

Things That Are To Be #16

Ministry of Vindication

The Supreme Authority

June 8, 1994

Heavenly Father, we thank You for Your Word of promise, Your Word of life, that has been made known to us by vindication, Lord, therefore giving us something beyond hope, even as a sure expectation of the hour that we will be with You, even as the prophet teaching in this message was teaching.

We pray, therefore, You'll unfold Your truth to us tonight in such a way, Lord, that we will not only grow in grace and knowledge of our Lord and Savior, Jesus Christ, though that is good, we want to go past the thought of the mechanics in receiving that Word, the engrafted Word, which has already been anointed, knowing, then, that we can leave here tonight more full of the Spirit of God, with more things leaving us, and those things which are not essential, those things which are detrimental, they, giving place to the Word of life wherein true, the life of God is. And we, being more Spirit-filled, more mature, Lord, must come to the stature of a perfect man, being truly led of You, growing right up from here to Resurrection and Wedding Supper, coming back to the great Millennium.

All these things, Lord, are bound up here this evening, and we thank You for them. May we appreciate them and they live in us, and we live through them. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, we're on number 16 in "Things That Are To Be", and last Sunday we found Bro. Branham speaking against organization and, true to his revelation, he makes known that organizations which claim to bring life through the church are, in reality, bringing death, because organizations, by virtue of their organizing, are proclaiming that they will now bring Christ back to earth, for they themselves have reached the perfection and ultimate of the Word of God, (And they have arrived.) and now Christ must come to them.

I realize that that statement is a very rough statement in the face of the fact we believe that. We are not organized. We will never organize. But there will be a people, as Bro. Branham said, "*The church could not have a spiritual affair with the Lord Jesus, with God, and therefore bring that Son back at this time. The church could not do it, but there will be a Bride who can do it, and there must be a Bride,*" and he himself said, "*If we're not Bride, there's a Bride out there somewhere, and by the grace of God, I'll not stand in her way.*"

2. Now, they cannot bring forth God. If you were to ask them the question, "Will He come to us?" they may more or less try to dodge the issue, and they may more or less try to put on a cloak of humility, which is very strange in the face that they down everything that came from God ever since Luther. And now a lot of Lutherans, of course, are like some Catholics. They're neo-Pentecostal, and they do not have reality. They have a little superficial anointing, which God has allowed due to He Himself having said that would come at the end time particularly. So, all right.

3. They are the ones who believe that they have arrived. And you'll notice every single time they organize, and they say, "This is it," but it is not it. This is definitely not so, for Lutheranism, Wesleyanism, or Pentecostalism, anymore than it was for the Catholic Church in the fourth age, where the first and second death and the Great Tribulation are prophesied for her and her daughters, which come out of her—those from the following three churches or ages.

4. Now, what I'm saying there is that these protestant churches arrogated to themselves, with their phoney humility, the very same thing the Catholic Church has decreed, and that is: The Catholic Church must bring forth Christ, and every single pope is the vicar. He is 'instead of' Christ, which means the 'anointed one'. He stands here as the Holy Ghost. He has become infallible, and he said, "We are going to do it."

Well, he's not going to do it. They've been waiting a long time; they're still not going to do it.

Now, the other churches have the same idea, though they pretend they haven't. See? Because they organize on what truth God gave them, and then it dies. The oil goes out of the vessel, and all they've got is a dead, dry Word. As Bro. Branham said, "*It is full of wiggletails.*"

5. Now, rather, these three specific revelations granted (Now each of those had a specific revelation granted.) to these three church ages was simply Life coming back to Headship through them—not Headship **to** them—and then, therefore, by them, and they, becoming the perfect Bride.

Now, see, there's a big difference there. The Life coming through them and passing on—the Life not coming to them in Headship, although Bro. Branham said, "*Luther looked for that Pillar of Fire; the Wesleysans did...*" and so on. Now, perhaps they didn't know that's what they were looking for, but the actual fact of the matter is that Luther must have known quite well, and Bro. Branham, by the Holy Spirit, knew that Luther knew quite well—that Luther was trying to get back to the same Pillar of Fire that brought the Word to Paul, and he couldn't do it. He only got part of it. See? So, therefore, Headship could not come to them. There's no way. Life came through them. So, the Life-Giver could not come to them per se, but He's got to come to somebody.

6. Now, Lutheranism was like a stalk of grain coming up; Wesleyanism, like the time of the pollen; and Pentecostalism—the husk that the grain of wheat actually forms in. All had Life in their time, but the Life passed on. Now, you can't tell them that. There's no way you can tell them that. You can't tell the Catholic Church that; you can't tell anybody that. It takes a very definite perception of a certain order to be able to receive it. Now is the time when the Life given by the Life-Giver faces the Giver Himself, even as in 1 Cor 13:9-12. Now, let's just look at that and understand It.

(9) For we know in part, and we prophesy in part.

(10) But when that which is perfect is come, then that which is in part should be done away.

(11) When I was a child, I spake as a child, understood as a child, I thought as a child: but when I became a man, I put away childish things.

Now you'll notice that the apostle Paul is saying he put away childish things. What childish things did he put away as 'dung'? His training in the Word of God and his articles that he understood to position him as a true worshipper of Almighty God—to enter into the fellowship. And he said:

(12) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

7. Now Bro. Branham was asked the question, "What does it mean—'we know in part, we prophesy in part. That which is perfect is come, that which is in part should be done away'?" And he said, "*That,*" he said, "*that is the perfectly revealed Word of God for this hour.*" And this is what Luther was looking for, and this is what Wesley was looking for, and the Pentecostals. But, you'll notice, every single time they backed away.

8. Now, watch something here: Why was Bro. Branham one hundred percent correct in this? Because Luther left the Catholic Church via the revealed Word of God on justification. You see? So, he knew in part.

Now, Wesley comes along... Now, the Catholic Church never gave Luther credit. They wanted to kill him, and that's why you had all of these terrible—like you call 'pogroms'. They were the great inquisitions, and the great torture. They tortured people, you see, based upon Augustine. He said, "If God could strike Paul down in his raving and ranting against the Church, so we've got a right to take all these people that come against us and destroy them," put them in a strait jacket, pour molten lead down their throats, do anything at all.

9. Now, that was a part he came out for. But, notice; Wesley came out for a further part. And the Pentecostals came out for a further part still. Justification, sanctification, baptism. Now, the point is: What is after baptism? There isn't anything after the baptism, except the coming of the Lord Jesus Christ Himself and the immortality of your body. So, there's something comes after the baptism; the baptism concludes. So, there's something in there.

Now, every single time there was a Word. So, all right. After the baptism comes the Word Itself, comes the Word restored, because there isn't any other measure. So, Bro. Branham, we see, is correct there. Now, of course, people aren't going to believe what I say, and personally, I don't give a rip! You believe it, that's fine. You see, when I see these things, I know they're truth; I say, "That's it, that's it, that's it," and it is it! I'm not looking any further. I'm not going... I've got the answer.

"I don't want your answer."

Well, I don't want yours, either. See what I mean? Nobody's going to coerce anybody.

10. 2 Corinthians 3, and Paul is speaking here in verse 7:

(7) But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

(8) How shall not the ministration of the spirit be (even greater in glory)?

See? Now, he's telling you a question there: If you couldn't look upon Moses' face, (It was so marvelous, just the shining of the light.) and that brought condemnation and death, (which it did) what about that which brings this life and overcomes the condemnation?

