

# Vindication

*Does God Need Approval?*

*Deuteronomy 18*

February 6, 1999

Our gracious Heavenly Father, we're so happy to know that You are here with Your Bride, that You have come to be her Head—“*Headstone, Capstone,*” as Bro. Branham said. We had a Capstone ministry. We have the Capstone Word. We have Him Who is our great Seal, the great Seal Himself, taking a Bride away. And, as Bro. Branham said, “*If we're not Bride, there's a Bride out there somewhere, and by the grace of God we'll not get in her way.*” And yet, even as he said to each one of us to believe that we are a part, we would be very, very foolish to deny we are a part, when we have come so far along in this Word, knowing You face-to-face and knowing the mysteries, the Word of God, and the truth of Almighty God, that we may worship You in spirit and in truth, which by grace through Your Own predestinating power, You have given us, and we have now arrived in that position.

So, we thank You, Lord, that we are a part of that great New Jerusalem. And there we enter, physically, into that place which you have ordained and are preparing for us. May we, Lord, knowing we shall come to that place of perfection you have granted that we could come to, and we rejoicing, leave here with great rejoicing, and even more so in Your Presence yonder at the great Marriage Supper. Help us to understand Your Word as never before. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, tonight I'm going to go into “Vindication and Presence,” not that we haven't done it before, but no matter how many times you can view the subject, you always find that there is actually more to it as applies to this present hour. And there again, we find that, even though we do come to more viewpoints or more facets of the truth, it is not as though we had not understood them in the sense of having them been revealed to us, but it's that we see them even more clearly. And as you see them more clearly, you begin to, therefore, through your revelation, your deeper understanding, have a greater faith, a type of faith which is irrevocable, because it has been given by God; and also, it is basically indestructible, because you can do nothing against the truth but for it. That's something that most people don't realize. They think that the truth can be destroyed. The Bible says otherwise. The truth cannot be destroyed. The truth stands there, and, even as the human resources of the mind say that the pen is mightier than the sword, it is very true that Word, and that's the Word of God, is truth—“Thy Word is truth.”—will endure, and only those who are a part of it will endure with it. And, of course, the truth gives us, who already have the enduring qualities of God, further powers of endurance in the face of problems which face us.

2. And so, we want to read here first of all in Romans 15, where Paul is speaking of his vindication, as he does in various other places. So, in Rom 15:15-19 he says:

- (15) Nevertheless, brethren, I have written the more boldly unto you in (the same) sort, as putting you in mind, because of the grace that is given to me of God,
- (16) That I should be the (transmitter) minister of Jesus Christ to the Gentiles, (He was the transmitter of the Gospel but not Jesus.) ministering the gospel of God, (And you'll notice he doesn't call it the Gospel of Jesus Christ. He calls this the actual Word of Almighty God.) that the offering

up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

- (17) I have therefore whereof I may glory through Jesus Christ in (these) things which pertain to God.
- (18) For I dare (not) to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
- (19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about Illyricum, I have fully preached the gospel of Christ.

3. Now Paul goes on into the Book of 1 Corinthians, which fortunately seems to follow Romans very nicely. And in the Chapter 2 he says:

- (1) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- (2) For I determined not to know any thing among you, save Jesus Christ, and him crucified.
- (3) And I was with you in weakness, and in fear, and in much trembling.
- (4) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power (or even of power):
- (5) That your faith should not stand in the wisdom of men, but in the power of God.

Now you'll notice what he's saying there. He said, "I never came to you with words; and, if I had have come to you with words, then, it would have been simply the wisdom of man."

4. Now there's something you might notice that this happened in America. A man by the name of Joe Smith, formerly a Methodist, told everybody that he had angels approach him, and there he was given sheets of gold with strange writing upon it, which he was able to interpret, which brought out the Book of Mormon. The man was a hoax and his words a fallacy. Words of man's wisdom, he appealed to people, tickling their ears, and bringing them speeches, doctrines. He never had one ounce of vindication from God. He had no power whatsoever. The Word of God does not come through verbosity. It comes through power—manifestation which is beyond the human being, which no one can produce under any circumstance; and, if trying to produce it, in the face of the vindicated prophet, he could be carried out dead, as we saw in the Scripture, or brought to naught, because you cannot stand up against the power of God. We'll see this more and more as we go along.

