

Things That Are To Be #12

Process of Full Maturity

May 18, 1994

Shall we pray. Heavenly Father, we thank You for Your Presence and Your vindicated Word at this hour, Lord, that You have shown unto us; and by faith tonight, Lord, we believe we have received the true revelation of the truth, and trust, Lord, that this is our solid foundation upon which we're building, so that as the storms of life come—and indeed they do—they may beat upon us, but the structure will stand, because the storm cannot move it, having been based upon the solid rock of true revelation.

We know, Lord, the assault is upon our minds to try to deter us from the truth, to keep us from that which is truly revealed. We pray, Father, that knowing Your will and Your goodness, we will always be happy in the understanding of truth and faith: that the elect cannot be deceived, that no evil or temptation shall befall us, but what we're able, through Your power, to surmount it and go on, Lord, and finally come with the beloved saints to that Holy City of the future. And we just pray, therefore, Lord, You help us to confirm our faith and establish it in a greater measure tonight, based upon these thoughts. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now we're dealing with number twelve tonight in Bro. Branham's message, "Things That Are To Be", and you recall he's preaching this in California, which is the third last message. Actually, it's the fourth last message, when you consider "Communion" preached in Tucson, Arizona, but he is there in California bringing this message on "Things That Are To Be". And, of course, we know that he is literally viewing some of the things which are to be, based upon the fact of those great promises that God has given His people. And they're in process of being finalized, according to what we understand in this last hour.

2. So, in our last discussion of this message we had time only for paragraph 62 on page 19, wherein Bro. Branham, is actually filling the role of the evangelist as he spoke of the perfection of the Father's house, and how a perfect people would dwell there, where they would never grow old or be sick, because sin cannot enter there. Then, he immediately assumed the role of a teacher, as he combined grace and works and let us know that the perfect kingdom of God, with a perfect Bride, married to the perfect Son of God, could never attain to this realm without accepting, not only Jesus Christ as savior, but the perfect Word of God at this last hour, making it very evident that both the Blood and the Word have a very special work for a completed salvation.

I realize that most people have never actually scrutinized in the spirit the very Word that we're talking about in Jn 3:16. They only go so far as:

- (3) God so loved the world, he gave his only begotten Son, whosoever should believe in him should not perish, but have everlasting life.

And then, some even go beyond that, saying that, you know, [18] "they shall not come into condemnation," but they stop there, because the next verse says, [19] "This is the condemnation." In spite of the fact there isn't any condemnation, there is a condemnation. And that in itself is a paradox, and it almost seems the height of folly. You say, "Well, you don't have to pay for this meal, and yet you're going to pay for it." See?

Well, you don't realize that what you're going to pay for the meal with was given you; the money was given you so that the meal is still free. And this is what you're looking at here. He said:

(19) This is the condemnation, light is come into the world, and men loved darkness rather than light, because their deeds are evil.

3. So, you can see what we're looking at here is that there never was a time when the Word of God was not as necessary as the Blood. The fact of the matter is, if you want to put it down in plain English: Without the Blood, you would not be in a position to have anything to do with the Word. That's the whole thing. So, many people just don't want to believe that. As I say, they use these 'promise boxes', which are the utmost of folly. A 'promise box' is one of the most terrible things that any Christian can get his hands on, because you're taking things completely out of context. You don't want to do that. You know, it's just complete folly. I know all about this from personal experience, having been one of those believers that believed in sensations and things. And God does not work by sensation—not at all. He works by the fact of His Own innate omniscience, omnipotence, and His love, which, without that love, of course, we would not have the benefit of omniscience and omnipotence in a proper, wonderful manner.

4. So, at this point we want to notice that, without both the Blood and the Word, we cannot dwell in the Father's house. There'll be no entrance; there'll be no admission into it. And so, now we're going to read paragraph 62, which we'll go into just in a short while.

We recall that Bro. Branham just vividly described the life that is lived on earth, and this is where he's sort of evangelistic. He describes a life on earth and, of course, he says that even our earthly house, this earthly tabernacle, at best, is a pesthouse. And that's exactly true. Surely there is something better, because we are dealing with the omniscient, omnipotent God of love, Who certainly has prepared something magnificent for those of His love.

So, here is the evangelist-prophet-teacher speaking, and, like Paul, is pointing out, that the goodness of God leads to repentance, even as today God is currying favor with a Bride. Now, of course, that goes over the ears of everybody; doesn't mean anything to anybody, except he understands in this hour there was a man vindicated by Almighty God, who said "THUS SAITH THE LORD," the same as the apostle Paul, as Moses did, and the very evidence of the fact that that was of God, it came into being, because God Almighty, being a God of integrity, would never back up anybody that came with a Word that was false.

Now, most people realize, and any Bible student should realize, that Paul was vindicated. You can pick up any book by any theologian, and that theologian will admit that Paul was vindicated. Now the point is: Why do not people believe that someone could come on the scene today and be vindicated? And that's where we're looking at tonight: Bro. Branham speaking as a vindicated prophet. So, all right.

5. Now, therefore, paragraph 62, after delineating upon the fact that this house we have is a pesthouse... Now, that goes for the individual. It goes for the church; it goes for the Bride; it goes for the world. There isn't anybody that doesn't come under that. The world system and everything—from the individual to the complete world system of the five and one half billion people in this world today. See? Now, and he says:

[61] ...And sin brought us into the devil's pesthouse.

[62] Oh, but the other one is called my Father's house. "I'll go and prepare a place for you. Take you out of this pesthouse and deliver you unto my Father's house." Amen! There you are! Take me out of this old, earthly pesthouse. He's gone to prepare a place, a perfect place, where no evil exists, no sickness exists, no old age exists, and no death exists. It's a perfect place calling you to that perfection... Now, of

course, you could never get there, unless there's a Deep calling to deep... and you have to be perfect to get there.

The Bible said so. Jesus said, "Be ye therefore perfect even as your Father in heaven is perfect." And It's a perfect kingdom, so it must be a perfect people who come; because you have to stand and be married to the perfect Son of God; so, therefore, you must be a perfect Bride. So, how can you do it through anything else but the perfect Word of God, which is the waters of separation that washes us from our sins?

6. Now, you notice in there: We showed you before that Bro. Branham is combining the Blood and the Water. You can't have them separate. That's taken from Ephesians 5, where... You can never look at some of these Scriptures too often, and the more we look at It, the more we remember them. So, it's here in chapter 5, and It says in here: [Eph 5:25]

- (25) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- (26) That he might sanctify and cleanse it with the washing of water by the word. (Now, remember; sanctification is a great step in the entire salvation. There's justification, sanctification, baptism that goes on to complete glorification. You find that in Romans 8.¹ [Rom 8:30] Notice:
- (27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, without blemish.

7. So, therefore, the perfection is not coming by the Blood; it's coming by the Word. So, the church, coming out by the Blood, as Israel did, is going into a state of perfection and should be in that perfection to come into the land. And you notice how it is in the Exodus and going into the Promised Land, there were those that got into idolatry, fornication, all kinds of sins, and they were cut off. They never did get in. And Moses, giving them the Word, let the people know that that Word was absolutely vital and necessary to the entrance into that land and the continuing in that land in that Word, or they didn't go in.

