

Spoken Word Is the Original Seed #18

Book 1

Messiah Is Here to Carry the Gentiles to Victory

April 3, 1993

Shall we pray. Heavenly Father, we know that You're here, even as the Word of promise gave us to understand in Your book that is vindicated to us, and we know, Lord, that You're still here. You have not left us, even as Bro. Branham said concerning You, *"There were things that You could not do when You were here on earth, and You had to return and do them in the form of the Holy Spirit."* We know that's true that now in the disincarnation, You're here and You will not leave us till all those things which You were meant to do are fulfilled unto us. And then, at that time we know in the final trumpet call, we'll be gathered together to the Wedding Supper, to the reincarnation to crown You King of Kings and Lord of Lords. We know that is true, and we thank You for it, Lord. It gives us great hope. May the realization permeate our very hearts, minds and lives, until we're really alive with the truth of the Word today, the living Word of God. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, we're up to number 18 in "Spoken Word Is the Original Seed", and we recall from last Sunday that Bro. Branham on page 29 was setting forth Jn 14:12 in identical manner to Jn 3:5, both of which are spoken Word or original Seed. Now, you remember that the Scripture there in Jn 3:5, (I think that's what he was looking at.) talking to Nicodemus, when he said, "You must be born again." ...and Nicodemus was wondering how it was that that could possibly happen, and, of course, it does happen through the work of the spirit: "Except a man be born of water even the Spirit, he cannot enter into the kingdom of heaven."

2. Now, I want you to notice very carefully there, that Bro. Branham said, *"That was a spoken Seed Word,"* and he mentioned, *"it was that very experience,"* (We may even read it again. I'm not sure.) *"that brought you back to where you should be, even though you're in this present condition."* This is that step that is required, so that when you perish, you can go to that, what he called the *'theophonic form'* which is the spirit-body or Word-body.

3. Now, please notice carefully, as he is relating that particular Scripture to people—Jn 3:5, (And, of course, it also includes him, the same as when Moses brought the manna, he himself had to partake of—the same as Paul did.) Bro. Branham now goes to Jn 14:12, speaking of that One, where Jesus said, "He that believeth on me, even greater works than these shall He do, also, and the same works and greater."

So, you'll notice here then, that this is a particular Seed Word that is not the same as Jn 3:5, because this is in the singular and refers to a certain person and absolutely must come to pass. And this, of course, is where we have the trouble with so many people, even recently, where you had a Friday night meeting, where one man sitting under my ministry for the last ten years asked the question be brought up again, "Differentiate between the Baptizer and the baptism with the Holy Ghost." Now, this is perturbing to me because you are simply not understanding what is going on. You're missing the whole point.

4. These are two seeds, and they will both be completely fulfilled, because it's the spoken Word of God, they must be manifested. There is no Word that cannot be fulfilled or manifested. And Jn 3:5 is identical in the sense of fulfillment and manifestation, purpose and design of Almighty God, which promise cannot fail and must come forth. It has been sown, and there will be those that are born again. And this one has been sown, and there must be somebody to do these works—singular.

Do you follow me? Any questions? I hope I didn't scare you by blasting you right off the bat. I'm not here to scare you. But as Paul the apostle said in the First Age, "By the time they should be teachers, you're still drinking on the milk." You still don't have a clue; you know something is going on. But what is going on? Brother Branham said the same thing, "*Always looking back, always looking forward, never knowing what's going on.*" So that must not be concerning us. All right.

5. Understand then, we recall from last Sunday, Bro. Branham on page 29 was setting forth Jn 14:12 in identical manner to Jn 3:5, both of which are spoken Word original seed. And he unfolds Jn 14:12 as the original, spoken Word that has been planted and must come forth exactly as given. Now, remember; it can only come forth as the spirit of God. That same spirit that broke from the blood cell of Jesus Christ, that same life that watered, has to water this Word, and It will do the same thing. Right? Thank you. You don't mind if I grin at you. I just want to see if you're on your toes. All right.

6. Now...and must come forth exactly as has been given, because not one Word of God can fail, and not one Word of God but comes forth in its own time and place. Huh? Oh yeah, don't think the things in Israel that are going to happen there are going to happen here. And don't think the things that happen here will happen in Israel. Now, there would be a great deal of it done when the two messengers or prophets come, Moses and Elijah, but don't get yourself mixed up in this day. You've seen your last sign.

You say, "I'm going to change that."

When I talked to a woman the other night, very brassy woman, when I told her Bro. Branham, she said, "I don't care what Bro. Branham said. I go to the Bible for my answer."

I said, "Sister, he quoted the Bible."

What do you think of a person like that, who would say that in the light of this vindication?

"Well, Bro. Vayle, you're not nice. You got no love."

You take your niceness and your love some place else, brother/sister. I'm not a kind, old priest—no way, shape and form. You know sometimes ripeness means rottenness. You know that's just a hair breadth away from being ripe and rotten. [Congregation laughs.] You think that one over.

7. He even said, "*If you don't plant cucumbers, you won't get cucumbers, but if you plant them, you get them and not some hybrid.*" Now, remember; this is his language. Thus, it is sure and certain that Jn 14:12 must be produced in some man exactly as it was in Christ Jesus even to the greater works. As the full Word of God was manifested bodily in Jesus, that is, there was complete evidence of the Father doing the work according to the Word of God, so in this last day of when 'perfection' comes, (That means 'conclusion, a polishing off'.) the works that will be manifested are the same, proving it is the time for the former rain to come after the latter rain is manifested and this is Word restoration by Elijah. Word restoration by Elijah! Huh? Okay. I hope you're getting it.

8. Let me read it again now. I love my notes because I think they are of the Lord. They might not be, but I feel they are. As the full Word of God was manifested bodily in Jesus... Now, remember; every prophet in his day was a portion of that Word. And remember; when Moses brought his message it was not Noah's message. And when Jesus brought his, it was not Moses' message. In fact, it came a whole lot closer to Noah's. And when Paul brought his, he simply brought to the Gentiles the vindicated Word of Almighty God given by revelation—the complete truth, as it was from Genesis and will be to the end of time, because it is Paul's gospel that is judging the world even now. And that can only be by vindication. All right.

9. Go over it again. As the full Word of God was manifested bodily in Jesus, that is, there was complete evidence of the Father doing the work according to the Word of God, so in this last day of when perfection comes, the works that will be manifested are the same, proving it is the time for the former rain to come after the latter rain is manifested and this is Word restoration by Elijah. Now, remember; the former rain, or the teaching rain, the Mowreh, which we will see in this “Spoken Word Is Original Seed”, is the teaching rain that comes sometime after 1906, which is the Pentecostal Latter Rain. Now, you heard what I just read. Now, we go to John 14 again.