5. So, Paul said, "I never came with enticing words." He came with dynamic vindication, dynamic words: words which he could well speak, having been vindicated by whatever and whoever's Name he spoke in. That Person behind him, that God, that Individual, that Force, that Power, that Spirit, invisible; but manifesting through Paul's person, showed there was a power in control beyond the person.

6. Now that is denigrated into a type of foolish spiritism, where spirits take hold of people, and those that observe them think that, "My, this is wonderful. I'll just touch that person."

They can go to Haiti, and you can see it all over the places. That's the most devil possessed place in the world. It's even written up by Seabrook, a very fine author. And people, then, will fall for that, but

there's nothing to it. See, one is enticing. The other's words, tickling the ears—gnosticism—making the people think they know something.

This is where you know something! Understand what I'm saying? Vindication is 'you know that you know'! Never worry about anything else.

7. And by the way, let's face it. You show me any place in the Scripture, outside of maybe Hebrews and Galatians, the Book of Acts, and mentioned in the Gospels, but I take you to Paul. Personally, instantly, I don't know that Paul mentioned Abraham more than four or five times, and I don't know if he ever said, "God of Abraham, Isaac, and Jacob." What he said was, "The God and Father of our Lord Jesus Christ." So, Abraham, Isaac, and Jacob are fine! But they're not my main interest! I've nothing to do with Abraham and Isaac and Jacob. I'm not fellow flesh of them whatsoever. I've no link to them! And Paul deliberately broke all links to that! And when he said that he was talking and being talked to by the One Who empowered him, as he brings this out in vindication, the God and Father of our Lord Jesus Christ!

8. And, let me say without fear of my critics or anybody here tonight: I have no interest in any God at all, except the God and Father of our Lord Jesus Christ that Bro. Branham proclaimed. I don't know Paul! I never met Paul! I hope to see him, to meet him, and talk with him! But I have talked with and dealt with and lived with and been a companion and heard William Branham, vindicated by God. And I worship and serve the God and Father of the Lord Jesus Christ as presented by William Branham.

And, if he tells me by vindication this is the same One, the same Pillar of Fire that met Paul and met him, I say, "Hallelujah! Now I've got two of them! But I've got another link! Now I go back to Moses!" Because he said, "*See Lee, the Pillar of Fire that was with Moses, has not appeared since the time of Paul for 2,000 years, till now.*"

9. Now I can take that. Now, you see, I'm a resident of the Kingdom. I know my pedigree. Fully identified. This is what we're looking at. This man was vindicated. He said, "*I came not with words... I did talk. But it wasn't man's word. They weren't mine. They were put in my mouth, and I brought them to you in demonstration of Spirit, even of power, that your faith should not stand in the wisdom of men but in the power of God.*"

And these men are called sophists--sort of a nauseous term. I don't give two bits for their wisdom. What's it going to do for me? What if you were smart and wise, and you told me something that would be good for me, and I couldn't apprehend it? What good would it be? Your words wouldn't carry any power. These words carry power; they're full of life! And those that receive them are now enlivened with the life within the Word, which is vindicated by God standing behind It, proving that Life, which is God.

10. So, Paul is speaking here with the utmost authority. And he said: [1 Corinthians 2]

- (6) Howbeit we speak wisdom among(st) them that are perfect: (In plain English: those that belong to the club; belong to the Bride. This is the terminology here that specifies who we are. We belong to the Bride.) yet not the wisdom of this world, nor of the princes of this world, that come to (nothing).

