

The Meaning of THUS SAITH THE LORD

May 15, 1977

Our kind, heavenly Father, again we approach thy throne of grace and mercy for this hour of meditation upon thy Word, Lord. May your Spirit be with us, not only dwelling amongst us, but in us. That which brought us to the Word is your Spirit. Now we pray, Lord, that Your Spirit will teach us that same Word. May we depart with an assurance of faith, Lord, more than we had before concerning the truth, which has been given at this end hour. We just pray now and commit ourselves into Your hand, in Jesus' Name. Amen.

You may be seated.

1. I want to bring a message I brought to Bro. Thompson's almost a month ago. It's a message that could go on and on and on. In fact, I'd actually like to take some time and write about a one hundred page book on it. The message is "The Meaning of Thus Saith the Lord". There's a book that came from Europe, Only Believe; Thus Saith the Lord, and I guess that's all right. But my idea, and perhaps another, is a little bit different, and I want to bring what I believe THUS SAITH THE LORD means from what I understand It in the Scripture.

2. I'm going to read in Dt 18:20-22.

- (20) But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Now, that's a blunt statement that God made here to the people, and then, He qualified It.)
- (21) And if thou say in thine heart, (and they certainly would say) How shall we know the word which the LORD hath not spoken? (or the word which the Lord hath spoke. It doesn't matter which. How are we going to know if that's God?)
- (22) When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Now, Deuteronomy is, of course, the last Book of Moses, the Pentateuch, and It explains much of what is contained in Leviticus, and Exodus perhaps especially, and also Numbers. So, we will try to see from those other books what this portion of Scripture is all about.

3. Now, these verses we have just read are about a prophet prophesying in the name of the Lord. In other words, he comes and he says, "THUS SAITH THE LORD," he could also mention the name of the Lord. And this one prophesying in the name of the Lord has already been manifested to the people in Ex 4:21-23 and Ex 7:17. So, we'll go back there and see exactly what Moses was talking about—that is, the Spirit of God through Moses. And It says in Ex 4:21-23:

- (21) And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

(22) And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

(23) And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

Now, this is what the prophet is to do. He is to prophesy in the name of the Lord a direct message from God as to what is going to transpire, and, if the thing transpires, then that is the man that you are to fear and to listen to. And you'll notice, he said here, "Moses, you are to tell pharaoh that, if the children of Israel are not let go, every firstborn in the land will be slain." And, of course, that took place exactly as God said that his servant should tell them in His Name, showing that he was that vindicated prophet.

4. Now in Ex 7:17, again we read:

(17) Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

And, of course, that is exactly what happened. We see here that the prophet who is to come in the name of the Lord, who is to be feared, is such a one who is given something in the realm of the predictive prophesy which must come to pass, and when it does, then you will know that is that prophet. Now the people did not understand how it was done, so Moses explains It to them. That's what we saw transpire in Exodus, so Moses explained It to them in Deuteronomy 18, which we just read. And he lets them know, that there can and will be prophets like him, because he says that in the verses above. And, of course, they are very special prophets. They are to be feared.

5. Now, they have a very special ministry of prophecy. It is to give forth God's revelation of the hour, which, you'll notice, was being done. It is to bring the fear of God into the camp, because a prophet is to be feared, and, of course, he's only feared because he's the mouthpiece of God. It's to bring, or make known rather, the mind of God, by bringing the Word to them. And the test as to whether he is of God, as we have shown here, is his vindication. The test of this type of prophet is always vindication. His vindication, then, is his indication, that he is such a prophet. Now the Bible indicates that such prophets exist.

6. Do they exist today? Do we have them? Well, the question comes up. Well, it would have to be shown that he is vindicated, which would be his indication, because that's what Deuteronomy says. See, vindication is his indication. Now, his vindication positions him before the people so that he is recognized as that one. Now, there is, of course, another kind of a prophet that is mentioned in Deuteronomy, chapter 13. Now he's a prophet, but he's a different kind of a prophet. And we'll read about him in verses 1-5.

(1) If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder

(2) And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

(3) Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

Now you must understand here, that before such a prophet could arise in the land, the other prophet would have to have been there first, otherwise how would you know whether you were away from God

or not? See, the other prophet would have to have been there first, thoroughly indicated by vindication, that he was that one having brought the Word. Now this other fellow comes along afterward, and he has a dream or a vision, and he has a prophecy that comes to pass, but he says contrary to what has been revealed already, which is God revealed by His Word.

7. Now It says God is going to do this to prove you. Now I know this might come as a surprise, but the point is this: God does these things. It's just like the Book says back there in 2 Thessalonians that the Lord Himself will bring strong delusions, that people will believe the lie. This is the very same thing you see here, that God is going to let people arise after a vindicated minister comes on the scene—a vindicated prophet. This man here, of course, will have visions and dreams, and certain things he will say that'll come to pass, (They certainly will.) and then, he draws people away from the truth.

8. Now It says God is proving you to see whether you love the Lord your God with all your heart and all your soul. Now I know that love has been put in the realm or the category of emotion. But this has nothing to do with emotion. This has to do with your mental perception, where the mind is the womb of the spirit. See? You just got to take It where the Word puts It. Now, if God says I'm going to try your love, what love? Whether you love what he did and you stand with what he said proves your love. Like Bro. Branham said, "Are you ashamed of Him?" It proves whether you got a shame in your life or whether your life is above board, where it should be in this hour of vindication.

[Deuteronomy 13] Now, he said:

- (3) ... (God's going to) prove you...
- (4) ... (that) you shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Now, that's where the love of God really is: a genuine respect for what God has manifested and brought forth and you say, "This is It, I adhere to It, and I will obey It, to the best of my ability," and so on, counting yourself a part of It.

9. Now Jer 27:12 through 28:17, will give us a perfect picture of the true prophets who claim to have THUS SAITH THE LORD. Now this is especially interesting, because it brings out Deuteronomy 13 and brings out Deuteronomy 18, of which they were well aware, and yet they did not listen. Okay, I'll get verse 12 in just a second. Here It is.

- (12) I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

Now, this is what Jeremiah said, and it wasn't popular: Give in, knuckle under, bow down, become servants.

- (13) Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?
- (14) Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.
- (15) For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

Now, there you are: just what It said in Deuteronomy 13 and Deuteronomy 18. Now he said I'm going to do it. Now here it's coming right to pass. Now, if you think God doesn't keep his Word, you've got another thought coming. Now I know people don't believe God keeps his Word. He said, "I will send delusions; they will believe the lie."

Now they got their own ideas. They're trucking with a different company than we are. I think they're trucking with Satan's trucking firm down the road instead of the Lord Jesus Christ, but they're going to have what they want.

10. (16) Also I spake to the priests and to all this people, saying, Thus saith the LORD; (Now, here he is.) Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.
- (17) Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?
- (18) But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

Now, there's your test right there. Jeremiah says, "THUS SAITH THE LORD, these vessels are going to go to Babylon." The other fellow said, "Thus saith the Lord, these vessels will not go to Babylon." Jeremiah said, "THUS SAITH THE LORD, you bow down and become servants and slaves." The other fellow said, "Thus saith the Lord, you don't need to do it."

11. Now, let's just keep on going.

- (19) For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,
- (20) Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;
- (21) Yea, thus saith the LORD of hosts, the God of Israel (identifying Himself, see), concerning the vessels that remain *in* the house of the LORD, and in the house of the king of Judah and of Jerusalem;
- (22) They shall be carried to Babylon, and there they shall be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

[Jeremiah 28]

- (1) And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

- (2) Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.
- (3) Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:
- (4) And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.
- (5) Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD...

Now, notice how identical to Bro. Branham this is.