- (7) (Now) if you had known me, you should have known my Father also: and from henceforth you know him, and have seen him.
- (8) (And) Philip said unto him, Lord, shew us the Father, and it sufficeth us.
- (9) (And) Jesus said..., Have I been so long...with you, and yet hast [thou] not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? (Now, listen!)
- (10) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, (In other words, he’s speaks and) he’s doing the works.
- (11) Believe me...I *am* in the Father, and the Father in me: or else believe me for the very works’ sake.

Now, what’s he talking about? The emphasis is not on the manifestation, which are the works, because it’s repeated here. You think it is, but the emphasis is on the Word that this one is bringing. And he says, “The works prove it.” Then, if His works proved it, that He was that one and you listen to him, (“This is my beloved Son.”) what are the greater works supposed to do today? Now, come on. If that hasn’t rocked you, nothing is ever going to rock you. Nothing ever will rock you. This is that Voice from heaven that says “It’s finished; it’s all over.” And the judgment has been set, and there isn’t any more to come. This is that message spoken of, even in Acts and in various places.

10. Well, let’s go to the Book of Acts, and let’s read It to you. And It says here in Acts 3:19:

- (19) Repent ye therefore, and be converted, that your sins may be blotted out. (period) When times of refreshing shall come from the presence of the Lord;
- (20) (Even) he shall send Jesus Christ, which before was preached unto you: (by divine vindication; that is a Holy Ghost-miracle-healing revival, fresh from God. And notice He’ll send Jesus Christ, which was a priest appointed. But watch:)
- (21) Whom the heaven must receive (or retain) until the (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

There’s got to be a restoration set in. Now, what restoration is it? Of the Word of God; for me those mysteries that are even not known from before the foundation of the world, though in the Scripture are made now real and vital to us—perfection coming.

11. (21) ...spoken by the mouth of all (the) holy prophets...

- (22) For Moses hath truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him you'll hear in all things whatsoever he shall say unto you.

Now, that's the prophet. That is not Messiah. He's only Messiah if you listen to Him as the prophet. If you don't get Him as prophet, He is not your Messiah. Now, listen carefully because we're not finished with this yet. All right. Now:

- (22) ...(and) ye (will) hear (him) in all things what he (will) say...
- (23) And it (will) come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Now, you notice what you're looking at here. And that Scripture distinctly says, "Shall be utterly destroyed," which is identical to Malachi 4: "neither root nor branch." So, what you're looking at here, then, at the end time, there must be a ministry that is unequivocally of the same spirit which dwelt in Jesus, which is God Almighty Himself coming upon the scene in a prophet, so tremendously vindicated that nobody, but nobody, has an excuse. There's utter destruction.

12. And that goes for the foolish virgin. Now, remember; they're part of the election and predestination, because virgins are virgins. Brother Branham said, "*You take a bolt of cloth. You lay the pattern out. You cut the pattern and the rest is the remnant. Wise virgin, foolish virgin.*" And that foolish virgin, after the door is shut, is counted with the filthy and unrighteous, though they are not truly so, but they find their place there until the White Throne where they are allowed to receive eternal Life. Now, I know people don't believe that. Who cares what they believe? I got no truck or trade with their nonsense.

13. Now, notice the works are the same, so the seed is the same. And he was that Seed-Word germ of God, the fullness of the Word. Now, notice; he didn't create one thing, though previously, he had through the same God that was in him, created all things, even the ages. But what is he doing at this particular time? He is delineating or revealing himself as that prophet, who, if he is believed, becomes the Messiah. Now, keep that in mind. That's important.

14. Now, 'omega', then, is 'alpha'. Are we going to go to page 30 and hit paragraph 2, but back track a bit? Now, as we study, we will note that this message is again one of those that prove the vindicated prophet of Malachi 4, and also, that the original seed of Jn 14:12, which was set aside again to a Bride who opened her mind, the womb, receiving spurious seed within the church—because remember: you've got the wise; you've got the foolish.

Yup, the womb of the mind was open and, therefore, this again was set aside, even as Bro. Branham said, "*Back there with Eve, she became the prostitute and caused the interruption, so the second Bride also fell, but there will be the third one at the end time who will not fall,*" set aside in 2 Corinthians 11; it's still held good, (still held good) as the seed in Genesis. (Yup, she refused to bear it.)...and must come up manifested in this hour, because God's Word cannot fail. He never failed in Genesis 3, and He's not going to fail now.

Now, keep in mind what I said: we are looking, absolutely, at this picture here of the original Seed. And that original Seed was what Eve turned down; the churches always turned It down, and here it is waiting again to come forth. And remember; when it comes forth proven it's that One, it will take us up in a Rapture for a reincarnation; that will be the Son of God, the Son of David, the Son of man. We'll crown Him King of Kings, and Lord of Lords. All right.

15. Brother Branham said:

[29-6] ...if you want a *cucumber*, start with a *cucumber*. *If you want a church, start with the Word of God*. If you want a Life of God, start with the Word of God.

Right. Remember; he said, “*We were not meant to die*,” and they did not start with the Word of God to bear those children. They started outside the Word of God. Death. So, if you want life you’ve got to go to the Word of God, that’s why there is no life outside of this Message, and there will be no message come to life except this one.

I know people say, “You’re trying to give the people a mindset.”

I don’t care what anybody says. They want to go to hell, let them go to hell. I’m not here to stop anybody. I’m not a shepherd of the damned. I’m not a shepherd of goats. I’m not a shepherd of jackrabbits. I’m not even a shepherd; I’m a teacher. And you do what you want. It’s up to you.

16. [30-0] (Now,) *Accept*, (he said,—a-c-c-e-p-t—) *the Word of God in Its fullness, every measure of It*.

That could not happen—till now, because of line upon line, precept upon precept, we know in part, we see in part, we hear in part, we’ve got a part. But there comes a time when all the parts are finished; there’s no more parts: 1 Corinthians 13—get to that later. Now, and if...wait a second...

[30-0] *Accept the Word of God in Its fullness, every measure of It. And if that fullness...is in you, then the rain that’s falling will produce exactly what’s in your garden.*

That’s Paul quoting. You are the husbandry, you are the field, you are the garden of God, and there’s something planted in you; in the earthen vessel, there’s an incomparable treasure which is the germ, the seed of Almighty God. If you are part of Him, you’re not going to miss it.