That's what I told you a minute ago! You could be the smartest person and advise me and talk to me, and, if I can't receive it, if I can't make it work, what good is it? This is not something you and I make work, but this is something that works within us. For the Word of God is not bound. See? It is not given in the spirit of fear, but of love and courage, and of sound mind. It comes to nothing, if it is not the revealed Word of God.

- (7) But we speak the wisdom of God in a mystery, even the hidden wisdom, which (was) ordained before the world (that would be, I think, the actual earth itself or the world systems) unto our glory.
- (8) Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

11. Now, if Joe Smith had have known anything about God, he wouldn't have written that bunch of ridiculous books. He wouldn't have done it. We'll talk about that maybe later on sometime, how it links up to Bro. Branham's ministry, but not right at this minute, because the approach I have here has to do with Paul asserting that he is vindicated; that everything he says is backed up by God, because It is definitely God's Word. He does not have a part in It, or of It, or by It, but standing there being a voice that God uses. And that's exactly what Bro. Branham said.

I don't know if I got that written down here; I did have it written down here, but you know how it is: I lose a lot of things. But I read it to you at least one hundred and fifty times, I'm sure, where he said, "*I have no more to do with this than nothing, I was just the voice of One standing there.*" And that's exactly true. So, all right.

12. Now, what I want to take you to here, first of all, is Deuteronomy 18, where we see God using the prophet. Now he says in verse 15:

- (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 (you) shall hearken;
- (16) According to all that thou desirest 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 (what) they have spoken.
- (18) I will raise up a prophet from among their brethren, like unto thee, and (I'll) 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, whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
- (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.
- (21) And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

In other words God's answering their question before they ask it. Like He's going to do when we come to New Jerusalem—the Pillar of Fire above the throne—and before we call He answers. All right. The Alpha and Omega situation—the unchanging God.

- (22) When a prophet speaks in the name of the Lord, if the thing follow not, nor come to pass, that's the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

So, It tells you right here, the prophet that God sends is vindicated. He absolutely has to have the manifested power of God bringing to pass what has been said by Almighty God through the prophet, then the Word will follow, even as It says in the Book of Acts, “Jesus both began to do and to teach.”

13. As I told you many times, I used to read the Pentecostal papers and the Trinitarian dogmas; and, you know, the nice brethren—and they’re good brethren, approved of God under the old way—would tell you, “See, there you are. You don’t dare tell anybody anything till, first of all, you live it.” And they say, “Jesus lived it, and therefore, He talked it.”

Now they missed Deuteronomy 18 one hundred percent; just like the Jews! Jesus was a prophet! I don’t care if He was the Son of God; so were the prophets sons of God, and so were the prophets gods to the people! So, what are they talking about? I mean, here they are, fiddling around while Rome’s burning. They’re going to hell, and they’re splitting hairs and nit-picking! What good does it do you?

My sister-in-law told a good joke, many years ago now, during the war. She used to work as a cook. She was a very fine cook; and so, they had her as the big cook in a hospital. And with her were a bunch of Danes working around. And so, when they talked to Caroline, and say, “Well, you mean you don’t have a word in Norwegian like that?”

She’d say, “No.”

Then, they’d talk some more. “Oh, you don’t have a word...?”

“No!”

So they began criticizing her. And so one day Hitler walked into Denmark.

And she said, “I suppose you were sitting around making up words while Hitler walked in.”

That’s touché. Words. Words!

Listen, by your words you are condemned or justified. It all depends on what Word you have. If you have the Word of power for your hour, you’re justified. But, if you don’t have the Word of power... And many people call it the Word of power, but they don’t know what they’re talking about, for their hour. If they have the old word, it is moth-eaten, wiggle worms are in it, and it no longer obtains; because that portion of Word for that hour has passed away. As Bro. Branham said, “*The revelation of this hour was spiritual food in due season.*” And it certainly was.