- 12. (6) Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place.
- (7) Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;
- (8) The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.
- (9) The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him. (There you are, exactly what we're talking about.)
- (10) Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.
- (11) And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.
- (12) Then the Word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,
- (13) Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

In other words, "It's going to be rougher still, because you've interfered and done this." See how judgment comes. You think God won't judge this generation after having a prophet with Thus Saith the Lord, and all these guys come behind him. They haven't got a prayer. There's no use praying. You don't even pray for America. You save your breath and your time; America's not going to get anywhere, except destruction. Don't pray for what the prophet said don't pray for. You know people get so messed up in their thinking it's pitiful.

13. (14) (God said) I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.
- (15) Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

Now, no doubt the fellow had a lot of things that came to pass and a lot of visions and everything else. But when he said “Thus Saith the Lord,” he died right there, because that’s reserved to one person alone. You’ve got to say, “THUS SAITH THE LORD, this will come to pass,” to prove that I am bringing you God’s Word. And it didn’t come to pass.

- (16) Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.
- (17) (What happened?) So Hananiah the prophet died the same year in the seventh month.

Now, I want us to be careful here to note, that this peculiar prophet is like Moses in Dt 18:15-18 and is taken from Ex 20:18-22.

14. Now, let’s just go back and look at Deuteronomy again, the verses preceding It. Talking about the prophet:

- (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.
- (17) And the LORD said unto me, They have well spoken that which they have spoken.
- (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- (19) And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

15. Now this is taken from Ex 20:18-22, because you’ll notice in Deuteronomy, that God speaking to Moses said this is what the people wanted. It’s good, very good; I’ll give it to them.

- (18) And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. (They got scared.)
- (19) And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. (“You go and tell God that.”)

- (20) And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. (God bringing preventive medicine to keep them from getting into mischief.)
- (21) And the people stood afar off, and Moses drew near unto the thick darkness where God was.
- (22) And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Now, this is what took place, and Israel could not stand it.

16. This is true: the average man cannot stand the presence of Almighty God. He has got to be so constituted from his birth, that he can take it. And so, when these things were happening, God revealing himself and bringing his Word as preventive medicine to the people so they wouldn't sin, they said, "All right, Moses, we can't take it, but we know you can."

"So, here's what you do. You go up and stand before God for us. Whatever God says, you come down and tell us, and that'll be just fine."

And when Moses came to the people, he said, "God has approved. He likes what you said, and that's exactly how it's going to be done from now on. There's going to be someone who's going to be able to hear from God to the people, but it won't be the people generally."

17. So, this kind of prophet hears the voice of God. As Bro. Branham said, according to Deuteronomy 18, it takes a prophet like Moses to hear the voice of God. And you know, we haven't had one of those since Paul until this time. And only at this time or the very end time, before Jesus returns for the Bride, do we have such a prophet. Not at any other time do we have such a prophet mentioned in the New Testament.

You go to Acts 3:19, the last part:

- (19b) ...when the times of refreshing shall come from the presence of the Lord...

Now It says right there a revival, it's going to spring from that part of anything visible to the eye. All right. What part is visible to the eye? We'll talk about that. But then It says, when that part of God, which is visible to the eye, comes into preeminence, a revival shall spring from It.

18. (20) And he shall send Jesus Christ, which before was preached unto you:
- (21) Whom the heaven must receive (or retain) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Notice now.)
- (22) For Moses truly said unto the fathers...

Now you'll notice there that restoration can only come by a prophet like Moses, because he is linking the end-time revival and restoration of God's Word back to Moses, which is Dt 18:15-20.

- (22) ...A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

- (23) And it shall come to pass, *that* every soul, (that) will not hear that prophet, shall be destroyed (utterly) from among the people.

Now this shows you, at the very end time, just before destruction, there is going to be a prophet raised up in the same category of Deuteronomy 18. Now, It means positively, then, that we're going to have a prophet who will come with THUS SAITH THE LORD, and he will have to be properly indicated by vindication.

19. Now, who is that prophet? Of course, we have that answer already. Jesus Himself gave It in Mt 17:11.

- (11) And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

And the restoration is the restored Word, not something else. People have an idea about this, and there again, because they have an idea contrary to God's Word, they will be judged; they'll be destroyed. Now, remember; God always sends these people in order to protect the righteous—to protect the true children. That's the idea, see: the protection element in there.

Now, and It says: [Acts 3:24]

- [24] Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

20. Now, let us notice, kindly as possible, if any man other than one who has THUS SAITH THE LORD... If any man other than a THUS SAITH THE LORD prophet says he has heard the audible voice of God, he is telling an un-Scriptural thing. I've mentioned that to you before: There are people that I know who say they have heard the voice of God. I myself thought I did; it's entirely erroneous. There is nobody outside of a vindicated prophet like Moses or Jeremiah or Isaiah, or those who are in touch with God in this particular office, can literally hear the voice of God. Now your auditory nerve might be excited, an angel may speak to you, but not God. I'm sorry. There's only one way that God will ever use His audible voice, which is lip-to-ear, or face-to-face with such a prophet such as this.

It's not that God can't deal with you; it's not that God cannot direct you. I'm not saying that. I'm saying that no man outside of this kind of a prophet can hear the audible voice of God, period. Not question mark, period! Now, if you doubt it, be my guest. It's your tough luck.

21. The reason I talk this way is because there are people circulating around the land who say things like this. Now I'm just getting you on your toes, because you're not my responsibility, except when I'm teaching here. ...to get you on your toes to realize: you stay with this Word. See? The prophet said, "*Now we haven't had a prophet since Paul, until this end time.*" There's only one kind of person who can hear that voice of God.

Now, in this our generation we were visited by such a prophet. And that prophet, of course, is William Marrion Branham, and his indication that he was the end-time Elijah of Mal 4:5-6, was proven by a manifested vindication.

22. Now, let's go back to Mal 4:5-6 for a moment.

- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

All right. Before God, then, can send judgment, He is going to send a man. What for? To keep us away from judgment. It's remedial; it's not exploratory or necessarily some other type of ministry that

this man would have to look around and just give a diagnosis. It's not that at all. It's a ministry that's guaranteed to keep away judgment.

(6) And he shall turn the heart(s) of the...children to their fathers.

Now I left out the first part, because it's been fulfilled; it can't be fulfilled again. You would actually take a pencil and go through your Bible and cross out all things fulfilled. It might do you some good. So, that part's been fulfilled: the "hearts of the fathers to the children" has been fulfilled.

23. Now it's the children's heart back to the fathers that this man's going to do, "lest I come and smite utterly the earth with a curse." The utter destruction is here, and it's in Acts 3. And destruction cannot come... The utter smiting cannot come until Elijah's ministry of complete restoration has been fulfilled. What's it going to be fulfilled for? God giving the people a way out. And as soon as that way is given out, the instruction to get them ready, then the others can follow in the track to see who's going to get spun off into space. See? Now that's exactly what the Bible teaches.

24. Now, Bro. Branham had **THUS SAITH THE LORD**, with unfailing results hundreds of times. His ministry of Acts 3:19, which was the great revival from the presence of the Lord, was identical to Jesus Christ in Jn 15:24. Now you all know that verse. It says here:

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

There it is. What is visible to the eye? The mighty ministry that William Branham had was what attracted the people—got the attention. And nobody but nobody had that ministry. Nobody could say, *"I'll guarantee healing; bring me twenty-four of your worst cases. Bring me your worst case."* Nor could they challenge: *"I take every spirit in this building under my control for the glory of God."* and not one person hide. Not one person could stand there and say of the thousands of times, "When did it ever fail?" Not one time did discernment ever fail. Then the man hurled, **THUS SAITH THE LORD**, hence showing positively he was that one who was going to bring the Word of the living God for that hour, because that's what it's all about.