[30-0] Now, ...it will *produce exactly what’s in your garden*.

Now, he tells you this, the teaching rain falls—which is in Hebrews 6—falls upon the just and the unjust, falls upon the wheat and the tares. He said, “*Whatever is in your garden, the rain, the teaching rain*,” that Bro. Branham brought, “*is going to bring forth the harvest*.” And it depends on what’s in you. It doesn’t depend on the Word, or what you may think you may get, or what you may hope for, it depends on what you already are. And later on he goes into predestination. Just keep listening to me. All right. Now, watch!

17. [30-0] *Then now, where’s your Latter Rain coming up at?*

There’s your Pentecostals. What is in them? Like Bro. T.L. Osborne, the voice said, “Why, that’s the way it was done in the Bible; you can do the same thing.” And everybody began to run and run and look for gifts. They didn’t care two bits whether the gifts were in order or not, or anybody in order, or women had short hair and men going around like a sissified bunch of jackasses. They didn’t care. They still don’t care. They say they got Dr. Bartolucci as their prophet, a Roman Catholic, at that, although they’ll soon have the pope. Yeah. They’ve already got him to tell you the truth.

[30-0] *You see where that’s going after awhile, don’t you? (The two vines, the spirits so close like a razor blade. See? Watch!) Going over with these wild gourds that Elijah got and thought they weren’t gourds or...some school of the prophets up there, that denomination they had: gathered some wild gourds and they thought they were peas....*

18. Now, we’re going to start reading.

[30-1] *Then the works will be manifested in him are the same,...*

In other words, then whatever works are ‘manifested in him are the same’, which are identical, so now you’re looking at works. And remember; he threw in the understanding of the former rain falling at the time of the latter rain, wherein he said *this prophet plants the seed of the entire Bible, from the serpent in the garden to the prophet in the former rain at the time of latter rain*. That’s where he’s at. Now he said, “What is it going to bring forth?”

[30-1] *Then the works will be manifested in him are the same, for it is the same Seed Word of God. God’s Son was His example Seed.*

Now, notice [what] ‘the example’ was. Now, if a thing is an example, there’s something going to follow it that you go by, to test the waters. Like when Bro. Branham spoke in the Church Ages, he said, “John heard a voice behind him, and he turned to see the voice, and the understanding of turning to see the voice is, ‘Was it a scriptural voice?’ Does it run in continuity with the Word?” I can tell you one thing: if you can’t understand the continuity of God bringing His Word by a prophet, forget it. Forget it. You haven’t got a snowball’s chance in the Lake of Fire.

19. [30-1] *Now, God’s Son was His example Seed. And what his Life was when the Spirit poured upon him after his baptism and the Holy Ghost came upon him, the very Life that he produced will...the same watering Spirit of the Holy Ghost (Now, the same life that one was there, that broke and came back upon whoever is here today.) will bring forth the same kind of a Life, doing the same thing that he did; if it’s the same Seed. Son of God Seed will bring forth a Son of God Seed. (In other words, it will produce the life in it.) Now, shame on you women with bobbed hair.*

What’s Bro. Branham telling the women? *I’m vindicated, and you’re not listening. You don’t care two bits what I’m saying. And right here in the hour of the latter rain, and there’s supposed to be a former rain, and you don’t even care two bits about it. You’re so enamored with the latter rain; you can’t cock your ear. You can’t listen.* The voice of thunder is too loud for the lightening. Oh, yeah. Now, it won’t bring forth bobbed hair women. I can tell you that.

20. [30-1] *Shame on you preachers denying that Truth. You say, “Oh, that’s all right; hair has nothing to do with it.” But God said it did.*

All right. What seed is that that denies the vindication as the authority to reveal the Word? Yeah. Something’s wrong. Hair is mentioned in the Word. So, don’t take it out. Find out if there’s something to it or not. But they turn their back, because the women were speaking in tongues and running their husbands and preaching out of both sides of their mouths and the back of their head at the same time. That’s why they’re going bald—too much hot air. That was a nasty remark. I meant it.

21. [30-2] *See where it’s at? See? That’s why I believe the Word. It’s the Seed. And if the rain falls upon the Seed, it’ll bring forth of its kind.*

In the one place, it will bring forth long hair. In the second place, it will bring forth short hair. You mean to tell me there’s two kinds of rain that falls on the wheat and the tares? No, it’s one rain. It’s going to ripen them both. The ripening rain. All right.

[30-2] *Now, what’s the matter with these revivals? What will you do? Make a million more in ‘44: Baptists, Presbyterians, and whatevermore, Pentecostals. But where is that manifestation of the works of Jesus Christ!*

Now, he’s saying, *Listen, you’re talking as though you’re the gate to heaven, as you’re the door to God. Where’s your vindication? Prove it. Anybody can talk. What do you think the devil did? He talked*

the Word right away through a beast. See, he hasn't got a word of his own. Even the Muslims don't have a word of their own, they got to go to the first five books. Who is Allah? The name of their god which is the devil.

"Oh, we believe in God."

You better watch that nonsense.

22. [30-2] *...where is the manifestation of the works of Jesus Christ! "I do nothing till the Father first shows me." Where is that kind of a Seed coming from?*

Now, what are we looking at here? We are looking at Jn 14:12. And when you look at Jn 14:12, you are looking at a vindicated prophet. That's what you're doing. Now, the vindicated prophet cannot deny 1 Corinthians 11, treating women's hair. Can't do it. Even as Paul came on the scene and brought all the types and things of the Old Testament, this one man is on the scene, Paul the apostle, and he tells you, absolutely, the very things that Bro. Branham said, It says, like in verse 7: [1 Corinthians 11]

- (7) ...a man indeed ought not [to] cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

She is not the glory of God, she's a step-down. That's why you see the two creations there as it were in the Book of Genesis in the forming. She's different. Now: [1 Corinthians 11]

- (8) For the man is not of the woman; but the woman of the man.

- (9) Neither was the man created for the woman; but the woman for the man.

Now, this is the big reason why she's got to have her head covered. And it's not some stupid little thing that the Amish or different people put on their heads. That's not it. They can have it. That's fine. But that's not it. It's the hair. Now, what I want to show you is this: this prophet is vindicated to say what he was supposed to say. Now, Jesus was the prophet.