Now, you tell that to people today, that we have the similar situation, they don't even know what you're talking about. They don't have a clue. And I'm not here to try to convince anybody. I've been preaching for many, many years now. You've been sitting here for many years, and so, therefore, my message is not to anybody, except a few people. And, if anybody wants to come along and hear, they're going to have some catching up to do. They simply don't understand.

8. [62] ...*The waters of separation that washes us from our sins.*

Now he says, *the waters of the Word are separating*, and the Word always did separate. It always did. The apostle Paul separated the church entirely from Israel; one hundred percent went to the Gentiles. The Roman Catholics got into all kinds of sin. They got into idolatry, and they've never given up their idolatry, and they admit it right today. They'll go anyplace, and they will let the religion of the land, no matter how idolatrous, blend with theirs—mix it right in, corrupt it. They've always done it.

The Word separated the Lutherans from the Catholics. You can check your history; you'll find, absolutely, it was Luther who found out 'justification by faith'. He said, "It isn't by works; it's not by penance; it's not this; it's not that. It's absolutely by faith!" He went right to the Blood. What got him there? The Word. What made their church what it was? It was the Word. Wesley the same way; Pentecost the same way. And now at the end time, there's an end-time Message. Who wants to believe It? If five

¹ ?(30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

people... If eight people made the ark (which typifies in percentage-wise) were truly filled with the Holy Ghost, Word-sanctified and separated unto God, then don't tell me, "Millions now living will never die." You just spit in God's face right there, telling God, "Well, God, I'm going to tell you: Millions are going to live." Phew!

Just even tell the IRS you're not going to pay your taxes, and see what happens to you. So, the IRS is bigger than God! Huh? Everybody is scared of the IRS, but they're not scared of God. What makes a man not afraid of the IRS? He's paid his taxes; he's come according to the 'word' of the IRS, and they're as illegal and illegitimate as anything under high heaven. They've become a law of themselves. The church became a law to itself. You can't do that. It takes that Word to separate you, brother/sister.

9. This is the condemnation, that the Word came in on top of the Blood. He that despised Moses' law died under two or three witnesses, because he counted the blood of the sacrifice an unclean thing. And anybody that despises this Word and talks about the blood of Jesus Christ is a Nicolaiten from the marrow of his bone, from the center of his heart to the top of his head and the sole of his feet, and he will die the death of a reprobate. Because he is reprobate; there's no place in his heart for the Word. Jesus said that! Why should I say different?

[62] ...Amen! That's right. The blood of Jesus Christ. Think of it! The dripping—now he called it the 'dripping, bloody Word.' Why? Because the Word was made flesh. Blood flowed in his veins—the life in there. Amen! The blood, the Word of God bleeding blood to wash the Bride in! Amen! See, he puts the two right together. You can't separate them, anymore than you can separate rhema and logos. People want to separate, separate, separate, separate! You can't do it; can't do it. You can't separate the Blood and the Word. There's no way. See? ...The Word of God bleeding blood to wash the Bride in! Amen! Yes, sir! She stands perfect, virgin, unadulterated; without adultery, she never sinned in the first place. Amen! She was trapped into it. See? There's the Father's House that He's gone to prepare.

What's he talking about? He's talking about the home will no longer be a an aggregate of people, individuals making up a Bride, and these old carnal, dungeon houses we live in—pesthouses—doomed to death, but we're going to a place which is perfect, and we will be perfect by the means that God Almighty has given us. And there won't be any other way to attain to it. Now, if that's the way it is, there must be a way to attain to it. And there is! And, remember; the Bride, the true Elect—the true Elect—will never be deceived. All right.

10. Reading on, Bro. Branham speaking now of this house. We're going to leave it. He's talking of individuals like you and me; he's talking about the church; actually he goes into the whole cosmos, world system of five and a half billion people, and he's laying it all out from the negative to the positive, from the fall to the complete regeneration. So, let's listen:

[63] This one came by sex from the fall...

And we know positively the fall started with Eve being enticed away from the Word of God. She entered into questions. Now the first thing that happens when there's a vindicated Word, (which there is) when people begin to question Its veracity, you begin to question the correctness, you begin to question Almighty God at that point, the fall sets in. And you watch: There is no escape from going down. She got from behind the Word, and therefore, the mind began to reason, and she went into a sexual sin, which she certainly did. Otherwise, how do you account for serpent seed? You can't do it.

11. Anybody knows, that's read the Bible at all—positively knows that the life from God... And Jesus is not 'God the Son'. He's the Son of God—positively came from Him, and, therein, God chose His Bride. And that life came down to Adam: one, two, three. Adam was the Son of God positively, not in the category as the Only-begotten Son of God, but through the flesh God began the propagation of His

family. The Bible distinctly says: “Adam was made in the image of God. Adam was a Son of God.” What brought about that fall? Who betrayed Adam? His wife betrayed him. Who betrayed her? Satan did. Where did serpent seed come from? It had to come in the physical, the same as the sons of God are in physical.

Now, many people understand that, but a lot of people don’t, and they don’t want to. They just close their minds.

“Oh, it can’t be that way.”

Why? Because you said so? Tell that to the IRS. Go ahead and tell them. I keep referring, because it’s the truth. You don’t dare go to the IRS and tell them anything. You’ve got to ask what the law is. You’ve got to find out what it is, and they’re not even vindicated. They’re a bunch of crooks—the majority. We all know that. What about the Federal Reserve?

This country is so illegitimate it’s pitiful. The devil’s got it locked in. Yet they’re screaming, “Millions now living will never die!”

Who told you that? See? It’s all right down here, Bro. Branham says. He said, “*This one we have, this pesthouse*”—universal. The whole thing has a problem, right down from the beginning.

12. [63]*This one came by sex and from the fall and must fall with the fall.*

What is he saying? It sounds a little ridiculous, but it’s not. This one came by sex, and from the fall must fall with the fall. Well, he tells you: what is lined up in the negative, that must take place for its final disposition by God; this is involved in it. Absolutely. Whatever is involved in that fall, all this and the fall, is going to go right with it, unless there’s a remedy of some description.

[63] *No matter how much you patch up the old thing, she’s going to fall anyhow. It’s going to go right down to the second death. There’s no way of stopping her—no way. She’s done, because she’s doomed; because God said so! She’s finished! God is going to destroy it. He said so. There’ll be a renovation of the whole thing. Now, that renovation, of course, is true. You believe that? In the beginning when the world had its birth...*

Now, watch how Bro. Branham’s going to go back and forth here to individuals, applying it to the group as the Bride—right around the world. He’s applying a principle here.

[63] *In the beginning when the world had its birth, when God pulled back the water first off the earth—like He did the water from the mother’s womb—there was a world born. Now we know the breaking of the water comes first. Yes! And people began to live on it when God put them on there. Then they began to sin. And it was baptized by immersing in the days of Noah. Then it was sanctified by the blood of the Creator dropping upon it.*

13. [63] *And now, that’s the way you came: through justification to believe God.*

Now, that statement there is a very dynamic statement, because it actually contradicts theology, when it shouldn’t contradict theology, which means... What I’m trying to say is this: everybody should’ve known this. So, let me look at it again. Now he says:

[63] *And now, that’s the way you came: through justification to believe God.*

Now justification is wherein God declares you righteous on the principles of faith. So, this would seem like a reversal of the order of Scripture, but it is not, because, you see, as Bro. Branham said, “*You*

and I—all of us—have a simple faith as it was in the days of Israel before they left Egypt, they went out and picked the plant called the hyssop.”