Then you see, according to Scripture... Then the false things could start coming in spinning them off to believing the lie. Why? Because it'd be outside of the Word of God. See?

25. Now, and the purpose of this Message, that we're talking about this morning is to see what **THUS SAITH THE LORD** really means, or see some of them, because we won't take time for them all.

26. Now, It stands all alone as the one, irrefutable, voice of God, and nothing in any way can compete with It. Now that's the first thing that I'm looking at, as a blank statement, that it means to me. It stands all alone as the one irrefutable voice of God, and nothing can compete with It. Now, that statement will be challenged by millions. It doesn't bother me in the least, because I know it's one hundred percent correct with the Word of God, because there's bound to be a challenge to It. And that challenge will be based upon the ministry of the prophet, just like in the days of Jeremiah and Hananiah.

But It stands all alone and nothing can compete. It is exactly the Word, to which neither can be added anything or anything taken away. It's exactly the Word of God, to which you cannot add, and you cannot take away. In other words, you got to leave It just as It is. Its preaching, teaching or explaining can only end up as saying what has already been said, or it is not God's Word as is given by that prophet. No matter how It's produced in a pulpit or in a conversation, It must end up identical to what the prophet said. That's why he said, *"Say only what I say."* He didn't mean you couldn't paraphrase It; just make sure it paraphrases right.

27. Now, let's consider these thoughts, because I've emphasized them very strongly. Why do I emphasize them strongly? It's because of what is taking place. Let's look at some of the things that are taking place today. First of all, there are too many in the Bride that are looking for a Mount Carmel showdown, when Mount Zion is what is coming next. Now unwittingly, but truly, they are competing with THUS SAITH THE LORD. Why? Because THUS SAITH THE LORD is that Word that is vindicated. You need no further vindication, nor is there any as far as I know. See?

28. Now, they are looking for a personal vindication, which would bring us into a leadership. Let's just go back to Deuteronomy 13, and take a look at It, just to make sure we know what we're talking about. Let's see if we're on the right track with these things, you know.

- (1) If there arise among you a prophet, or a dreamer of dreams, and gives thee a sign or a wonder,
- (2) And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them.

Why, right today you're getting miracles in William Branham's name! They tell me down there... And they're sending up books now in English, so we can get all the goodies from Puerto Rico. But they pray in his name; they raise the dead cat in his name. Why they want to raise a dead cat is more than I know. They're just trying to copy the prophet with the fish. They'll go to any length, you know. People go to any length.

Don't think that because we believe a Message and we're Bride, that we're not contaminated. The whole group altogether... Whether this group would have it, I would never ever dare to say. I wouldn't believe it myself: believer, make-believer and unbeliever, But I could certainly believe that for the whole group that's scattered world-wide.

29. Now It says here, you've got a sign or a wonder, "let us serve another god", the new name being William Marrion Branham. Brother Branham said, "*If you baptize in my name, you make me antichrist.*" Well, if simply baptizing in William Branham's name made William Branham an antichrist, what would it do to the man that did the baptizing? He would be antichrist. So, don't say these things can't happen, because they do happen, and they're happening.

He gives a sign or a wonder. Now, listen; I'm cutting down here because you're saying, "Brother Vayle, you're talking about over there in Puerto Rico, goody-goody."

Ah-ha, I'm going to slip one in on you: I'm talking about America, too, honey. It's right in America here. And I'm talking about other things going on, too. We'll discuss it a little later on, because I want to see if you're right with the Word or you're right with somebody's feelings or little emotions or something else. Well, you could drop your friend like a hot potato [a few words are indistinguishable] not that you're going to throw him out. But are you ready to stand with God's Word?

You say, "Well, I must go with that man because he means something to me."

Well, I've got news for you: nobody means anything to me. I don't mean anything to myself, either. But you know, It says right here, he's going to give a sign or a wonder, let's go after other gods, and so on.

30. It says: [Deuteronomy 13]

- (3) Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

(4) Ye shall walk after the LORD (and so on)...

Now, that's in the land. But you see, no one else can prove God—nobody else. No, there's not one man living outside of this type of prophet that can prove that he is wheat, or prove that he's in the hand of Almighty God, for no one has seen God. But God has declared... The Only-begotten, who was in the bosom of the Father, had declared him, which means 'exegesis him', which is the Holy Ghost, which reveals God perfectly by His Word. That's why it took that kind of a prophet. And remember; as I showed you a couple of Sundays ago, that the Bride had the Groom revealed by the prophet. See?

31. Now, too many are adding their own ideas or leaving off what they don't want. Now, let's go back to Dt 4:1-3.

- (1) ...Therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.
- (2) Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye 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...

And I showed you that before. You go back in the Hebrew, it has to positively refer to the female primary sex organ, which at the end time refers to Scriptural pollution, which is creeds, dogmas and adding and taking. It's not staying with the defined, legitimate, vindicated Word.

32. (3) ...all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

Brother Branham said, "*God never did forgive them.*" Now you can say what you want about the Blood, the unforgivable sin, where it lies, but a vindicated prophet said, "*God never did forgive them.*" He always went back to Baal-peor, and that's just what you do when you go back and look at the Nicene Council. God never did forgive them and never will. In the end time, they drink the cup of iniquity, the wrath of the wine of the fornication of the harlot, which is the world system. See?

33. Now, this is identical to Rev 22:18-19. You all know those.

- (18) For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
- (19) And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, (and so on).

You never even get in the White Throne Judgment; you couldn't make it.

Now, Rev 22:10:

- (10) And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

But Rev 10:4:

- (4) ...Seal up those things which the seven thunders uttered, and write them not.

So, between Rev 10:4 and Rev 22:10 there's got to be an unsealing of the Book. Now you know that'll take a prophet. He'll have to be vindicated, because he cannot add or take one Word. He'll have to be so one with the whole entire prophecy of the whole Bible, that he cannot add or take one Word. Now you know there's only one person who can do that, and that's Jesus Christ Himself. But he's going to give It to some man to bring it down here to earth.

34. Now, too often, in considering this Message, vindicated, perfect... Too often the preaching is not sermonizing on exactly what was said, but becomes an explanation of people's own ideas. And you know, many people in the pew want it that way. That's why I'm preaching to you, because it's already been said. And it'll grow because every spirit must be manifested. Every seed has got to grow to its harvest. It's already been said, "Brother Branham brought the Word and revealed It, but now he's gone, so therefore, we need somebody to come between us and that Word and reveal It."

And that might sound very good, except for one thing: they put my name in there with this other fellow, and I said, "Forget it."

You say, "Well, you'd been happy to put your name alone."

No, I'd have been twice as unhappy, because that denies the ministry of the Holy Ghost entirely. For Bro. Branham said, "*The Joshua of this end time was the Holy Spirit*" to lead us in. The Spirit giving us that Word, which ordained ministers surely carry, is true, but those ministers don't come between the people and God. There's only one person that can come even come close to it, and that's the pastor, because he's ordained to carry, to see, the people through.

35. But you know, there's a lot of funny ideas about ministries. I don't know too much about teaching ministries. Brother Branham did say they'd take the Word and do something with It. There's a going on in the land today about apostles. The apostles set the Church in order. Well, then, you people aren't in order because the apostle wasn't here. Whose church is the apostle going to set in order? What did Bro. Branham say an apostle was? He said it was a missionary. Right? And he said, "*A missionary came and went.*" Right? Now, before he came back he'd have to set his church in order. But does he run around setting people's church in order? Now, if he's got his own group, yes; but let's hold it right here.

