

# Things That Are To Be #17

*Grow Up by the Word*

June 12, 1994

Let us pray: Heavenly Father, we know that You are here, having been proven that You are, and we suppose many people would acquiesce to that with different thoughts of believing that that is simply the baptism with the Holy Ghost, but we do believe that You personally are here, that You came down, and then comes the great question, “Why are You here?” And we know that that also has several answers, but the great answer here is what Bro. Branham gave us, who said, “*Just think, the same Pillar of Fire that brought the Word to Paul is here revealing It,*” and we know that that is what really matters, because now, having been judged by that Word and found faithful and having been found virgin Bride, we know that the great work has been accomplished, and therefore, we can rest assured this morning that Word piled upon Word, the conduit of the Holy Ghost, brings more of God into our lives—the very Spirit that people talk of as having been baptized into and by, when no way could they possibly have that promise fulfilled to them, because they deny the very fact of what that Word is declared and manifested to be true: the very presence of God Himself bringing that revealed Word to us.

And we thank You, Lord, that we are privy to It, that we are in that place of perfection that Your Own apostles and prophets gave to us, and we thank You, Lord, that it is fulfilled in a group of people, which we claim to be a part this morning.

Help us, Lord, to abide in the shadow of the Almighty upon that solid Rock, receiving the Word, full of Life, which gives us more and more Life, the inner man being renewed, until one day It overflows into those who are predestinated to be changed into immortal beings and taken to the Wedding Supper.

We thank You, Lord, we are privy to It this morning, and if we will not be here when that great moment comes, at least we are looking forward with those who will be here, knowing we are a part of the same.

Unto You, we give glory and honor, through Jesus Christ, our blessed Savior. Amen.

You may be seated.

1. Now we're on number seventeen this morning of “Things That Are To Be”, and in our last study we found Bro. Branham still admonishing the women concerning their dress and the men concerning their doctrine. He made it plain that, if one is truly a child of God by the gene of God in the soul, there will be a positive response to the Word of God concerning what He is saying, and women will no longer dress in their present manner of wearing men's clothes or exposing themselves, while the men will heed the truth, and by the truth, assume correct headship as to doctrine and, then, conduct—in other words, the establishing of the home and the church, which is not being done in too many instances. We thank God we see a great deal of it done here.

2. He then illustrates the tremendous importance of believing the invitation of the Word (And that's the Word he's giving.) and dressing according to the invitation to be a part of the Marriage Supper and then go on to the Millennium dressed in their garments afforded by the Host for the Wedding Supper, which, of course, precedes the Millennium. Now we'll find that given to us here in paragraph 108, on page 34. We're not taking much preamble, because we don't need to.

[108] *In Matthew I've got a Scripture here (I'm watching the Scripture), Mt 22:1-14. I haven't got time to read It, because it's getting too late. I've spoken too long to*

*you. But remember, the king sent forth and made a supper. He killed all of his oxen and fixed the fatlings, and everything, and had a great supper prepared. And he sent out and he bade many to come. One said, "Well, you know, after all, I belong to this, and I've got this. And I've got to go to my farm," and one did many things. He sent again, and they evilly mistreated them.*

*Now, that was the Jewish generation Jesus was talking to; they had something else to do. Then finally, he sent in and said, "Go, just compel them. Go into the streets, and highways, and everywhere, and compel them to come in."*

Now we mentioned last time there that the multiple servants were simply servants, but at the end, it was just One that went forth to compel them and, of course, we know that only the Holy Spirit has compelling influence upon people. And that compelling influence, of course, is already predisposed by the individual upon whom the Word falls as to whether that person has that gene of God, which we'll see as we go along here. Now he said:

3. [108] *"...Compel them to come in." After that, he determined that his wedding supper was going to be set.*

So, all right. After that one that went out to compel them, there is no recourse, except to set the wedding supper. Now, it doesn't mean that that's going to be instantaneous, but it does mean there is no revocation, there is no rescinding the wedding, it must go on, and it must go on in the present condition. That is to say, of those who have been compelled to come in, not according to what somebody else might possibly concede and set as their standard; in other words, either taking from or adding to what is already predetermined.

[108] *So, it's been determined that there's going to be a wedding supper...it's set...and there were going to be guests there. That's predetermined also. And then he found a man in there, he came to the building where the wedding was, and he did not have on a wedding garment. He wanted to hold to the old coat.*

Now Bro. Branham is beginning to explain this situation, and look what he said: that's the one at the door who was there handing out the garments and so on, and he puts it in the first person, though, of the bridegroom, which is all right.

[108] *Look what he said: "Friend, after I've invited you to my wedding supper, and not only invited you and gave you an invitation to come, (And I'm adding this, because it's the thought.) but I made preparation for you by way of the wedding garments right here," with which, of course, the person would not be a legitimate guest. All right.*

4. Now, he's talking to Bro. Kopp here:

[109] *And if you were ever in the Orient, which I preached in there many times, that wedding supper is still carried on just the way it was. And that's true. The bridegroom has only so many guests that he's going to have. Probably Bro. Kopp, probably you watched it there in India. They just have so many guests that he's going to ask.*

Now, it's a predetermined list, so therefore, it's a matter of the guests being predestinated according to the names on that particular record. Right. They just have so many guests he's going to ask.

*Say he's going to ask thirty guests, and that's it. Now, the bridegroom—and that's the emphasis—has to furnish the robes. It is mandatory to furnish them. See? Therefore, there's a man who stands at the door, and you come up with your*

*invitation; he examines your invitation and puts a garment on you, a robe, that is. Some of them are rich; and some are poor; and some of them are different, one from each other. That's race, color, and so on, no doubt. But they all look alike when they get those robes on. They all look alike. And you have to all be alike. You aren't going to be able to say, "I'm Methodist over there," "I'm Presbyterian over there." Oh, no! You aren't going in there in the first place.*

5. Well, so you wouldn't have a voice anyway, because you're not even getting in there. See? Because no doubt you come in the door here, and there's like a foyer, and then you might take a peek at the wedding table, but you're not going to get there and sit down. It's just no way, because no doubt, if your name is on that roster, which you'd be predestinated to have your name there, and you'd be predestinated to be there, and, therefore, there'd be a robe predestinated for you, see. Then, no doubt, you'd have your name on the name card at that table. Remember? Just like at the Last Supper, John was leaning on the bosom of Christ, and some said, "Well, I'd like to be on his right hand."

"I'd like the left."

And Jesus said, "Do you think you could pay the price?"

"Oh yeah, we could pay the price."

They didn't even know what they were talking about.

"Well," he said, "I can tell you right now: you couldn't pay the price, and if you did, it's already predetermined who's going to be there."

It's not price paying; it's not this; it's not that. "It's not of him that willeth, of him that runneth, of him that this, of him that that..." It's God's predestinating through His omniscience and His omnipotence. So, if your name wasn't on that card, you wouldn't be sitting there. See? So, all right.

6. This is a very formal situation we're looking at, and, strange to say, it's exactly what it's going to be like. It doesn't vary from what is here, outlined as an illustration. It's actually the truth. Now:

[109] *...They all look alike. You have to be alike You aren't going to say, "I'm Methodist," "I'm Presbyterian." Oh, no! You aren't going in the first place. See? You've got to come by the door. Jesus said, "I am the door to the sheepfold."*

Now, of course, here you're getting something which...oh, you might call 'very trite,' because people shoot right back and say, "Well, listen, don't tell me I don't know Jesus."