Now, there are many meanings to the word ‘hyssop’—bitterness and all those things in there, but we won’t go into that. It’s a cleanser. But it’s a weed that’s very, very common—grows around the doors, even in cracks of buildings and walls, I understand. And all you had to do was go out there and pick up that hyssop and dip it in the blood and splash it on the lintels and the doorposts. And Bro. Branham said, “*There was not a supernatural faith required,*” see? and there wasn’t.

There was not a supernatural faith. But, remember; at the same time, those who were ordained to eternal life believed. Now, that faith in there is a common faith that goes plumb across the board, so that anybody could believe and, yet, get nowhere.

“Well, I believe there’s a God. I believe this. I believe that.”

That simplistic faith is very fine, and it’s good, because it starts you moving.

14. Now, let’s find out where we go from there. So, we go to 2 Peter 1, and we read:

- (2) Grace and peace be multiplied unto you through the knowledge of God, and of our Lord, Jesus Christ,
- (3) According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that called us unto glory and virtue:
- (4) Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- (5) And beside this, giving all diligence, add to your faith virtue; to your virtue knowledge...(and so on, right to the end.)

So, what you’re seeing here, is there is actually an impartation of divine faith by Almighty God.

15. Now, to convince you a little further, we go to Jas 2:1.

- (1) My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

So, that tells you that the faith which we have is the actual, same faith of the Lord Jesus Christ. Now then, we can go a step further, and we look at 2 Th 3:1-2.

- (1) Finally, (my) brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as with you:
- (2) And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

You don’t have that faith that you can start building on. Why? Because the point is: There has to be that personal revelation to you which can only come through justification by the Spirit of God, God absolutely declaring us completely righteous through the blood of the Lord Jesus Christ and that revelation imparted to us that He is Lord. There’s where you begin to really come into the divine stature that God wants us to be in.

16. Now, notice then: he said:

[63] ...*Then it was sanctified by the blood of the Creator dropping upon it.*

And now, that's the way you came: through justification to believe God.

In other words God must really do something for you before you can actually, really, truly believe Him, with the understanding we're talking about now, where this is that drop of divine faith that God places in our hearts. And from this point on, there is nothing impossible according to what is ours in this Word. That's exactly what Paul said: "I live by the faith of the Lord Jesus Christ." Now, you can take that two different ways; and we do take it two different ways.

Number one is the fact that we have the faith of the Lord Jesus Christ exactly as James says, and, therefore, there is no respect of persons. See? Now, we're looking back on the time of Eve. You can see that Eve was... Eve was innocent, but she wasn't righteous. Now we're talking about people not innocent, but righteous. Do you follow me? There's a big difference there.

So, now we're saying these righteous people have that modicum of faith. Now, let's prove it. Now, Jesus said, "Though I have the faith of a grain of a mustard seed, I can move a mountain," and Paul said, "Though I have all faith and move mountains." So, therefore, mustard seed-faith, and all faith, is not the size of it; it's what it is.

So, people say, "Well, I'm going to go back and quote the poor old boy that didn't have much faith at the time of Jesus: 'Lord, I believe; help thou my unbelief.'"

That's stupid! Why would we quote that, when we don't have that circumstance?

"Help my unbelief!"

There's no unbelief in faith, because it's a revelation. The big thing with people is, they don't know how to stand with their faith and keep moving up, as we see, piling Word upon Word and going on with a sanctifying Word of the Lord Jesus Christ.

17. Now, remember; the Blood does it's once for all work, but the Word doesn't. The Word is where the life is. The Blood opens the door for the life, for that life is within the Word. Now, watch that Word come in, and you watch how a person grows with the Word. And there's no such thing as growth outside the Word. No, there isn't. Because the Word is the only standard whereby you go to see if you have any growth.

Say, "Well, I feel happy. I feel this."

Well, you might be down in the dumps tomorrow morning like, my goodness me—go blow your brains out. The Word, brother/sister, makes you 'Daniel in the lion's den', and the 'three Hebrew children in the fiery furnace'. It makes us 'Paul in prison'. It makes us like the martyrs; makes us overcomers. See? Now, they go together.

18. [63] Now, *you were baptized unto repentance for the remission of sins.* Now, watch: *You were baptized unto repentance for the remission of sins. You confessed your sins before God, and He forgave you for it. See, now you're justified. And you were baptized to show that you'd been forgiven.* Now, you say, "What are you doing when you're baptized in water?" You become a witness. You are confessing. You're showing something to the world—not just to yourself, see? Notice: *...Confessing to the people and showing to the world that you believe that Jesus Christ died for you, and that He took your place, and now you stand in His place. He became you that you might become Him.*

Now, remember; when we were back in Bellefontaine, I preached an entire message on that: the water baptism is where you witness. I didn't remember that Bro. Branham had said this, but, no doubt, it was down in the back of my mind—way down here—and the Holy Spirit brought it up. Because you can't have the spirit of the prophet vindicated in you and not be saying the same things. It's just impossible. I mean, my goodness me, if a penguin baby or a penguin mother can know its own egg and a penguin baby can know its own mother... Pleugh! [Bro. Vayle sighs in exasperation.]

Well, you know, the Word of God came against that, and He said, "It's strange," He said, "the oxen knows the master's crib," and He said something about the ass knowing the crib also in the way, and He said, "The birds of the air know the pattern of the air flight," and He said, "My people do not know me." And why didn't they know Him? Because they forsook the fountains of the living Water. What will be the fountain of living Water when Water comes forth? The written Word of Almighty God. Creeds, dogmas, everything else, mixed up. See? Understand how it is in this end time with the pure Word of God, we are literally going to the Tree of Life and becoming a part of it. Why would you eat the Tree of Life, if you weren't to become a part of it, and It become a part of you? Well, certainly. He said, "Eat my flesh; drink my blood." The idea is a unity there.

19. Now, he said:

...You've been forgiven. (Number one:) Confessing to the people and showing to the world that you believe Jesus Christ died for you, and that He took your place, and (number two) now that you stand in His place. (And number three:) He became you that you might become Him.

So, you see, water baptism is a witness: then there's a further witness, (you see) when you become his ambassador; as Paul said, "We're ambassadors for Jesus Christ." And then, there's the ultimate when you realize that He became you that you might become Him, which means that He came all the way down where we are and took on the full panoply and whatever lies there in this particular area, which is only for one reason: that we may be fully identified and one with Him, which is the ultimate of the future, which is complete glorification. See? Where He stands in the midst of the church declaring that we are of the same source and, then, in New Jerusalem—the Lamb on the throne and we fully identified with Him, because we are all of one, which is the Father. So now, he says:

20. [63] *...Then the sanctifying power of God cleansed all the habits out of your life. That's the process of sanctification. You used to smoke, drink and do those things that weren't right, tell lies, and everything else. Then the sanctifying power of the blood of Jesus Christ came into your life... That means it took every single thing away from you. If you happen to, say 'something's gone wrong'—you know, you say something or do something you shouldn't be doing—you say, "Wait a minute; pardon me, I didn't mean to say that or do that." See? The devil got a trap sitting there, but you've got grace to come back if you're a real Christian and say, "I was wrong."*

So, therefore, see, now that's the idea that we're seeing here. As the Scripture says, "If we confess our sins, he's faithful and just to forgive us our sins and cleanse us from all unrighteousness."