14. Now, with this Scripture here, speaking of the prophet, who comes in the Name of the Lord, and what he says follows identically, makes you to know that that is the true prophet who is going to bring you the Word of God, because the prophet is one who prophesies, who speaks forth for Almighty God. The speaking of the future is strictly inconsequential for the Word prophet. It is consequential only in so far as it sets the ground that this is the man you’ll listen to. So, if he does these things, you are to listen. Then, what you are to listen to is the Word of God: not being foretold; that’s already done. It’s being forth-told, coming forth from his mouth. And his mouth is the mouth of God. And he is God to the people, even as It says over here in Heb 1:2:

- (2) Hath in these last days spoken unto us (in) his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Now the previous verse tells you that he is following in the pattern of all other prophets, like Moses and Abraham and the rest.

- (1) God, (in) sundry times in divers manners spake in time past (in) the fathers (spoke to them in the fathers, who were) prophets (and we are the children of the prophets).

God in the prophets. Or as Bro. Branham brought out so very, very carefully and perfectly that the prophet is God to the people.

15. Now you notice here, and we must notice very carefully, that, as soon as a prophet comes on the scene, and he is vindicated, one of two things will happen to each person. So, two things happen. One is: belief sets in. Secondly: unbelief sets in. Either you receive or you reject. And a man can receive nothing, except it be given him from above. So therefore, there is no one but the elect who can receive the Word of God; God in the prophet; or, as Bro. Branham said, the prophet veiling almighty God and that prophet being veiled in that tremendous Word of almighty God.

16. Now, with what we have brought to your attention, I am now going to swing to the understanding and the teaching tonight on a little further than what we have got, to emphasize more thoroughly the approach, which I just mentioned, to this Word, when the prophet comes. I believe and receive, or I disbelieve and I reject. In other words, now I have become a judge. I have become a judge of what God has presented through vindication. I have become a judge of the Word that has come forth. I have now become a judge of God, and I am either approving or disapproving. This is a position that we find ourselves in as a race of people, though what I have said here will not be taken by ninety-nine percent of the people. And in that ninety-nine percent I include all the fundamentalists who would say, "Yes, I do go along with that." But, when the chips are down, they won't go along with it! Anybody can give lip service. I can find that in all the writings of the country.

17. Now we go to 2 Cor 3:1, so you begin to understand what I am saying and, thereby, begin to identify yourselves; because this is all a process of identification. All right, 2 Cor 3:1, where Paul says here, beginning:

- (1) Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

Now Paul says right here, "I want to ask you a question. Who ordained me? Who's responsible for me? Where am I coming from? What are my roots? What's my origin? How do I stand?"

Oh, this man was tougher than nails. I mean, he was hard-boiled--independent to the nth degree.

You know, I'm criticized of being headstrong. And I am in the wrong way; sometimes the right way. This man was more than headstrong; he was soul-strong headstrong--heart-strong. Now he said:

- (2) (You) are epistle(s) in our hearts, known and read of all men:
- (3) Forasmuch as ye are manifestly declared to be the epistle(s) of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
- (4) And such trust we (have) through Christ to God.

But he said, "Listen, I'm going to tell you people, I wouldn't even be writing to you except for my ministry and my relationship to you and yours to mine through the Word." He said, "I didn't build any man's foundation." That's in 1 Corinthians 3. He stood right there and eyeballed them, because these people were beginning to go astray into gnosticism. Already they were wandering off. Paul evidently had a better opportunity than Bro. Branham did to eyeball people going astray. I think so; I'm not positive, because I can't tell. But, from what I'm reading here, although Bro. Branham did say very strong things,

I don't know who eyeballed who more. But anyway, you got to know a prophet's going to be that kind of a fellow.

18. Now:

- (5) Not that we are sufficient of ourselves to think any thing of ourselves, but our (backup) is God.

*"You watch how He stands for me and vindicates me. You want to try me? Brethren come up and put with your Bibles, stand beside me. Oh-ho,"* he said, *"you're smarter than I thought."* He said, *"Lee, the first one would have been carried out feet first."* I like that. Some time I'll tell you a little later on how God would keep the race clean, and we didn't believe Him.

