Look on this till I get back.”* What was there? The unwritten Word. Nothing was written. It was all in here, but it wasn’t decodified. It was still mysterious. It wasn’t something missing, and something to be added. It was something to be clarified. If righteousness is actually an attitude of the Word—spiritual revelation whereby you are able to worship God, this places you. It really doesn’t matter what’s out there. You’ll be all right; you’ll know what to do and what’s going on. All right.

17. Now, let me look at this again.

(9) ...you *are* a chosen generation, a royal priesthood...

Now, what royal priesthood could you possibly be under? Not the Levitical. That’s ridiculous. And remember; the Aaronic priesthood is finished. There’s nothing left of Judaism. It’s the Melchisedec priesthood. Now, what tribe did Jesus come out of? He came out of Judah, which there’s no mention of priesthood. But will there be one?

Now, here’s where I’m going to tell you what I believe. I don’t say Bro. Branham said it. It’s in the Bible that there will be a temple worship in the Millennium. Is this where the priesthood fits in, because he’s the High Priest? Now, he’s been High Priest now, on the grounds of his position raised from the dead, he’s made a High Priest. Now, remember; in the interim, right now, on the Father’s throne, he has become King of Righteousness, and King of Peace, but not thoroughly so, until he comes down after the reincarnation. We will crown him, and we’ll come back with him to take that over. Now, this is not the New Jerusalem. Will this, then, be what we are looking at here?

18. Now, let’s take it further to New Jerusalem: all the rest bring their glory in. Is this what we are talking about here? It could well be. The Millennium has the temple. This is telling about it. Later on, it’s no temple, but a vast City which becomes, as it were, a temple within itself. Remember; we saw Scripture here. It says, *“Your body is the temple of the Holy Ghost.”* What will that be in the New Jerusalem? Magnified millions and millions of times, because of the complete ability to be under the complete thralldom of the Holy Spirit, to really know what is good and what is right, and to really thrill to it. At this point, our thrilling is mostly to the sensual—the senses, the five senses—which is all right to a degree. But there will be nothing like the accelerated influence of the Word within the soul as we go through these great periods of sanctification. And I believe here that this is speaking of the Millennium, and we’re going to see a further moving of it. Okay.

19. [32-1] They were *interdenominational*. That’s right. What was it? They had an anointed prophet with them. He had a Pillar of Fire, a rock that water came out to water them. They were doing all right. And watch, they had seven altars; that’s perfect. On those altars went seven clean animals: the ram—and a ram represented the coming of Christ.

[32-2] *Moab— What happened? (Now he's reading, starting over.) When Balaam went down there, he built seven altars just exactly like they had. Don't talk to those fundamentalists, or...you had better know what you're talking about. Jesus said, "It would almost deceived the very elected" ...spiritual revelation. You catch It, the Word, and you see the Word made manifest.*

Now, you'll notice right in there that the Moabites never caught It. They just couldn't believe that God would make a promise that they could not receive. Now, this is very strange. Everybody is thoroughly convinced that God loved the whole world to such a degree... Now, not everybody, but the majority of people are Armenian in their outlook, rather than truly what we call Calvinistic. Though I don't like the term 'Paulus', we are Pauline in our actual understanding. We are Pauline. You can call them Armenians; call them anything you want. We are really Pauline in our understanding, which is the subject of grace.

20. Now, it's very difficult for people to understand that the promises of this hour are only to the Bride, because the Bride alone is going to produce Christ back in flesh, which is, as Bro. Branham puts it in this particular message here, "The Groom will come to the Bride, and he's not going to come to a whore." He's not going to come to multiplied millions. "Millions, now living, will never die." It's impossible. It won't work: as it was in the days of Noah; as it was in the days of Lot. Now, he's saying here that the difference between the elect and the non-elect is: the elect catch the Word, and when they catch It, they know It will be made manifest to them. It will be manifest in them and manifest through them, because the Word is in those believers.

21. Now, we've used the Scripture over here many times in 2 Corinthians, and we've taken chapter 3, which is fabulous, and at the bottom It says:

- (18) ...we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[2 Corinthians 4]

- (1) Therefore seeing we have this ministry, as we have received mercy, we faint not;
- (2) But have renounced the hidden things of dishonesty, not (working) in craftiness, (by) handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- (3) But if our gospel (is) hid, (In other words, it's veiled.) it is (veiled or hidden) to them that are lost:
- (4) In whom the god of this world hath blinded the minds of them which believe not...

Now, notice! Hiding has to do with seeing. And in the Scripture, seeing has to do with understanding. Now these people cannot see It. Brother Branham over here says, "*You catch It. You see It: the Word and you see, then you see the Word made manifest.*"

22. Now, if they miss this ministry, if they miss this Word, there's only one reason for it: the god of this world has blinded their eyes. It tells you that. See?

- (5) For we preach not ourselves, but Christ Jesus the Lord.

“Prove it, Paul.”

He proved it. Once a thing is proven, you don’t keep proving it, you use it—as Bro. Branham’s word that he brought us, the Word of God vindicated.