Now, you notice in here that Bro. Branham is not setting forth the Nazarene doctrine (and some of the Methodists) which claims that Wesley taught the entire eradication of the old nature. I haven't found one thing where Wesley ever taught that. I can't find anything that early Methodism ever said anything about the root of sin being eradicated. Now, the Nazarenes were very great on that! They ended up in adultery and... Well, into incest and everything else: thieves, liars; yet they've got to stand back, and they begin making excuses.

Look, you don't have to make excuses. God didn't make such a boo-boo and do such a rotten job in us and through us and for us that there's got to be boo-boos made. You just stand right here and understand the root of sin has not been taken up, because you're dying!

21. Let me read you something here: Romans 8. So many people never read the Scriptures with any understanding at all, and it's terribly, terribly pitiful. It says right here in Rom 8:5:

- (5) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit mind the things of the Spirit.
- (6) For to be carnally minded *is* death; to be spiritually minded *is* life and peace.
- (7) Because the carnal mind *is* (the enemy) of God: is not subject to the law(s) of God, neither indeed can be.

It tells you right there: unless that mind is fully charged with the Word of God and under the complete supervision and the sanctifying power of the Word, that mind is the troublesome spot of every single person. There's where death enters in.

- (8) So they that are in the flesh cannot please God. (Now, watch:)
- (9) But you are not in the flesh, but in the Spirit, if so be the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his. (Now It tells you right there: There are people that simply do not have that soul or that gene from God. They're not His! They're serpents. Now, watch:)
- (10) Now if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

You say, "Well, just a minute, that really means that my body can't do any...."

He said. No! It tells you flat you can be born again, and you'll still die. The righteousness you have is what you need for the future. You need it now, relying on it. But the big thing is: Paul is telling you right here, just the same as John said, [1 Jn 2:1] "If we sin, we have an advocate with the Father;" we have a mediator; we have an intercessor." [1 Jn 1:9] "If we confess our sins, he's faithful and just to forgive us our sins and cleanse us from all unrighteousness." But, remember; you are adding to your faith virtue, and you're going up that ladder. You find a man who claims to be really born-again, and he could be, but he still will not submit to the Word of God, God will clean him or her up and take them out of this world.

So, you see someone fooling around, fooling around, messing around, messing around, you better know one thing: never was born-again! And don't trust him with anything. They are a bunch of backslidden, Pentecostal preacher, used-car salesmen! Whooo man! I hit that one, didn't I? You don't even know what I'm talking about...think it over...think it over...think it over. Yeah.

22. Bro. Branham says here according to the Word, it's the truth. We're overcome at any time, because the sin in the flesh here, going into temptation... Admit it. Get it out of the way. Don't cover up.

[64] *Now the next thing you receive was the baptism of the Holy Ghost and fire. Now God, when this Millennium is over, God's going to give the world a baptism of fire. It's going to blow the whole thing up. The heavens and earth will be on fire. Peter said so. It's going to dissolve, the Bible says. It won't be annihilated; it's going to dissolve, so it'll be reformed, remolded. And the thing will have a baptism of fire,*

renovation of the whole thing, and then there'll be a new Heavens and a new Earth...wherein dwelleth righteousness. That's where we have become from mortal beings.

Now, I like Bro. Branham's bad English, but it's perfect. Remember: everything is a 'becoming', and that's why people are getting rattled right now. They don't know that this Message, and everything in God's doing, is a 'becoming'! It's just like a baby born from that little tiny bit of sperm and an egg. And, remember; you can't see either one, except under a microscope; but it's there! And that little bit of life there has the power to bring forth a six-foot-four, well-developed man, weighing 250 pounds. Yep. Strong as an ox and smart as a Solomon. Same tiny bit of life can bring about a five-foot-four man, spindly as a spider with his eight little legs trying to get around, and another can bring forth an Einstein or some kind of a genius. See?

23. Now we're looking at here: 'the becoming'. We see a message in this hour that people will turn their backs on, and some people are going away even now, some people are perverting it. I've got news for you: There's a becoming. See? We get over here to the 1 John 3:

- (1) Behold, what manner of love the Father bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew not him.
- (2) Beloved, (but) now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Now, what's he telling you? He says, "Something's going on." There's a becoming. There's a becoming, and Bro. Branham says here:

[64] ...*We have become from mortal beings, from time beings, to eternal beings when the Word of God lit our souls and we became sons and daughters of God with the attributes, the gene of God in us to be sons and daughters of the Father God in heaven, crying, "Abba, Father, my God, my God!" In my Father's house...*

Now, that doesn't sound like a clear statement, but it is. It's a very clear statement. Bro. Branham is saying here, *When the Holy Spirit falls upon you, it's the same as a fire burning out all the dross.* And, remember; the problem in the First Church Age was the perverted mind, where Paul said, "I'm afraid your minds have been taken over by the serpent. You've fallen from grace; you've become a prostitute to God" (That's exactly what he said.) "by giving your minds over to a false Word, to a false Christ, to a false spirit."

24. So, what does the Holy Spirit do? The Holy Spirit begins to burn that out. That's the first thing. And in the burning out, then the mind can become pure enough in order to receive the engrafted Word of Almighty God, even as Peter says, "They're distinctly..." he said, "being born again, not of corruptible spora, but of incorruptible spora by the Word of God." So, you can see Bro. Branham's statement of being justified, where God does that work to put you in a position to begin to receive the things of God, even as Bro. Branham said, (I believe it's in the Book of Isaiah.) where He'll give you another spirit that is not the Holy Spirit. That's the spirit He gives us in order to receive Him.² [Ezek 36:26-27] See? That's how many people can get just so far and no further. They have not come the way of God. They just think they have. But they have not come the way of Almighty God. All right.

² Ezek 36: (26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

25. This statement, then, is very clear to us: that Bro. Branham is saying we are in a becoming process. It was a becoming process that went down. It's a becoming process that goes up. It's just like any holistic doctor will tell you: "Say, how many years did it take you to get in this condition?"

"Well, doc, I'm going to tell you. I started living this way twenty-five years ago."

He said, "Then get prepared to spend twenty-five more years getting back."

Boy, that's nice news, isn't it? You been sick ten years...going to take you ten years to get back. You'd better be prepared for it.

26. 'The becoming'. See, there's the becoming process going down. There's a becoming process going up. So, as there was a process going down, there's a process going up. Now, study your Bibles, and you're going to find there was a fall, and the fall's been going down, down, down. Then, it's going to start going up. Now we started in the middle of the Dark Ages to get a little bit of light. At the end of the Dark Ages, Luther had to completely come right out. All the rest went into total darkness in preparation for the Lake of Fire. And those churches that are those daughters are going to go to the Lake of Fire. Now they're going down, down, down. They're going to get positively destroyed in the Lake of Fire.

God's people are coming up, up, up. As Luther had more light than the Catholics, that was glorious; and Wesley had more light than that, which is more glorious; and the Pentecostals more light, which is glorious, what about this light?