Well, then, my question would be, "What Jesus do you know?" Because this is a very valid question when they would try to ask you, "Well, are you insane? What are you...? What do you mean, 'What Jesus is there'?" My Bible tells me in the first age they had another Jesus, another spirit, another gospel. So, if you start out with one, how many do you end up with? You can end up with a complete multiplicity and that means simply this: You can make this one Jesus, forty-five different characters, or a hundred and forty-five different characters with a hundred and forty-five different messages, with a hundred and forty-five different ways, and there's total confusion.

Now, this Jesus is a total person, and we're looking at him as the one who became the door. All that come by him go in to the Father. And, remember; at the Wedding Supper, the Spirit that's in our midst today is God Himself, Elohim, Jehovah-Elohim, one God, will incarnate Himself in the person of the Lord Jesus Christ, even as it was at the river Jordan. All right.

7. So, you'll notice here, then, that this host, this bridegroom, makes them ready for the wedding supper. Now, you'll notice that he, himself, makes them ready. Now everything is prepared: the table is

prepared; the chairs are prepared; the name plates prepared; the food is prepared; the garments are prepared; the people are prepared. Their names match. They're already manifested as the children of God—but they're not ready. They're not ready.

Now, this is where John the Baptist came in. He made ready the prepared people by turning the hearts of the fathers to the children, by turning all those who were the fathers—the prophets and all that Word—were turned to focus upon him who was that great one, which was to come—that great prophet one...that great Son of man, that great Son of God. And John the Baptist—without him, they would not have been able to recognize him.

Now, right away, someone would say, "I'm sorry, but I don't buy that, because I know I would."

And I know you're a liar, though sweet, nice and beautiful, and not ugly and mean like Lee Vayle up here. You're just a liar, that's all. Well, because you're making God a liar. See?

8. Now John had to have a very special way of knowing him, and nobody else had that special way. Now they could feel something, no doubt, and they can infer something; and they get excited. That wasn't it. Did they know him? No. Not without John. Not without John. No, no, no.

People in their fervor killed him, and they're going to do it again at the end time, but he won't die; they'll die. When you crucify something to yourself, it means you crucify yourself. When you destroy the bonds that are made up to yourself, it means you lost the bonds; you suffer. So, if you crucify to yourself, it means you are going to get crucified. The one that digs the ditch will fall into it. The one that tells the lie will have his lies come back upon him. The one that stole will have his flesh burned with his stolen goods. Now, that's the truth. You simply can't pass 'by' the Word; you simply can't.

9. Now, no one else can make you ready—no one else. "I don't need John the Baptist. I don't need William Branham. Hallelujah! I got Jesus!"

You're a liar. Oh, you're a nice liar but you're a rotten liar—because your heart's filthy! You're despicable! You're not a guest. You're not going to make it.

"Now, you see, Bro. Vayle, you went and got mean, vulgar and rotten again."

Oh, you just pray for me, because I'm not going to change. I'm not going to change. If I go to hell and burn, I'm not going to change, because there's something in here that says, "God doesn't change." You don't fool with God. Oh, yes, we fool with Him, but we can't fool with Him ultimately. He'll let a lot of things go and go and go, but you watch: one day He's going to have His Word fulfilled. You watch. It's being fulfilled right now, and nobody's listening.

"I'm Methodist." "I'm Baptist." "I'm Presbyterian."

See? You're not even going to make it. See?

10. Now, notice; no one else can do this and this is not only 1 Corinthians 15, the Shout, which is the Keleuma, where God Himself is bringing everything into submission in order to have a reincarnation and everything put under the feet of Jesus, where he's reigning and ruling supreme, because he's got to have it until the kingdom is handed back to God, but, actually, I believe that this is what we're looking at—these garments—at the Wedding Supper. Now, this is omega now. It is Ephesians 5 where It says here:

(25) Husbands, love your wives, (That's verse 25) even as Christ also loved the church, (identical manner) and gave Himself for it.

Now that's the man with the proper doctrine and the end time, where the women are dressing right. See? The men at the end time, they've got chaste, beautiful wives that reserve themselves for them. They

don't present themselves... They're not headstrong, big mouths. We've had them here. They're out in the world. You're going to keep having them.

11. But, what about these men? They love their wives in identical manner as Christ loved the church? Now you start listing all the fruit in Jesus, and you'll see what's required in men. I know women think they're getting a rotten shake, because we talk about their clothes. Hey, look, I'm going to tell you something: if God told me to wear a bone in my nose and put on stilts and wear the goofiest things in all the world, and that was it... Like the Jews washing their pots and pans and killing an animal, if that was it, hey! I'd do it day and night. Nothing to it. But it's a whole lot deeper than that where "it shakes your soul and you've got to put yourself under it," Bro. Branham says in "Crucifixion". Oh, yeah...yeah. They had it easy. This is a trying life that tries men's souls and rips people apart, starting with getting your doctrine right.

12. (25) ...Christ loved the church, and gave himself for it;

(26) That he might sanctify and cleanse it with the washing of water by the word.

("Sanctify them by thy truth, and thy truth is the Word." Notice:)

(27) That he might present it to himself a glorious church.

Now, he's talking about Messiah, and original Messiah is God Himself, the Rock, the Pillar of Fire and the whole Thing, that came down by His Own Will and embodied Himself in Jesus, and thereby shed Blood. So, we're talking now about this One that comes down, 1 Thessalonians 4,<sup>1</sup> and that's Elohim, Jehovah-Elohim Himself. And now, what is He doing? He's washing the church by the washing of water of the Word, which... Now, notice; the Word is the sanctifier, so therefore, you and I are separated from Methodists, Baptists, and every person living, by the Word.

"Well, bless God, Bro. Vayle, I know I'm a fine person inside."

Aw, shut up! Doesn't anybody understand what I'm saying? These are keys! [Bro. Vayle drops keys.]

"Oh, no, Bro. Vayle, that's just symbolic. Oh, I got a lot of meaning to those."

Oh, good God! Get out of here.

Keys! **Word!**

"Oh, Bro. Vayle, the Blood separated me."

You're a liar. Huh?

"Oh, this did and that did..."

You see, you're still wrong. Shall we go home? Or shall we sit and get full of the Holy Ghost? Because Word upon Word you get more of the Holy Ghost. I think you don't believe that, do you? I've been saying it the last three Sundays or so. How many really believes he got more Holy Ghost last time, and he's still going to get more of the Holy Ghost this time? Well, it's up to you to believe what you want to believe. But somebody's going to get It.