- (6) For God, who commanded the light to shine out of darkness, hath shined (into) our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

He tells you this ministry, this Word that you catch, will be manifested. How? In you, because what? You have removed all the veils, and the Word is down in the soul and will produce what is in there for this hour.

23. Now, to this date there was no way that it could counteract death. Everybody had to die. But there’s coming a day, and that’s this hour, people are not going to die. Now, let’s look at this. Here’s the promise that Moab figured it had, but it was into idolatry. They believed in God, the same as these children of Israel. As Bro. Branham said, “*They sacrificed on the seven altars, they had the ram that signified the coming of Messiah. They were fundamentalists.*” But they missed it, and their attitude was, “Oh, this couldn’t happen to us. God wouldn’t do that.” Well, God did it, because He said He was going to do it. And so they answered him, “Thou art pure eyes, O Lord, than to such a thing come before You.”

Like I remember, a dear lovely lady; she was a very fine person, but when I began to show her the Word of God, the limited atonement and covenant of grace by foreknowledge, election, predestination, she just broke down, “Well, I just couldn’t believe that God.”

Well, backslide, go to hell.

You say, “Man, you’re tough.”

Don’t talk to me about being tough. You shut your mouths. Get this Bible and see who’s tough. See about the One that doesn’t change His mind. I get fed up with all this junk that’s in Pentecost and Pentecostal Branhamites.

24. You better know where you stand today. Brother Branham, the angel of God came to him and said, “You better know what you’re doing. Don’t let your lines get tangled up.” The first thing he did was to start listening to the people. He got his teeth knocked sideways on that one. Stood around, blubbing and crying.

God said, “Don’t let your lines get mixed up in times like this. It’s too perilous”

Well, that’s over thirty years ago. What’s it like now when you’re coming to forty solid years? You know, from 1956, that’s forty solid years.

Back in 1956, great things were happening—1953 right down the line; it’s actually 1958 that things really began to move. So, by the time you add thirties, twenty-fives, forties it doesn’t matter, you’re coming up to the place where you know something has got to happen. Like I said, that’s why I want you to see that film. You’ll come right to the place where you can understand life and see things that are...if what we’re seeing is what he says. I don’t know how far you can go before it’s all over.

25. [32-2] *You catch It, the Word, and you see the Word...manifest.*

Brother Branham categorically said, “*The last sign was Genesis 18, where Abraham and God were outside the tent, and Sarah was within the tent.*” And He said, “*You’re going to bear that son by Sarah.*” And she laughed. He said, “*Why did Sarah laugh?*” and she said, “*I didn’t laugh.*” He said, “*Oh, yes you*

did'.” And that’s what It says here: let us labor, therefore, to enter into that rest. Now, we’re looking at 2 Th 1:1 and 7.

[Hebrews 4]

- (11) ...lest any man fall after the same example of unbelief.
- (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, (even) of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.
- (13) Neither is there any creature that is not manifest in his sight but all things *are* naked and open unto the eyes of him with whom we have to do. (And what did Bro. Branham say to five thousand people? “*You couldn’t hide if you tried.*” You know, look at the picture the way it is.)
- (14) Seeing...we have a great high priest, that is passed in...the heavens, Jesus the Son of God...

Now, what is He now? Melchisedec. Right? Remember; Melchisedec was back there in the days of Abraham, reappeared in the form of Jesus Christ when He incarnated Himself in him at the river Jordan. And now He’s got the representative in flesh, and that same Spirit that’s going to incarnate Himself again. All right.

We are right at the very end time.

- 26. [32-3] *Look, here they were up there; ...here was Moab. Israel there, ...here was Moab—right together. No doubt this Balaam was a bishop, sure, great guy, and he built seven altars. He put seven rams on it, speaking that he believed there was a coming Messiah. (Yes sir, see, fundamentalism: they believe just what we do, but they don’t believe how. They haven’t got it.) Brother, if it had come to fundamentalism, God would have had to recognize both of them. (That’s right. All right.)*

We’re going to go to Hebrews 6; our Bible is open anyway. Now, let me talk to you about this, the way I see this, so you’ll understand what I’m looking at: the ‘alpha and omega’ principle that I talked about a while ago. That was last Sunday.

27. Therefore, now, he said... Now, remember; there’s an interpolation as I see it in verses 11-14, from chapter 5, at the beginning, up there, he said:

- (8) Though he were a Son, yet learned he obedience by the things...he suffered;
- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him;
- (10) Called of God an high priest after the order of Melchisedec.

[Hebrews 6]

- (1) Therefore leaving the principles of the doctrine of Christ, (Now, this interpolation can be a bridge to this point here. But watch!) leaving the principles of the (Logos) of Christ...

In other words, leaving the principles of the full manifestation of what we saw back over here in the Book of John, and we'll go to It: John 1, and It says:

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; and without him was not any thing made that was made. (And then It says in verse 14,)
- (14) And the Word (became) flesh, (not 'was made', although that's all right,) ... (became) flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

28. Now, what I'm looking at is this: This one was born of the virgin, Mary. He came to full adulthood in the river Jordan at about the age of thirty, was baptized with the Holy Ghost. The Pillar of Fire, God Himself, and I believe the fullness of the Godhead was in him bodily. Now, that same one was that prophet that was called and prophesied by Moses. And this one was the Son of God.