(9) For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

Now he's talking about ministrations, and Moses was administering this Word, and there was a tremendous glory attached to It. See? But that glory faded. See? Then, if there was a glory there, what kind of glory should be attached to that which comes by grace, which is a ministration of righteousness, because the law made nothing perfect. It couldn't do it; takes the Blood.

(10) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

(11) For if that which is done away was glorious, much more that which remaineth *is* glorious.

And that goes with us, too, because this Message does not organize, and we do not pass off the earth. We're right here, and then we're changed and go off the earth together.

- (12) Seeing then we have such hope, we use great plainness of speech:
- (13) And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- (14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *vail* is done away in Christ.
- (15) But even unto this day, when Moses is read, the vail is upon their hearts. (Now, right at that time, with the baptism of the Holy Ghost given, there should be no problem with anybody. They just keep moving on.)
- (16) Nevertheless when (they) shall turn to the Lord, the vail shall be taken away.
- (17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there *is* liberty.
- (18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

11. Now, what I'm looking at here: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." There's liberation. Now, remember; Israel is liberated from Egypt, but they did not continue in their liberation to go into the Promised Land and stay under their liberty; they left it. Now, that's a type back there. Now, where our turn has come... But we're not going to leave it. "But we all with open face:" That means there are no more veils. Every veil has been cut aside—cut asunder. So now, you're looking at the true revelation. You're looking at the Spirit of God Himself, understanding these things. And you're going from "glory to glory, even as by the Spirit of the Lord."

12. Now, that glory started under Luther. No comparison to what was in the Catholic Church. It went to Wesley...greater; Pentecost...greater; but Bro. Branham said, "*This glory shall not fade away.*"

Now, notice what Paul said concerning the ministration of the Spirit and comparing the law which was given. So therefore, you've got to compare Word with Word. Now you can't compare apples to oranges, and you can't talk about oranges and suddenly forget you're talking about oranges and making comparison. What's he talking about? He's talking about the giving of the Word. Now, back there, that giving of the Word did not suffice. It was tremendous; It was marvelous; It didn't do it. But now, when you're given in the Word here, you're literally given, as Bro. Branham said, "*The conduit of the Holy Spirit is the Word.*" So, there's a ministry attached.

13. Now, let's keep reading [2 Corinthians 4]:

- (1) Therefore seeing we have this ministry...

Now Paul's got a ministry. Moses had a ministry. Moses' ministry was in the Word of law that brought death. This man, Paul's, was a ministry that brought life. And this is the alpha.

- (2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by

manifestation of the truth commending ourselves to every man's conscience in the sight of God. (He said:)

- (3) But if our gospel is hid, it is hid (from) them that are lost:
- (4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, which is the image of God, should shine unto them.
- (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- (6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* us the light of the knowledge of the glory of God in the face of Jesus Christ.

Now, this is written to those that are going to be manifested as Bride. It's written right to a Bride church. So, here you have a ministry in the Word of Paul, and this ministry is: "We all with open face beholding as a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." You're looking at immortality. You're looking at an end-time, perfect, complete Message. That which is Perfect has come.

14. So, you're looking at all of these things at the end time. This is an omega situation pronounced by the alpha prophet, Paul. That's why you find in 2 Thessalonians the very words that you do find there: that this message of Paul has to come back in its original perfection in order to accomplish what is set forth in it. And it's set forth in here: that we're going to a glory which does not fade. Starting with Luther, there is no escape; there is a constant progression, a constant coming out, a constant catching up.

Now Bro. Branham, then, illustrates his viewpoint from nature: the sun, rising and setting—typing a short time of life from birth to death, but coming back again. He uses the example of a tree that bears leaves and fruit, goes into hibernation and returns. This illustrates perpetual life. But we have eternal life, and Jesus has gone to prepare us a place with him in the bosom of the Father. So, all right.

15. We see what Bro. Branham is saying here, then, to the people: that they have come now to the place where the fulfillment of the very words of Jesus, "I go to prepare a place for you, and come again to receive you," is just right around the corner. So, in bringing these things to our attention then, we go back to page 29 and paragraph 91, and we read what I just said a minute ago.

[91] *Look at the leaves that come on the tree. It comes up, a good, fine leaf, brings out shade, puts out its fruit. First thing you know autumn comes, strikes with death, runs right down through the roots into the ground again. Is that the end of it? Next spring she comes right back again to testify. Oh, that's perpetual life, but brother, sister, we've got eternal Life.*

16. Now, that gives the lie right there to reincarnation. You don't keep coming back and coming back and coming back. There's no way. That's why Easter is actually Resurrection, which is harvest. Easter, to the world, signifies...oh, the coming back and the repeat circle. But, actually, not to us, it doesn't. It means the end: We are Easter! We're the reaping; we're the finality; we're the Resurrection.

[91] *...We're got eternal Life through this great One who came, and is gone, and is able to prepare us a body. Now, there again, you notice, he's talking about body: "I'll go to prepare a place for you. In my Father's house there are many mansions."*

And Bro. Branham keeps talking about this prepared body. And, remember, he said, “God will create again. Not by sex, but by taking the calcium and the potash and all the various things in there that are requisite for the body. He even calls it ‘cosmic’ light—there’s a light in there—four lights. What all it is, I don’t know. I’m not able to argue and talk about it. I really don’t know. But he mentions all these things that God will create again. Now:

[91] He’s able to prepare us a body. And these growing pains we feel, like you women feel condemned of what you do, you men that hang onto seminary doctrines and so forth, you all want to say, “I recite this creed; I do this,” But there’s something right down here when you see the eyes of the blind opened, the deaf hear, all these things that’s promised; see the Word preached in its power, see a prostitute off the street made a lady, see a drunkard come out of there and be a real saint of God. Oh, my! See, there’s something—a life in there. And you begin to feel, “Well, maybe I oughtn’t to do that.” But see, what it is? It’s something your body yonder is a-needing. Come on. But God’s got the vitamins right in here for every bit of that body. Jesus has gone to prepare the place in the bosom of the Father. Yes, sir! Little germ, son of God, little germ daughter of God, and so on.

17. Now, this bears a little looking into, because he’s been talking about these women dressing a wrong way. Now, you’ll notice that he comes to the women concerning their dress, and he comes to the men concerning their doctrine. Now, the men’s doctrine can’t be right, or the women wouldn’t be doing what they’re doing. And yet he says, “*In spite of everything that’s going on amongst the Pentecostals who turn down his special ministry of vindication because ‘Bless God, we’ve got some, too!’*”

Say, “Bro. Branham, you say, well, ‘Blind eyes are opened.’ Oral Roberts does it. Tommy Osborn does it. Gale Jackson did it. Cole did it. And our own pastor had great success. Why, what are you talking about?” See?

And, again, he said, “*...The prostitute taken off the street...*”

“Why,” he said, “that happens all the time with us.”

“*...And the drunkard becomes a saint...*”

“Well, that happens all the time. We got lots of drunkards amongst us that are born again. Everything is just fine.”

18. Now, you notice... Actually, he’s talking about his own ministry here, although he doesn’t negate somebody else and say, “You don’t have anything.” He knows they have ministries. And he said, “*The Word is preached in his power.*”

Well, they’re saying, “Okay. We preach the Word of God in power. We see these things come, too.”

But that is not the actual truth, because these people do not have “THUS SAITH THE LORD.” They do not have, actually, the voice of God speaking to them, and they cannot equate themselves to Balaam. There is no way that they can equate themselves to Balaam or to Korah, Dathan, and Abiram. They simply cannot do it, anymore than the Catholic Church could do it or the Lutherans could do it or Wesley could do it or the Pentecostals do it. They cannot do it. Because, you see, you are looking at the end time and the people going in, having come out. So, all right. They do not catch what he is saying. They simply take this as a pat on the back.