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<sup>1</sup> (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

13. Now, he said here, “By the washing of water by the Word.” Now, you can call It ‘bleeding Word’; you can call It anything you want, but this is the last day Message where God presents the church to Himself, incarnated in the person of the Lord Jesus Christ. When that Spirit that is in our midst becomes incarnate to us, having taken us up to the Wedding Supper, incarnating Himself in that body and the only body, singular, He incarnates fully into—you know that and I know—the fullness of the Godhead bodily, we crown Him King of kings and Lord of lords, that will be the Son of God, the Son of David, the Son of man, the King of kings, the altogether Lovely, the Rose of Sharon, the All in All, Lord Jesus Christ, Elohim-Jehovah, El-Elah, the Shepherd, the Sanctifier, the Peace, the Righteousness...every one...and there isn’t anybody else. See? All right. That’s what Bro. Branham said, “*Jesus was God, but he wasn’t God.*”

14. So, now we have this beautiful picture here. Now, It says right here, “It’s a glorious church. It won’t have a spot; it won’t have a wrinkle or any such thing, but it shall be holy and without blemish.” Now, what was that blemish? The blemish was the woman soured on the man she was to marry and committed adultery. That’s the one blemish a woman cannot be justified from, on the grounds she did it, and there’s nothing you can do about it, but she can be forgiven. Now, remember; Bro. Branham said, “The Bride was tricked into it. She didn’t do it at all.” So therefore, we have a perfect return to virginity.

15. Now, how does this take place? Now we understand this: there’s no problem there. It tells you right here in Eph 1:17, and he’s praying that at the end time, which must occur:

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of his glory of his inheritance in the saints.

And you may fully understand what that Word is in the Bride. Now, most people don’t understand. They don’t have a clue. If Bro. Branham, and his great ministry, which God gave him, an end time Elijah, is merely used as a gimmick to go on his coattails to make a name for themselves. Now we don’t believe in that. See? Now:

- (19) And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead.

Now, that’s after this takes place. If you don’t get this here, which is a Word definitive revelation concerning God and ourselves, then let’s get this flat: there is no going in. See? You just can’t sit in these meetings. You’ve got to believe what’s being taught to you. And I’m doing my best to go back and forth with Bro. Branham and the Word. Believe me, this is not my own thinking, because I never had any on this subject. See? All right.

- (20) ...And set *him* at his own right hand in heavenly *places*,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only this world, but in the world to come:
- (22) And hath put all *things* under his feet, and gave him *to be* head over all *things* to the church,
- (23) Which is his body, the fulness of him that filleth all and in all.

16. Now Bro. Branham has been teaching this categorically, and you'll find this in different messages. He mentions that there are three times the Bible is fulfilled in "I am in the Father, you in me, and I in you." That was at Pentecost, in this hour, and at the White Throne. Now Bro. Branham categorically tells us concerning the great, marvelous (How am I going to put it?) experience... 'Transformation' is not really the right word...revelation, as to our true status (Put it that way.) is a complete identification with Christ, and He is the Word.

17. Now, if we go back to page 33 and paragraph 105, Bro. Branham is speaking of matching time, and he says, "Everything the Joneses have...red *paint* on their *steps*—the neighbors *paint* their *steps red*. If they have a Chevrolet, they'll change from Ford to Chevrolet," and Bro. Branham talks of the women in the church having their hair done a certain way and, you know, then the women follow it. But he says, "*I want my experience to match God's Word.*"

Now, running around the world, you get all these preachers trying to match you with Pentecostalism and everything that's out there, and it's not the Word. Stick to the Word. As I said, Bro. Bosworth would not even pray for anybody with bad teeth, because he said, "Jesus didn't do it, and I'm not going to do it either." Now, that man was with the Word, and Bro. Branham was with the Word. I don't know if he prayed for teeth or not. I wouldn't find that a hard thing to do on the very grounds that "I'm the Lord that healeth thee." He didn't say what part of the body He would or wouldn't. But I like Bro. Bosworth's exemplary stand with that Word.

18. Now Bro. Branham here is talking about identifying ourselves with Christ. Now I can only find one portion of Scripture that comes to my mind that I really do enjoy on the grounds of a complete identification, which is maturing in this hour and will soon come into eternity, because time and eternity have blended. And it's over here in Hebrews 2. Now, if we read Hebrews 2, you've got to read Chapter 1, because one follows the other. And It says in here:

- (1) God, who (in many parts) and (many ways) spake in time past unto the fathers (in) the prophets, (That's chapter 1.)
- (2) Hath in these last days spoken unto us *in* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Now, you notice that Jesus there was the agent of creation in this literal sense that the Son of God, actually born of God, came from God; God used him and yet we know positively how God did it. God was in Christ reconciling the world... That's in human body. God was in this one that came forth as a Light and he would now...

19. Now, watch what It says about him:

- (3) Being (the effulgence, or the outraying), the brightness of his glory...

Now, when you talk about the brightness of his glory, you mean the full assessment: 'what can we attribute to God?' 'What can we...?' 'How can we actually make God, with all His facets, with all His Godheadedness, His wisdom and His omniscience, and His love, and whatever God is...?' How're we going to assess it? How're we going to look at it? What is there that we can see presented that would go back and say, "Yes, yes, yes. I can see! I'm beginning to comprehend," and, therefore, apprehend what lies in God?

You all know what I'm saying?

20. It says right here:

- (3) ...The (expression) of his person...the expressed image or the very expressing of his person, (See? The totality.) and upholding all things by the word of his power, when he had by himself purged our sins, and sat down on the right hand of the Majesty on high:
- (4) Being made so much better than angels, as he hath by inheritance obtained a more excellent name than they.
- (5) For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?

So, you notice right there that God Almighty has given an inheritance. And, notice; the inheritance goes back to a book that is written, because He never said to angels... Something was said. And what is it? “Thou art my Son. This day have I begun my generations in thee.” Huh? Then what was the inheritance that was in Jesus? The inheritance lay in the Word that God gave to him in particular. Right? So therefore, the inheritance in the saints is identical. It is the Word that God gave to them that is their inheritance, that Word that God set aside.

Now, remember; Jesus is the testator, and a testator means that he gave a testament, which means a will, and the will is not in effect until the testator dies. Then, to make it fully effective, he’s got to rise from the dead and make sure those to whom it was given are going to get it.

21. Now, we’re looking at it right here. “I’ve begun my generations in you. I’ve begun my family in you.” Here’s where people simply don’t understand what we are talking about. That’s where it started in order to eventually become flesh, which did not become flesh until maybe thousands and thousands, millions of years later. Huh? Most people don’t understand. We’re going to hit this here, and I mean we are going to hit it—from Bro. Branham. They haven’t got a clue.

22. Now, let’s go a little further. We’re going to go... Never mind all of this. Let’s go right here: Chapter 2. We read:

- (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 man.

Now, look at “by the grace of God.”

“Oh,” you say, “just a minute. That was so horrible. God gave him great grace.”

I beg your pardon! I’m going to read It a different way: “It was the grace of God that allowed him, that gave him the privilege.” And look where it led him. And God’s grace, Bro. Branham talks about here, is a garment of sacrifice and death—a privilege. And you go to your Bibles, you’re going to find they counted it a privilege. The three Hebrew children were not snuffing and a snorting and a blowing their noses and shuffling and wondering what it was all about: their Daniel... And Hebrews 11: it was a privilege. It was the grace of God that allowed it.

23. Now: so, we see here:

- (9) ...(God allowed) that he should taste death for every *man*. (It’s not every ‘man’, it’s every ‘son’. That word ‘man’ should be in italics.)
- (10) For it became him, (Now, watch.) from whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (Now, there again, you see, it’s hard for your mind and my mind to accept that. It’s just like



you can't get the Methodist, Baptist, Pentecostals to accept this Message, even though It's vindicated. Now, watch.)

- (11) For both he that sanctifieth and they who are sanctified *are* all of one source: for which cause he is not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brother, 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.