Now, in the Garden of Gethsemane we find that God deserted him, and that's why he prayed as he prayed and on the cross said, "My God, my God, why hast thou left me hanging here?...deserted me?" And then he rose again the third day, the Blood made the atonement, and on the day of Pentecost, rather, he rose and... He went back after forty days of being known of the people, that made himself visible to five hundred or better, then he ascended to the throne according to Psalms 2, and then, of course, on the day of Pentecost, He sent forth the Holy Ghost.

And the signs and wonders vindicated his resurrection, vindicated his ministers, and they went out and preached the gospel of redemption through Jesus Christ. And you notice on the day of Pentecost that Peter, absolutely, set forth every single thing we're going to look at here.

29. Now, [Hebrews 6]

- (1) ...leaving therefore the principles of the doctrine (the Logos) of Christ, let us go on to perfection; (and finish what was started back there, you see, in his death and resurrection.) not laying again the foundation of repentance from dead works, and of faith toward God...

Now, listen! You're not laying it again. There's no way you can go back and start over again. This was done, but there's got to come a time of conclusion. When whatever work was accomplished at the cross and Resurrection, and it was accomplished and is being accomplished through the baptism with the Holy Ghost and the ministries that God has set forth, that must conclude. You follow what I'm saying? Huh? Okay, that's what I'm talking about here.

- (1) ...repentance from dead works, ...of faith toward God,
- (2) ...the doctrine of baptism..., (the) laying on of hands, (the) resurrection of the dead, and...eternal judgment. (That is factual.)
- (3) And this will...do, if God permit.

30. What? Go from there, what was started, and what was started was for a special finish. So therefore, the starting, which is the means thereof, though it is fabulous and is necessary, all of that work is to the end which we're looking to, so let's have it. That's why It tells you that Christ doesn't suffer over and

over again. It's a once for all sacrifice. To bring what? Many sons to glory. Right? So, I'm looking at here, a principle. Now:

(3) ...this we will do, if God permit.

So, all right. You don't have to take into consideration this, at this particular point. Now, here's what I'm looking at. So carefully listen. The people like Balaam, the modern fundamentalists with their prophets, apostles, and teachers and evangelists and pastors have stopped here, and not only have they stopped here, they said, "There's no more." See? Yet the Bible says, "Stop here, but there's something else." Do you follow me? All right.

31. Now, let's look a little further. We want to go to the conclusion of the matter. Now, to understand what I've said (And I don't have time.) you go to Acts 2 and hear Peter's sermon. You go to chapter 3 and hear another sermon. Then you go all through the Book of Acts and hear every single sermon that Paul preached. And you're going to find what? Foundation of repentance from dead works of faith toward God, of baptism, of laying on of hands, of Resurrection and eternal judgment. You follow what I'm saying? All of this is a seed.

32. Now, let's go to harvest. Now, listen again: [Hebrews 5]

- (11) Of whom we have many things (hard) to say, ...hard to be uttered, seeing you're dull of hearing.
- (12) For when the time you ought to be teachers, you have need...one teach you again which...the first principles...the oracles of God; ...are become such as have need of milk, and not strong meat. (These people here didn't even know this, in chapter 6, as they ought to have known It.)
- (13) (And) every one that useth milk is unskillful in the word of righteousness: for he is a babe.
- (14) But strong meat belongs to them of full age, ...who by reason of use have their senses exercised to discern both good and evil.

Now there's only one place you can get that, and that's in the Word and the anointing of that Word for that hour. Now, that's what we're looking at.

33. So, we're going to move from 'alpha' to 'omega'. We're going to move from seed planting to seed harvest. Now, let's see what we see there. Now, this is my thinking. [Hebrews 6]

(4) For it is impossible for those who were once (for all) enlightened...

Now, the fundamentalist has been enlightened, although they'll still fight over it. Oh, they fight back and forth: does water regenerate you?

"Oh yes," says the Church of Christ, and the others. "Oh, yeah, yeah."

And the Jesus-Only, they've got a bunch of water regenerations. And these other in here, they all bicker back and forth, but they all talk about it. They all know it is there. Now, the Armstrong bunch say, "You're only born again when you come out of the ground." That's true, but it's not all the truth. But you see what we're looking at; it's there. Now, leave it. Let's go to the end.

34. (4) ...it is impossible for those who were once (for all) enlightened...

Now, watch! This bunch here, you cannot put this 4th verse back in here in the first two, because it's not 'once for all'. Now, 'the once for all faith' they messed up, in 2 Corinthian 11. And it's all messed up in these doctrines here. See? [Hebrews 6]

(2) ...laying on of hands, ...resurrection of the dead, ...eternal judgment...

But notice something: it doesn't say one word about Second Coming. Find it! Doesn't talk about Rapture and Appearing, so...something... If that's left out...and that's what you're looking for. Now these here are the foundation of and the precursor of what I'm talking about. Resurrection is in there, but what does it talk about? Doesn't talk about the Rapture; doesn't talk about the Appearing; doesn't talk about Second Coming.

You say, "Well, the Resurrection would trigger it."