36. Let's get very personal. I'm the guy that came to this area, right with this message. Number one: true. Brother [...?...], Bro. Dale and Norman came in, then came Yingst and different ones. Right? I want to ask you: What authority have I got here? None. I'm not an apostle. I don't start anything. By the grace of God, I simply came and talked about the prophet, and the people went to hear, and came back convinced as I was, that this was it. Now you have a pastor. Where's our apostle? I want to know, because I'm serious. Maybe you're not, but I am.

I want to know where the authority is. It's in that Word. Not somebody rising up, and he's got to be some special brand. I'm no special brand. And there's no man living a special brand. When a man say's, "I've heard from God, and I'm the pastor, so I go with a pastor."... You know, that to me, that's antichrist. I'm going to tell you plump and plain: that to me is not of God. I stand before this sacred Bible, knowing there's a God in heaven who judges, if I'm wrong I'll answer for what I'm saying today. I'll answer for it. You better know it.

37. But you see, people are looking for a Mt. Carmel, when Mt. Carmel was one prophet, with seven thousand unknown elect hiding in the bush. The showdown was with one man; not with the seven thousand elect. Nor is the seven thousand elect in a showdown. Brother Branham said the next showdown is Mt. Zion, which is the Rapture. He said, "*Many, who claim to go in there, won't make it. And many, who think they're going to fail, will make it.*"

You and I can talk all we want and affirm all we want and stamp all we want that “I’m going to make it.” And by faith we believe we are going to make it. But, what if you don’t? What if I don’t? It’s in the election, not a showdown, my brother/sister. Now I’m not saying that God won’t do something in a Bride. Oh, sure He will. You can’t hear the “Adoption” series, and can’t help but see some of the things that Bro. Branham said and realize there’s an unknown quantity between here and the Resurrection, and in the Resurrection, until the Bride is caught away. But don’t ask me what it is. I’m not trying to find out; you can if you want.

But I know what’s going around. And the idea is, “You’re going to have to come to me. We’re going to start it; we’re going to do it.”

We’ll, I’ll tell you: there’s a lot of things I’ve started, and I wish I hadn’t. A lot of things I’d like to go start and wish I had. But I hope you don’t come around to find out. Because listen; I’ll bring you right back to THUS SAITH THE LORD.

38. Where is THUS SAITH THE LORD? No one now, but that kind of prophet. Right? And where’s it going to come from? Did the prophet lie to me on that tape? I’ll bring the tape; I’ll play one part of it, because it’s my private tape. We’ll find out, if you’d like. Because if you have THUS SAITH THE LORD, you’re going to hear that Voice of God. It’ll take a prophet. Does the Bride all become prophets? Or does the Bride have the Word and thereby have THUS SAITH THE LORD? Is that what it is? I’d sooner put my faith there. Not saying great things cannot happen, but as I look now, there’s been so much talk, and the effort is counter-productive because THUS SAITH THE LORD is missing. Now, let’s go further.

39. THUS SAITH THE LORD makes the prophet exactly Heb 1:1. Now we showed you there, the Message is irrefutable: only one person’s got It. Nobody else can have It. Now, let’s take a look at this prophet here, Heb 1:1.

- (1) God, who at sundry times and in divers manners spake in times past unto the fathers (not) by the prophets (but ‘in’ the prophets)...

Most of our Greek students don’t like to go too far, so they kind of hash the Word with their own idea. The word is not ‘by’, it’s ‘in’. God ‘in’ the prophets; God incarnate. But how was he God incarnate according to Heb 1:1? God incarnate in a certain, limited way; not all the way. Now, in all the prophets, all the Word came forth (True.) in a series of minor incarnations, partial incarnations, but not a full legitimate. That was Christ alone.

40. Okay, let’s go back to Rev 1:10-18.

- (10) I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.

Notice; John heard the voice behind, then face-to-face. This age starts with the voice behind; Bro. Branham brought it face-to-face.

- (11) Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches...
- (12) And I turned to see the voice that spake with me. (Conversation now, face-to-face, conversational, God speaking, John speaking, Bro. Branham speaking, God speaking.) And being turned, I saw seven golden candlesticks; (He sees the Bride.)
- (13) And in the midst of the seven candlesticks *one* like unto the Son of man (in His risen glory and His ability to come back as a Judge to the Bride

at the end time, which He does, and to take over His complete dominion of authority and judgment. And It says here, verse 16:)

- (16) ... in his right hand (were) seven stars: and out of his mouth went a sharp...sword: and his countenance *was* (like) the sun shineth in his strength.
- (17) And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, (Don't be afraid.)...
- (18) *I am* he that liveth, and was dead; and...I am alive for evermore, Amen; and have the keys of hell and of death.

Of course, the Catholics, they got one more: they've got hell and purgatory and heaven, and they've got a whole lot more. Everything they add, they're going to catch up with. That's right. Having added, they'll get the plagues. See, there's nobody going to stop it. They say it; they seal their doom with their own mouth.

41. Now, of course, we see this carried out now, Christ in the Bride. I showed you this many times: Rev 2:1:

- (1) Unto the (messenger which is in the church in) Ephesus write; These things saith...

And verse 7:

- (7) He that hath an ear, let him hear what the Spirit saith unto the churches...

But remember; God is speaking to only one person; so therefore, God by Word is in that person. What is that person to the others who are listening? He is the Holy Ghost, which is God. "For he that has an ear, let him hear what the Spirit says." Right? But the congregation cannot hear. It's going to take a special person only to hear God. So therefore, they hear God in a prophet, right? That's how it is. A prophet, number 1 and number 7.

42. Now these seven men, two of whom are prophets, are like Moses was, are also seen in Rev 5:5-7.

- (5) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals...
- (6) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Seven times the Spirit of God was sent forth. Seven times the Word of God was sent forth, into all the earth, and that Word is Spirit, and came to the people, see, through a mouth that wasn't divine. For the prophet is not divine; the messenger is not divine. But for seven times, the Word came to earth.

43. The seven Spirits that were sent forth from God are as I showed you, as I read the verse to you, chapter 2:

- (1) Unto the (messenger) of the church of Ephesus write...

He said, "These things I'm telling you." Then It says:

- (7) He that hath an ear, let him hear what the Spirit says.

And that person is God incarnated to the people. He is a minor God, a demi-god. And, of course, that makes every child of God a demi-god, also, in his own particular order. Now, It is also here, Rev 1:2-7, and so on. It's also Rev 1:12 and 16.

[Bro. Vayle paraphrases versus 12-16] 'And I turned to see the voice that spake with me.' And what was it? I saw a Bride, and I saw the One like Son of man in the midst of the Bride, and there He was, in His right hand with the seven stars and the Word of God and shining like the sun.

What is it? It's the perfect picture of Christ completely revealed in Seven Church Ages under seven distinct messages—Christ completely formed in a Bride in Seven Church Ages under seven messengers; seven times the Word of God coming forth. There He is in that Bride in all His perfection. The full Word of God in full power, which, in my understanding, means the full Word of God effective.

44. Not that any Word is not effective, but the Word is effective in certain periods. The Word for the people was effective back in Paul's day, getting up here to the chest in Wesley's day coming into Pentecost. But getting up here to the throat, up to where the head is, you positively have a headstone Message, which brings the Head down. And the headstone Message is that Word of God, a complete revelation, a complete identification, when all the mysteries are revealed and fulfilled, as It says in Acts 3. How can you divorce Acts 3 from Rev 10:7? You can't do it. Why? Because they're both consummation verses—seven Church Age. Before Jesus Christ comes, Elijah the prophet, coming and doing that very thing.