24. What is the identification today? Brothers and sisters of Christ. That's where your "Melchisedec" sermon of strong meat comes in that we came identical to him as brothers and sisters, except we bypass that Word-body or Spirit-body, which Bro. Branham called a 'theophany.'

Now... "Oh, yes," said the people. "Bro. Vayle's got two gods."

And I'm going to tell you something: They are not brothers and sisters of Jesus, according to my record. And they cannot identify, because this does not say he is God. It says, "He is the Son of God, though the very substance of him was of God. And we'll find here if you don't have a substance of God, you and I are not brothers and sisters. So, shut up! At least don't condemn yourself any further than you're condemned now, because, as you pile Word upon Word, full of the Holy Ghost in righteousness to a proper and perfect stature, so you pile Word upon Word of condemnation, until you're perfectly unrighteous!

You think there's some white blackbird, some drunk-sober man? You better get your Bibles and find out it isn't so. You believe what you want to believe. I'm telling you the truth. The identification is brotherhood—fatherhood!

25. How can you have your elder, first brother comatose, and he is interceding for you? He's alive from the dead, will never die again—my elder brother, your elder brother, with whom we're perfectly identified by one source, having come the same way, except for one thing: he had to wait for his body to be tested and tried and tempted, where you and I were dumped into ours instantaneously. That's right.

"I'm Pentecostal."

"I'm this; I'm that; ..."

That doesn't mean one thing.

"Oh, mean, dirty old Bro. Branham. Isn't he a chauvinistic pig when it comes to these denominations?"

"Why, he's worse than that. He's of the devil. Chauvinistic pigs are not bad. It's these devils like William Branham, with their familiar spirits that can tell you things."

Well, that's strange. A familiar spirit could tell you things right on the dot and never lying, and the most holy God, Who never lies, can't do it through them? There's something wrong somewhere! I think they are worshipping the devil, and we alone are worshipping God. Or at least they've got some phony-baloney somewhere, somewhere.

26. Back to the parable:

[110] *And this man, when He said, "How did you get in here, friend?" Notice, he calls him 'friend'. See? It showed he came up some other way, he came through a window, came in the back, but not through the Door, not through the Door, the way that Jesus came, through self-sacrifice, giving your all to God, and walking to Calvary, and be crucified with Him, and rise again to wear His garment of sacrifice and death to the things of the world.*

Now, just a minute, let's just get this Scripture here. We've got a Scripture that says, "By the washing of the water, we're separated; we're sanctified." We're sisters and brothers of the Lord Jesus Christ—actually, sons of God. There's no sex; you don't have to identify with a sex. The Bible just calls 'sons and daughters'... Is it Corinthians 1 or 2? I don't really know the place. But they're sons of God, by virtue of the fact they bear the life. It's all in type—what you're looking at.

27 And then It says here, [Jn 17:17] "Sanctify them by thy word. Thy word is truth."

Now, would you believe for one minute that Jesus was sanctified any other way? Now, come on. If we're identified, and he said, "Sanctify them by Thy Word. Thy Word is truth," then, how was he sanctified? I'll tell you how: He said, "I came to fulfill every one of Your Words—and I've done it. Now, give me the glory that I remember."

And when we are perfectly sanctified by this Word, truly full of the Holy Ghost and qualified now for immortality, we can say, "Now, Lord, get me the glory that I can't even remember about, but it's here in Your Word."

And He'll take you right back to the place we're bringing you this morning. Your inheritance is in the Word, and some of that Word you and I might not know that's written in the Book. We're going to see when we get there. See?

28. That's what... You know, it's strange. A lot of things written are written in the Book, aren't they? We don't even believe It; do we? Okay, let me go back to Genesis and give you an idea how conked up we are here and how dumb everything is. Now, in the Garden of Eden: [Genesis 2]

(6) But there went up a mist from the (whole) earth... (Now It says in verse 7:)

(7) And the Lord god formed man *of* the dust of the ground, and breathed into his nostrils the breath of life.

Now, what preceded it? A mist went up from the earth and watered the whole face of the ground. It's a beautiful condition. What's ahead of that? Verse 5: "Every plant is there: all growing; everything is very nice." And then It says, "There wasn't a man to till the ground." What were we put here for in the first place? To till the ground. Right? All this farmland, all this glorious farmland there, like in Eden, stretched out before us, and then even a very special place that God designed even better than anything out there. Now He said, "You go in there and till the ground. You're a farmer. You start working."

29. That's where Bro. Branham said, "*These people think they're going to float around on a cloud and just dream in dreamland.*" I've got news for you: if you don't like to work here and don't like to sweat, don't bother going there. That's right. Don't bother going there. If you hate work, if you can't push yourself... Like Bro. Branham, he said, "*I'll work my fingers to the bone—till they bleed—for my wife and kids.*" You give some people around here thousands of dollars; they say, "I want more!" People don't want to work! Forget it. You ain't going there. You wouldn't like it. Huh? Kind of hits right home, doesn't it? That's why the Bible distinctly says, "A man that doesn't work, he ain't going to eat."

I'm tough. You bet your life I hang tough. I've got a right to hang tough. You give people thousands and thousands of dollars and they gripe and groan, because they had to work a little bit. Yeah. I worked for my wife and kids, and, believe me, I'd be glad to work for nickels and dimes, and not worry about vacations and spending money and running this, and have three or four cars and everything else—even walk. I'm hitting pretty close to home. I don't give two bits of a rap! I've been through it! Yeah.

30. Brothers and sisters of Jesus, do you know what this one's called? 'Jesus.' He's called the last Adam...work, work, work, work, work. He said, "I'm going back and do some more work," he said.

"Oh, Bro. Vayle, you shouldn't preach those nasty sermons."

Well, I've got a nasty Bible. I've got a nasty prophet. I've got a nasty God. Have I? Work is therapeutic. If Eve hadn't taken time off to shoot her mouth with the devil, she wouldn't have had the problem. Work never hurt anybody.

Now I'm going to quit belaboring, because I don't think it's going over too good, but that's all right. See?

31 [110] *"This man...He said, 'How did you get up here?' See? 'How did you get here?'"*

*"...Come in the back door."* How did you get in? Whose idea was it? Now, this, what we read here: *"some other way he came in,"* this pertains to the omega of the alpha hour. Now the reason I said that is because Bro. Branham is saying this to the people in that building, and this is the omega.

How are they coming? They're coming through churches that claim to have the ultimate when they cannot back it up. They are advertising, and they don't have the goods. And that's known as false advertising, and the government could shut you up, because when you advertise that you've got tomatoes at twenty-five cents a can to get people to come into your store and buy beans at a dollar a can, when the fellow down the street is selling them for ninety cents, and then you don't produce the tomatoes for fifty cents or two bits, you are falsely advertising, and you can be fined.

Now, these guys are advertising: "Come by me"—the Baptists. "Come by me"—the Presbyterians. "Come by me here."

And Bro. Branham never, ever said, "You come by me." He said, "You come by the One Who's vindicating this Word that I'm teaching you right now and God is backing up." So, you see, the churches aren't the door. The churches aren't the door. And everybody that dies in these churches, less than five minutes after they die, they find out that the priests' prayers and the church membership can't do a thing for them except condemn them. I don't want to wake up like that. I want to find myself on the other side in a virgin condition, which is a virgin of the Word.