19. Now, notice what it says here. He says, “*...You women feel condemned of what you do.*”

What women feel condemned? They never felt condemned. They said, “Hee, hee, hee! Ha, ha, ha! Come back another ten years; we’ll be just dressed the same, because you’re just a fuddy-duddy.”

The only ones that can feel condemned are those that will be under the correct doctrine. And, remember; Elijah was the pastor of Ahab. And, whether the Pentecostals wanted it or not, William Branham, by virtue of being what he was—the prophet of God, Elijah to the people—he was the pastor of the Pentecostal churches and of all the rest of the churches. But they sure didn’t believe that, and that’s fine by me. I’ve got no problem there.

20. Now he says to those women who do know something is wrong, who can tell their dress is wrong, who can tell these things are wrong; and these men that do know something is wrong with the doctrine. He said, “*What is it? What is it in there? Well,*” he said, “*I’ll tell you what is in there—your body yonder—not this body here—but what is over there requires certain things down here now that, if you don’t have them here now, I’m tell you, you won’t get them there. You won’t be there.*” Now, do you think they believed that? Hogwash.

21. People in this church come and go. They certainly don’t believe. You have a man in here, a trustee, tries to tell the church how to run itself. I’m supposed to take in people that I cannot take in, because they’re living in adultery. But I’m supposed to show love. What love is that? I pat them on the back in their stinking adultery, say, “Have a nice time. You’re nice kids. I’ll bless you!” And go against the Word of God and condemn you people sitting here? Forget it!

Then, what happens? Lots of lies are told all around the country. Well, come on, I’m not going to talk about people outside the church. I want to talk about people inside of this church. And here’s the point: If the men do not want sound doctrine, as Bro. Branham preached, (And we’re going to get into deep stuff before the night’s over. Just maybe we’ll get that far. I mean so deep, it’ll raise your hair. I mean really deep.) and the women don’t want to abide by it, it shows you don’t have it over there. Now, if there’s something in you wants it, it shows, as Bro. Branham said, “*Your theophany is calling to you.*” Now, that’s not the exact thing that I’m... Don’t get confused what I’m saying here, but he said, “*You rebirth is your theophany calling.*” Don’t put a lot of stock in that; just leave it. He said it. I could explain a little bit, maybe, but I’m not interested. It’s way over my head.

22. But the point is he’s looking, there’s something calling. A Deep calling to the deep. There’s something in here that knows there’s something over there—that body. See? Now, watch:

[91] ...*But you see, what it is, it’s something your body yonder is a-needin’. We’ll get into that later on, too, about the passing over. But God’s got the vitamins right in here (That’s His Word.) for every bit of that body Jesus has gone to prepare in the bosom of the Father.*

Now, remember; ‘the bosom of the Father’ is the expression... The ‘bosom’ means like ‘a bay’. That’s why you talk about the woman nursing a baby. It’s like ‘a harbor’. It’s ‘a bay’. It’s ‘a place of refuge from the storm’. It’s ‘a place of comfort’. It’s ‘a place of power and authority’. It’s ‘a place that gets things done’. So, when you talk about Jesus in the bosom of the Father, you find this in one hundred percent particular, taken from Corinthians, that God Himself is putting all things under the feet of Jesus Christ. God has become the sole advocate of Jesus Christ, that one that He raised from the dead. You better believe that nothing, but nothing, could come near him. All power delivered unto him; he stands equal with the Father... He’s not the Father. He’s the son of the Father. See? That word ‘bosom’.

23. Now, then, what are you looking at now? when you consider Bro. Branham saying that? The very same thing when he preached on “El Shaddai,” the ‘Breasted One’. Don’t get confused in these things—female spirits and all. He’s telling you that God is a harbor; He’s a bay to you; He’s a place of refuge and resources; it’s a place of relaxation. We’ve come to that place now, where God has taken over just the

same as He's taken over Jesus Christ in that He raised him from the dead and set him at His Own right hand. And, where are we going to be? Right with Him in that throne. That's going on right now. See?

Now, these people just guess at it and say, "Well, hallelujah, I speak in tongues. I got this and that."

Don't you depend on it. You just keep listening while I read, and maybe we'll get to this deep, deep place that's just tremendous.

[92] *Jesus only asked one thing...for one thing in His prayer to the Father. You know what that was? One thing, after all His sacrifice that He did here on earth, the life that He lived, the path that He walked. He asked for one thing.*

Now, right here, you can get thrown for a loop. Now, your mind can say, "Well, I think He asked for more than one thing." See? "One thing He said: 'Restore to me the glory.'"

Now, watch:

[92] *He asked for one thing: "That where I am they may be also." He asked for our fellowship. That's the only thing he asked the Father in prayer: your companionship forever. If you want to read St. John 17, 24th verse.... Then how much should we desire him?*

24. Just look at this for one minute. Asking for one thing is the alpha. Now, let's find out what the omega is. Let's see if Bro. Branham told us the truth or not. We go to Hebrews 2.

(9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every—(not *man*)—for every son. (That word 'man' should be in italics.)

(10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings.

And that tells you right there that God in Christ absolutely demanded this, fortified him to that extent, so he could go to the Garden of Gethsemene where God left him to follow that through, knowing what he knew, fully fortified to go through it.

(11) For both he that sanctifieth and they who are sanctified *are* all of one (source. I use the word 'source' in there, so you'll understand what I'm saying: It's one father.) for which cause he is not ashamed to call them brethren,

(12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

(13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

25. So, what you're looking at right here is exactly what lies in the future. So, this is the thing he asks for, and you'll notice, it was already based upon Scripture in the Psalms and the Prophets. It was already ordained.

[92] ...*And He asked for our fellowship. That's the only thing He asked the Father in prayer: your companionship forever...John 17:24.. Then how much should we desire Him?*

Now, the point is this: if we are all of one source, and this is that fulfillment of his request, based upon his sure destiny... And you'll find true sons of God only ask according to Scripture; they don't fool around. If this was what he asked for, the destiny which should be, that he would be in the midst of the brethren and all singing praises unto Almighty God, then, if we, having the same Spirit which he had, and redeemed to that end, would we not then be in perfect fellowship with him? Now, you see, you're looking right into the Millennium, and you're looking right past through to the great White Throne to the very wonderful New Jerusalem.

26. And so, Bro. Branham says, "*How much should we desire Him?*" This being the case? Well, if that being the case, remember; this positive, a hundred percent fulfillment, then, in our case, it cannot be any different whatsoever, because we've got to be there. Now, are we going to be there looking at Him and wondering and groaning and mumbling and grumbling? Are we going to be there looking at all the past, saying, "Oh, my God, what we went through just to get here. Is this the best You've got? Is this the way it is?" Oh, by all means, no.

27. Now, that pervasive spirit should be in the Bride now, and can only get there as you and I believe that Word by Word, day by day, we're getting more and more filled with that Spirit that he had without measure, that took him through and put him there.

Now, remember; it's **his** faith that's going to get us there. Not your and my faith, because it's already predestinated. It's already been done. So, therefore then, we can see ourselves constantly enlarging ourselves in the Holy Spirit. And that enlargement, then, must be constantly displacing the negative—that which should not be there. That's why Bro. Branham had that picture taken. Where is it? Over there on the wall; the outer man perishing, the inner man being renewed. We maybe should make a great big blowup and put it here maybe, but we really don't need to. You can see the picture there.