45. So, what do we see exactly here? You see exactly Zech 3:9. Let's take a look at It here.

- (9) For behold the stone that I have laid before Joshua; upon one stone *shall* be seven eyes: (There you are.) behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

He said, "I will engrave the graving." Remember; when Bro. Branham looked, the stone didn't have one thing written on it. But He said, "Stay here and study it." Why? Because the hand of God began to write. Every age had the same thing. It starts with a clear sheet. You don't bridge Judaism into Christianity. Forget it. Judaism died. The sacrifice was over. Then came the true Word of God by grace. And every age has had the same thing, the unwritten stone, the Word of God comes upon. Up, up, up, every layer, every successor—layer coming in. Remember, at the end time, the Light had never shone on this, which shows that Paul was denied the revelation that Daniel had sealed up. It comes forth only at the very end time. See?

46. Now, let's just keep reading chapter 4.

- (1) And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,
- (2) And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes and the seven lamps, which *are* upon the top thereof:

In other words, the same thing that John saw: the Bride, the Church like one central lamp with seven arms going up and had one central bowl feeding it. But each time the oil rose, it was the same oil in seven lamps. Right? Seven arms or spouts. What was it doing? Giving Light, which was the eye of

Almighty God to the people. Seven spirits, seven eyes. See? Seven horns, because there's where the power and authority of God lays. It's in the Word, because God and that Word is the same thing. See?

47. Now:

- (3) And two olive trees by it, one upon the right *side* of the bowl, and the other (on the other side and so on, until it comes and says, down here:)
- (6) ...This *is* the Word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.
- (7) Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone thereof with shoutings, *crying*, Grace, grace unto it.

There's never been a greater manifestation of God's grace in the world until the end time today. So, what's it going to be? Bringing forth Christ at the end of the Church Ages, comes by God Himself in that Church through the seven eyes, the seven horns, right down the line, those seven great Church Age messengers, God incarnate in them.

Now, listen; as the seven messengers were loosed by Jesus to bring seven Messages in Seven Ages, so at the end time, under the Seven Seals, seven angels—counterparts to the seven Church Age messengers—were loosed to bring down the full revelation of Christ, the Word, to an end-time Bride. Now Bro. Branham used interchangeably... I caught it this morning, reading. It's in The Seals again, [possibly page 566] where Bro. Branham mentions the messengers, and he used the word 'they' and then swings right back calling it the Holy Ghost. So, those seven messengers, which were angelic in form, counterpart to each Church Age, standing up there before God, had the living flesh down here, then, at the end time, they all come down in one pyramid as the Holy Ghost revealed Word; seven angels came right down here.

48. I hope you're catching this. To me it's absolutely as clear as A-B-C. There's no problem here at all, Bro. Branham bringing out these deeper truths that people miss on the incarnation, how God is behind human skin, like behind badger skins. Sure it was. Why? The Pillar of Fire in Moses; Moses in the Pillar of Fire; Moses veiled, coming out to the people, giving the Word of God, becoming a man again. The same thing right here. That's why Paul, under inspiration, could be God to the people and turn right around and fight with Barnabas. Turn right around, get that same Spirit rise within him and say, "Peter, who's sinning? You or the people?" Now, do you want to stand with the Word of God or not? Peter the same way. Peter bringing forth that Word, then failing at times.

49. Thus, the prophet to the last age was God to the people as Paul was God to the first Church Age. 1 Corinthians 14:36: Get this tape back in eastern Canada, I will be a deity cult according to those boys. Well, praise God.

- (36) What? came the Word of God out from you? or came it unto you only?

Even as Moses was in his day, Ex 4:14-16:

- (14) And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.*
- (15) And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall

do. (Now He's not going to be just with Moses' mouth. He's going to be with each of the fellow's mouths. You watch.)

- (16) And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, (and every Church Age Messenger was a mouth) and thou shalt be to him instead of God.

Moses was God to Aaron, and Aaron was a mouth to God. Sure he was, because Moses was the real mouth of God, but he had to talk to Aaron. When he talked to Aaron, Aaron could deliver word-by-word. Now Aaron, remember, could not say anything other than what Moses said. Now, later on, of course, he might begin to get exuberant and preach on it. That's fine, as long as he keeps saying what he said. But the minute he got off that, he was in trouble.

50. Now this is a somber note for all ministers to heed. You know, normally, when you preach, having had years of experience, you're just used to going to the Bible, and you preach anything at all almost. Well, why not? "Well, it's the Word of God, hallelujah. I can get in here, and I can say bless my soul, 'Tongues has got to be the evidence of the Holy Ghost because here three out of five times people spoke in tongues.'"

You say, "It... [...?...] Hallelujah, that don't make it right. We've been preaching lies for so many years, going to the Bible preaching our own thoughts, that we don't realize that the Word of this hour from the Bible is what Bro. Branham taught us. So therefore, you take what he said and go here and preach. Until you can go there with what he brought, because there's a message in every age, you can't go here and know that you're in the divine flow of revelation. You can't do it. But he said once you do see that Message, that's all you'll see in the Word. Thank God. That's exactly true. See? A lot of preachers have it hard. I don't blame them; I understand it thoroughly.

51. Now, let's go further. THUS SAITH THE LORD is a tie post. It is the tie post of the Cornerstone, because everything belongs to the Cornerstone, even the Capstone is nothing but the Cornerstone gone up. The whole pyramid is Cornerstone in this respect: it's all one substance. The Great Pyramid is all one substance, cut in different ways for different areas and different shapes and sizes, and it's got a ceiling on it. I think it's a limestone ceiling they put on it, a facing, like showing every one of us predestinated, brought into Christ, sealed in by the Holy Ghost, but all growing up into the head, where Christ can come down and take over, because He must be incarnated in His Bride. He certainly is. The Bride must bring Him forth.

52. Now, let's look at that Cornerstone: 2 Pet 1:15-21.

- (15) Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.
- (16) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. (That's when His Presence was there with them.)
- (17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
- (18) And this voice which came from heaven we heard, when we were with him in the holy mount.

- (19) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts:
- (20) Knowing this first, that no prophecy of scripture is of any private interpretation.
- (21) For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

It tells you right here that a man that wants to prophesy to bring this Word can't do it. It's got to be God Himself moving on the person so that it's absolutely God Himself speaking by human voice. It has nothing to do with the man's thoughts; nothing to do with his own mind or his own desires. It has got to come in such a way that he knows that this is God. And the people have got to know that prophet in such a way that they know it is of God. So, you've got two; you've got a double vindication. The man wouldn't dare say unless it was positively God, according to how God deals. And there you've got it; you've got Bro. Branham perfectly.

53. Then you've got the people coming and following the vindicated prophet. Why would they do it? Only on the grounds that It follows perfectly the Word of God. You see, you've got a double. And when God does a thing twice, that finishes it. Like Joseph's dream. See? He had that dream...and Pharaoh's dream. He said a thing twice; God's going to do it.

54. Now we go to 2 Pet 2:1-10, and, of course, there are false prophets rose up, and now there'd be false teachers bringing in heresies.

- (2) ...and many shall follow pernicious ways; by reason of whom the way of truth shall be evil spoken of.
- (3) And through covetousness...with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and...damnation slumbereth not.

It says they'd make merchandise of the people: that's the Roman Catholic Church and anybody else that wants to get at people around them. Oh yeah, you'd be surprised. I'm not trying to make you have no confidence in a five-fold ministry, but let's face it; it's a pretty rough bunch of customers. I know. I've been one for many, many years. I don't know every trade in the book, every little pull. But I'm going to tell you flat: they're human beings. They can be corrupted and anything else. They can make mistakes. It says right here, they're going to. They're going to be a mess, a lot of them.