This light can never go out! It goes right on. But this light was dependent upon the justification light. You can't get by. It's all one. The Holy Spirit coming more and more into the church; the Word coming more and more into the church; the people piling more and more Word upon; and one day they're going to come to maturity. And the full maturity is to get back where Adam wanted to get back, and this time, not be turned from the Tree of Life, but literally go into immortality, a glorified condition, through the Millennium, right past the White Throne and right into the New Jerusalem.

So, that's what you're looking at here, and Bro. Branham's talking about the becoming. See? And that's Scripture, because the Bible distinctly says, "And the Word became flesh." That's why I preached on "The Becoming God". People just don't understand that. They just don't understand.

27. [65] "Now, *this old world must fall, because it came through sex..*" Now, that's that whole thing we're talking about, see? A bad situation. *...And it came through disobedience in the beginning. And we were born here through sex, through the fall, and it must go right back the same way to the fall. But the one He's now preparing for you cannot fall.* In other words, what's ahead of us. And this is not simply not talking about a mansion—simply talking about a glorified body. He's talking about the future that lies ahead for those that are one with Christ. *...But the one He's now preparing for you cannot fall, because He is making it so that it cannot fall. What if we just have to stay in this kind of a body?* Say, "What if we had to stay here in this kind of a body? Wouldn't it be awful?" he says. "Well," he says, "that'd be terrible; it'd be a terrible thing." *Aren't you glad there's such a thing as death?* Now, most people don't want to die, and I can understand that. But to the Christian, if there's no other way... And death has to come to everybody, and God cannot lie—His plans are perfect, then death must become an open door. Right? *Aren't you glad there's such a thing as death?* *Now, isn't that strange? But now say, just for instance, a few years ago, I was a little boy, and now I'm a middle-aged man. I've got a friend sitting out here, Mr. Dauch; he's ninety-three years old a few days ago. Look at him now. Forty or forty-five years more, that would be me. Now, put another forty years on Mr. Dauch... or, on you.*

Where would you go? See? In other words, what would you be like at 135 years of age? Now, we hear a lot of stuff about these people living 135 years over there—the Hunzas. Do you know how that worked out? A hundred and thirty-five years old and looked sixty-five? Because they were sixty-five! They found out that during the war they didn't want to be conscripted, so the young kids pretended they were the old folk. So, forty years later they got their dad's name; he's 125 years old, 140, so on.

Don't you believe everything you hear. There's more health food comes out of the health food store than goes in it. And there's more lies in some of these health food books than you can shake a stick at—for the love of money is the root of all evil. Right?

So, if you tell a big enough lie and get paid for it, why not tell a few more and get more money than ever? I'm just telling the truth. I'm not a physician or surgeon, but I've lived long enough to know a little bit about some of them.

28. [65] *...Now, put another forty years on him, he'd be 133 years old. Where would he go?...One hundred and thirty-eight years old. I'm glad that there's something to get us out of this pesthouse. There's an open door, and it's called death. Jesus stands in that door. And he's also the door—Jn 10³. Amen! He'll guide me over the river! He'll take me through that door.* Now, he's the evangelist telling people... But, remember; he's still the prophet giving us insight.

[66] *There's a great door standing yonder called death. And every time your heart beats, you're one beat closer to it. And David said, "There's one step betwixt me and death." And someday I must come to that door. He stood right there—within thirty days he would be gone. You must come there. I must stand there. You must come there. But when I come there, I don't want to be a coward; I don't want to scream and back off. I want to come to that door, wrap myself in the robes of His righteousness, not mine, His! By this I know that I know Him in the power of His resurrection, that when He calls, I'll come out from among the dead to be with Him, out of this pesthouse.*

29. Now, this is very true. Let's just look at this for a minute. 1 John 3. It says in 1 Jn 3:8:

(8) *...For this purpose the Son of God was manifested, that he might destroy the works of the devil and bring to nothing the works of the devil.*

And, what does the devil do? He perverts righteousness into unrighteousness. He brings sin on the earth. Now, verse 9 says:

(9) *Whosoever is born of God does not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

(10) *In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God.*

Now, what does It tell you here about unrighteousness? It brings it right down now to the earth, and it goes back to the beginning of Cain and Abel.

(12) *Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

³ Jn 10:7: Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

30. So, therefore, if Abel's works were righteous, Cain's works were unrighteousness. Abel's works were good; Cain's works were evil.

What was the evil work? It was worshipping God according to the Bible without a revelation. He used, literally, a first-fruit offering; he put aside the fact of serpent seed. He would not admit it; he claimed to be a son of Adam and a son of Eve. He did not identify himself, except in his own light—what he wanted, and he took the first-fruit offering, refusing to believe it was a sex act that got that way with the serpent; put the whole thing to one side. But, what did Abel do? Abel acknowledged the fact that he was a sinner and needed a substitute, and it was the blood offering that Abel performed that gave him what is called in the Scripture here, 'the righteousness work' or the 'good' work. It was the evil work that Cain did.

31. Now, you'll notice in Matthew 4, and we come now to that one who is that second man, the last Adam, when he stands before the devil, and the devil tempted him. And every single time Jesus stands right with the Word, dividing It correctly and standing with the Word, and thereby we know, as Bro. Branham says here now: "I'm going to stand with Him, wrapped in His righteousness," which is ours through the correct division of the Word, and the Blood allowing us to have the baptism with the Holy Ghost to make sure this is all our portion.

32. Now, let me read It to you in Galatians 3. If for one minute you're not following me, I want you to follow me perfectly: Gal 3:13.

(13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

(14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

It tells you right there; tells you right there. Why was the Blood shed? So now, having received the Holy Spirit, Who is the teacher and the divider of the truth, how in the world can anybody with that Holy Spirit ever be outside the pale of safety? How can you ever be off that Word? Now, see, there's your evidence. People still don't want it. They want to talk in tongues, jump up and down, scream, do this and do that.

Like one fellow, positively, he was boasting, even in this Message, what a great man he was and such a great person. He'd run to the Lord and this and that, and he brought over from England a man that I even said, "Well, if he wants to preach that bad, he can have one of my services." And the brother who put on the service said, "You don't have to do it."

I said, "Ah, well, let him preach."

So, the guy stood up, and he said, "Well, I never came 3,000 miles just to sit here." He's the one that Bro. Hall the other day talked about running off with a barmaid. He had nothing to say. Whoever brought him over never should have done it.

33. I'm going to tell you something: Being off this Word is the evidence that you don't have It. You can boast all you want and say, "Well, look at this one, that one, that one."

Well, the point is: what about you, yourself? Now, I'm not criticizing him and saying that he wasn't born again, but I'm sure looking at this other guy. If he was born-again, who wants it? I never did want to run off with a barmaid. There are some people in this Message—let me tell you: the highest and finest caliber in God's people or humanity—six thousand years upon earth—and they have not been womanizers and scums and skunks. They'll still wrap themselves in the righteousness of Jesus Christ, who is the one person who lived the Word of God by pure revelation—not one Word on, not one Word

off. And it's Him we stand in, and we have it not only by imputation through the Blood, but we have it in a reality: the elect will not be deceived—and they aren't. And this makes them the **very** elect, which tells you that this Bride will not be deceived at the end time. She's going to go marching right in.