I'm not worried about that. Eternal judgment, you're looking on down toward the end of the line.

35. So, when he says here:

- (4) ...it's impossible for those who were once (for all) enlightened, ...taste the heavenly gift, ...partake of the Holy Ghost,
- (5) ...taste the good word of God, and the powers of the world to come,
- (6) ...(having fallen) away, (They cannot be renewed. Now, that could only apply at one place, and that's at the end time. I'll keep on reading and show you.) seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.
- (7) For the earth which drinketh in the rain that cometh oft upon it, ...bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.
- (8) But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

Now, just a minute, let's go back to Matthew 3.

- (11) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:
- (12) Whose fan *is* in his hand, and...thoroughly purge his floor, and gather his wheat in the garner; (and) he will burn up the chaff with unquenchable fire.

Now, just what you're looking at: you are looking at the one that John pointed at, that said he would end up doing. Now before he ends up doing, see... Now, remember; John said, "The axe is laid to the root." And that's what happened to Israel. But when it comes to our time, notice, the axe is not laid to the root at that particular moment. Why? Because this John the Baptist...that John the Baptist had no burning back there, and this one we talk about, Christ, who did destroy the religion of the Israelis people, He comes and the bruised reed is not broken, the smoking flax is not quenched. This is something different.

36. Now, the fan is in his hand; he's thoroughly purging his floor and gathering the wheat, and that didn't happen back there. There was no burning. So, we go to Hebrews 6, and we find a burning. So,

what we're saying is this: you cannot look back to the Christ who was in flesh, rose in flesh, went up in flesh, did not come back in flesh, but came back in the form of the Holy Spirit. You are looking at the form of the Holy Spirit where all this takes place before there is any flesh again involved. Now, that's what I'm looking at. You can read it anyway you want, but I'm looking at this as that end time.

37. Now, that which bears thorns and briars is rejected. Now, where did the thorns and briars come from? They came from Eve playing the harlot on her husband. What communion did she have to be the temple of the Holy Ghost and consorting with that which could never be the temple of God? See, she had no right; she positively blew it. And what did it bring? It brought forth thorns and briars. But listen! This does not bring forth thorns and briars, because the thorns and briars' end is to be burned. Now, who are the thorns and briars? Tells you right here. Those that have...what? They have tasted the good Word of God, partook of the Holy Ghost, they have been enlightened, they have tasted the heavenly vision, and they've fallen away, and there is no more repentance, period.

Now, people say that's the unforgivable sin. It is the unforgivable sin! And the unforgivable sin is blasphemy, attributing to Satan the works of Almighty God. I would even go so far as to say, is what it says right here. They don't even know what went on. There's some people wouldn't know what to call that. They don't even have a word for it. They don't have any part in it.

38. So, what I see here, that Bro. Branham is talking about, that if you are going to put this Message of the Last Day and the Second Coming of Christ and come against the fundamentalists, they have all of this which we've talked about down pat. The greatest books in all the world when it came to justification, sanctification, baptism, all of those books never came under William Branham. In fact, he of himself never wrote a book—never did. He wasn't meant to. He preached sermons.

But, if you want to read all of what we are talking about here in these first two verses, you will find that the great people... Oh, they came back, I suppose, maybe in the 1600s and 1700s; some went through the...1800s. They kept up their tradition. They were those that believed in the...oh, Philadelphia confession of faith. They're the ones that produced the greatest writings. And, by the way, there never was an Armenian writer that ever produced a great writing that stood the test of time. There isn't one book, not one book, ever any falling away person ever wrote. It's all gibberish and hogwash. You study what I've done, you're going to find out not one of them. I discovered that on my own. Then I found a man that is way far ahead of me, spiritual and mentally, in education. First thing he opened up the book there and saw in the page there, and the doctrine of grace, said, "Never has been a book written that stood the test of time, or meant anything in history, ever written by those people."

You say, "Just a minute, what about Wesley?"

Wesley never wrote a thing worth a plug nickel. He was a poor preacher. His theologian was [John] Fletcher. He could beller like a bull dog at twenty-seven with a lung infection. You could hear miles across. The only book he wrote, (I've got it myself.) it's on antinomianism [a person who maintains that Christians are freed from the moral law by virtue of grace as set forth in the gospel]. They haven't got it. Now you come to these fundamentalists though with all their studies—never mind whether Armenian or Calvinist—the great books have been written on this.

39. But you show me anything that's written on this. You can't do it; they can't do it. They put it all to the fact, well, this fellow, he's a believer, but he's not a real believer. He doesn't come in. He's a near believer, but he turns it down. He just doesn't come to the place where he should be. They take Hebrews [4:1] the same way where it says, "Let us therefore fear, lest, a promise being left us to enter into his rest." And then they said, "If Joshua had given the rest, they would have entered in." But when they talk about those that didn't enter in, they fell by the wayside, and they call that salvation. Now, I know that you can type it, but you can't do it when it runs out of type and it runs to the day in which it's happening all over again.