23. Now, let's go back to Matthew 12. I'll catch up with what I said a while ago, so you'll understand.

- (15) But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) And (he) charged them that they should not make him known:
- (17) That it might be fulfilled...spoken by the prophet Esaias, saying,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. (Now, watch!)
- (19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.
- (20) A bruised reed shall he not break, (the) smoking flax shall he not quench, till he send forth judgment unto victory.
- (21) And in his name shall the Gentiles trust.

Not prophet! Messiah! Are you rocked in your seats, or are you numb tonight? With the same numbness I am to realize what we had here was a prophet, but there above in the Pillar of Fire is Messiah. The same One that followed Israel, we are looking beyond the prophet. *"The greater works*

proved that Messiah has come to the Gentiles,” as Bro. Branham said, *“He had to appear to the Gentiles,”* and that’s exactly true. So the eyes are no longer upon the fact of the prophet. The eyes are upon the fact of Messiah. Even as John the Baptist pointed to Him, so this one here points to Messiah. The Messiah of the Gentiles, that He was the Messiah to the Gentiles, is proven by the very fact He has done the same things today that He did when He was here in the flesh, bringing us a complete ‘Alpha and Omega’ picture.

24. Now, listen! What is that spirit we’re talking about? Because this is in the spirit; it is not here in the flesh. Remember; He’s carrying the Gentiles to victory. “The bruised reed He doesn’t break. The smoking flax He does not quench. And He’s going to hurl it forth in judgment unto victory.” Now, watch right there. “Whose fan is in His hand, thoroughly purge his floor, gather His wheat in the garner.” What is he talking about? He’s talking as he was back in Israel the First Resurrection, the first half; you’re into the second half now with the Gentiles. And it is now victory time. And we will not die—no way shape and form. We’re going to be caught away. Now, that is spirit. Now, what is that spirit? Now, this is what the students cannot understand. And unless Bro. Branham had taught us, not one of us could understand.

25. All right. Ephesians 1:17:

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
(Now, there’s that Spirit coming into the Church. Notice!)
- (18) The eyes of your understanding being enlightened; that you may know what is the hope of his calling, ...what the riches of the glory of his inheritance in the saints,
- (19) ...what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead...

Now the point is this: if that spirit which has to be the spirit of God—the Father in the Son, if that isn’t the same spirit, then I don’t know what I’m talking about, because he talks about enlightenment, which is the Word of Almighty God. So therefore, without the ministry you can’t have any enlightenment. That’s why there was a latter rain before the former, indicating what was coming. But the latter rain itself was not sufficient, because that’s the multiplication of gifts within the church.

26. But when you talk about a Word, a prophet, like Elijah, he is above all five-fold ministry and all gifts, no matter what they are. He stands right there fully anointed of God, the one forerunning and not just foreshadowing, but showing forth Messiah, proving that the same works that Messiah did as prophet...and when they turned him down as prophet he couldn’t be Messiah. And if you turn down that as prophet, you no more got a Messiah than nothing—talk all you want about a representative and someone standing for God for you.

Get as bad as Bob Brown. He’s got Him comatose...sold out to Jesus-Only theory. I’m going to tell you something. I’m going to meet every one of my words shortly. And you’re going to meet them with me. And I’m not just throwing off on people. Let’s get that flat. I warned that man to take a short-cut you’d come right to Jesus-Only.

I talked to David Pollard the odd time. The other day, David said again what he said a time before, “Bro. Vayle,” he changed it down a little bit to make it sound softer. One time he said, “Now, we’re ninety percent,” this time, he said, “Bro. Vayle, over eighty percent of all the Branhamites are Jesus-Only and don’t even know it.” And he said, “I know, because I was a Jesus-Only.”

Take your short-cuts. You'll find what it's all about. Trouble is people think they know too much, because they don't know what the prophet said. They don't know doctrine. They become a casualty.

27. Do you understand, therefore, what I am saying? Messiah...Messiah has come to the Gentiles. He has proven who He was all these two thousand years working amongst the Gentiles, and now we know the hope is not a false one. But they without us cannot be made perfect, but we being made perfect they will come out of the ground and we changed, exactly according to the ministry of the apostle Paul spoke of, when he said, "God will judge the world by my gospel."

And that Judge is on the scene right today. On the one hand He is the Judge, condemning; on the other hand, He's the Judge, allowing. But He's not just that; He's the Messiah. That's why they crucify to themselves the Son of God afresh in this hour, because He is Messiah. Yup.

28. Now, let's go to Isaiah 55. It says here, verse 8.

- (8) For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. (Well, that's sure, because you've got the wrong thoughts, how are you going to have the right ways? And that came...)
- (9) For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- (10) For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- (11) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I (have) sent it.

Word of God can't fail. Spoken Word is original Seed. All right.

29. [30-2] *"I do nothing till...the Father shows me."*

He works by vision. People don't believe that. They think that's too slow. What is the proper work except by vision? They don't understand. They don't want to understand. They want their own way. Why should you want your own way when there's a better way? What the Bible said, "My ways are not your ways. My thoughts are not your thoughts." All right.

30. Again:

[30-3] *The Holy Spirit will water and bring forth that Seed. It's the Water to the Seed. If the Seed's been planted, that's exactly what the Water's for.*

Now the Holy Spirit is watching His Word to anoint It and enspirit It—enliven It, and produce It in the manifestation at the correct time, but not before. We've had a lot of Elijahs. They all died foolishly. This was the real Elijah.

[30-3] Now, *and If the Water falls on you, and you say, "Bless God, let me tell you something, preacher. I'm So-and-so, and I don't believe in that stuff." You're just denominational. You're just an old hypocrite to start with. That's the kind of seed that's planted in you.*

31. Hebrews 6:

- (1) Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- (2) Of the doctrine of baptisms, and of laying on of hands, (so on and so on.)
- (3) And this will we do, if God permit.

All right. Now, listen. Paul knew the church was on the path of error. Then why did he not plant the entire Pauline gospel at this point. There's no need for it. Like I said to Bro. Branham, now I said, "Not speaking irreligiously but speaking correctly and what you might call reverently, Bro. Branham, you could write a new Bible."

He said, "*Forget it. It's already written. Just needs correction.*"

What needs correction? The interpretation men and women have given It. See. So, to go on to perfection, and Bro. Branham told us what it was. "*The Seals corrected the errors. The Seals corrected the errors.*"

32. (3) ...this will we do, if God permit. (But God would not permit it at that time.)
- (4) For *it is* impossible for those who were once enlightened, ...taste the heavenly gift, ...were (partaking) of the Holy Ghost,
- (5) ...taste the good word of God, ...the powers of the world to come, (Every single thing that's said here has to come forth in a ministry at the end time.)
- (6) ...(having fallen) away, (they cannot be renewed) to repentance; (They'll never change their mind.) ...(having crucified) to themselves the Son of God afresh, and put *him* to an open shame.