28. So, "*How much should we desire Him?*" Now, that's a rhetorical question. The answer is, "How much lies in our heart?" And, how much lies in our heart of our relationship to God is thoroughly based on this Word and our faith in this Word that's been vindicated? Now, that's going to leave us all high and dry. I'm sorry, but that's the way it is. That's the way it is. Now, if you want to run the limit and have all kinds of crazy ideas, be my guest. That's fine if you want to do that. I don't want to do that. The hunger I have is for the Word and not just the Word and that Word of grace, which we live by, but the life within It.

29. Now, he said:

[92] ...*How much should we desire Him? Now, listen, if you're really born of the Spirit of God, that means everything to you.*

What means everything? This which Jesus asked for. Should we ask for less or different? Fellowship. And, how are all these kooks that we see running around the world—Mormons, Muslims, and a bunch of Pentecostals and God knows what—have got something different in their minds from this? That's why there's no male nor female in the Resurrection. Now, if they're that way at the end, what were they in the beginning? Neither male nor female. It was life. Huh? You do what you want about it. I can't buy these people's thinking, even if some great man—supposed to be great man—says, "Oh, this is the big thing." It wasn't a big thing to me. Now:

[92] ...*You don't live by any laws and so forth, you live by the grace of God, the Spirit of God.*

He's telling you: You receive the Holy Spirit by grace. In other words it's not will power nor won't power, but the power of an endless life is our motivation, because that endless life is the Holy Spirit, Who is our teacher, Who takes the revelation, brings it home, and thereby we live.

Now, you've got to eat and drink. There are a lot of things you've got to do: put your shoes on, dress in the morning, go to work, and things like that. We're talking now of that life that's in us inside, and looking down the road for these bodies.

30. [93] *I've often said... As a missionary I'd be going overseas, what if I brought my wife in, my children? "Now, look here, children... Look here, Mrs. Branham. I'm your husband. Thou shalt not have any husbands while I'm gone. If you do, I'll skin you when I get back home!" See? Stomp my foot! "Children, hear what I say? You let me hear one transgression of you...." See? Now, wouldn't that be a home?*

Now, what if she'd say, "...Now, you, too, sir. Now, I want to tell you something, Mr. Branham. I'm your lawful wedded wife. Thou shalt not have any other girl friends while you're gone, either." Now, wouldn't that be a home? Now, that would be something. We don't do that. I love her, and she loves me. When she knows I'm going, she knows I don't go unless the Lord calls me to go. We get down on the floor and get the children around, and we pray and say, "Dear Lord, take care of my little companion, my children."

They say, "God, take care of Daddy while he's gone." And then we go overseas.

[94] *Now what if I did something wrong over there? What if I did transgress, do something wrong, and I came back and went to that poor little wife of mine, stood there and look at her face wrinkling and her hair turning gray, I walked up and said, "Honey, I want to tell you something. You know I love you."*

"Sure, Bill, I know you love me."

[95] *"I tell you what I did. I took some girl home." I'd say, "Will you forgive me for it?"*

I believe she would. I really do. But would I do that? When I look at her standing there, and see those hairs turning gray, and know she's stood between me and the public, and to know what a real wife she's been, could I do that? I'd rather die than hurt her. I would.

31. [95] *And if that in Phileo love to my wife, (as well as phileo, and it's erotic love also) how much greater is my Agapo love to God.*

Now, the word 'agape' love, of course, is said by Bro. Branham and different people, and I know they mean it in the context which they give it, is really true: that's the love you reserve for God. But, remember; Bro. Branham said, "*A piano can be god.*" So, therefore, the highest love is reserved for God; everything else comes below it. But you can have that supreme love, called the 'agape' love for a piano, for a car, for dancing, for any old thing in the world. In other words, anything whatsoever that puts God to one side—that shows that that love is not complete in there, as it should be.

32. So, he said:

[95] ...*If I Phileo love my wife, how much greater is my Agape love to God. Oh, I wouldn't do anything to hurt Him. Certainly not. I love Him. I want to do everything He wants me to do. I want to cope with every word that He said.*

Now, the word 'cope' means 'to be a match for'. I want to stand up and take it. I want to know that word, and when I know that Word, I want to stand there and say, "That's right. It's been vindicated. I'm going to stick with It. So therefore, now, listen: Bro. Branham is talking to Pentecostal women and women depict the church, the hour in which it lives, and he's giving them the truth concerning dress and shoes and all these things and he said, "*The Holy Spirit is crying out against it.*" Do you think they're coping with it? No more than nothing! And we're going to keep on reading about these things. You see?

33. [95] ...*I want to cope with every word.*

Now he wants to be a match for the revelation that God gives. You see? Whatever the Spirit indicates, that's what he wants. *I want to cope with it. I want to stand up and take it. I want to handle it. I want to be one with it.*

[95] *No matter what the world said, they ain't going to believe it anyhow. That's his own testimony. I want to know what He said for me to do. And if I lack something, I want Him to give it to me. And live for Him, keeping ourselves from the world.*

Now he's telling you right there that God gives power to cope with every Word in this Message. In other words, the power is right in this Word, the law of the Spirit of Life working in us through the Word that we might become Word-people, to the extent—Bro. Branham said, "*Piling Word upon Word with that life, coming to the full stature, you become a living, moving statue,*" as he called it, "*a statue unto God.*" Remember, the heathen always believed, if they made a statue, God came into it. So, as a statue, you and I, these living bodies, the Bible expresses it, "Your bodies are temples of the Holy Ghost," God is in us.

Bro. Branham is, to my opinion, equating the world system of Christianity to straight cosmos. He said, "*The church has gone plumb to the world. There's no difference anymore.*" If that isn't true, how come they all get destroyed, except a small Bride? No difference.

34. [96] *This old earthly body has got to go. Let me tell you; this earthly body that you think so much of, that you pattern after Hollywood—because you're so close to it, that little town was, it won't be there much longer—Hollywood will be, nor the body either, I guess. You remember, you've heard the prophecy (see?) the Lord gave me; it's going under! Yes, sir! Notice! It will; you just watch. Now, He never told me anything wrong yet. And I'll take that to anybody that wants to say otherwise. I don't know when or where, but she's done. Judgment hangs over it. (That's L.A., Hollywood.) There's no redemption for it; it's passed. See?*

Now, there can't be any redemption, because it won't repent. See? Now, judgment has been prophesied, so therefore, they do not have another chance at repentance—Hebrews 6. And this is just part of what's coming on the earth.

35. [97] *Now, notice this. Live for him, keeping ourselves from the world. Now look! You look on television, some of you sisters, and you go down here and you... You young women, you're young; I know that, but you're Christian. See? You're different. You don't want to be like the world. You love the world—not only you young ones, but some of you older ones. See? He's telling you—they love the world. Well, what does that? You watch television; you go down to the store; you see these little old clothes that women wear that are ungodly. Do you know what's going to happen at the day of*

judgment? You might be just as virtuous to your husband as you can be, but in the day of judgment you're going to have to answer for committing adultery.

Now, that's a tough one right there. Majority don't believe that. What do the majority say? "Hey, I can take all my clothes off, if I want, and nobody can touch me or rape me without my consent!"

That is true! But it's still a lie. Still a lie. I don't know what women want out of this life. Well, I don't think they want anything, because the majority are going to hell with their husbands, anyway. There're a bunch of bimbos, and their boyfriends and all are a bunch of weirdoes. Could you believe for one minute that God sanctions the way the crowd lives out here and the way they go? There's no way you can do it.