40. Remember, 'alpha is omega'. Omega is alpha. You cannot change what we see here: as the Church comes out of Babylon, it goes into adultery and idolatry. There's only a very, very, very few like Phinehas [grandson of Aaron] that takes up the spear and kills the adulterers. Now Phinehas didn't have any use for a Midianite woman and an Israelite man going in a tent and committing adultery. He ran them through with a spear, and God stayed the plague. Then don't tell me that any born-again person will have one thing to do with a homosexual.

And I'm going to tell you flat: if I was like the young man I read about, who said that he was just a young boy when he fell in love with another man, then he realized later on down, he was a homosexual... I'd go out and hang myself.

You say, "Bro. Vayle, you wouldn't?"

He'd better hang himself than fool around till God's wrath hits him. At least he won't have that to answer for.

You say, "Man, you're getting tough."

Hey, listen; I didn't write the Bible. You want to write your own Bible? And then say, "Well, He really didn't mean this. I got a little thing for you."

You'll end up like that goofy spiritist, who years and years ago was telling the people what the Bible really meant, and 'Bethlehem' means 'a little pot in your belly' here, and Christ gets born in your belly. What if you didn't like Limburger cheese, and you wanted to eat some? Christ in your belly? Shoo! Maybe he didn't survive on hotdogs? See how stupid people get? I mean stupid. The minute you go off this Word, you start to go insane. The only sane people are those with the mind of Christ.

41. Now, he's telling you here what happens at the end time, and Bro. Branham, being a prophet, told us. Now, the end time is the same as Balaam and Moab and Moses and Israel. And the mixed multitude that were in sin, they got into idolatry, which is typed by adultery, and they're gone. A thousand fell in one day, and Bro. Branham said, "*He never did forgive them.*" Now, they didn't blaspheme the Holy Ghost, except they turned down the Word, and that meant the same thing.

Everybody doesn't blaspheme the Holy Ghost, but just about everybody goes to hell because...how many... What's the percentage of the world? five billion people, two billion people, three billion who ever get saved? You tell me. Not one percent. So here at the end time.

42. Now, at the end time It says they cannot be renewed to repentance because there isn't any repentance left. You turn this down, you're finished. And notice, they crucified to themselves the Son of God afresh. Now, the first two verses had everything to do with the crucifixion: Son of God in human flesh, Son of man, the prophet. Not this. This is the Appearing, the days of the Appearing in the Son of man. This is the Holy Spirit come back in the form of human flesh again to do what He did for Israel in the flesh of the Lord Jesus Christ, He will now do through that one in John 14, "Greater works than these shall he do, because I go to my Father, and greater works will God show me, the Son, and then judgment falls upon the land." That's where you get the burning. That's Malachi 4. See. Rejection.

43. So, here:

[32-3] ...if it comes to *fundamentalism*, God would have *had to recognize...them*.

So, what I'm looking at and saying is this; what grounds does God recognize you on? Not the ground of the fundamentalists, the doctrine of Christ, the Logos of the Christ, repentance from dead works, faith toward God, baptism, laying on of hands, Resurrection, (That can take in the Rapture if you want.) eternal judgment. See what I mean? You tangle with them on that. Now, listen! I never denied this. It is

still extant. I'm not at all against it. It's here. But the baptism with the Holy Ghost runs out, then what good is this? It's finished.

44. Now, where are we today? We're at the restoration of the Word, where the bullet gets taken back to right where it went off track. Now, if the bullet gets taken back what will the Bride be? A virgin of the Word, and she'll be a true virgin. Now, she's got the chance to repent for the last time. And the Bible says, "I gave her opportunity to repent, and she did not do it; she turned to a prophetess, where the church becomes her own Bible and her own prophet."

"Well, we believe so and so that's right, and we'll just tell God that's it, whether He likes it or not."

Imagine the pope with a stupid, little crook and a stupid hat, and a stupid pin, a fishermen pin. "I'm the great shepherd. Hallelujah! I'm the great fisherman. Hallelujah!"

He looks like a stupid jerk from God knows what; dumb looking hat on his head, robes of a clown. And the Protestants are no different, because they're talking in tongues with him and call it God; can't tell a gift from the Holy Ghost. I wouldn't either, except Bro. Branham taught it. You see what I'm trying to tell you here? what I believe based on Bro. Branham's message?

45. Look, if you're not a fundamentalist, don't tangle with those guys. Don't even worry about those guys. Don't meet them on their grounds. They're so smart, and I've read their books. And believe me, those old timers, they were so fabulous, you couldn't get a guy to even touch them today. They've got all the answers fundamentally but they don't know a thing about this. They don't know and understand in Acts 2. Remember; Peter said:

(17) ...in the last days, saith God, I will pour...my Spirit upon all flesh: (in the last two days, the two thousand years, but just before the Great Tribulation...It says, my sons...) your sons and your daughters (will be doing it, and my sons and my daughters.)

There's a bunch that got the anointing and a few that got the Holy Ghost. It's right there in plain, bold print. And it goes back to Joel 2. Now, you cannot put the first day, the tribulation for the first day. You've got to put it at the end of the second day, which is this day, two thousand years.