32. Now Bro. Branham distinctly says here:

[110] *...They're coming some other way...and they don't want to come the way Jesus came, through self-sacrifice, giving your all to God...*

Now, what's he saying here? He's not saying that you and I are going to die upon the cross and suffer like Jesus Christ. He's telling you: you and I must be committed. Now, what committed Jesus? The Word and what he was to the Word, in the Word, with the Word, and fulfilling the Word, brought him to that place. Now, are we going to be any less?

"Well," you say, "I look at the sacrifice."

"Oh, Jesus died."

“Oh, Jesus shed his blood.”

Why?

“Oh my, oh my. I better think that over. Now, why did he do it? Oh yeah, without the shedding of blood, there’s no remission to sin.”

Where did that come from? The Word. If the house is not built of the Word—Word upon Word—you and I cannot claim to be fully full of the Holy Ghost. Oh, born again—yes; baptized with the Holy Ghost—oh, yes. Oh yes, a baptism; no problem there. But, what about the fullness that’s in the Word here?

33. So, if we are going to be like Jesus through self-sacrifice, giving our all to God, and walking to Calvary, and be crucified with Him, and rise again to wear His garments of sacrifice and death to the things of the world, how’s it going to be? It’s only going to be done by the Word, because nobody even gets killed today for murder! for rape! for sodomy! every filthy thing!

They’ll try to get you off, but you open your mouth; that’s where they’re going to get you. That’s where they got Jesus. He said, “For which good work do you condemn me?” They said, “For none of it. You opened your big, fat mouth. We don’t agree with you, and you don’t agree with us, and I don’t care if you’ve got better apples and oranges than we’ve got, and you can do what we can’t do, we’re not interested, so drop dead. We’re going to kill you.”

Now, if that was alpha, what do you think omega is? That was in the green stick. What about the dry stick? You must wait for what’s coming. Only the Word can tell you whether you’re sacrificings are in vain.

34. I remember years ago when I went back preaching—I was still Pentecostal. My wife and I finally got a refrigerator. The fellow... He wanted to give it to me, because I sold his house for him. I said, “No.” I didn’t ask for any money. My friend wanted it...” and he’s very happy to get it at your price. So, we just... I’m happy to do service for both of you.”

Well, finally the day came when we thought the church should have a school and have a bus for a Sunday school. Merciful God—a bus for a Sunday school. Talk about clap-trap-balderdash and crap-in-a-can. Phewgh! Sunday school junk. So, we sold the refrigerator. Now, we don’t have a refrigerator. Next thing: didn’t have the bus either.

“Oh, we sacrificed; oh, we sacrificed...”

35. Find it in the Word; find it in the Word. You can’t find that kind of junk in the Word. You and I don’t have one claim on anything, brother/sister, outside of this Word that God allowed, because the Scripture cuts us right down past the bone where the marrow is, and the cells are made. And It said, “God raises men up for a certain purpose.” So, “It’s not of him that willeth or him that doeth, but of God Who shows mercy.” In other words, the grace of God allowing. And there’s only one way that we can tell we’re properly in the Word, and that’s by going to this Word and having the correct motivation to the Word.

You say, “Just a minute...”

Don’t “just a minute” me. “Many will come in that day and say, ‘Haven’t we cast out devils?’”

He’ll say, “I never knew you. What was your motivation?”

Huh? Now you couldn’t have been motivated right or you would have gotten credit for it. God would have said, “Well, at least, I recognize you this far.”

He said, "I never knew you. Get out!"

You say, "Bro. Vayle, I don't think He uses that tone of voice."

It might be worse than mine. I may be very sweet alongside of what's going to happen, because I can't give anybody fire and brimstone, and I don't intend to. That's God's business.

36. Now, listen, he said:

[110] *...His garment of sacrifice and death to the things of the world.*

Now, "*to the things of the world.*" Now, watch: What is he talking about? He's talking about men and women in organization and listening and believing and doing according to those precepts—the doctrines of men, which they claim are based upon the doctrines of God, but they're wrong entirely. They just take the Bible and use It any old way they want to use It.

37. Now:

[111] *If you love the world or the things of the world, the love of God's not even in you.*

Now, just a minute, "The love of God is shed abroad by the Holy Ghost." Right? Huh? And the Holy Ghost has one conduit which is the Word. So, he's telling you right here, "If you've got the Word in you," like he said a while ago, "you women will automatically stop and say, 'This has got to go now.'"

If you've got to argue with me, women, as I told about the slits in the back of your skirt, that shows the back of your knee and shows perversion, because it's pointed to a wrong area, (Let's get it flat: it should be in the front.) what Holy Ghost have you got? Don't talk to me as though... Don't... Listen; just forget it. I'm not going to listen to you. You better examine yourself. There's something wrong. Now, this is the Word test.

You say, "Well, Bro. Branham didn't say..."

He said, "*You don't show your knees!*"

That's front and back. And the back's worse than the front. You better read a few books, kid, if you haven't read them. You'll know what I'm talking about. See? I'm not fussing at women; I'm just telling you: Look; filth is filth. Bro. Branham said, "*That woman has a filthy spirit on her.*"

That little Mennonite girl that came... "Bro. Branham, is it okay to show my slip an inch below my petticoat, an inch below my skirt?"

He said, "*Girl, what in the world would make you want to do that?*"

And that's an inch more of cover-up! But it suggests something... Underneath the skirt is a slip; and underneath the slip, is what? And underneath is what?

"Oh, your filthy mind, Bro. Vayle."

Then Bro. Branham had a filthy mind; and you ain't got one at all, because you're insane. You think I may have to eat those words? I doubt it. I doubt it.

You say, "Bro. Vayle, your two-and-two doesn't make four, but my two-and-two does."

That's what the preachers try to tell me, too. My two-and-two does make four. See?

38. [111] *If you love the world or the things of the world, the love of God's not even in you. If you still love the world, want to act like the world and do like the world...*

And, why are they doing it? Because they're off the Word! What's the standard whether you're in the world or not? The Word! Huh? How do you know if the Word is true that we believe? By vindication! and what did the vindicated preacher say? He said, "*You women, you men!*"

And women have got the easiest job. You just think you've got the hard job. I've got news for you: on Judgment Day, it's going to be tougher on the men, because they're the guys that wanted you in the miniskirts and everything else. If you're going to skate on thin ice, the fire of hell, you watch what the men... They're not going to skate at all. They're supposed to be the strong ones. Strong? They pull sin with a cart rope. That's like a hawser on a ship.

39. Now, he said:

[111] *...You're simply in the church, a cocklebur in the patch with the wheat. Shout with the rest of them; rejoice with the rest of them; all the spiritual blessings right upon you. You say, "Well, I prophesy." So did Caiaphas. Oh, brother, that's a stinger right there. Crucify Jesus Christ in doing it. They're doing the same thing today. Hebrews 6.<sup>2</sup> ...So did Balaam. Came right after Moses, and his prophecy is still coming to pass. Now, that should be a Word meter, but no! It was not the Word, it was only a prophecy. Huh?*

Let's have a Word prophet. Same Pillar of Fire with Moses, with Paul, with William Branham. How many really believe that? You think they really believe in this Message? Come on, they don't believe it.