36. Now he said:

[97] *...You might be just as virtuous to your husband as you can be, but in the day of judgment you're going to have to answer for committing adultery. Jesus said, "Whosoever looketh upon a woman to lust after her has committed adultery with her already in his heart."*

Now, a beautiful woman, fully clothed the right way, with her hair right...everything... She could walk down the street normally... You got a bunch of jerks standing there, you know, like the song, "Standing on the corner, watching all the girls go by, giving them the eye," and all that kind of stuff, they're committing adultery. That woman is not committing adultery. She's only committing adultery if she does those things which incite a man.

Now, you say, "Bro. Vayle, how do you incite a man?"

Do you want to really know? It's in the Bible! Read the Songs of Solomon. I'm with Billy Graham's father-in-law, Dr. Bell. He said, "You don't need to teach all this junk about sex. Read your Bible. It's all in there: the clean, the good, the everything. It's there. Of course, they say that's the dirty book of the Bible. It's erotic. It is not. It's an absolute picture of Christ and the Bride, and, as Bro. Branham said, "*The church today has refused a spiritual, sexual affair with God to bring forth the manifested Son,*"—to bring him back in flesh.

They'll produce someone in adultery that will be called the 'antichrist'. You better believe it. The church will bring forth theirs, all right. [Audio tape recording is turned over.]

37. [97] *..."Whosoever looketh upon a woman to lust after her...committed adultery." Who's to blame? You. See? You presented yourself—these shorts and slacks. Some woman said to me not long ago, "I don't wear shorts, Bro. Branham. I thank the Lord for that. I wear slacks."*

[98] *I said, "That's worse. That's worse." That's right.*

Why is it worse? Well, to begin with, shorts are not natural attire in any way, shape or form. They're either seasonal or for exhibition or swimming or something, but they're just not naturally worn for dress; they're simply not.

You say, "What about the people that live in the hot country?"

Well, as Bro. Branham said, "*Layers of clothes make good insulation. They have the proper way to insulate.*" The Indians did it; they do it in the East. You know that as well as I do, if you put one blob of wet paper in between the two-by-fours upright, that's not going to do the trick. But you take a little film...just film...just goes...a little layer, little layer, a little space in between, a little tiny place where the

air can circulate in between and between and between. By the time it gets to the wall, it stays warm out here. It stays whatever it is out there. But you don't have an exchange of heat or cold.

So, he said, *"That's worse."* Why? Because that is typically a man's garment. Now I know women are going to fuss about that and say many things. But, remember; this man is vindicated. And, if he made a boo-boo one place, he made a boo-boo every place. See? Now:

38. [99] Now, ...*One woman said, "Well, you said the truth; you can't buy it; you can't buy it." But they still sell goods and have sewing machines (see?), so there's no excuse at all. See? It goes to show, sister.... I'm your brother, I'm a servant to Christ that's got to answer at the judgment bar for what I say here tonight. (There you are. He said, If I teach you wrong, I've got to answer for it.) See? You're going to stand guilty of adultery, because that the love of God has leaked out of your heart. Right. The love of God has leaked out of your heart.*

Now, just a minute. Bro. Branham said, *The Spirit of God is crying out against those women that dress in men's clothes and take their clothes off.*

If the Spirit of God is crying out against it, how is He crying out? He's crying out with words. A screech or a scream wouldn't do it. To make a person aware, you don't simply scream. The person becomes aware of you. You have to talk to the person to make him aware, either of the negative or the positive.

39. Now, notice in here what you're looking at. He said, *"You stand guilty of adultery, because the love of God has leaked out of your heart—the love of the Word of Almighty God."* So, let's go to Revelation 2, where we find a little bit about that. And in here we read:

- (1) Unto the messenger of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walks in the midst of the seven golden candlesticks; (That's the seventh messenger and the seven candlesticks. Now, watch what happened.)
- (2) I know thy works, and thy labour, and thy patience, and how thou canst not bear them (that) are evil: and thou hast tried them which say they are apostles, and are not, and has found them liars:
- (3) And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.
- (4) Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

40. So, all right. The love of God leaked out. What leaked out? The warning of the Holy Spirit. Now, they took everything the prophet said: "Oh, I like this doctrine; I like this, I like that! Hey, hey, everything's fine!" When it came down to the dress code, they said, "We won't take it." Why? Because the church has to show she's wretched, miserable, naked, blind, and doesn't know it, and boasts that she's not.

"Hee, hee, hee! The prophet told us. Ha, ha, ha! We don't listen."

"Oh, what a big joke, to come here to this great man of God, with his great ministry. He's going to tell us to watch our clothes! Ho, ho, ho!" The church is a woman.

41. The Word leaked out. There can be no love of God without the love of the Word. Why? Because Rhema and Logos are the same thing: the Rhema-Logos God. There's no way you can get by it. God has to manifest them. Listen, the manifestations that you saw and I saw on the film of Bro. Branham, (Because some of you didn't see very much. There are some sitting here who saw the manifestation.) that's really nothing. It's the Word that counted, because it was the Word that empowered him to make the people come to the place that there was a Message—there was a Word in season. "Perfect is come," and they turned it down. And the church has proven "she's wretched, miserable, naked and blind and doesn't know it:" that she doesn't have the baptism with the Holy Ghost, merely an anointing. So, it's leaked out.

It started way back there to get away from the Word. How do I know? Because 2 Corinthians says so. They were already in adultery through reason of the mind. It started to leak out. They left their first love.

What was the first love of the Galatians? They would have given their eyes to Paul for the Word that he brought, based upon his vindication. He said, "What changed you? Why have you backslid on the Word? Why do you want to mix law and grace? It won't work."

42. Now he said,

[99] *It's leaked out of your heart and down in the soul. You still go to church. You might dance in the spirit. You might still speak with tongues. And those things are fine, but that's not it. No, sir!*

Now, the wrong clothes here prove all else is unreal. Clothes are symptomatic—like a fever shows the body is infected. The proper clothing does not make the inner man right, but no true inner man will disregard the proper dress. Keep that in mind as we read.

43. [100] *Remember the Bible said "In the last days there shall come false Christs." Not false Jesuses. They wouldn't stand still for that. But false Christs—false anointed ones. They're absolutely anointed with the Spirit, with the Holy Spirit, and still false. See?*

[101] *There's three people of you; (In other words, you're a tripartite-party being—body, soul, spirit.) the outside is the body. You've got five senses that contact your earthly home. (You know, the senses—taste, see, smell, and so on.) Then inside is a spirit. And there's five senses (or five contacts) there: love, conscience, and so forth with which you make contact. But the inside of that is the soul.*

[102] *Remember, the rain falls on the just and the unjust. The same rain that makes the grain makes a cocklebur grow, too. (In other words, gives it life. That's "In Him we live and move and have our being.") What is it? (Now, watch:) At the inside of that seed is a nature, and that nature displays itself.*

What's he talking about? Inside that soul is God—a part of God. See? Now then, if a nature of God is in there, and God gave the Word and that part of your soul is of God, and that same Word is what dictated whether you'd have a part of it or not, how could anybody deny the Word of God that's been vindicated by the very means the Word set forth as per vindication?

In other words, we're boiling it down to the whole thing—which is Word. See? That's why Bro. Branham said, "*The soul is the nature of the spirit.*" The soul is not a nature. The soul is a real thing that can be cast into hell and destroyed. You can't take a part of God and just make it an influence. It influences, but it is not an influence. It's a part of God. It's an actual germ of God. And that word 'germ'

means 'seed', which means it's a portion of the life of God Himself that the soul is made up of. That's how man became a living soul.