Now, it's not the Son of man, because he's not here in human flesh. It's only the Son of man ministry in the Son of God, because Son of God is the work of the Holy Spirit proving that was that One, that Son. Now, listen! Let's get the picture. [Hebrews 6]

- (7) For the earth which drinketh in the rain that cometh oft upon it, ...

How often? Seven times. Seven is perfection. Seven Church Ages, seven Church Age messengers, seven Church messages. There you are.

- (7) ...the earth (that) drinketh in the rain that cometh oft upon it, ...bringeth forth herbs meet for them by whom it is dressed, receiveth blessing (of) God:
- (8) But that which beareth thorns and briers *is* rejected, and...nigh unto cursing; whose end *is* to be burned.
- (9) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. (Now:)

- (10) For God is not unrighteous to forget your work and labour of love, which you shewed toward his name, in that you have ministered to the saints, and do minister.

There you are. You're talking right now about foolish virgin, the whole bunch of them. Foolish virgin aren't going to miss it. They'll come up in the Second Resurrection. He said, *"I know some of you missed the Word of God. You didn't have the vessel to take it. Foolish virgin. You'll make it in the end. You won't be burned. Your works will go up in a blaze though."*

33. All right. We're looking at a picture here. He said:

[30-3] *You're...denominational. You're just an old hypocrite to start with. That's the kind of seed that was planted.*

[30-4] *Don't—don't—don't—don't misunderstand me. I love you, honey. I'm trying to get this to you. See? I'll stop at it when I finish today. I'll let it go, but I want you to know one time what's right and the reason I believe what I believe. And I believe the devil's deceived you. Frankly, I know he has. According to the Word of God, It can't fail. He's... (That's the Word of God can't fail.) But you have been deceived by the devil. Yes, sir. That's why I preach those things the way I do: because God's Word said it.*

Now, what you're looking at here is the vindication that Bro. Branham backs his entire message upon, not guessing, not reasoning, not even comparing Scripture. Comparing a Scripture can only come after the doctrine has been established as "THUS SAITH THE LORD." What are you comparing? Apples and oranges. Don't be ridiculous. If you don't have the doctrine, you haven't got anything else.

Now, what's Bro. Branham saying here? He's talking, actually, about the life of Almighty God and it's all a part of God, yet the roles are different. Time, conditions, all of those things make a difference. But it's the same God. Just like he says concerning gifts: different ministrations, same God; different manifestations, same Spirit—One is in charge doing It. How strange it is people turn It aside.

34. [31-1] *"Oh," say, "Well, Brother Branham, this is a different day." It's the same Word though.*

You know, I heard a tape that Bro. James Mayfield preached at Jack Bell's. It was real cute what he said. Not cute in the sense of cute, but...it was clever. It was deep. It was beautiful. Right on the head; right on the beam. He said, "There's no great mystery about dress code. Men and women." He said, "Just go back to the Garden of Eden. Who dressed man and woman in the first place? God did. And they're different. That's where the dress really started. So, why, then, get mad at Deuteronomy when It said, 'A woman that wears a man's clothes is an abomination,' because God can't change what He says and what He does." He hit it right on the head.

35. God is telling women how to dress. God is telling men how to dress. God is telling women what to do with their hair, and God is telling men what to do with their hair. And God has told this blasphemous church that homosexuality is filth in the sight of Almighty God and not one shall make the kingdom of God. And preachers go about preaching them in, and women lesbians are running the church.

How long before we get out of here when the wrath of God falls? If you aren't sick to your stomach and praying for God Almighty and so tired of sin that we want to get out of here, something's wrong with us. It's really gotten bad now. There was a time when I said, "If this is the squeeze give me two thousand years and good health, but with what the devil is doing, get me out of here in the next twenty minutes."

36. [31-1] *"Oh," say, "Well, Brother Branham, this is a different day." It's the same Word though. They got some wheat out of the garner...back there...in the time of Joseph and put it and planted it...a couple years ago (Did you see that in the magazine?), ...it produced a crop of wheat. It was still wheat; that's the reason. The only thing it needed was...some water. (In plain English, the New Testament came out of the Old Testament. Same Word; same God.)*

[31-2] *God's Word's just the same as It was when He spoke It back yonder thousands of years ago. The only thing it needs is water! Why don't we get a crop? Because we got the wrong kind of seed in It.*

What he's really saying, why don't we get a crop of the Word of God manifested? Is because we're planting the wrong thing. I've been saying for years. If you want to get something from God, in the Bible, plant for it, plant for it, and water it. That's what's wrong with the people. They don't want to learn patience.

37. [31-2] *God's Word's just the same as It was when He spoke It back yonder thousands of years ago.*

[31-3] *"How many you all would like to change your letter?" (You know, your church.) Twofold child more of hell than...when you started! (So change your letter a few more times.) "How many of you Methodists would like to become Baptists? You Baptists become Pentecostals? Just bring your membership over here." Oh, for goodness sake! Tommyrot! Trash! Trash of the devil. There's no Life in it at all. It's hybrid, hypocritical, twice dead, dead, plucked up by the roots. Didn't Jesus say, "Every plant that my heavenly Father hasn't planted will be rooted up?" Denomination or whatever it is, it will be rooted up. God's Word alone will stand! Right. That's what he said. "Every man's word is a lie, but mine's the Truth."*

See, so William Branham was the seed sown for Malachi 4. Oh, people would say that's horrible for a man to say it. Well, I'm going to say it right now, William Branham was the seed back in God's mind in eternity for Malachi 4 brought to the Gentiles. You can do what you want about it because it's 'live, die, sink, or swim'. If I'm going to go to heaven, I might as well go with bells on confessing that. If I'm going to go to hell, might as well go with bells on, too, because I'm going anyway. So, let's make the most of it. Not just 'live, die, sink, or swim', let's 'eat and drink and be merry'. On what? The Word of God, for tomorrow we die completely out to everything—go sailing home to glory. Amen. You do what you want about it. I'm happy to go. All right.