46. And this is two thousand years right now, see—give or take. When this is over, the three thousand year begins. We're in the three thousand years. All you've got to do is have a part of it, and that's it. Like a month is always a whole month, a week is always a whole week, a day is always a whole day with God. That's why these guys could never understand the Great Tribulation—seven years; and yet three and a half years has already taken place, and the middle of the week. They don't understand that a week is three and a half years, because that's all that is left. So, what is it? One and three quarters? Have I lost you? Get the sermon from Toronto; explained it thoroughly. You've got to listen; keep your ears open; know where you're at. All right. You don't fool with the fundamentalists.

47. Now, we are not going back. We're looking at what is happened now. He came down: the same One that was in the body of Jesus did those mighty works, because Jesus didn't claim to do them. He said, "The Father in me doeth them." And that's the truth. He did it. Okay. I think we've taken a long time with that.

48. [32-4] Now... *When Cain built an altar to the Lord (Satan's son, built an altar to ... God), he built the same kind of altar that Abel built. They both worshipped; they both went to church; they both paid their dues. They both...*

The word here is...he uses '*obligated*'. He uses the same thing over in Daniel. The word is '*oblation*'. They made an '*oblation*' which means '*they worshipped*'. I don't know if there's a word

called 'oblate' as a verb. I don't know. I didn't look it up, but the word is 'oblation' which means the 'evening oblation, the evening worship, the morning oblation is the morning worship; they both worship.' Then he says:

[32-4] *...they both got down and worshipped the same God, and one was received and the other...lost. How come?*

Well, the Bible tells you: didn't rightly divide the Word. Abel offered unto God a more excellent sacrifice than Cain, showing he was righteous.

Let's go to Hebrews. We can never say this too much. [Hebrews 11]

(4) By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.

Now, what was Cain? He was evil, because he did an evil thing which was worship in self-will, as the Baptist and the rest of them say, but the actual fact of the matter was, he misdivided the Word. That's the whole thing. And the Bible says, to be careful that you rightly divide the Word. That's how you're approved.

(4) ...and by it he being dead yet speaketh.

49. All right. Now:

[32-5] *Jesus said, "Upon this rock I'll build my church." And the Catholic Church says, "There's a rock there, the church is built on it; that rock was Peter..." And the Catholic Church says...Peter's buried under that. That's a lie, but—as far as I can ever see, at the time they said Peter was buried in there, the Bible said he was over in Jerusalem. (Now, you can't be in two places at one time.) He never was...over there. But anyway, they say he was there. There's actually no record of Paul ever being there either, but it's history. But they say Peter... Let him be buried there. (Who cares?) If he was, what difference does that make? That wasn't what Jesus was talking about. See how they got the material things all mixed up.*

[33-1] *Well, the Protestants said, "No! Jesus said that He, Jesus, was the Rock."*

[33-2] *No...He never said it. He said, "Blessed art thou, Simon, son of Jonas; flesh and blood didn't reveal it to you"—"Thou art the Christ, the Son of the living God." Flesh and blood... He never learned it in a seminary. "Some denomination didn't teach you this, but my Father who is in heaven has revealed It, and upon this Rock (the spiritual revealed Truth of God's Word) I'll build my Church, and the gates of hell cannot prevail against it."*

50. Now, I want you to notice something here. John 3:16 plus, bears out what Bro. Branham categorically stated. And notice It says here:

(16) For God so loved...

(15) That whosoever believeth in him should not perish, ...have (everlasting) life (because Jesus died upon Calvary).

(16) For God so loved the world, he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. (Now, what does 'believing in him' mean? See, that's the whole thing right there. Let's keep reading.)

- (17) For God sent not his Son into the world to condemn the world; but...the world through him might be saved.
- (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (Now, watch!)
- (19) And this is the condemnation...

This is why people aren't getting any help even though they got the doctrine completely clear and say, "Jesus died upon Calvary for the remission of sin...yes sir, yes sir, yes sir." Read the rest.

- (19) ...and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Now, what is the evil deed? False worship. The evil deed of Cain was worshipping God. That's right. The righteous deed of Abel was worshipping God. One did it right by true revelation; one did it wrong by incorrect revelation. And the evil act was a worship of God.

51. And remember; Cain is of the devil and the devil said, "I am going to rise above the worship of God. I will have worship myself." And he got it right in Cain that very minute, when he, just as Eve, took the Word and distorted that Word. But It says:

- (20) ...every one that doeth evil hateth the light, (That's Cain, worshipping God according to his own dictates and thinking. See? But...) neither cometh to the light, lest his deeds should be reproved.

Lest he's proving he's worshipping in vain. Now, come on. Take it back to the Bible. Don't get your own stupid thinking on this now. Go to the Word and trace it back. The 'alpha' is worshipping wrong, worshipping the same God, getting their worship out of the Bible, but a wrong understanding. Now, you tell me everybody who takes their worship out of the Bible is right? Well, you are what you are, forget it. I ain't here to argue with you.

52. [John 3]

- (21)he that doeth truth cometh to the light, that his deeds may be... manifest, that they are wrought in God.

We're talking about worship, not 'taking care of widows and orphans'. We're talking about the oblation, which is worship. Now, 1 Pet 1:23. "You're born of the Word, you continue in the Word."