55. Now, but It says there:

- (3) ... judgment now of a long time lingers not, and their damnation (judgment) slumbers not.

In other words, this is the hour when things are going to be made manifest, and it'll come. God's going to do something about it. Now, look what God's going to do.

- (4) For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;
- (5) And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, (Now, notice; a preacher of righteousness,

see, preached the revelation of the hour. That's the only one.) bringing in the flood upon the world of the ungodly.

The ungodly world got a flood. The world of the godly got took up, (Right, above the flood. Two worlds: godly world and ungodly world.

- (6) And turning the cities of Sodom and Gomorrha into ashes condemning *them* with an overthrow, making *them* an ensample (what's going to happen to those that) live ungodly;
- (7) And delivered just Lot, (Remember Sodom and Gomorrah, what condition it was in? which types spiritual fornication, creeds, dogmas, World Council) delivered just Lot, vexed with the filthy conversation of the wicked:
- (8) (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day...)
- (9) The Lord knoweth how to deliver the godly out of temptations, (but) to reserve the unjust to the day of judgment to be punished:
- (10) But chiefly them that walk after the flesh in the lust of (Notice.) uncleanness (that same sign), and despise government (the vindicated prophet). Presumptuous *are they*, selfwilled, ...not afraid to speak evil of dignities.
- (11) Whereas angels, ...greater in power and might, bring not railing accusation against them before the Lord.

Notice how it is these people will speak against a vindicated prophet. Where angels wouldn't even dare to bring an accusation against the devil, these guys rush right in. See?

56. Now, what is the tie post? The tie post is that vindicated Word. For Peter said, "I'm going to tie you to something. I'm going to tie you to the revealed Word of Almighty God—not experiences. Because," he said, "we had ample experience. We even heard a voice." Well, he might as well have gone further, "I was so confused, I wanted to build three tabernacles. You can see how infallible I am." But he did underhanded, though, in a nice little way. He said, "I want you to know there's something even greater." And he said, "That is that Word." Now bringing it down here, you notice what they've done. They've gone away from the Word. And so therefore, the tie post is the cornerstone, which is the revealed Word of Almighty God. Christ, the Tie Post, is the Word.

57. I remember years ago I was talking to a lady in Florida, and she said, "You know Bro. Vayle, the trouble is that people just ought to not talk about doctrine and the Word, but just talk about Jesus."

I said, "Hold it, sister. That's where you got it exactly wrong." I said, "Anybody can talk about Jesus and love and experience. But when it comes to that Word, what does that Word really say?"

Brother Ned Iverson talked to Billy Graham one time real plain, and he said, "Brother Graham, listen; let's face it, we've seen everything but the Word of God restored."

And Billy Graham thought a bit and said, "Yes, that is right."

We have seen everything but the Word of God restored. Of course, we've got people who hardly teach, you know, and tell you how it's to be done. But we'll just bypass that one, too.

58. Now, in spite of it being the Tie Post to the messenger and the Word, It has now become a flying wedge dividing us asunder. We have a Tie Post if the people will leave it be a Tie Post.

Now, I like Bro. Bob Brown's statement. Bob made a statement to me one time, and I liked it. He said, "You know, Lee, we get a lot of criticism and flak because of the Deity Cult." And he said, "We know they're wrong." But he said, "You know," he said, "they're looking at the same prophet, the same Message that we're looking at." And he said, "Whether I want to admit it or not, I have an affiliation, an association with them."

That's exactly true. You know, this Message never was intended to pull us apart. It was intended to pull us together. And Paul kept warning, even as Bro. Branham warned us, that we should not go into schisms and split-ups. And the true Bride will have an understanding of THUS SAITH THE LORD, so she understands this, and she will stay together, and she'll try to get back together if there's any problem. You see?

59. But you know, I don't see too much of that. What I do see, I see men running around either taking over or destroying another man's work. That's no trouble at all for people leaving America here to go over to Europe, go to South America, someplace else, and then divide the people and say, "Hallelujah, they're hearing the Word." [...?...]

Listen; let me tell you something flat: you're hearing me, but you might not be hearing the Word. And I will admit that over the pulpit, because of the fear of God, but there's a lot of preachers that won't. They'll tell you flat that what they say is the Word of God, and you listen or else. I'm going to tell you something, you don't have to listen to Lee Vayle. You might be one hundred times better off not listening to Lee Vayle.

60. "Oh, that Lee Vayle, he must be completely screwy. He must be completely nutsy. Oh, sure."

Oh, yeah? When the prophet said over my head stands the Flame of Fire, called a Spirit of Testimony, the Spirit of Prophecy, testimony of Jesus Christ? Do you think I'm downgrading myself for one minute? trying to make [...?...] make a way? I'm just telling so you know something here, my brother/sister. You can be as positive as you want to be, that you are right in the pocket of Jesus Christ, and not be. And you can hear a preacher tell you 'as long as you listen to him, it's okay'.

Let me tell you flat: I can't buy that. I cannot buy these union meetings that are going on. They've run their course. I'm out of them. No more. Because they only come together for one reason: our little clip, our little group. Unless you've got a spirit, and I got a spirit this morning, that you can go to anybody in this Message and greet as a brother, see, there's something wrong with us. And there is plenty wrong with a lot of folk that I know. I'm not saying that there's nothing wrong with me, because there is.

61. This Message, brother/sister, was to bring a Bride together. Right? It's a cornerstone, which is a tie post. But It's become a flying wedge amongst us. Let's go back to Mt 23:34-39 to see It. And I want to get your spirits lined up, and my spirit lined up, because the prophet said, "*If you've got a wrong spirit, that's worse than having a wrong doctrine.*" He said, "*You could have a wrong doctrine and a right spirit, you're way better off.*" Now, notice. I won't have to read It all.

(34) (He said here) I send unto you prophets, and wise men, and scribes:

And over in verse 37, He said:

(37) O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, ...as a hen gathers her chickens under *her* wings, and you would not!

Now He said to Israel, “I sent you prophets; I’ve sent you wise men; I’ve sent you scribes.”

A prophet brings the Word. A wise man is able to teach on the Word, expound It. The scribe can only repeat verbatim.

Now He said, “I sent you all three, in order that you would be gathered.” That’s what He said, “I would gather you.”

Now the question comes up, “Then, how does God gather?” The question is answered: God gathers by the prophets. Now, is this the truth? Yes, it is the truth. You know Bro. Branham made statements that it took years for us to find out, but how true they were.

62. 2 Thessalonians 2:1:

- (1) Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him...

He said the gathering together was the end-time Message, which was the shout of 1 Th 4:16, which was Mal 4:5-6, Acts 3:19 (middle of 19), and on to 23, Mt 17:11, and so on—and Lk 17:26, Lk 17:30, and Rev 10:7, the whole bit to bring in there.

63. Now, Bro. Branham said this Message brings us together. Now, let me ask you a question. Can this Message be the real Message, the real Word and the real Spirit and divide us? The answer is “No.” Either this Message is preached wrong in the sense it’s off somewhere, (It’s not what the prophet taught.) or it’s the wrong spirit. Now you’ve got to get the two together. But you’ve got too many people that are malcontent to allow that. They will not say, “Look, this is what I see, what I’m looking at. No, because here’s what the prophet said.”

64. I can bring in a fellow here that says what the prophet said, and he’ll do his best to prove that the Rapture’s over, the Resurrection has done taken place, you’re in the Millennium, and now you’ve got to go to Israel. You’re somewhere. God knows where you’re at. You’ve got to go to Israel or something to get that thing right. Very sincere. He’ll take the Nuggets book, he’ll take Mr. Moore’s quote book, he’ll taken Bro. Branham’s tape, and he’ll take quote-by-quote, and anybody in his right mind knows positively, the Resurrection has not taken place; the Rapture has not taken place. We know that. The antichrist is not here on the scene, per se, as the individual running things. These things have not taken place.