44. Now, the nature of God disallows men's dress and filthy clothing on women. And it disallows the men (And only the men could be five-fold ministers and head of the house.) any privilege of turning down any Word of God that's been vindicated. So, where are they going to end up at? You tell me that, and I'll tell you one place. If you don't say "hell," I'll say, "You sure messed up there, boy/girl."

45. [102] *...At the inside of that seed is a nature, and that nature displays itself.* Remember: God is omniscience, omnipotence and love. And love signifies nature...takes care of omniscience, omnipotence. That's why if you and I have got the love of God shed abroad in our hearts, we could never do wrong with the Word of God. We're one with It. *It can stand...* Now, the wheat and the tare could *stand in the same field*, the tare can stand in the same field right there with the wheat—I beg your pardon—the wheat *can stand* right there *in the same field with the weed*—the tare. *The tare and the wheat stand together, rejoice just as much. It's head's down, it's starving for a drink. The rain comes, the cocklebur can shout as loud as the wheat can. But by their fruits you shall know them.* Now, that's Hebrews 6, which Bro. Branham did not go into.

[103] *Christians, I may never see you again. It's years since I've been here.* (Now, he was down at the coast just the year before, I think...or two years...whatever.) *Maybe never see you again. Line up with God's Word. Look in the mirror.* That's your 2 Corinthians. *Like a little boy one time, out in the country, never saw a mirror. Came to his auntie's house. Started walking up the steps. Saw a mirror; he saw a little boy in the mirror. He kept walking and looking. He'd wave; the little boy would wave. He kept looking. He never saw himself in a mirror before. He got close enough, he turned and said, "Why, Mama, that's me!"*

[104] *How do you look in God's mirror?*

It doesn't mean 'how do you look', but it could. But, the fact is, how do you, as a person, look; and, also, how do you look, as a person, when you want to look in the Word, when you want to find something concerning yourself. Now, watch what he says:

[104] *Does it reflect a daughter or son of God?* Now, number one, you have the hair and you have the dress. Now, the man, he comes with the doctrine, and, of course, the woman gets the doctrine also. And the man has to watch his dress, too. *Is there something which you hear that makes you hate the man that's saying it, or is there something pulls, and says, "I know that man's right, because that's in the Scripture."*

46. Now, of course, they're going to deny that it's the correct interpretation of the Scripture. I don't think they'd sit there... Maybe they would. We had a woman sit here, and she said, "I don't care if Bro. Branham says... I just get mine from the Bible."

I said, "Well, he got it from the Bible."

So, you may have people just like that; they're sitting there.

They say, "Well, it's in the Bible, but that's the Old Testament. It doesn't mean anything."

Well, that's strange. Then, why do you look to the Book of Joel? Why do the Pentecostals look there? Why do they look in Zechariah? Why look anywhere? Why not just take the New Testament? You

can't do it, because there's certain Scripture that, no matter how you look at It, never, ever changes. This is part of It.

47. Now, he said:

[104] ...*Do you hate the man that's saying it?* Sure they did. ...Or do you say, "*That man's right, because it's in the Scripture.*"

Now, let's look at this very carefully. The Scripture distinctly said, "Whosoever receiveth him whosoever I send, receiveth me, and he who receives me, receives the Father who sent me." What if God sent William Branham? Then he is to be received as Jesus Christ Himself. And, let's face it: the same man, when they said, "What did he mean when he said, 'He that has seen me has seen the Father'?"...

"You're looking at me, aren't you?"

Do you think they'd believe that? Oh, no.

[104] ...*Then that's the vitamins needed for this body that's ordained to be there, a house that that other one's going to need when you get there. See? This house....*

Now, what's he telling you right there? Number one, he's telling you: without believing this Word and lining up to It, you're not going to get there. Now, he's saying also with that, "If you have that gene in your soul, you are going to collaborate with your affirmative mind and soul and your actions that this truly is of God."

Now, you can make mistakes; we have an intercessor. Bro. Branham does not preach complete sanctification, the root of sin being taken out, and all that kind of stuff. He doesn't do it. That's Nazarene hogwash. Wesley never preached it as far as I can ever find in any books. But he's telling you right here, he said, "*If that pull is in you, and you're listening to me, and I'm sent of God, there's something on the other side, and that pull now is for the other side.*" Because everybody's talking about the other side: the mansions in glory and the "Oh, I got a mansion over the housetop, or hilltops..."

48. Listen: if that guy got it, I think it's the same person I'm thinking of, his wife sure didn't have it, because she was a preacher's daughter, and she had slacks and went around and finally divorced him. And her father is the one who said, "If you don't lay off me, I'll let you know about William Branham. He's got a familiar spirit."

Well, if that's the best he knew, he knew nothing. Where is he tonight? He's dead. I didn't send him or tell him to go to hell. I didn't put him in hell. If he puts himself in, that's his business. And, let me tell you something: The vessels of wrath fit themselves to destruction. God fits the vessels of glory for Himself.

Let's get these things straight with the Scripture, and don't go ducking them. We have no place to duck—no place to hide anymore. It's like Mohammed Ali said, "You can run, but you can't hide."

That's where you're at today. You've got the great Bruiser, God Himself, on the scene. Judgment is committed to Him and He said, "They're going to die." All right. We know that to be vindicated.

49 Now, that body there was ordained to have this Message that Bro. Branham's preaching. Now I showed you that. I didn't even know it was here, but I preached it time after time for you, and it's over in Dt 4:1, starting:

- (1) Now therefore hearken, O Israel, unto statutes and the judgments, which I teach you, for to do *them*, that you may live, and go in and possess the land which the Lord your God of your fathers giveth you.

That's why you need those bodies. If you don't get those bodies, forget the land! So therefore, it's not the land, it's the person himself in the body. Right? Why, sure.

- (2) You shall not add (one) word what I commanded you, diminish (*not*) from it, you may keep the commandments of the Lord your God which I command you.
- (3) Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God destroyed them from among you.
- (4) But you that did cleave unto the Lord your God *are* alive every one of you this day.
- (5) Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that you should do so in the land whither you go to possess it. (In other words, you've got to start here with the knowledge and just continue over there.)
- (6) Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. (Now, that's coming—even to the White Throne.)
- (7) For what nation *is there* so great, who *hath* God so nigh unto them, as the Lord our God *is* in all the *things that* we call upon him *for*?

50. Now, you tell me: who believes God is nigh, except us?

"Oh, he's always been here."

That's a bunch of Saskatchewan in Canada.

"Oh, I believe in the Presence. He's always been here." Or, "Oh, sure, but so what?"

Ask if they preach the 'Judge'. Ask them, "Who came down?" Ask them, "What's going on?"

Same old story: always looking back, always looking ahead; nobody knows what's going on. If I can't keep you up to date with this Message, it's time I quit. See? Time to call it quits.

- (8) What nation is so great, (and) has statutes and judgments (and) so righteous as all this law, which I set before you this day? (See?)
- (9) Only take heed (of) thyself, and keep thy soul diligently.

How're you going to keep your soul? There's only one way: in there is the ability to say yes or no. That's all. To make a decision: Are we going to go with the Word, or are we going to leave it? Now, the first thing: You've got to have a revelation, because, how do you know what to do, unless somebody tells you what to do and how to do it? And men can't sit still and listen, and women can't put on the right clothes? There's something radically wrong somewhere. You tell me they've got something? Come on.