53. Now, watch! Moab... This nation had a false prophet.

[33-3] *Moab did the same thing. He came down there, and he taught the children of Israel; "Now, looky here, friends..." (Now, that's the same thing they did in Pentecost.) "Now, look, ...look here, aren't we all the same? Don't we all believe the same God? We're all the same." The children of Moab were from Lot's daughter. See, that whole bunch escaped down there; still "a hair in the biscuit." See? There they are, gaggy. See, there they were up there, and they had... "Why," she said, "now, looky here, you know we're all the same." (How many knows that...was Lot's children? Sure (by his own daughter, rather,) from their own daddy—adultery.) And... "Now, we're all the same. You know, you Methodists, ..you Baptists, Presbyterians and all; why sure, we want some of your oil. We're all the same." And what did they do? They married among them! And that's what Pentecost did to the Protestants. She married in the federation of churches; she denominated herself, and where is she?*

Just exactly like Israel was: (Now, he's talking now about the last age.) put away...for both spiritual fornication and literal fornication. God refused her from then on. Even those children which become Samaritans were cursed. Is that right? Sure she was. God Jehovah put her away.

Now, that's what you're looking at. Moab did the same thing. All right.

54. We took this before, but we read It again, because we've got to go back where it started. Revelation 2:20.

(20) Notwithstanding I (got) a few things against you, (That's the fourth age, that terrible age.) because thou sufferest that woman Jezebel, which calls herself a prophetess, to teach and seduce my servants to commit fornication, and eat things sacrificed to idols.

(21) And I gave her space to repent of her fornication; and she repented not.

(22) Behold, I will cast her into...bed, and (they) that commit adultery with her into great tribulation, except they repent of their deeds.

Now, remember; at the end time they don't repent. That's Hebrews 6. They have the chance to repent just before the Great Tribulation, and they don't do it. What does the Roman Catholic Church and all that bunch do? They join with Pentecostals and say, "Give me your oil." The Pentecostals don't have any oil to give them. Foolish virgin... The best they can be is foolish virgin, and not even that. The best the foolish virgin can be: they go back to the old doctrines. We...don't lay again...

55. "I believe in justification."

We do, too. But you're not believing in this; you're not believing in that. You're not believing in Elijah coming. You're not believing in the Word being resown. You're not believing in the Thunders—the Seals open. You're not believing in those things. Full age is come. Headship is here: you're not believing It.

"Oh," you say, "those guys are mixed up on the Second Coming. Vayle and that bunch are all crazy. They believe he's already here."

I never said that. They don't even know what I'm talking about. Do you tonight know what I'm talking about? I certainly hope you do after all these years. I know what I'm talking about; got no trouble at all.

Headship's here—the Holy Spirit with the Word. No trouble. The same Pillar of Fire brought the Word to Paul is here revealing It. No trouble. The same Pillar of Fire can release men. No trouble. God's here to raise the dead. No trouble. He's here to change us by the Word. No trouble. ...take us up in the Rapture. No trouble. ...go to the incarnation. No trouble. ...Wedding Supper. No trouble. I've got it all figured out pat. No problem. The prophet taught us.

But every time I teach It, these unspiritual-headed people out there, they've got their own crazy thinking.

You say, "What about yours being crazy?"

Mine are not crazy; I can tell you right now. You can do what you want about yours. That's your business. But I'm not crazy. Mine's one hundred percent with the Word of God—take It right back and forth. They can do what they want. They're going to do it anyways.

56. It says right here, “Cast her... She repented not, and I’ll cast her into a bed of adultery in the Great Tribulation.” See? Tells you right there. [Revelation 2]

- (23) ...kill her children with death; (Spiritual death. Twice dead, plucked up by the roots. Nothing there. Yeah.)

57. Now, notice what It says here about this end time. In Revelation 17:

- (1) ...there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew...you the judgment of the great whore that sits upon many waters: (That tells you right there about her. Now...)

58. Let’s take a look at us. Where are we? Oh, that’s a good question. We’re over here with Eph 1:17.

- (17) That the God of our Lord Jesus Christ, the (Lord) of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; ...know...the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (19) And (know at that time)...the exceeding greatness of his power to us-ward who believe, (that we know It, we see It, we understand that we’re going to get out of here.)

These people in Hebrews 6, they see It and they don’t even begin to understand anything about It. “We can do that, bless God. That’s just a baptism. Oh, that’s fine. We’ve got ‘Thus saith the Lord’.

Oh yeah, William Branham, he takes all night to go through a tiny prayer room. We go through a prayer line like over a thousand.”

Oh, they made a mockery. That’s their business. Hallelujah, I’ve got no trouble. They can do what they want.

59. Malachi 4. See, there It is. The last days—Elijah coming. Hebrews 12. We’re right here to Mount Zion. You’ve got to be if this is White Throne set in. What happens after White Throne? Mount Zion. What’s the Millennium? Just a little, tiny puff, further sanctification, a little time of temple worship and preaching, as I see it. I don’t know if I’m right on that, I think maybe that’s where it is. See? Now, they don’t understand us, as I said, Acts 2, I explained that, the two days, like Bro. Branham did.