What is it? But they’re going to tell you, “You’ve got to listen.”

Why? I want to know why. Doesn’t the Bible answer it? To make merchandise of men’s souls? To get their money? Is that what people want? What’s going to happen on judgment day when these men have to stand up, having taken all these souls in tote, from even over the pastor’s head? You see, that’s why I keep telling you: “Get on his back, not mine.” I don’t want to go through any judgment for you. I’ll be judged preaching this Word enough around the country, where I go, whether it lines up with the prophet’s Message identical, without having you on my back—yet if I want to, I can make some kind of a show. See?

65. I’m trying to bring out a point here. Is this what THUS SAITH THE LORD is all about? No. What THUS SAITH THE LORD is all about is you and I, and all of us, see this vindicated Message as a tie post, bringing us together and keeping us—not fragmenting us. But it tears me to pieces seeing men run around. They think nothing of it to tear a pastor’s congregation down the middle, where he’s put no labor on himself, where he has no expenditure, just commences it.

Well, let me tell you something, here I am. Yeah. And here I ain’t. Hope you’re catching what I’m trying to tell you. You stick humble with the pastor, not run here, run there, do this, do that. Stick

humbly with the pastor. Know one thing: When anything comes in that'll rise to the head that says, "You better believe this or else," you just walk right away and sit outside the camp until you look where it's going. See? Because this Message was to bring a Bride together, not fight.

66. Now the prophet warned. He said, "*Oh, you've got a sweet spirit now, but it won't stay with you always.*" "*The day is coming,*" he said, "*when I'll be gone – you watch.*" And Paul said the same thing. When are going to smarten up as men and women of Jesus Christ to know what the Bible says and get into It. That's what THUS SAITH THE LORD is all about, isn't it? Well, isn't it? That's exactly what went on back in Moses' day, went back in Paul's day, and now it's in our day.

67. Where is fragmenting? It's outside the Word; it's cursed in the Bible. See. Now it doesn't mean you don't take a stand for what you believe. But in that stand is not to overrule or override anybody else. That's why Bro. Branham said categorically that the pastor was the supreme authority with the realm that God gave him. There's your tie post brother/sister. There's your brotherly kindness. I only wish we had a whole lot more of it.

68. THUS SAITH THE LORD is the final court in the appeal of perfection. Why do people go to court? Why do they appeal? They want to find out what is right. What is right? A man comes along, "Well," he says, "this is the evidence. Ah this is the evidence. Ah this is the evidence." He's got fourteen, fifteen, thirty, forty, one hundred scripture. Between the two of them, they've got two hundred scriptures. And the three people are fighting each other with sixty-six scriptures. Well, that's not the way it is. There's got to be a final court of appeal.

69. Now, let's see the final court of appeal. It's 1 Corinthians 13:8.

(8) (Love) never faileth (In other words you can always use it. It's safe. Never caused you any trouble; it'll get a certain work done.) ... prophecies, they'll fail; ...tongues (will fail. In fact, they'll even cease;) ... knowledge, (it's going to) vanish away.

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

Now, watch.

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

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

When the full stature of Christ comes to the Bride, it's going to put away childish things. So therefore, the speaking and the understanding is mature.

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

In other words Christ must come into full view. The mysteries of God must be revealed. Christ must be thoroughly manifested; the Word fully exegeted. Here It is. It says when that comes, that's going to be perfection. Right? All right.

70. Let's go to Ephesians 4. Too bad we couldn't read that before. It took a prophet to open our eyes; the time wasn't right. Everyone had... One had love, one had... Oh yeah... One fellow didn't have love. Who was it? I think it was Bro. Lawrence's little book. The famous, little, Catholic fellow that wasn't much of a Catholic—not any more Catholic than I was, I guess. All right. Ephesians 4:12:

- (12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (That's that ministry here.)
- (13) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Paul preached that full measure, but the people couldn't come to it. And the Church has been struggling darkly, trying to rip those Seals off, trying to see what's under it, trying to get the truth. But it couldn't until the last day. And the last day, what happened? As in 1 Corinthians 13: [Eph 4:14]

- (14) That we *henceforth* be no more children, (talking with your understanding) tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive...

That's happening right in this hour in this Bride.

71. And don't say it's not, because I could bring the... Oh, just don't challenge me. That's all. Just don't challenge me. As long as I've got enough money in the bank to write checks, I'll fly them in. We'll have a donnybrook. I don't mind. But I know what I'm talking about. I've talked to these men. Sit back, watch, watch, watch... waiting for the hour to come up on the stage. Prima donnas under what? I wonder what music they listen to. Who is orchestrating the score? Who's creating the choreography that's necessary to make them come dancing in like... I wonder who's doing it.

72. You say, "Men don't do this."

I'm going to tell you something: if you want, you can go into that little room and pray and fast. Go ahead. I talked to a fellow from California many years ago. He went into his room to pray and fast, and he came out getting what? Thank God I didn't get, but I wanted for myself. Which is what? Not the blood. If I wouldn't fuss about the blood; the oil sounded good. He came out with oil on his hands. From that time on, a very unsweet person became a very sweet, meek, mild person. Blood and oil is of the devil. The character, then, was not of God. And you tell me men can't go into their rooms and pray and get answers. They can. They'll even come out and tell you things that are really real. See?

You say, "I believe that fellow."

Do you? Well, you can if you want.

73. But there's one court of appeal, my brother/sister. Not what you and I think or somebody else thinks. It's what the prophet brought forth as vindicated. And It says right here, they'll lie in wait. But It says now, watch your talking now. Children speaking, understanding, speaking the truth, the mature Word of God, growing up into all things, which is the head. Now It tells you right here, without 1 Cor 13:8-13 or so, you cannot come into the head. It's impossible. Where's your court of appeal? Where's your perfection?

74. I want to ask you something. I'm going to bring something to your attention here. I don't pit one sermon against another sermon, for that would be diabolical. But I've noticed something: Brother Branham preached "The Stature of a Perfect Man" in 1962, right? In '63 he preached "The Seals". I want you to show me one place he ever brought out love as the capstone; I always found it was the Word. Now you find it. If you can, I'll be glad to know about it. I can't find it. At least I'm not going to look for it, but I haven't run across it. I noticed that he did what he said himself in 1 Corinthians 13, when the question came, "Brother Branham, what is that perfection in 1 Corinthians 13?" And he said, "*Who is perfect but God, and what is God but His Word. And by God's Grace we believe we have the perfect*

interpretation of the Word for this hour.” Then you see, what is your final court of appeal? What is perfection? We have come into It. Nobody adding; nobody taking. And don’t you understand that is exactly what It says over here in the Book of Revelation, which we’ll go to a little later on?

75. Now [...] Bro. Branham, which he said *perfection has come*. Now going back again to 1 Corinthians 13, I want you to look at something here. He said, “Now abideth faith, hope and love, these three. These are the three abiding qualities within a Bride that we must exercise until, and yes, bring us to the very headstone, which is perfection. See. Faith is a revelation, hope is expectation, and love will be our realization. I think nothing could be clearer.

76. Now, what else is THUS SAITH THE LORD? It is, as Bro. Branham said in the Rapture tape, “*When you see God come from the heavens, stand before groups of men, stand there and declare Himself, just as He ever did.*” God came down. God stood there, and we saw Him; we partook of Him. Therefore, THUS SAITH THE LORD ends it all, bringing us to the place I mentioned under the court of final appeal, the perfection, and is as He said in Amos 3:7-8.