34. Now, Bro. Branham categorically tells us here: [based on paragraph 66] '...not my righteousness, but His.'

Now, let's just take a look at that because that's 2 Corinthians, and we're going to look at something here that's going to make people's hair stand on end—if you have any hair left to stand on end, you can be prepared right now, because this blows you plumb out of the room. It tells you right here, in 2 Cor 5:21:

(21) For he hath made him *to be* a sin offering for us, who knew no sin; that we might be made (which is 'become'. That word is 'become'.) that we might (become) the righteousness of God in him.

It tells you right there, as Dr. Kenyon said... And I did not originate this. I studied Kenyon; I think without a doubt, he was the most fabulous teacher of the twentieth century, and had he sat under Bro. Branham, and been his age, no doubt he would have been the teacher that would have followed Bro. Branham. There's no doubt about it in my mind. And he said, "One of the most difficult things he ever learned to say was, 'I am the righteousness of God,' and believe it." And he said, "From that time I had no fear of devils, they fled from before me; and the sick were healed; and I walked in victory."

People lied about Dr. Kenyon. I've heard their lies, but they lie about everybody that's in the truth. Certainly. It's difficult to say this, but it's the truth. And, if it's not the truth and we cannot adhere to this Word and claim It as our own and believe It, there's something wrong with us. We have yet to come up to one of these higher steps of the becoming processes to the full maturity revealed by Almighty God. See? All right.

35. With this also, Bro. Branham said:

[66] *...That I may know Him in the power of His resurrection, and I'll come up from among the dead.*

I don't believe for one minute that Bro. Branham actually ever looked in the Greek in that, but that word is the 'out resurrection', which means to come out from among the dead and leave the rest staying there. And Paul the Apostle is talking about that in the third chapter, when he says: [Phillipians] "That I may know him" (verse 10) "in the power of his resurrection and the fellowship of his sufferings being made conformable unto his death."

Now, what was Paul's big battle? What did he have to do? He had to bring all his thinking under the revelation and call it 'dung'. He had to have the Holy Spirit to literally whiz through here and burn out everything in his mind and leave him staring through red, hot eyeballs, as though he were an idiot.

Let me tell you how much of an idiot you are. I'll ask you a question: How many know the very hour and minute I was born? You don't, do you? You're just plain idiots!

What am I trying to tell you? Paul knew how to get his thinking out of the way and say, "Lord, I don't know anything. Tell me, please."

"Paul, what about this?"

"Lord, You know I don't know. Tell me, please."

He had an open mind for the truth. It's okay to question God to ask Him to help the thing be made clear to you, but it's never right for you and me to question God and say, "Lord, why did You do that?" or "Why did you say that?" When we have that, we haven't got it. We're not in His righteousness. We're not in His robes. There are some spots and muck and gunk on it. It's time to let the waters of the Word separate us.

36. Now he said, (10) "...Being made conformable unto his death." Now... Hey, that's not the death of the cross in the entirety—what people look at. Jesus died, as other people die, a thousand deaths, to receive the will, the Word of God, and go through it. Do you know that going to the dentist and getting your tooth drilled is not the hard thing? The drilling of the tooth is nothing, really; it's going through the agony of thinking you're going to die with the dentist's drill; you know, the premeditation of the horror and all.

I'm not saying the cross wasn't terrible; I know it was terrible. What I am trying to show you is here that in death, that is not the big thing, although it's a mighty big thing—even that which precedes it. And Paul had to lay aside every single thing and the big thing, as Bro. Branham said, *in this hour the battle of the mind, the Armageddon, is the biggest thing you and I are going through*. Why? Because we've come to the full fruitage of what the devil has put in the church, pitted against the full fruitage of what God has for the church. And you better believe that hardly anybody is going to take what God has, because the manna has always been known to be insipid. Israel did not crave and lust for manna. They craved and lusted for flesh: the leeks, the garlic, and the quail, and those things. See? Now, he said: [Phil 3:11]

- (11) If by any means I might attain to the (out) resurrection from among the dead.

So, Paul realized that there was something very necessary for him to be a part of the out-resurrection or the First Resurrection, which is in two parts of the first born, which the Old Testament saints have already come through, and we are to come through in this particular hour. Bro. Branham said that, so we know that. So, all right.

37. Bro. Branham is giving us what Paul gave us, which is to lay aside every single thing that we might count and just say, "No, I can't count that anymore, because it doesn't work." Now, I'm not going to read Romans 10, but I want you to read It sometime, and in there you're going to find the main thing is (And I'll read It to you.) in verse 3:

- (3) For they being ignorant (Israel. And they had a great zeal, but not according to knowledge.) of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Now, there's where Paul always knew the battle was: how to submit to the righteousness, which is the revealed Word, the true worship and the true attitude, the true fellowship with God. That was the tough one. Because "*man*," as Bro. Branham said, "*always wants to add to it; he wants to put something to it*." And Paul said, "This is that great battle," and it is the great battle. Let's go to Isa 64:6; you read:

- (6) But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we do all fade as a leaf; and our iniquities, like the wind, have taken us away.

Now It tells you right there: Our own righteousness, and what we would hold forth—the same as Cain (what the devil fed to Eve) is going to go to the Lake of Fire. It can't stand. Then, all right. It's about time for the church, the Bride, to be fully sanctified. Now Bro. Branham preached this to a mixed congregation, but knowing that they wouldn't take it. It would be people like you and me: pick up the tape and believe the man who is vindicated, because no other person was vindicated. See?

38. [66] Now, he says here: *I'll come up among the dead with Him, out of this pesthouse. That's the Bible. Wherever this body might fall, and wherever it might land, whatever it is, I'll come out someday, because He promised it to me, and we believe it. Yes, sir! He's making one that cannot fall.*

Now, you know that to be true. He's making one. Now, this body, as we die, goes down into death. It goes down dissolved in the elements; it goes back to the earth; and, if the Holy Ghost has breathed upon it, and we've been a temple of the Holy Ghost, every single cell, though, goes back to gases, is going to come right back through the divine process, and we're going to stand right here in our own flesh. Absolutely.

We'll all look about sixteen to nineteen years of age. And that's going to be just exactly right. I've always said, "If a girl isn't pretty at sixteen, I don't hold much hope for her." I mean that in one way, and I don't mean it in another way. I've seen some people mature and look very beautiful as they get older. But usually, you know, sweet sixteen is it, and we're going to be sweet sixteen. So, you'll be the most beautiful people in all the world! You will be, too. That's a fact, because beauty will not be in the eye of the beholder. No. Uh-uh. No, it's going to be through God's eyes, and we're going to be seeing everything through his eyes. Right now we're doing a pretty good job seeing things through the eyes of the prophet, who is the eye of God to us, through this Word, right here. He never varies from this Word. Notice, he quotes and quotes this Word—just flows. Never goes out of it. Always, his sermons are just like reading the Bible. They are, to me. I don't enjoy anything as much as I enjoy his messages. See?

39. [67] *Notice how the expecting mother on earth today, how the mother's body craves for certain things. I'm speaking, I guess to—I hope to adults that will understand. The mother, in the birth of the baby, That's the period of gestation.) if there's something lacking in her body, she begins to crave certain things...I remember we were raised in such a poor family, and we didn't have hardly anything to eat when we were kids. Many of you suffered the same thing.*

See, how that when, before the baby is to be born, mother would crave something, and Dad would just pinch corners, everything to get it for her. See, it's her body, the calcium and so forth of her body, the vitamins that she needs, that you need to be made up of. (See?) And it craves for things, food for the coming child. And how the parents, they try to get it so the baby will be born as perfectly and happy as possible. See how your parents will do that. When there's something needed, the mother gives witness of it. See? Her system is made up that way. You understand that how, then, when there's something needed here for the oncoming child, the mother begins to crave for that.