38. [31-4] *Then where are we going to go? (Go through all your church organizations.) You better come back to your senses. But you can't hear unless you're predestinated to hear... We're going to get into that. No wonder it falls like water on a duck's back. He's made to shed the water, not absorb it.*

Let's go to John 15. I should have used this before, but I'm a little bit stupid. I can't see my notes unless they're big handwriting. Let's look at this Messiah, this prophet, this Messiah to the Gentiles. Let's look at our Messiah here—what's happening here in our day. All right. In Jn 15:22.

(22) If I had not come and spoken unto them, they had not sin.

Now, there you are. The Word of God, the righteous, judging Word, the discerning Word; He puts everything in salvation or the lack of salvation on His Word. Now, He said:

(22) If I had not come and spoken unto them, they had not sin: but now they have no cloke for their sin.

Wretched, miserable, blind, naked, only if that One that stands at the door comes in exposing Himself as the prophet Messiah to the Gentiles. Yeah. Now, here we go again.

(23) He that hateth me hateth my Father also. (Now, watch!)

(24) If I had not done among them the works which none other man did, they had not sin: but now they've both seen and hated both me and my Father.

Now, listen to me! If One comes with greater works with, therefore, a greater Word, (Now, not greater in the sense that one word is greater than another, but the full manifestation for the hour, which is get to that Tree of Life and live forever.) then, if One comes with that which is greater, what will the judgment be? Well, it's going to be absolute annihilation. You're looking at White Throne right now. You know, some people have an idea they're going to get there and something good is going to happen; "maybe we can finagle our way," that White Throne judgment is just to let you know how you botched up. It's like income tax time, and they found you blew it.

39. Now, just a minute. Let's go right at it again. If this One here does greater works, then they have greater sin, and it's not forgiven them. See, brother/sister, don't you realize with the opening of the Seals we passed from time into eternity, and so, therefore, already we have tasted the very power of the world to come and all these things going on, the sanctification through the ages, literally standing before the White Throne. Don't you understand that as Hebrews 6?

Now, if that is done, remember; then "he that is filthy is filthy still," no more repentance. Not a chance. It's over. The ark door is shut. The water begins to rise. Not the floods of Noah, but the waters from the eastern gate of Elijah. Not waters to swim in, but waters to carry over. Now notice what It said. If this hadn't happened, they didn't have any sin.

40. Now, watch! [John 15]

(22) If I had not come and spoken, they had not sin: but now (The revelation has come; there's no way to go. Now they're hating me and hating the Father. Now, watch!)

(24) If I had not done among them the works which no other man did, they had not sin...

So, what is he talking about? He's telling you, absolutely, as the prophet that had the works and they turned him down, he was no longer their Messiah. Now where is your Mediator and Intercessor if you turn down this? Where are you? Now, it says you hate God. Now, if He was hated back then, what's the hatred like today? It is so tremendous, the devil goes about like a roaring lion, seeking whom he made devour. Yeah, okay.

41. Let's go to the next paragraph.

[31-4] *Then where are we going to go? You better come back to your senses. But you can't hear unless you're predestinated to hear it. We're getting into that. No wonder it falls like water on a duck's back. He's made to shed the water, not absorb it. (Now, listen!)*

[31-5] *The ark was made out of gopher wood and shittim wood. (Gopher wood is what it was.) It's the lightest wood...nothing...just but hollow; nothing to it...just simply, hollow. Everything's taken out of it. It grew that way, the lightest wood there is, lighter than balsam. What did they do with it? (In other words, why is it that way?) So they could soak it with pitch. (Do you realize that God had that tree there all that*

time so Noah could use it for the ark? And the pitch was there, too, for the very reason.) *If it been oak... You say, "Wouldn't oak do just as good?" No, sir, it could soak up nothing; it turns it away. It repels it, (this balsam... This wood here, this gopher wood absorbs it.) And a real seed of God is an absorbent or an absorber of the Spirit. All denominationalism is taken out; all unbelief is out. And when the Holy Spirit comes into that germ of Life that's lying there, It produces another seed, just exactly. Another son of God is born, (Amen.) another amateur god, son of God.*

Now, what's he saying here? Number one: he's telling you the evidence of the baptism with the Holy Ghost is believing the Word of God for the hour, and that believing is passive. It doesn't have a thing to do with activity. What does a baby have to do with its birth? It's entirely up to the birther, the mother. She's the carrier. She can carry or miscarry. Now, here's that faith he's talking about. The water germ sees it, understands it, and at this point, life displaces death because now you are destined to go back to where you came from, which is back to God—but not in Him as a thought, but as the thought or Word manifested to take the place you were supposed to place and through interruption you didn't have it, but now you're going to have it.

42. Life displaces death. "Live, die, sink, swim." "Live, die, sink, swim." "Live, die, sink, swim." Anybody mad? Oh, grit your teeth, you ain't got a think coming. What are you sitting here for? "Live, die, sink, swim." I'll get you. [Congregation laughs.] No, they hate it. I love it. You know why I love it? Because for me it's all over. I am either going to live or die, or sink or swim. I'm finished.

You say, "My God, Vayle, what a horrible kind of rest."

I don't care how horrible it is, as long as it is. Don't you understand? Amen. You should.

43. [32-1] *I'm a Branham because I was born of Charlie and Ella Branham. That makes me a Branham because I am their seed. Their two agreements with their sperm together (That's egg and sperm.) made a seed that was me.*

[32-2] *When God... (Now, this is the only time I know that Bro. Branham used this. And he's not making the Holy Spirit female, as far as I can understand this.) When God and His Word becomes one (Hallelujah!) that's it, when God's Spirit waters the seed of God, the Word of God, It produces God...*

Well, come on, what else could it produce? A rooster and a hen get together, produces an egg, a chicken. Two dogs produce pups. Two horses produce colts. Two cows produce calves. But never let it believe that God produces gods.

"I can't believe that."

I couldn't believe anything else but that. Anything else is hybrid. If the germ is there and the spirit falls on it, it's for one purpose: to bring it forth into manifestation. This is a child of God and the evidence is your faith—passive. Not by works of righteousness which we have done, but according to His mercy, He saved us. You've got to believe that, brother/sister. [Without that] you haven't got a clue, haven't got a hope.