- (6) Who also made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (Now, how would he do that except by the Word of God?)

- (7) But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which was to be done away: (Then, what about the one who was coming in the likeness of Moses, who was messiah? Huh?)

- (8) How shall not the ministration of the spirit be (way, way more) glorious?

If they stumbled and fell when the Spirit of God came into the temple, and the priests couldn't stand to minister, and that was great, why would the Pentecostals want to stagger and fall around and be knocked over? Huh? They got staggered and knocked over then. And that was chicken feed alongside of the bullion of gold that God's got for us today. How can these people say they believe this Message and be fooled by a guy like... what is he, Shelly, the guy? Shelly, whatever it is; the little boy from down south? He could produce nothing—talked his mouth off.

And then, when they said, "I believe the Bible. I don't care who said this," and Bro. Branham said it.

"Amen, amen!"

Come on! Come on. I'm talking to you tonight! If they thought that was great, that ministration, what about this? That was nothing compared to this. The shouting is fine, even dancing. I don't mind that. Dance unto God, but don't act foolish; if you really can do it, dance in the Spirit. I don't mind manifestation and demonstration. Don't think for one minute I do, because I do it all the time.

19. But I'm talking the way Paul talked. I want to get down to what vindication is all about and Who is behind it. Vindication is actually God manifesting in a measure that can be apprehended, absolutely, and understood! And you can either say, "Yes" or "No."

And Jesus said, "If I had not done the works no other man did, they had not sinned, but now they have both seen and hated both me and my Father. And their sin remaineth."

- (8) Shall not the ministration of the spirit (What the spirit of God is doing be beyond comparison to this?)
- (9) For if the ministration of condemnation be (glorious and) glory, much more the ministration of righteousness exceed(s) in glory.

Well, that's your baptism with the Holy Ghost. That's why Bro. Branham said the only thing from the Old Testament that could come near the baptism with the Holy Ghost was what a prophet had! My words, amen. I'm quoting you the Bible and quoting why Bro. Branham said it. You didn't know it was here, did you? Well, here it is. Well, come on. You've got the same thing Jesus had. Doesn't make you Jesus. You're a part of a New Testament glorious Bride.

20. Now:

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

So, you forget that entirely! And Paul said, "I forget everything. I've rid my mind of it!"

I should have brought a piece of paper; I forgot to bring it to you. It was a director from Hollywood in Europe, or somewhere, and he was trained in directing. He said, "What they do, you've got to study and do thirty pages this, sixty pages here and thirty here." And he said, "When you get through, it just destroys you." He said, "I've been trying for years to rid my mind of those one hundred twenty pages."

And I thought, that's what Paul did. You learn a lot of bunch of useless nonsense. When God has moved on, forget what has been left behind. Move on with God! People can't understand that.

Bro. Branham said, "*How much more glorious was Luther above the Catholics? How much more Wesley above Luther? How much Pentecost above them? But this glory today never fades!*" What Paul is talking about here is we have the genuine true baptism with the Holy Ghost, virgin Bride, virgin Word, absolutely going into the Millennium. Well, it better be. Can't be otherwise. She's all glorious within and without, and it's the washing of the water by the Word that gives her her Bride-hood recognized—and the garment.

21. (11) For if that which is done away was glorious, much more that which remain(s) is glorious. (God moving on; taking from Alpha, right to Omega.)

Now listen. When he starts with Alpha, he doesn't change here and change here and change here and change here; add here and add here and add here. No! What Paul laid as the foundation and what was there, moving on, moving on, man slapped it off, slapped it off. God kept on moving, and took every single thing right up till now! And what He left behind, the life is gone out of. Because you can't add or take a Word. What did it say here? See? What remains today? What remains today? I'll tell you what remains today. What remains today in the entire Gospel is the little Bride that's being child-trained into adulthood—absolutely—getting clothed and ready for the Millennium.