Now, see, he's laying the foundation, and that is why we go back to this all the time. If we, as human beings, know these certain things, and we have enough in us to want to have that child exactly right, to come forth right, to have the proper future, to have everything that we want the child to have, it's the same as the Bible saying, [Mt 7:11] "If you, being evil, know how to give good gifts, how much more will the heavenly Father give good gifts to those that, you know, that ask Him?" Again, He said, [Lk 11:13] "How much more does the heavenly Father give the Holy Ghost to them that ask Him?" There are two Scriptures on that. And so, Bro. Branham is showing predestination here. See? Predestination! Because, if we would do something, what about God? See? Always, He's in for criticism.

"Why not this?"

"Why not that?"

"Why here?"

“Why there?”

Because people don’t get back behind the Scripture to see what God is saying—why He is doing these things. It’s all in the Word. People just... They are so full of their own thoughts and their own desires, anxieties and questions, they don’t bother going and saying, “Now, Lord, I don’t understand this. I’d like some help.” God brings it. He even sent the prophet. He sent prophets, and there are two prophets yet to come—to the Jews.

40. [68] *Now, just stop a minute. Why do we have revivals? Now he’s taking from here the mother and the baby. Why do we have revivals? Why do we assemble ourselves together? Why am I always rebuking the people? Why am I calling to you Pentecostal women, wearing pants [paints] and make up and bobbing your hair, and stuff like that? Why am I saying that? Because the old-fashioned way of Pentecost used not to do that. The real Bible way is not to do that. You wearing these shorts and clothes that pertain to men, do you know the Bible says that’s an abomination to God? But we permit it! Why does the Holy Spirit keep crying out? He knows there’s something lacking there. We must be in the full stature of Jesus Christ. We must be sons and daughters of God. We must act like God’s children.*

Now, this paragraph speaks of a need that the Pentecostal woman’s body is not crying for. Now, he’s talking here not just about the individual Pentecostal church. He’s talking about the church as a whole: what they do in the church, how they dress, how they do this, and how they do that. And you’ll notice in there: They are not crying for the Word of God according to how they should conduct themselves in all their manners.

So, if their body is not crying for that, what can they expect to come forth from that people? Nothing more than what the Catholic Church had, which is condemnation. You can’t get by it. If we’re not calling to the Deep, if we ourselves are not calling for what is really in the Scripture here for the end time, we can pretend all we want that we’re listening to the prophet, he’s a prophet of God, and he’s vindicated. Oh, yeah, we’ve got a vindicated... Oh, my, yes.” You know, that’s just hogwash. That’s just hogwash.

41. How long did it take the women to stop wearing the slit skirts? We had one who never stopped wearing the slit skirt. I want to ask you women a question, “Did Bro. Branham say you’re supposed to wear your skirts below your knees, so your knees don’t show?” Huh? Did he or did he not? Come on! You women, answer me. I see Jim [Pitts] nodding his head, but he hasn’t got a skirt on. Oh, thanks, Naomi [Mills]. It’s the truth; he said that.

I want to ask you another question: How many sides has your knee got? A back and a front, right? Two sides? If it was wrong to show the front of your knee, what about the back of your knee? That’s worse. Silence? Thank you. But you’ll say, “Thank you, Bro. Vayle, for explaining it,” because that points to something far worse than the front points to. The front is at least legitimate; the back is not. I even said, “Put a box pleat in there.”

I’ll meet you at the White Throne, honey. I don’t mean to be tough on anybody. I’m going to be met right by Bro. Branham there, right at the White Throne. Now I’ve never scolded and hurt anybody. I’m not a mean person, but I lay it on the line, see? Now, how can a church... Now, remember; Sarah laughed, but she repented. The goodness of God led her to repentance. What God is doing now, currying favors, is leading us to repentance, which is a change of mind.

You say, “I’m going to believe it. I’m going to believe it.”

And the first thing with believing: you begin doing, whatever is incumbent upon you.

42. Now, can any church that is not truly crying according to the Word, being that Word, can that bring forth that Son in flesh? Now Sarah and Abraham did it—just before the burning, which is a type of bringing Christ back to this earth in human form. When that Spirit that's in our midst becomes incarnate to us, we'll crown Him "King of Kings" and "Lord of Lords" at the Wedding Supper, and we'll come back with Him in Revelation 19 and take this earth over. All right.

43. We're going to close with this paragraph, but I want to read you something about the Word pertaining. I got this question now from a man over in New Zealand or Australia someplace, and he says, "Bro. Vayle, there's something I want to ask you." Now he says, "I'm a bee keeper and my wife—she helps me to take care of the bees, and, when we want to get the honey out, she puts on great big coveralls, that men wear, and everybody says she shouldn't do that."

Well, Bro. Branham says, "You can't wear that which pertains to a man," and that's over here in Dt 22:5, and let's just take a little look at It, and we'll see something in here, perhaps, that we haven't looked at too avidly before. And in verse 4 It's telling you some certain things:

- (4) Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again. (In other words, you see somebody in need...needs your help—give him a helping hand. Then it goes right on and says:)
- (5) (A) woman shall not wear that which pertaineth unto a man, neither shall a man put on a women's garment: for all that do *are* an abomination unto the Lord thy God. (Then he says:)
- (6) If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, or the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:
- (7) *But* thou shalt in any wise let the dam go, and take the young to thee: that it may be well with thee.

In other words, he's laying down just simple, little laws here. And in here he says, "A women cannot wear what pertains to a man and a man what pertains to a woman. All right. Now, the word in the Hebrew is 'calee': something prepared, that is, 'any apparatus as implement as utensil, dress, vessel, weapon, armor, artillery, furniture, instrument, jewels or whatever. Now, that's what you're looking at. Now, 'pertain', in the English: 'belonging or connected to a part, adjunct, possession, attribute, to belong properly or fittingly, appropriate'. It comes from the root word 'related'.

44. So, we look at this Word here: a woman must not engage in, or use, that which is particularly prepared for a man would be on the grounds of that which would particularly conform to his configuration of his body and what he is meant to be, on the grounds of his physical attributes, and so on. So, therefore, in here you'll this word 'pertain' is something prepared as any apparatus, implement, utensil, dress, vessel, weapon, armor, artillery, furniture, and so on. It lets you know in here that the two sexes are absolutely unrelated as far as their pertinent nature is concerned and the position that God placed them both in, though I've often stated that, as Bro. Branham said, *The woman and the male were completely equal back there in the Garden of Eden, until sin entered and things got out of control*, because the woman was the one that did step out of line. And then, of course, Adam stepped right out of line, too. And, being the stronger vessel, he has more to blame than even she has to blame.

But I've always said this, "I have a fork and a knife and the knife is equal to the fork, as long as you use the knife as the knife and the fork as the fork. And a woman should always stay in her place and a man should always stay in his place. Now, when you read all of these over, you'll note here: Women should not go to war. Women should not be messing around as firemen and this and that. And men

shouldn't be messing around where women are. So, when it pertains especially... And, let's face it: Women today are using slacks with zippers in the front. Where did women ever get the right to have a zipper in the front? Where'd they get the right to use the pants and things they use?