44. Now, let's watch again.

[32-2] *When God and His Word becomes one (Hallelujah.) that's when God's Spirit waters the seed of God, the Word of God, It produces God; and it's not the individual; it's God! See? (Now, that's true. Let's go over this again.)*

[32-2] *When God and His Word become one that's, when God's Spirit waters the seed of God, the Word of God...*

Now, what's he talking about here? He's talking about the fact that the Word that you had here, and the life of that Word comes upon it, is what Bro. Branham said distinctly, though you bypassed your Word-body, put in a physical body that could be tempted and fall in sin, and we're born into it, "come into the world speaking lies, conceived in sin, shaped in iniquity," you can't get away from it. Now, this baptism to that seed, now, it's the same as though you had a Word-body. Why? Because now, you've got an Intercessor. The Mediator's got you, and now you're going to get kept in.

45. [32-2] *Now, it produces God; and it's not the individual; it's God! For what? you are dead; you're not yourself any more. You reckon yourself dead, hollowed out, waiting for the seed germ. Then what is it? It isn't you any more; isn't the man; it's God in the man. It's the seed germ like beginning spoken Word...God's Word made manifest in the man; then it isn't the man, it's the man that's died. He can't be a hybrid and a son at the same time. He's either a son of death or a son of Life. So, if he's a son of death, get it over to the devil and let him kill it. Give it over to God a minute and let Him kill the devil that's in you—run him out—hollow you out. Then let God plant His Own Life in you, then it's not you no more; it's God Life, because it's God's Word—watered by the Holy Spirit will produce the same thing. You see it? I'd just love to preach on this for a few minutes, but with thirty pages or so of Scripture... I could only get so far.*

Now, what you're looking at here, as we read along, you're beginning to see two things form here. Number one: you're going to see where Bro. Branham completely vindicates himself, being that absolute one to bring us Mal 4:5-6 end-time ministry prophet, the Messiah on the scene to be presented to him, and him presenting himself to us. And you're also seeing the stature of a perfect man come up here, starting with the justification of the blood, faith, and right on to the very top where love takes over, which is number eight, which is God Himself.

46. [32-3] *All right. Manifested... The works manifested the same by...same by us, for It is the same Word. Now, if you want to do the works of Christ, do the same things He did. "He—Now, watch!—"He that believeth on me shall have my works." What is that? Believeth what? That he is the original Seed germ that come—or that came.*

Now, you can't help but arrogate to Bro. Branham what he is saying here. "I am that one." Now just a second, don't feel bad, because he is the 'omega' of Paul. Paul is the 'alpha'. "Just think the same Pillar of Fire that brought the Word is here revealing It." And remember; when the Pillar of Fire struck him down, he said, "Who are you?" "I am Jehovah." Absolutely. You've got the same thing right here: Bro. Branham, the same thing he's saying.

[32-3] *All right. ...The works manifested the same by us, for It is the same Word.*

Now, what same Word? The same Word of Jn 14:12 is the same Word you find in the other Scripture that tells in Isaiah, particularly, I think it is, concerning the ministry of the Lord Jesus Christ. He Himself took that chapter in Isaiah. See? The gracious [greater] works.

47. [32-3] *"He that believeth on me shall have my works." What is that? Believeth what? That he is the original Seed that came. Where is the Seed? Here, let me take these handkerchiefs. Here is the man that was supposed to be, right here. This is the man that was supposed to be. What happened? Eve hybridized it... Then what did it do? Turned to death, keeps dying, dying, dying.*

[32-4] *Now, this one that came out... Now, here stays the Word of God, just the same. Here's the Word laying here just the same.*

In other words, the Word of God, brother/sister, that was given at that time, was merely short-circuited—an interruption. But what started there had to go on through that period till it ran its course. Now we're at the end of the running of the course.

48. Now, watch it!

[32-4] *Here's the Word. Now, the Word that God spoke to multiply and replenish the earth, It couldn't find a place to land. Finally, this Word caught into the womb of a virgin. (We'll speak of the two wombs this afternoon some more of it.) And what happened? From Him came forth the germ Life, the thing that gives, the Water that gives the kernel its chance to reproduce itself. The Spirit came up out of Him and went up. (Now, he's talking about the virgin birth, the death, and the spirit going up.)*

[33-1] *Here we are. We come along. What happened? We believe It; we believe It. Now, what did Jesus say? "He that believeth on me... He that believeth on me, the works that I do—the manifestation that the Holy Spirit came in the form of a dove... upon me and did this, not through hybridizing, but through a virgin born." Not the course of life, like breeding a child, husband to wife; no, no, not that, not a hybrid, but a virgin born. "Now, through this, I'm going to...I'm giving this Life that if you by faith will accept, what Father, all the prophets, all the Word of God, I will pour this Life down upon you, and you can't do anything else but produce the same thing...I am." There you are.*

Now, we don't do that. Prophet does it. The prophet does it. It's singular. Now, remember; the plural is okay when you listen to Bro. Branham, *"If the hand does it, the body does it."* So we do it because he's a part of us and we're a part of him and all a part of God. And only the body—the Bride body—is going to believe It.

49. Now, listen!

[33-2] *"The works that I do shall he do also." ...what did He do? Just as the Father led Him, what He saw. John 5:19..."I do nothing till the Father shows me." What was He—made Himself a man. God was made flesh and dwelled among us. The Word was made flesh and dwelt among us. God's spoken Word, through a virgin, brought forth a body, and in that body come the Water, the Spirit, and washed by the water of the Word and then went in Him, dwelt in Him, and there come the Life of God manifesting Himself through Christ. God...in Christ, the anointed One.*

What's he trying to tell you? That One became flesh at the River Jordan, baptized, the sacrifice washed, God Himself came down and indwelt that one so he can say, "I and my Father are One. It is the Father that dwelleth in me, He doeth the works." And you're looking at what? You're looking at the fullness of the Word for that hour which that Word of God had to be fulfilled, bodily. But notice He didn't create. He didn't do things that He's got to do right today and finish it off. Absolutely. Remember; it's God in him doing it. Paul says the same thing. "Christ in you the hope of glory."