- (7) Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.
- (8) The lion (That’s Revelation 10.) hath roared, (by the prophet.) who will not fear? (Deuteronomy 18:21: You’ve got to fear Him.) the Lord GOD (not the prophet) hath spoken (As It says in 2 Pet 1:21, men moved by the Holy Ghost, the prophet spoke.) who can but prophesy? (See, that’s God’s voice comes by a prophet.)

77. Now, as the prophet said in “Doing God a Service” in ‘65, “*The Elijah of this hour is the Lord Jesus Christ Himself—not man—God, but it comes by a prophet.*” In other words, God has always been His Own Prophet. Now, notice; It says in Acts 3, that all the prophets since the world began [Acts 3:21]... Now, just a minute, when did that world begin? Billions of years before man ever got here. See? Then, who’s the first prophet? God. Always was, always will be. What are these men we call prophets? They’re the shell that make up a divinity, an incarnation amongst us. Not a complete now. See. Altogether they were. But now at the end time, He comes revealing all the mysteries. So, Bro. Branham could say, “*This mystery was hidden from before the foundation of the world.*” In other words, taking us way, way back to the original Prophet, who brought forth the Word then—that same Word coming on down now. See?

78. Now ‘bringing us to this perfection’. Now, let’s take a look at It. I said I’d take a look at It before, and I’ll do it. Revelation 22:10:

- (10) ...Seal not the sayings of the prophecy of this book: for the time is at hand. (What time is at hand? To run out. Daniel’s Seventh Seal, the sealing up, the unsealing, the Millennium, New Jerusalem. Watch.)
- (11) He that is unjust, (is) unjust still: and he that’s filthy, (is) filthy still: and he that’s righteous, (is) righteous still: and he that’s holy (is) holy still.

See what you’re coming to? You’re coming to exactly that place of perfection.

79. “How’s it going to be?”

Well, I can tell you one thing: you’re not going to get it by struggling, although struggling won’t hurt. The butterfly’s got to struggle to get out of the cocoon, or he’s going to be ruined for life. You try to take a pair of scissors, you’ll ruin the butterfly or the beautiful moth. I guess a moth comes out of a cocoon, and a butterfly comes out of a chrysalis. No matter which one it comes out; anyway, you interfere with his struggle, it’ll deform him.

80. Now, there is a struggle, certainly, but I'm going to tell you: this struggle that I'm talking about is for character and for bringing ourselves under it. But there's no struggle that's going to bring you to this here, because this depends on the opening of that Book. And at that time the Bride will come to her perfection. What is that perfection? It's the perfection of righteousness by faith, which is a revelation. For *"the beginning of righteousness"*—true righteousness—*"is a revelation,"* quote the prophet. And that's on more than one tape. Not just one, but on more than one tape. See?

Now we're back to the end time where the revelation comes complete, and we believe it. And, as Bro. Branham said, *"If a man believes it, he'll do something about it."* It'll be a living, breathing Word, because they're living, breathing people.

81. So, what is THUS SAITH THE LORD? It's reality—true reality. It's water to the thirsty. It's food to the hungry, proof to the agnostic, sight to the blind, clothes to the naked. It's All in All come down to bring a completion in the purpose and plan of God—first of all, to a Gentile Bride, finishing off Israel, bringing us to the Millennium. It's the Seventh Seal, the complete unsealing of all that's been sealed up, and is now let loose—eternity bound. It is the full assurance of faith, of Rom 4:15-21, where Abraham started with faith, believing God, but at the end, 20 years later—about, like our 2000 years, Abraham came to the full assurance of faith.

82. What started back in Paul as a seed (Thank God it was a true seed.) that degenerated and got grafted into, until it became a mustard—encompassed the earth. Now, that tree being cut down, God has raised up His Own Bride Tree. See. He brought her all the way back by the true Word: full assurance of faith, not doubting anymore. See? Not guessing, but knowing. See? It's the Holy Spirit unloosed and come back as Joshua to lead us into the Millennium. It is God come down to prove Himself, getting us ready for the New Jerusalem. It is the full interpretation of the mysteries. It's the complete conclusion.

83. Now, see, I could go on and on with this. But I trust that you begin to see what THUS SAITH THE LORD is, brother/sister. It's finality. You ain't going nowhere. All this running around; all this chaos in the world, unnecessary, still legitimate. We've got a vindicated Word. You've got a vindicated Message. You've got the tapes; you've got the books. You've got the Holy Ghost. In other words, that Millennial rest that we're looking forward to has been entered into by the rest of the Holy Ghost because the full assurance of faith is our rest.

84. And it's not what you or I know or think we know. It's believing what the prophet revealed out of here. It is that verbal message, "He that hath an ear, let him hear what the Spirit says to the Laodicean Church Age." Roughly nine hundred tapes. You don't need them all. Three will do you. If that's your capacity, that's all you need. But what you and I need this morning is to come full circle right back to THUS SAITH THE LORD in its simplicity, where we stood when the prophet was here. Not our ears poked out here at fifteen hundred different people with fifteen hundred different ideas to run here, run there, follow this, follow that. Were we split in those days? No, we weren't split. We had no fragmentation amongst us. We weren't in a bunch of little schisms here and there. Where were we? We all were one on what? A man. Why? Because he was vindicated having brought the Word.

85. Now, listen; let me tell you something. Was God's interest in that one man? No. God's interest was in the Word through the one man to the many. Now it's back to the many. See? Faithfully stay with the Message. Faithfully stay with what the prophet brought. It's vindicated. You don't need another Mt. Carmel. What do I need any showdowns for? Look, I'm either in, or I'm not in. I'm Bride, or I'm not Bride. What is all this business? You say some showdown that's going to make me look bad and you look good? What kind of a spirit's got a hold of us anyway? Brother Branham said, *"Every spirit will be made manifest by this Message, and it'll be judged before it's over."* Then, let's leave it there. Let's get down to resting.

86. Oh, there's no need for confusion, my brother/sister, if we just see THUS SAITH THE LORD. There's no need for confusion. Nobody's going to come and plumb all the depths. I wonder if eternity

itself will plumb all the depths of God. I wonder. I doubt if it will. If He's omniscient, as Bro. Branham said *could tell the number of fleas that'd be in this world and every time a gnat or flea bat its eye*, (flash its eyeballs or bat its eye), how could you ever plumb God? How could you do it? But you see you've come to a place of literal faith, of understanding. He said, "Be ye children... [...?...]" [Bro. Vayle hits pulpit, blocking out a word or two.] But our children have the atmosphere of full grown, mangy, rabid lions. And our understanding is about as good as a dove. We have become as harmless as serpents and as wise as doves, when it should be as wise as the serpent and as harmless as a dove. Right?

87. But THUS SAITH THE LORD, my brother/sister, to you and me, as far as I can see, just take it all the way and just stand with the revealed Word of God. It's been proven; it's been vindicated. And we stand here as a part of It. When Bro. Branham preached that great message on "Identification", he said, "*I was there when Noah got in the Ark. I was there when Moses was there with the Ten Commandments.*" He said, "*Just as I was American over there in Iwo Jima,*" he said, "*I was there. I was there with Paul. I was there with Christ.*" So, identified in this Message, brother/sister, that's where we stand.

May the Lord bless you and keep you ever with this understanding of THUS SAITH THE LORD. It's not a simple statement. It is God Himself come forth in magnificent proof, revealing Himself, showing Himself and bringing us into that solid rock of revelation in Christ Jesus.

[Bro. Vayle closes in prayer. The tape quality diminishes.]