- (17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and (It says)...
- (18) And on my servants and on my handmaidens I will pour out my Spirit in those days...
- (19) And I will shew wonders in heaven above, ...signs in the earth beneath; blood, and fire, and vapour of smoke.

Right before the Great Tribulation, It tells you anybody can be anointed. Millions will be anointed, just like Hebrews 6 says, and they’ll die.

60. Now at the bottom of the page...

[33-4] *Christ's bride did the same— mixed her denominational seed and put Christ, her espoused husband, away. And you dry-washed bunch of Pentecostals, what's the matter with you?*

They're not blood-washed. You know why they're not blood-washed? They turned down the Word.

Now you say, "Just a minute."

Now, don't 'just a minute' me, I know what I'm talking about.

61. Hebrews 10. Let's take a look at It. If I wouldn't believe what I'm preaching, I wouldn't preach it—preach something else. Now, It says in verse 26.

(26) ...if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin.

Your sacrifice isn't worth a plug nickel if you turned down the truth. You're just doing it. Ha, what about Mr. Cain? His wasn't worth a plug nickel; got him in trouble. He killed. God kills him. Where's Cain going to go? Lake of Fire. Where's all his seed going to go? Lake of Fire.

"Oh, surely God..."

Oh, don't 'surely God' me at all. You get your Bible out. You contradict Bro. Branham so flat right now, you wouldn't have a chance to say you believe the Message. See, there you are: Hebrews 10. You can read it all the way Heb 10:19-31. I'm not going to bother. But there it is right there. See? What about Hebrews 6? They turned It down.

62. Now, we could go on and on. I think what I'm going to do, I'm going to try to get my notes in order so I can start here again on Sunday morning and continue, make a little... Sure didn't get very far, but that's all right. That's the story of the "Spoken Word Is Original Seed". [Bro. Vayle chuckles.] I've got this all marked up every which way to make sure I don't forget what I want to say, and we'll start there. We'll make a little recap here, if I can just get into this and bring you down to here and... because we got a couple more pages, we'll be able to go very, very rapidly because you've heard that so many times, we won't need to go into any further.

Let's rise and be dismissed at this time.

Gracious, heavenly Father, again we want to thank You for the faithfulness of Your people who come to hear Your Word, Lord, who cannot wait for these doors to open, Lord. In their hearts, they know they want to be here, around the Word, Lord, studying and being in the presence of God through that very Word. And so Father, tonight, we know we have seen things in here, and realized again the beautiful principle of 'alpha and omega', to see again, Lord, that how these people, these fundamentalists they're right down the line, but Paul said "Go to perfection, to go to the end to see where it all the conclusion of the matter is." It was said over there by the great and famous Solomon who said, "Let us see the conclusion of the matter." And it was said also by men like Paul. It's been said all through the Scripture, "Let us see the conclusion." And Bro. Branham brought it right to us, and we see the conclusion tonight Lord, because and we repeat it back to You, Father. We give testimony to the truth, that we have seen this, the very thing of Hebrews that the prophet told us.

We've seen the good Word of God, the power of the world to come. We've seen the power of the Holy Ghost. We've seen all these things, Lord, and knowing in our hearts that we're not going back to a foundation of where You were in that flesh, but where and afterward, where are You now. You are on the throne, blessed Jesus, not in the form of the Holy Ghost, not on the Mercy Seat, but on the Father's

throne, waiting for all things to be put under Your feet, which they will be in the incarnation, and we come back to take over. And we see that only too clearly, because it cannot break the truth, for You said, "I don't do one single thing, the Father in me doeth It." And there cannot be a breaking of It, and so It's going to be done again at the great incarnation.

Hallelujah! What a marvelous thing to know we are coming back and see the truth of It and understand these thing because You give us the ability and the help, and You gave It by the prophet which was vindicated. Lord, all we've got to do is believe It, and we go to Your Word and we see It, as the prophet said, *"That's all you'll see in the Word."*

Now, Lord, let nobody in this building be a worker of unrighteousness, a person who worships You outside of spirit and in truth, but in the spirit and the truth that approach unto You in all things, and stay before You, Lord, in our worship and our hearts, because we know we have the revealed Word, and this is what counts.

Now, whatever else should come out of it, Lord, I pray in the name of the Lord Jesus Christ we shall not miss It, we shall not be satisfied with anything, Lord, but the full manifestation of the life of the Word of this hour, and Lord, we know as we just go on our way day by day, to live a good Christian life, and to seek You, Lord, knowing this is our true vocation, surely, Lord, Your Spirit will come forth according to the Word, and we will see, then, that we truly are in, as Bro. Branham said, *"With the baptism of the Holy Ghost we are close to that Word body."*

And Lord, who knows what would absolutely been the light of Your eyes as You look through the Blood, we are that Word body, and You said to us, *"You are that little, righteous Bride; you didn't even do it."* We believe we're a part of that, somehow, Lord. We don't want to say too much anymore about that if we're not Bride, there's a Bride out there somewhere, and won't stand in her way, but, Lord, by Your grace we want to believe that we are Bride and confess it, and know, Lord, that though people do not agree with this, that's not what counts, it's whether we agree with You, and that is what does count, and that's how we want it.

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

"Take the Name of Jesus with You."