Then who came down to William Branham? The Lamb? Don't be ridiculous. He's on the throne. We wouldn't have a mediator or intercessor. Who came down? Jehovah-Elohim. Who came down in the Garden? God came down; Elohim came down. Who came to Moses? Who came to Abraham? Who came to Paul? Who came to William Branham? Who took over Jesus Christ? Elohim.

40. Oh, I feel real good right now, because I'm telling you the truth. Now we're getting to the bombshell. So, let's go to the bombshell. Now, this is not something you don't know. This is something you do know, but, remember; he's speaking to that crowd out there, and he preached four sermons out there, and then he preached another three at the coast, one at Yuma. Then he went back home and preached "Communion." That was the end of it. This is that first one there. And you listen how he's talking to those people there—that mixed audience. He said now:

[112] *"I've got the"—quote—"I got the baptism of the Holy Ghost." That still has nothing to do with it. Now, listen: That's just only a temporal gift for you.*

Just a minute. "I'm born again by *the baptism with the Holy Ghost.*" So what? That's like saying cows eat grass, because grass is good for them. Now, excuse me when I'm using terms like this, because I'm trying to do something.

He said, "The baptism is only *a temporal gift.*" A measure of the Holy Ghost poured upon you to quicken that seed is a temporal gift. See? It's just like putting water on a seed. That's all. Now the thing is: what if I poured water and no seed? Does it then say, "Well, Bro. Vayle, you didn't pour water."

Aha! Gotcha! You're wrong. Your thinking stinks. I poured water! Huh? No seed.

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<sup>2</sup> (4) For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, (5) And have tasted the good word of God, and the powers of the world to come, (6) If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

41. [112] ...*The real gift is your soul down in there (see?) that was born or issued forth from God, and that controls the whole thing to the Word of God and the will of God; and there you grow up.* Huh?

Now, the question is: Did you get it? How do you grow up? By the Word of God!

“Oh, I don’t know that I really believe that, Bro. Vayle.”

Of course, you don’t, because you don’t believe the Bible. He’s over here in Hebrews 5:

- (10) (...Of whom we have) Melchisedec.
- (11) ...Many things to say, (that are) hard to be uttered, seeing you are dull of hearing.
- (12) For when the time you ought to be teachers, you have need of one teach you again, the first principles of the oracles of God; and are become such as have need of milk, and not strong meat.
- (13) For everyone that uses milk is unskilful in the word of righteousness: for he is a babe.
- (14) But strong meat belongs to them that are full aged, even those who by reason of use have their (very) senses exercised to discern both good and evil.

In other words, they can see and know before them: I made a test by the Word that’s wrong. I made a test by the Word that’s right. I know what I’m talking about. **Word!** Huh?

42. What is he talking about? Word! He’s talking about Word in Melchisedec, and the “Melchisedec” sermon in this hour was God Himself incarnate in human flesh: Jn 1:1.<sup>3</sup> And he tells us, “You and I came exactly as that one,” and I put it on a board up here and showed you. And then Bro. Bailey came by...didn’t know...I...maybe I’d read it, maybe I didn’t. Maybe I didn’t even hear it: “Number one man: God; number two, Jesus; number three: Adam.” What’s he talking about? The human race, his progeny, coming, and they’ll be human. And God Himself became human through that Son, and no one else could He indwell. And Jesus came forth in his own manifested time, roughly two thousand years ago, but he was way, way back there, waiting. And so were you and I.

43. Now we’ve got maybe a hundred and twenty people come to this church. Do we got a hundred and twenty Gods? That’s what the smart logistic expert said...”Well, Lee, you’ve got two gods!”

I said, “Just a minute, do you believe you’re a part of it?”

“Oh, yeah, yeah, yeah, yeah.”

“Do you believe that part is eternal God?”

“Yeah, yeah, yeah, yeah.”

“And came into manifestation?”

“Oh, yeah, yeah, yeah, yeah.”

I said, “We’ve got three million more like you.”

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<sup>3</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

Three million gods! I don't care if you're an engineer or how smart you are. We've got smart men sitting here. I don't care how smart you are. I'll challenge you on this Word this morning. Come on, stand beside me. I don't have any big education, but I do have the Holy Ghost. And I do have a gift. Come and stand beside me. I'll show you ain't got anything. You talk, but you haven't got it, if you make a stupid statement like that. They see my thoughts purely even upon Bro. Branham's own bad English to find out it's the purest English under God's high heaven.

You say, "Bro. Vayle, you shouldn't be angry."

I'm not angry. I'm just telling you flat: just keep out of my hair. Go someplace else with your doctrine. You don't like me; you don't want me. Bro. Branham said, "*Get yourself somebody else.*" Oh, stick around; wait to stab me. It won't matter. I've had my hits so many times now, you couldn't do anything if you tried.

44. Do you hear what I read here?

[112] *...That controls the whole thing, that gene in your soul, the whole thing to the Word of God and it controls it to It, and if you haven't got it, it veers away from It.*

The serpent said, "Surely, though God said it, let me put you right away from It."

And she said, "Do tell."

And she went right from It. Now she's going to be all right, but that's a foolish virgin class, in my books, because she came back. She had redemption. But she had to go through that period of testing. That's a bad, bad deal. I'm going to leave that, because when he types, I can't deal with that stuff. Illustrate a little bit. Forget it. Not trying to make a doctrine.

45. Now, it says:

[112] *...There you grow up. See? Then you are a son and daughter of God. You are a child of God.*

Based upon what? The fact that that gene is there that steers you to the Word. The thing is: what is the Word? Vindicated in this hour, turning the hearts of the children back to the fathers, real, apostolic, once-for-all delivered faith. And, remember; those eleven apostles had to acknowledge Paul. He had more than any of them when it came down to the true revelation, as given to the Gentiles. See? And these things that you come up.... Like the mother, now, you're in the bowels of the earth trying to come forth. Well, a baby trying to come forth, it's from the earth; a little simile here.

46. [112] *You're a son of God coming forth and you see the Word said I should do this; I should be born again. "Well, I belong to a church." (Right away he's against it. See?) That doesn't mean one thing. See?*

*"I'm Methodist, my mother...." That's good for your mother. (Fine. Forget her.)*

[113] *"Well, I'm Pentecostal; I belong...." If you don't line with that Word, there's something wrong.*

Now, where is the wrong? It's down in the soul! In other words, it did not come from God. See? That's why Bro. Branham calls it a 'Word'; calls it a 'gene'. Then, you see, your real father isn't God. Isn't that a slammer? If you don't believe this message I'm preaching vindicated, then you're claiming God is your father, and you are a liar. As old Aberhart said, "You be careful how you pray: 'Our Father, which art in heaven,' because the devil is the prince of the power of the air, and you might be just



praying to him when you say, 'Our Father, which art in heaven.'" Old Aberhart had his good points. Yeah.

47. [113] *...Then you see, your real father isn't God (see?), because that real start in your soul, before there even was a spirit, it was your soul. That soul didn't come from God. In other words, if 'that' soul didn't come from God, then it wasn't a germ of God to begin with. You're deceived.*

Brother/Sister, will you please stop with me and just for one moment realize what Bro. Branham is doing to that crowd? He's saying, "You're a bunch of serpent seed." Boy, is that a way to give an invitation! They didn't catch it. Maybe one or two did. I hope they did. I sat there, and believe me, I didn't get what I'm getting now...just vaguely.