51. Also, the Malachi message, “Behold I send you Elijah, the prophet, or I’ll just destroy everybody.” The people do not want to realize the Presence, the prophet, and the wonderful Word of the Lord. They will not realize. They don’t want to, except a very few of us—perhaps only those that got that one tape meant for me and got spread out, and except for my preaching that Bro. Branham categorically said that he, Moses, Paul, and William Branham, alone, had that Pillar of Fire. See? *“We haven’t had the Pillar of Fire that came to Moses since the day of Paul, two thousand years ago, until now.”* Moses, Paul, and William Branham. No, they don’t want that. That’s not Heb 13:8. No, they wouldn’t know what that meant.

52. [105] *Now remember, we think so much of this body. We put so many clothes on it. Why do we do so many things that are unnecessary, change after change after change and all these things and... And why, it’s just everybody doing it. Just let somebody start something. You paint your steps red, and watch the Joneses paint theirs red. You change from a Chevrolet to a Ford, and they just can’t stand it. It’s matching time.* (Now, he’s using a common observation. I’ve done many of these just like he’s doing. Common observation; somebody does it, all follow. See? So, he says,) *It’s matching time. You let a woman come to church, certain type hat on, watch all women get that, especially the pastor’s wife.*

We had a girl down in Louisiana...just about broke her heart, when she studied out a new way to have her hair done up and the woman who did it told her, “Don’t you dare tell anybody how it was done,” and I think the girl leaked it, and everybody had that same hairdo.

Why, she was just mortified. She was prostrated with grief. She literally cried buckets, almost. I’m pretty sure she wet a couple of sponges. You know? I think it’s the truth. It’s true. She just cried about it.

“Why did they have to... I spent all this time with this lovely hairdo, and now they’re all doing it.”

Matching time. Monkey see; monkey do. Yeah. Especially preachers’ wives, eh?

53. [105] *...See? Just watch what happens. Now, that is true. That is absolutely true. It’s matching time. Brother, it ought to be matching time. All those things are for a purpose. I don’t care whether my coat matches my trousers; I have a hard time. My wife and my daughter-in-law, or somebody has to tell me what kind of tie to wear with it. I don’t care whether they match at all. I want my experience to match God’s Word.*

Now, the Pentecostal preacher, Shelly, running around the country—everybody’s falling for him. Oh, he said, why, he had this great dream or this great vision, how that the...somebody plucked the Bride completely naked... Oh, the Bride, completely naked. Bro. Branham said he was sent to dress a Bride. Now, everybody’s plucked the Bride naked. And Shelley comes along to dress her. What kind of a dress? He talks about a fat old grandma, maybe his, great big, old girl, and she sits on a red hot stove. Talk about hot-cross buns! Oh, yeah. I’m crude and lewd, and I’m putting the point.

He said, “She didn’t have a scar.”

Then she takes all kinds of red-hot coals, puts it on his Bible—doesn’t burn? Find that in the Bible! Find that in the Book of Acts! Find it! I’ll find it in heathenism and paganism.

54. Old Daddy Bosworth wouldn’t even pray for anybody to have a tooth mended. He said, “Jesus didn’t do it. I can’t ask him to.”

Now, don’t look puzzled. Get with it. You want tripe? Get it someplace else. Ol’ grandma sitting on a stove! Yeah.

Back in Pentecost, I heard the story about the pews in the church, and this little girl with high-heel slippers, no less. And she, in the Holy Spirit—so called... I don't know what kind of spirit. I'm not going to blame it on to God. With her eyes closed, she goes tripping on the backs—her little old high-heel slippers—and doesn't miss a bounce. And they said, "That's God." Is it? Not according to Bro. Branham. That's hell.

They said a man came in there and called the Pentecostals 'a bunch of pigs'. Now, this could be God, but I still don't believe it. Before the service was over, he got down on his hands and knees and went around all the church aisles, grunting like a hog with a mortified look on his face. It could have been put on. How did they know it was God? He might have been saying in his heart, "There 'oink, oink', and I'll show 'oink-oink' life."

55. Don't give me Pentecostal nonsense. Don't talk of anything outside of this Word. I challenge ninety-nine percent of all my experiences I thought were of God. I don't know anymore. One I thought sure was of God, I believe could well have been the devil. Absolutely. Could well have been the devil. Trying to completely fool...trying to completely fool me. Yep. [Bro. Vayle comments about the microphone.] All right. It's matching time. Does it match the Word of Almighty God?

56. Now, listen:

[105] *...I want my experience to match the Word of God, not somebody coming around to lead silly people astray. That's the thing, 'cause that's where I aim to live, not down on corner yonder with the Joneses, but yonder in Glory where Jesus has gone to prepare us a place. Yes, we want that. Yes, sir! See?*

How about people try to match the prophet's ministry is something else. What about the fact he said, "You may speak in tongues once and never speak again. You may prophesy once and never prophesy again." Yet the same man said, "You can't have gifts in that room without someone discerning spirits." Who's going to stand and say "I'll discern spirits" today? He said, "Leave it alone. If you can't have the real thing, leave it alone. Why would you have the false when the heavens are full of the real?" See?

57. I'm going to tell you something: Let's stand with the Word of God, and then see where that goes. Don't try to get a bunch of gifts and things going. You'll see where that goes. I can tell you where they're going to go. We already know that. Yep. The two vines are so close, it's a razor blade edge difference. So, don't try to fool with it. Remember what the Bible distinctly says, that the little fly in the ointment makes the... A fly maketh the apothecary's ointment to stink; and, as one man said, "He didn't say a 'dead horse in a small slough.'" Huh? See? So, don't try to get the toothpick out of the other guy's eye, when you've got a post, a big log, in your own.

58. Now, they try to get this; they try to get that, but it won't work.

[106] *...This old earthly tabernacle here, you know what it is? A body is like an old coat that you wear. A coat that you once wore. Now, you have one that's so much better, you don't use it any more. What do you do? You hang it in a closet, for you've got one better. You've got a better coat. It's more up to date than the one you used to wear that's worn out. What am I saying? It is that garment. You are on the inside of that. Remember, that garment only did what? It bore your image. See? Well, it bore you, and it was your image. It wasn't you; it was an icon. It wasn't the real you. See? See? But you don't need it anymore now. You've hung it up. It's a rag. That's the old way this body is. It bore the image of the heavenly, yet it's not you. In other words, it was carrying that real person from way back that bypassed that Spirit-Word body. See? You're on the inside of that body. You, the Spirit of God... Now, watch that: You, the Spirit of God, is on the inside of that body.*

Now, was he saying, 'you, in the Spirit of God', or is he saying, 'you, as a part of the Spirit of God'? Well, he's been talking all along as you and me as part of the Spirit of God, and I would believe this: He's talking about the Spirit of God, which is a part of God, inside that body.

59. [106] *...That's what makes the outside come into subjection, because the inside is pulling it (see?), bringing it in line with the Word of God: your inside, you, yourself, your being.*

Now, what's he saying right there? He's saying, You women and you men that don't listen to this Word and follow and line up with that Word, I'm going to tell you, there's something wrong somewhere, because, if God is in that gene, there's going to be a matching with that Word. Now, you won't live in perfection, but you're going to acknowledge and start moving.