You say, "Well, that's just a tiddly-wink thing. Let's get on to the big things."

What are you talking about? How do you get to the top of the ladder, unless you have the first step? How do you make cement without the first grain of sand? How do you make a universe without the first atom? As Bro. Branham said, *They tell me to give teachers spiritual gifts. "How can I teach them algebra? They don't even know their A-B-C's."*

45. Now, there is definitely a dress code. They're for men and for women. There are things that men should do that women should never do, and things that women do that men should never do. The heterosexual society is no longer heterosexual; it's a mess. Now, who started this whole mess? Women started it. Now, I'm not against women. You know I'm not against women. But, who are the ones making the big beef? It's the women making the big beef. And, listen; I wouldn't play with dolls if I'd had had a chance to be shoved around to play with fire hoses and trucks and things. Now Bro. Branham categorically said the truth. He said, *"You watch Israel to know what time you're in; and you watch the women to know what condition you're in."* And there's never been an age when women are more neurotic and pressed and dissatisfied, and they've got more things than they ever had.

46. Now, my wife's a good woman; your wives are good women; but you women be honest with me—and you men. Isn't it true that you women have everything in this world to make everything easy for you, and you're having it harder than ever? You've got everything to save you time, and you've still got no time. It's the truth! I wish to God we were back when I was a kid. You milked a cow; you slopped a couple of hogs; you had a few chickens; you lived beautifully! Who needed a car? Who needs this? And there isn't going to be that in the future civilization. See, men should never mess with what pertains to a women. I don't care if it's dress... Listen; dress is just a tiny part of it; just a tiny part of it. The whole schmeer is laid out here. Women, stay women, and men, stay men.

And the church agreeing, and the law agreeing, with male and male marrying. Now they're even going to give them insurance rights and everything else, and you're going to pay the bill. And, if a homosexual can be cured of AIDS, he'll go right back to his life style, and it's going to be worse than ever. And now they've got so many kinds of HIV, nobody knows what to do.

47. So, the point is: I'm not condemning, as far as the dress is concerned and the hair is concerned—and neither was Bro. Branham, though there's condemnation there, because it shows something is wrong when the outward appearance is wrong, because you're reflecting something from inside. But the condemnation doesn't lie there. It's that people will not discern that the male and the female are different.

And I'm going to tell you: The men have certainly not lived right! They're supposed to respect the weaker vessel—the woman being the weaker vessel. And that goes many, many different directions which we're not going to talk about tonight. And he's supposed to give honor to her. As Bro. Branham said, *"She's his queen."* Well, if she's the queen, he's king! And that means he ought to treat her as a queen and she ought to treat him as a king. That'd be a nice situation. And I'm just talking now concerning a legitimate attitude, because, let's not be what King... Well, the consort, Philip... King Charles will be and his wife... Oh, boy-oh-boy-oh-boy! Thank God this church isn't like that, see?

48. So, the word 'pertain', 'belonging or connected to a part'. In other words, there's something very particular about a male that must be maintained as a male and the women maintained as a woman. And, if there comes to the place, as one guy said, "You can't tell one sex from another, until you undress them."... He said, "Years ago, if you saw two people necking in the back seat of a car, making love, and kissing, you knew one was a male and one was a female. You don't know anymore!"

That guy was just a... Well, he wasn't just a wag; he said the truth.

49. Now you wonder why people are committing suicide and everything else. I'm going to tell you why: This is it. This is it.

"Well, it can't be it!"

It can't be? I'm going to tell you one thing: What's in here will come out here. I don't care what anybody says. You speak out of the abundance of your heart. Women and men dress out of the abundance of their heart. Every single thing... And I'm going to tell you something: Since all laws have been taken off in this land, it's going to get worse and worse. But I'm going to tell you something: A real, born-again, child of God, a male, is not going to look like a woman and act like a woman. And a real female, a real woman of God, is not going to have some mannish qualities and characteristics about her. She's going to fight that and be feminine. You are feminine; you're beautiful feminine. Why get messed up with a stupid man who looks like a hunk of junk? Why should he try to dress around and fool himself, like he's some kind of a female. See? That's your trouble right there. The sexes are separate. God made them separate.

You say, "What's done this to women?"

I'm going to tell you: wrong teaching. I can't blame the women half as much as I blame the preachers. If they'd preached the Word of God and kept that Word of God, which is the law and the Light and the sanctifying effect, we wouldn't have these problems today in the church. But clothing isn't everything. It's just a symptom of what's down inside. All right.

50. We can start next Sunday and get back to Bro. Branham's message here. Let's bow our heads. Let's rise and be dismissed; bow our heads and pray:

Heavenly Father, we come to You tonight, knowing that many, many things are misunderstood by many people. We, ourselves, are prone to misunderstand things, but we do know when things are said to us clearly and plainly, and we do ask You, Lord. We try to ask You to be fair; that is, we be fair with You and Your Word and the people around about us, so we're not giving people a wrong signal, doing a wrong thing, condemning when there's no condemnation, declaring righteousness, when there isn't any, Lord. We want to be really true; we try to be true.

And we believe, Lord, tonight we've been given vindicated Word by a vindicated prophet, and we pray, Father, if there be a spark in us—which we trust and hope there is a spark in us—that there might be that which is used to Your Word, Lord, and not be wrong, but be right, Father, even as the apostle Paul said, "If we live in the Spirit, let us walk in the Spirit," and that's what we want, Lord, in our lives. We don't want to give people wrong signals, to tell them wrong things, or to do wrong things ourselves, but to be upright and just and kind and good in all things, and not condemning, Lord, for indeed, we are not condemning, but we do know, Lord, that there is a Word, even as we know, Lord, the judge and the jury stand before people, and they are not condemning; they are just giving the Word. And even then, they do their very best many times to soften it, to try to turn it away that there might be some leeway and some loophole. We know that's very good for people in the sense that they try to be compassionate. But, Lord, we're not going to meet that on Judgment Day. We're going to meet the Word, just face on, because it's that Word, Lord, that doesn't just judge us. It's that Word that gives us life and our salvation gives us hope and points in a true direction.

So, help us, Lord, in all meekness and all love and all kindness to ever bear Your witness and Your testimony, not grinding an ax, Lord, but simply putting forth the truth. We need that as never before in

this dark hour, because, if any hour needed compassion and help, we know this hour does, and yet we also know that there's so many and so much that could not accede to it or receive it.

So, we commend ourselves tonight, Father, and just ask You to help us to do the job right, without fear, without favor, to be kind and understanding in everything; to point those who are in need of direction, even as we ourselves are in need of direction every single day, to this Word, this living Word and the help comes from the life that is in this Word.

Heal the sick among us, Father. We do thank You that you help us to that end. You give us some health; You give us some strength. We know, Lord, the outer man has to perish; the inner man is being renewed, just as the apostle Paul said, and everyone must face that condition, and we all are facing it here tonight. But, Lord, in the meantime we know there's a promise of healing, and we pray that we'll lean on that healing tonight and get the strength, O Lord, to further serve you and, and above all, to stand in truth and to love each other and to help each other.

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

"Take the Name of Jesus with You."