22. Now:

- (12) Seeing we have such hope, we (have) great plainness of speech:
- (13) (But) not as Moses, which put a veil over his face, that the child of Israel could not stedfastly look to the end of that which is abolished:
- (14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

If they could have received Christ... Moses was gone.

Oh it's, "Moses, Moses, Moses, Moses, Moses."



No. No. Christ, Christ, Christ, Christ, Christ! It was Paul, Paul, Paul, Paul, Paul. And it went down downhill. Luther, Luther; Wesley, Wesley; Pentecostal. Now, William Branham, William Branham, William Branham. You can do what you like about it, but he's the Seventh Church Age messenger. Right back to perfection. Right back where the church was. Because the Cornerstone has become the Capstone! What was laid here is now up here! And remember, at the top it narrows, but it contains it all.

I ask you a question: did Jesus contain it all or didn't He? The rest that went before Him were like thieves and robbers. They didn't have a right to it, except in a minor sense of the word. They were just small figures alongside the great eagle. Now they were children of God. Don't you think they weren't. But come on; let's get the magnitude and understand.

(15) Even this day, when Moses is read, the veil is upon their heart(s).

See? They can't get shook up. They were all shook up about Moses, but they couldn't get shook up about Jesus! Can you imagine that? They could not get shook about Jesus as really being the one.

"Could it be he? Let's find out! Look at this man. Kill him! No! He doesn't agree with us."

Their words of wisdom were traditions and rotten and dead, and it killed them! And their blood flowed in the streets of Jerusalem, and it congealed there. Perhaps the dogs, and no doubt dogs, licking it up. All Jezebels! Had they believed, they'd have gone on with God.

23. Now:

(16) Nevertheless when it shall turn to the Lord,

(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (Now he's telling you right now that God is here in the form of the Holy Ghost, in the sense of God being with Paul and baptizing the believers.)

(18) (And) we all, with open face beholding as in a glass the glory of the Lord, are changed (to) the same image from glory to glory, (even) by the Spirit of the Lord.

Now he's talking about the ministration of the Word came with the great signs and wonders of Moses. And he said, "They are not even to be compared to what God did through Jesus Christ, and brought forth the glory which they should be having."

So, forget Moses! Not that you turn your back on Moses and say, "Moses never existed, he was a bad man, or he was this or that." No! You thank God, and glorify God for Moses' day; but this is Jesus' day! And now it's the day of God Himself! There with the apostle Paul! And people being baptized in the body of Jesus Christ.

24. [2 Corinthians 4]

(1) Therefore seeing we have this ministry, we have received mercy, (and) faint not;

(2) But have renounced the hidden things of dishonesty, (and so on.)

Now I'm showing you this to show you that Paul was not commended by people! He did not want to be commended by people! He turned down people's commendation! In fact, as it were, he literally turned on them! He called their bluff! He put them down where they belonged! And he kept himself in the ministry of the importance that God gave him!

Oh my, do Pentecostals like that! To them the preachers are poor little nitwits that really belong in some institution, where they go hitting their heads, while the women tippy-tippy toe along and do everything in disorder in the temple of God, mock God with their high-heeled slippers, their short hair, and their short skirts and everything else. Come on, I'm calling their bluff tonight, because I was amongst them. *"No more know about God,"* as Bro. Branham said, *"than the Hottentot knows about an Egyptian knight,"* whatever that means. He said, *"I don't need your commendation. I don't need your approval."*

25. Okay. We could read on. I'm not going to do it. I'm going to go to 2 Cor 5:12, because I'm going to run out of time. [2 Corinthians 5]

- (12) For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that (you) may have somewhat to answer them which glory in appearance, and not in heart.
- (13) For whether we be beside ourselves, it is God: or whether sober, (it's) for your cause.

This man acted like an insane person at times under the presence and power of God! He acted like a mental case.

They might say. "Are not all these drunken people?"