[106] *This body is just an old coat. Someday what will you do with it? For you were only a garment for a while. That is this earthly garment, this body, your real body, your real self. (Now he talks about a real body in there...a real man, a real entity, a real being...maybe spirit... You can't see it, but he's there, bigger than life and bigger than the universe.) ...Your real body, your real self is on the inside of this old coat, that you call William Branham, or Susie Jones, or whatever it is. See? Someday it will hang in the earth's hall of memory of you. You'll put it out yonder in the grave, and somebody will put up a tombstone, "Here lies Reverend So-and-so, John So-and-so, So-and-so." It'll lie there as a memorial of you. The people just seeing you in this body, and what you were, your real you, was on the inside of that. But the old coat itself just bore the image of the heavenly.*

That's all it was, was just bearing... Well, the Bible says 'temple of the Holy Ghost,' you know... You're a house. *"Oh people, have you made reservations to change coats?"* In other words, get the one now that's commensurate with what's inside. This is just an image. The **real** thing is to come when you're completely body-soul. Remember, the spirit goes back. A complete body-soul.

[106] *Have you made reservations for heaven? Remember, you must have reservations. You can't get in without them. I'm talking to you in modern language now. But you know, if you go to the hotel and say, "I'd like a room."*

[107] *"Did you have a reservation? Well, I'm sorry, everything's filled up."*

You're out in the cold, because you failed to make a reservation. And if you come to the end of your life's journey without a reservation, there'll be no one there to meet you. You'll have to step off into a dark eternity, there'll be screaming, and weeping, and wailing, and gnashing of teeth.

Now, watch right there: He puts that in the Lake of Fire and he also puts it right in the great tribulation. Why? Because he's talking to a people right now that'll go to the Great Tribulation and from there to the Lake of Fire. Why? Even though the White Throne comes a thousand years later, their doom is already finished. It's the Lake of Fire. They're just told why, and they're sent off! So, don't kid yourself. This man is one hundred percent right.

60. [107] *...You can't get into that City, because you haven't got a reservation. You must have a reservation to enter this City where Jesus has gone to prepare a place for you. Remember, you must have the reservation and the garment of salvation on.*

Now, is Shelley going to do it? Ha! Pssesh! Stick with the Word. If you have to give up tapes, give up mine and everybody else's. Stick to Bro. Branham. That's the only way you can have it. Bro. Branham said, *"I'm here to dress a Bride."*

So, he failed...oh, no. Somebody pulled it off, so Shelly comes along and puts one on it. A Pentecostal garment of hogwash? Are you kidding? Eat vomit, and call it 'manna'?

Listen; any fathead can talk. Why didn't he come by and give him some miracles? Huh? Sheew! God made this live...[material deleted] I'm naming names; it doesn't bother me one little bit. They name my names and hate my guts. I don't hate their guts. I'm just warning you people.

Is Shelly going to dress you with gifts and all this hogwash? Shuh! Read Ephesians 5, and find out what it was all about: the waters of separation. Whew! Vindicated Word was the sword—the sword of **The King. Bring on your holy garment!** with the Holy Word of God, standing there.

And they follow this guy and that guy.

61. Listen, church, if you want to follow somebody, go on **now**. I don't want you at my table. I'd feed you a T-bone steak or go to your table, take you out one time, or have you messing around here. I don't spend your tithe anyway. Before God, I know you love me and want to give it to me. Nope, nope, no, no; can't put a finger on me.

There's a wall and a sword between us, if you want to know the truth. This Word is what counts. Vindicated prophet. That's the supreme authority. Look there, look there, look around you. Anybody can talk. A devil did it, and he couldn't back it up. They died. Promised life, and they die! We're in the second death right now away from the Word of Almighty God. That's what's happening. We must have reservations.

62. [108] *In Matthew I've got a scripture here (I'm watching Scriptures), Matthew 22:1-14. I haven't got time to read it. ...The king set forth, made a great supper. ...Fixed everything up. He tells you here. The man said, I can't come. I bought a farm. I'm married. I did this, and I did that. He sent again, and they evilly mistreated the person.*

That was the Jewish generation Jesus was talking to; they had something else to do. Then finally, he sent and said, "Go, just compel them."

I want to tell you something. They see...he sent 'servants' the first time. But you know what happened the last time? 'A'—singular. The Holy Ghost Himself, God Himself came down, with a compelling Word of vindication. Hallelujah! To bring a people in.

[108] *"Go in the streets, and highways, compel them to come in." You think God came down the same as the garden of Eden and didn't compel us? Ha! Something's wrong somewhere. "Compel them." And after that, determined that his house was...his wedding supper was going to be set. There were going to be guests there. And then he found a man in there without a wedding garment on. He wanted to hold to the old coat. Look what he said: "Friend, after I have invited you to my Wedding Supper, and I've not only invited you and gave you an invitation to come...but what else? I've made preparation for you by giving you a wedding garment. See? Absolutely. They didn't want it, see? They didn't want it.*

63. I've got to close here, and then we'll just go back as a recap for Sunday, because I'm not going to get to the place... I trust we'll be here Sunday. We'll make a recap from this point. It won't be too hard. Then

we'll go on, and we'll really begin to see what Bro. Branham's been preaching—a tremendous sermon. Not the way I preach it. I enjoy it; I hope you do, too. If you don't, I don't mind that. Thank you for coming. But the point is: This is a fabulous message on the last one he preached. He's off the scene.

Let's rise and be dismissed.

Heavenly Father, we want to thank You for Your Word that You gave us tonight. We praise you for these marvelous things we see in here, Lord, leading up to what Bro. Branham brings the people, which we know, Father, could not be received at that time except by the few who'd follow after, receive, that great Word of life and understand and really begin to see the truth as it is in Christ Jesus. Lord, that's a vast, vast statement.

But you know our hearts, Lord, and we're open to truth, and we're open, O God, above all else, to experience the power of the Word of God transforming our very lives, our dress, our outlook, everything about us, till even the words of our mouth come forth with a pure integrity and virtue and truth of the Lord Jesus Christ, even as Peter said, "If any man speak, let him speak as the oracles of God."

Help us, God, in the name of Jesus Christ, the Only-begotten, beloved Son, making intercession now on that throne, and You down here, getting that Bride ready. We're talking to You, Lord God of Abraham, Isaac and Jacob, the Jesus that spoke to Paul, the same One speaking to Bro. Branham, speaking to us tonight. We're speaking to You, O Jehovah, great One.

Work the work in our hearts, minds and lives by the blessed Spirit within us, bringing us under complete control by our mind, right down into our spirits, but above all, into our soul, to not only accept this Word of God, but to live It and manifest It, Lord, as Bro. Branham said, "*Just live good, Christian lives.*" That's all we want: to hold the truth from no one, but hold it in righteousness, bring it right up, loving it with all of our hearts, not losing one little bit of that first love—no way: the love of God in our hearts, that beautiful Word, listening.

Help Your people tonight, Lord. Help them. Don't let the fog settle in where people think they're just okay, okay, because this is... Listen, because... Father, let it be drilled into us of the knowledge of the truth, the depth of the understanding, the fellowship and union with the Holy Ghost, the oneness, Lord, that you mentioned—the prophet mentioned. These are the things of reality we cry for tonight. The healing of our bodies is nothing compared to it, Lord; nothing, Lord, nothing.

We want a reality within the inner man, the vitamins for that inner man getting ready for the other side, the great Truth, O God, that makes us prepared for that hour, fully dressed with a wedding garment, absolutely on, ready for the Wedding Supper, ready to hang the old coat up, Lord. In some people, it won't be hung up. It'll just be changed at the very last moment.

Help us, Lord, in this hour. We pray that not one should miss that great and marvelous day that's ahead of us. And unto Thee, we give the glory; in the name of Jesus Christ, we pray. Amen.

"Take the Name of Jesus with You."