[113] *You're deceived. You're in a patch of weeds and bearing...because you are a weed...and bearing the world's record of weeds that are coming forth acting like the world, loving the world, because the love of God is not in you.*

Now, how can the love of God be not in them, if they can acquire it outside of having a gene of God or a soul from God? Now, that's the whole premise. Now we're getting to William Branham: hyper-Calvinist, antinomianist... And yet he's not, because he doesn't bypass the baptism with the Holy Ghost and the Blood and all of this Word, and just saying, "Hey, look, if you're Seed... If you ain't, you ain't." So, who gives a rip? Let's just do what we're going to do, because we're going to get it either way. It doesn't matter how it counts. If I'm supposed to be a goody-goody at the end time, I'll be a goody-goody. If I'm supposed to be a baddy-baddy; I'll be a baddy-baddy. So, I'll do what I feel like I want to do, any time I want to do it. And, who knows, and who cares?"

See, that's the kind of junk they go for. But, Brother Branham wasn't that.

48. He's letting these people, who think they have the definitive and the true baptism with the Holy Ghost, which they attest to by speaking in tongues and miracles and everything else and the lives that they live... And deny this Word! Eve did not deny the Word; she merely went around It, all the time talking the Word. They still don't know the devil led in worship of God! They still can't believe he's got ministers of light. Wrong light. They'd give you the green light, but there's a car coming in the opposite direction. He's got a green light, too. Boing! Oh, yeah, their lights don't work. Yeah.

49. Now, let's watch this paragraph here. Are you getting the point?

You say, "Bro. Vayle, what am I going to do?"

I've been telling you for years: It's the Word! Identify with the Word! Get your thinking out of the way. Do you think I don't need to get mine out of the way? How come it took me four and a half hours of arguing to get one point with Bro. Branham one time? Took me days another time, and I still didn't get it a hundred percent. I just had to let it rest. He said so; that's it. It may take me several thousand years of eternity to get what he was saying. I don't know.

You know, the best friend that we have is this Book that condemns us with our wrong thinking to bring us to the right thinking? This is the Book that says, "You're in debt, but I'll get you out." This is the Book that says, "You're wrong, but I can make you right." See?

50. Now, who even preached like this except the apostle Paul? See? Who believes it and sees its relevancy? or equates truth to love, that is, equates the truth to the love of God, meaning the 'love of God'? (There's no love of the world.) And, how do you know if it's the world or not?

Now, remember; Bro. Branham said, “They came to me when I said, ‘Women, change your dress; quit chopping off your hair. Men, come on to the doctrine,’ and they said, ‘Bro. Branham, why don’t you teach us spiritual things?’” He said, “How can I teach them that, if they don’t know the A-B-Cs; or algebra, if they don’t know the A-B-Cs?”

51. You see what I’m trying to tell you here? A woman that lives in that condition can never get the truth. She is serpent seed. And the man that allows it and wants it, he is a serpent seed. Because here are your A-B-Cs.

You say, “That’s a dress code.”

It’s a right dress code. I get these guys with their black hats and their black suits... Forget them. They invented God. We did not invent God. We did not invent a dress. We went here under vindication by a prophet and found out what dress was all about.

Had to make a black hat! Merciful God. And a black suit—and call it God. Then, how come they didn’t do a better job on the thing over at the house there? Just give me a good, old, healthy sinner that’s honest.

52. And you men that work. Bro. Branham said, “Don’t you talk ‘Jesus Christ’ on the job and witness. You work on that job! You weren’t paid to come and preach and evangelize.” Now, in the Millennium, that’s a different story. You can be like my old boss was when I used to paint houses for him. He loved me, and he knew I didn’t have any money, but I was preaching, so he gave me some money, and I worked for it, and he’d come and talk by the hour and say, “Put your brush down. I want to talk.” That was good. I was digging also cesspools and things and putting in drains, and it was time to talk. I didn’t mind, because, you know, he wanted to be right, and I wanted... It was all right, but, you see, that’s the Millennium. We can put down the shovel the odd time, or maybe we’ll just...kind of like the chain gang. All right.

53. Now:

[114] *There’ll be false anointed, (That’s seed of the wrong kind.) ones in the last day, not false Jesus; the people wouldn’t stand for that, but false anointed. See? They are anointed. Yes, sir! But they are anti-Christ.*

Now, remember; I said I could pour water, and, if there’s not a seed there, it won’t do any good. And, if I’m pouring water on what I think is a poppy seed, and it’s another kind of a seed, both of those seeds will come up by that same water. But you better believe they’ll be different. All right.

[114] *They are anointed by the Spirit to do signs and wonders that Christ did, but won’t line up with His Word. See? “Many will come to Me in that day and say, ‘Lord, Lord, have I not prophesied and cast out devils in thy Name?’*

*And He will say, “Depart from me, you that work iniquity: I never even knew you.” “Depart from me, you Cain, you follower of Cain, you son of Cain, you son of the serpent that invaded the human race.”*

*“I was Pentecostal, Lord. Glory to God! I shouted; I spoke with tongues; I laid hands on the sick and healed them and cast out devils.*

54. Hey! I did all of that myself. Do you know what finally came to me though? Pure disgust...pure disgust...not understanding. So, one day I said to my wife, “Look, girl, you can dye your hair black, because I don’t think I want to leave you. I could get another blond. And I’ll get me a Cadillac, and I’ll

go out there sinning, telling lies, hooping 'er up, and maybe then I'll have a great big ministry like all these guys out here."

Yeah, I wanted a big ministry. I thought maybe with a big ministry, I'd get them all in, and then I could sort of pin them down to the Word. It never did work. Every time I went to the Word, they walked off. Always lost them. That's why I'm so happy for you idiots, (You know I'm just joking.) to have you here. You haven't walked off. If I wanted to pay a certain price, there's no doubt I could pray and fast and lay hands upon you, you'd see miracle after miracle. I'm not interested, because my brother in Christ, William Branham, said, "*Take this Message for your healing.*" Oh, man! If we'll ever let this Word let loose, it'll do something to our bodies, because healing has not left this world. It is still here.

55. He said, "*Depart from me, like Cain, I never knew you.*"

[114] "*I was Pentecostal...*"

"*Depart from me, you that work iniquity...*" See? Cain took the good things in the Bible and he used them absolutely wrong...for a wrong purpose. He had a wrong revelation.

[115] *Oh, little children, do you feel the need of that vitamin tonight... In other words, there's something missing. And yet you're looking for that body yonder; there's a body waiting to be received.*

It's just right there waiting for you to come and get it. Now, watch: back and forth he saws between "In my Father's house are many mansions," and he said on a sermon, "'In my Father's house' means like the House of Tudor," the great kings. They had many houses: the house of this prince, the house of that prince, the house of the other. See? All those mansions there. Now he's talking about bodies. Hey? Looking to go to that Spirit or Word-body we bypassed, and looking to that to come right into the Resurrection and come back here, completely glorified, just like Jesus Christ, our blessed Lord, travel with the speed of thought.

And then this bird down in Miami, he wanted me to go into a telephone booth in the Millennium and dial the number, and I'd get there. Who needs to dial the number, unless we... [Laughter] Or I could dial the number, I'd be there. "Be careful, little ears, what you hear. Be careful, little brain, what you take. Or be careful, little heart, you'll break." You better believe it.