They called Jesus crazy; He was beside Himself! I don't think it was so much what the man did, to be extraordinarily different in his actions, outside the power of God manifesting. I'm talking about emotions being emitted from him. But it was what he said!

Agrippa said to Paul, "Paul, thou art beside thyself. There's no way this could be!"

Notice what he said.

- (12) For we commend not ourselves again unto you...

"I'm not going through the same thing I went through when I demonstrated God's with me, and I spoke in God's holy Name, and it came to pass, proving that I am the one that God vindicated as a prophet, that I am God to you. No," he said, "I'm not going to do that." See? Now, he said the verse above it:

- (11) Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust (we) are made manifest in your consciences.

How could a man say that with just talking? Anybody can blab! But do it? That's what a prophet of the Word does. He comes in demonstration and power of Almighty God. And Paul now has called their bluff again, and he said, "Listen, I'm not going over this again."

And Bro. Branham said, *"Listen, you people here. I can do this once in Africa, thirty thousand people come for Christ. I do this over and over and over again here, and you get harder and harder and harder. What do you want...?"*

Oh, can't you see William Branham as apostle Paul? Hallelujah! I can see him. I like it, because I like Bro. Branham. I can match him up with Paul, just like he said he was matched with Paul, because I believe him. See? That's the difference. See? People don't believe him. They say they do, but they don't. That's right. I'm not going to pull back on that.

26. Let's go to Chapter 12. We started maybe at the beginning here. And Paul is talking; he says:

[2 Corinthians 12]

- (1) It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
- (2) I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such (a) one caught up to the third heaven.
- (3) And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) (You see, he couldn't tell if it was just caught up, so literally, in a place of confusion, almost.)
- (4) Caught up (in) paradise, and heard unspeakable words, which it is not lawful for a man to utter.
- (5) Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. (Paul tells you right here, as a prophet in the office, he'll glory in it and stand right there, eyeball you eye-to-eye, with eyes of steel. As a man, he just steps aside and said, "Come on, I don't have a thing. I've got nothing of myself.")
- (5) Such an one (I'll) glory: yet of myself I will not...
- (6) For though I would desire to glory, I shall not be a fool; I will say the truth: but now I forbear, any man should think of me above that which he seeth me to be, or he heareth me.
- (7) And lest I should be exalted above measure through the abundance of the the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
- (8) For this thing I besought the Lord thrice, that it might depart from me.
- (9) And he said, My grace is sufficient for thee: my strength made perfect in weakness. Most gladly therefore I rather glory in my infirmities, that the power of Christ may rest upon me. (Why? He had a passion for souls.)
- (10) Therefore I take pleasure in infirmities, reproaches, in necessities, in persecutions, distress for Christ's sake: for when I am weak, than am I strong.
- (11) I am become a fool in glorying; (you) have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.
- (12) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- (13) For what is wherein (you) were inferior (in) other churches, except that I myself was not (a burden to some of) you? forgive me this wrong.

- (14) Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- (15) And I will gladly spend and be spent; though the more abundantly I love you, the less I be loved (by you). (He's talking to those that came right to Christ through the ministry that was vindicated. They knew it was right, but like Galatians, they began to turn aside and go to gifts and things, which were good, but in themselves, being used wrong, were no longer good.)
- (16) But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.
- (17) Did I make a gain of you by any of them whom I sent (to) you?
- (18) I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

All right, the verse in there I was looking at was verse 12:

- (12) Truly the signs of an apostle were wrought among you in patience, in signs, and wonders, and mighty deeds.

A vindicated man, but he would not commend himself to them. But he knew he was commended by God to them, but they would not listen.

27. So, all right. Chapter 11 tells us how that these people were beguiled and turned from the vindicated Word of Almighty God, even as It says in Matthew 7 concerning false prophets. Line that up with Deuteronomy 18. Knowing Deuteronomy 18, knowing the truth, having received it, these people surely had fallen from grace, and they were deceived exactly as Eve was deceived, because the people coming in behind Paul never had the vindication! But they commended themselves to them. They walked with letters of approval and commendation, which was a very, very wrong thing.