50. [33-3] *'Christ' means 'the anointed one', 'a man that was anointed'. And God dwelling in him, what was it? The germ with the flesh, the anointed one, flesh being anointed with the Spirit of God produced the Word of God made manifest. "And we beheld him, the Only-begotten of the Father, full of grace..." See? There he was. See? He was God's Word made manifest. ...now he died in order to pay the debt of your hybridizing, see? (my, there it is, what is it?), that you could die to yourself until you're no more yourself and be filled with His Word, believing His Word, and then the...Spirit that was in him comes down to water the Word to make It grow.*

Now we're right to the place of a stature again, coming up. *The more that you receive this Word and your thoughts on this Word, which were hybridized, or your own thinking or somebody else's, begins to be pushed out by this Word, the more and more life you have in you, until you can become a living stature, as Bro. Branham said, because that's the only way it's going to be. And it's going to take the spirit of Life to make it grow. And believe me, it's growing. See?*

51. [33-4] *...then what is it? God manifesting, continuing the work of His first Son, His Only-begotten, (See?) that died for our hybridized lives, that He might reconcile us back to the sons and daughters of God, that through the Church, might flow the same Life by the Word, continuing the Word being manifested as It was in Christ. Christ was God's Word made manifest. And he died, gave his Life, that He might send the Spirit: take his body up and send the Spirit back to water, pay the redeeming price, if we'll believe it. That's it right there—if you believe it. "He that believeth on me, the works that I do..." Then come the Holy Spirit upon the same Word of God...*

Now, you notice right in there, he's talking all the time about that promise that was detoured. The promise was detoured, but it's still going to come through a virgin Bride.

52. [34-1] *"Now," you say, "why do you throw...upon the Bible then?" The Bible has got to be in you. The Word is a Seed, and as long as It's lying there...here it won't do anything. But when It comes in here, when It comes in the heart, then It begins to manifest by the Holy Spirit, the works of God. Then visions come, power comes, humility comes.*

See, Satan didn't have humility. And the word 'humility'... What is real humility? 'To give God credit and nobody else any credit; to make God's Word true, and everybody else's a lie'.

[34-1] *All of your know-it-all is gone. (See, that's humility.) You become nothing; Christ becomes alive. You die; He lives. There it is. Because he died, I live. When I die, he lives again. And when I die, He promised me Life. And I died out to myself, so in order I can have His Life; and how did I do it? By taking His Word, His seed, put His seed in here by faith and believe it, and then it produces exactly what the Bible said.*

Now, he's not talking about William Branham, the seed he was born with. He's talking about this Seed Word right here that God gave him. Because he... Brother Branham is not his own foreknower, and he's not his own predestinator. In fact, no child is born of its own will. Let's understand that flat. See, you've got to watch it.

[34-2] *Now, my brethren, search out across the country. We find a lot of imitations.*

So, who's he talking about? He's talking about himself and the people around him, and about those people and the people around them. See, we are the children of the prophet. We're Branhamites. It's scriptural.

53. [34-3] *All right. The works is same manifested in His Church that would be, that was manifested in Christ. (Now, watch in the churches, the church. And whose going to do it? Could anybody go ahead of Paul? No.) He said so: John 14:12, "Heavens and earth will pass away but my Word shall not." Is that right? All right, predestinated as he was, makes the Word-Seed flesh... I better stop right now. Maybe you wouldn't but somebody out in tapeland might not understand.*

How much time we got? Twenty minutes. I'll quit here because you've got to roll your clocks back.

And Bro. Branham is now going to talk about predestination, and you better believe that he's going to talk about himself, and he's not going to be Pentecostal, like one brother, years ago. And I really loved the guy. He's very charismatic—Clifton Ericson, and I began hitting him in all fours with predestination. That's why one guy called me the Calvinistic kid. It was a kind of a joke, which is still a joke. But anyway as we talked, he said, "Well, Bro. Vayle, I'll tell you one thing. I do not disregard predestination, because it is in the Bible. But I do believe that certain"—now listen to him—"that certain people are predestinated to do a work, then the rest follow them."

Phhhh. "My sheep hear my voice, and the goats just may follow. And the pigs may ramble in, too, for all I know. And the dogs may start to howl, yea, they may never growl. For they'll come along for they hear the voice too, you know." [Bro. Vayle sings facetiously.] Hogwash! The sheep know the voice. Don't mind my little satirical outburst. I just want to let you know that this stuff out here is so much manure, so much manure. It's what they're feeding the chickens: processed horse manure. [Congregation laughs.] That's right. That's exactly what they do, and don't tell me they don't. That's why the eggs taste so rotten; the chickens are so yucky. Yeah. I don't go for it.

54. There's a picture show called Soylent Green [1973]. I never saw it. And Soylent Green is where people in the world were so crowded that all they could barely do was go shoulder to shoulder and they had their products handed to them by some bureaucracy or world dictator, and they lived on these little green pills called soylent green. And every time somebody died, the crew was there and picked them up and nobody knew what happened. One day, one fellow broke the barrier, got in and found that all the dead folk were being ground up and fed back to the people.

"Well, full of dead man's bones, it ain't for me. I put my hope on Calvary." [Bro. Vayle sings.] Oh yes, the blood of Jesus made me free, and the Holy Ghost established me in His Word. Not that stuff out there; got no time for it. Yeah, it's time for the saints to come marching home—not with flambé desserts like they had at the big businessmen's meeting—with the flaming Word of Almighty God; red hot in our hearts.

55. You love the Lord tonight? Personally, I feel great. I love this. Yes, I really do. You talk about icing on the cake and all the good things. I just don't know what I would do without It.

All right. Let's bow our heads in prayer and, then, read the Word of God.

Heavenly Father, we look to You, now at this particular time for the little reading of Scripture concerning the fellowship we have with each other around the Word and, then, on to the Communion table and foot-washing. May it be pleasing, Lord. May it be a time of joy, not just dipping buckets in the wells of salvation, Lord, but floating across on the great redemption stream, flowing from Ezekiel's Eastern Gate all the way into glory, caught up to that great dimension. Lord, we know that if we just dared to reach out in faith, we'd be touching Your garment, literally, in that great dimension. People being healed of issues of blood and everything else. "She only touched the hem of His garment." Yeah, that's all. And she was healed.

Help Your people, Lord, to see that, reaching into that great dimension, the great dimension of the spirit that Bro. Branham brought us, by the strength that You gave him, pull himself up and see what was there and telling us, vindicated. Lord, he never ever told a lie. No, there's no lie in him. He's like that gopher wood, ready for the sweet honey of God to fill the empty places that were there, because he turned himself over to God when his whole life was gone. He'd just be full of holes, Lord, and hollow, except there was another life come in, the great life of God watering the germ within him to set him forth, Lord, as he was, and he stood as God before the people and revealed Messiah. How wonderful to know the truth.

And every day, Lord, it gets simpler and simpler; we ought to just come together every day. I know, Lord, we can't leave our jobs and come together like a bunch of those people out there, the foolish, their folly be manifested, but, Father, we can take the Word with us and meditate upon It and talk It, whatever way necessary to build us up in the most holy faith as in Christ Jesus revealed to us this hour. In Jesus' Name we pray. Amen.

[Communion service follows.]