56. [115] *Little children, do you feel the need of that vitamin tonight, that something? There's a body waiting yonder; there's a body waiting to be received. People, don't be deceived! Don't be deceived! The devil is a deceiver. Even the wedding garment, you must wear it. It must be.*

[116] *Now, we're at the evening time. The earthly body is now ready to be dissolved, see? and we're preparing to enter into the heavenly.*

Now, the heavenly has its own image and markings, and it will not be like the earthy. The earthy was made for propagation, primarily for sex, which is the propagator. And you've got the Muslims and the Mormons and everybody thinking over there in the other land: all these women will be there for all the men's pleasure. I've got news for you: you ain't even going to be there! And, if you do... (You ain't going to get there.) and nobody else who does get there is going to have sexual pleasure.

57. I'm just teaching you those things to show you how perverted they are out there; and they claim they've got something! Sure, they've got something. What they've got, I don't want. It's called herpes, HIV, gonorrhea, syphilis, and AIDS in full bloom. Now they've got the vasiitis... What's that pneumococcus thing, that eats your flesh one inch an hour? What do you call that? [Group A

Streptococcus] Fasciitis. Anybody know what it is? It's a strep. It's fasciitis something. Not E Coli. That's the other baby. I'm not good at... Fasciitis or who knows? Anyway, they've got it. See? Your body's just eaten up as you're walking. Earthy body. I'll read again.

58. [116] *...The earthly body is now ready to be dissolved, and we're preparing to enter into the heavenly body. And we now feel the strange call of God to go to this great Eden.*

I'll pick up my shovel and my hoe. Yep.

Going to work up a sweat, down that row.

And you guys that don't want to sweat, I'm going to make a bet:

You ain't going to get there, you know.

Never mind my doggerel; I've got a point when I make my stupid verse. Sweat...work.

"Oh, I want to get out of work. I wanna retire."

That kind of attitude, you'll die of a heart attack. Frank's got his garden, so he's happy. Says he's already promising tomatoes, which he's growing for friends and all. That's good, Frank. Good. God will bless you. When you grow tomatoes for your friends and all, because you love them, God will bless you. Don't be afraid. You know how it is.

59. Now:

- [116] *...And before we can be born here, our little bodies cried for something that had to be provided, or we'd be an afflicted child here, if we didn't get it.*

Yeah, you're born with something wrong with you. God has no afflictions up there.

What's he telling you? In the change, you're perfect here, and you get the net results of perfection, which is physical, there. Isn't it a sign in the world today that people are talking about all these defective genes in the human body? What did it come from? Off the Word.

Everything is a sign...sign, sign, sign: allergies, everything else. Merciful God. Do you think the pollen out there and those things were meant to bother us? That wouldn't bother us. It's the chemicals and things that people are poisoning us with. Oh, come on. That stuff was here from the beginning. It's just messing around.

60. [116] *...God has no afflictions up there. They are every one perfectly lined up, the Bride, just exactly like the groom was...Hallelujah. Now, that's a real one right there. That's a mouthful right there. That's an eternity right there. Everybody lined up, the Bride, just like the Groom, the Word manifested in Its season.*

Ha! Perfect manifested Message... Hey! The Bride is exactly like Him, though you and I hardly dare to claim it. Perfect manifestation in its season, but every imperfection here done away with to get the real perfection there. The negative moving to the positive, and the positive is Jesus in the glorified body, and the Bride will be just like Him. See?

- [116] *God grant tonight, children, each and every one of you. There is a heaven to go to: there is a hell to stay away from.*

61. How many minutes left on tape? Huh? Ten? Well, I can stop there, because Bro. Branham is going to now tell us his little vision of “Beyond the Curtain of Time.” And, if we survive here, to get here next Wednesday, I’ll just have to tell you: hey, we’re going to take up the vision now, where Bro. Branham tells us there’s a heaven to get to, where he has a little bit of a preview, and the preview is not even heaven. Nope. Just a stopping off place, but it is heaven in the sense of certainly up in another atmosphere—another level. So, all right.

62. The big question is: Are you more full of the Holy Ghost than you were when you came in? [People say “Amen.”] Well, thank you. That’s the best I’ve heard for a long time. I’m ready to believe that you and I are going on to glory, and you know how it is: “The blessing of the Lord hath no sorrow.” There’s no excess baggage. Bless God, it gets rid of the excess baggage and puts the real thing in there. It gets rid of the fool’s gold, puts in the real gold—gold tried in the fire. Yeap, guided by the Word. Amen.

Let’s rise and be dismissed.

Heavenly Father, we thank You for Your Word now and the time we’ve had together, fellowship around the Word as we know It in Jesus Christ our Lord vindicated, only hoping and trusting, Lord, that we have said It actually as It is. And then, not only so, Lord, but even beyond that, according to a true motive in our hearts, and that is, we do know, Lord, we want to be right, and, at least, we simply look at this correctness, Lord, as we find it given to us today through vindication and lay it to heart that we are believing it right, trusting definitely, Lord, that we are, and not only for Your honor and glory, Lord, though that is in truth in a measure, but for our own good to get there—the heaven to gain, and the hell to shun, the interim stopping off place, as Bro. Branham and the Bride and the Saints of the seventh age, if some of us go on ahead.

But then to come back and to take up residence in the Garden of Eden and to work. And how blessed it’ll be to work, because it’s going to be fruitful work. The bugs won’t be eating, and this and that won’t be going on. It’ll be marvelous, Lord, to come back and know that there’s genuine fruitage again. No mess up, no mix up, but going on. Hallelujah, Lord. That’s our hearts desire: to get there.

Perhaps many times we don’t realize what that vitamin is we’re crying out for—that continuity that we want to go to, where there won’t be those interferences, Lord... Now like when we’re trying to pray some morning and the phone rings, and oh, that just blows it to smithereens: Who’s on the phone? Lord, so many things come along, but over there, the old devil won’t be there, and his emissaries won’t be there, and nobody there but Christ and the Bride, we believe, and the attending angels and the glory of God and everybody in harmony, working.

Oh, Lord, what a tremendous time that will be where women can be women. They don’t have to worry about being molested, and men don’t have to worry about being enticed and the whole thing today of boiling over sexpot of corruption, which is so filthy, it’s ending up in homosexuality, which must be condemned and destroyed.

God, get us out of this mess, we pray. And, if we don’t want to get out of here, put something in our hearts where it’s going to make us want to get out of here, sighing and crying over sin of unbelief, and all these things, Lord, until it becomes a place where we look for your glory, Lord, and we pine on the one hand; rejoice on the other, knowing we have been delivered, knowing the Word here cannot be changed that the prophet gave us, cannot be undermined, cannot be underestimated, cannot be overestimated. Why? Because it’s going right to the heart to the target. And we believe that this morning, Lord.

May Your people realize we’re now on the one-to-one confrontation, surely marching to heaven to meet with our blessed God, incarnate at that time, Who we’ll see face-to-face, even as we are in this particular measure through the prophet.

For all these things, Lord, we look to You and thank You for them. Heal the sick amongst us, we pray, Father, even as we have that Word given to us.

Now, unto the King eternal, immortal, invisible, the only-wise God, be all power, honor, and glory, through Jesus Christ, and ministered through a Bride down here for his Excellence. In Jesus' Name, we pray.

“Take the Name of Jesus with You.”