28. So, all right. We're looking at commendation; we're looking at approval. And you can see right here that William Branham did not need commendation from anybody. He did not need approval, because he was absolutely verified, identified by Almighty God, and was God to the people, whether people wanted it or not. Now, with this knowledge and foundation, we ask: how do we qualify? How are we measuring up? What is this all about? This vindication I'm talking about. And stressing tonight again, as I have not previously stressed it, although I've perhaps used the same Scripture... [End of side one of the audio tape.] ... but in a far different tone, that you might understand this is very, very serious as it plays upon my mind.

29. We go to Romans 9, beginning at verse 14, though I could read the rest, because this has to do with Israel as well as the Gentiles. [Rom 9:14]

- (14) (For) what shall we say then? Is there unrighteousness with God? God forbid.
- (15) For he saith to Moses, I will have mercy on whom I will mercy, and I will have compassion on whom I will have compassion.
- (16) So then it is not of him that willeth, nor of him that runneth, but of God that shew(s) mercy.

- (17) For the scripture (says) unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, my name might be declared throughout all the earth.

Now that's Moses, vindicated, who stands there and says to Pharaoh, "Listen, Pharaoh, every single thing that's coming to pass, which my God is making come to pass through me, which your gods can try to duplicate through the devil but finally fail, I want you to get and know this truth: you have been raised up by God for this very purpose!"

And Pharaoh says, "Nonsense! Don't give me that explanation," which is a bunch of scraps and stuff put together to make it taste good.

He eyeballed him right back.

He said, "No way. No way. No way with you and your God."

There was a showdown. And the man said, "No way."

30. (18) Therefore he (hath) mercy on whom he will have mercy, and whom he will he hardeneth.
- (19) Thou wilt then (say to) me, Why doth he yet find fault? For who hath resisted his will?

Now Pharaoh's actually playing out his record upon earth that he has to play out, because he's defying the children of Israel led by Moses under God. They say, "Why do you then find fault? Who resisteth his will?"

- (20) Nay but, O man, who (are you) that replies against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- (21) (Has) the potter (not) power over the clay, of the same lump to make (a) vessel unto honor, (one to) dishonor? (That's the same flesh, all the same flesh, same everything.)
- (22) What if God, willing to shew his wrath, and to make his power known, endured much longuffering the vessels of wrath fitted to destruction:
- (23) That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Now, what you're seeing here is God Almighty has had a Word for the elect--wise virgin, foolish virgin--and the serpent seed. Now I want to ask you a question. Do these people have any right to approve or disapprove of God? There you are. Yet vindication will do it every time. Because the only time you really know God is there and judging you is if God follows this pattern which God laid out: how He by Himself will do it and perpetrate it upon you and me in the way He wants it perpetrated. And we **shut-up!** and become like Nebuchadnezzar: "He ruleth in the heavens, and all the armies of the heavens and earth must do His will and be obedient to it."

31. I want to ask you tonight: how much do you approve of God? And I can tell you right now, if you see vindication and know that you're resting upon the truth of God's Word, and you believe with all your heart and soul, and you turn no other place, and you care to go no other place, then you are approving. You might not approve the way nature treats you and the way that you have problems in your life, but the first thing is this: are you going to go to that Word the way God wants It, the way God gave It, the way God revealed It and say, "Yes, that's It?" And you've got no argument? You got no fuss with It?

32. How many can believe this Message and, then, hear these people come in and preach; and people that I know run to churches. They've been losers. Losers. I'll name you three, but I'm not going to do it. I wouldn't dare, because these tapes get out. But I could name you three losers I warned... I haven't warned the third one. I'm not going to bother, because he is a loser. He will always go where he shouldn't. He will always complain. But it'll be ecumenical. Yet, when the chips are down, he's not ecumenical, because he simply can't take it. Why doesn't he stay there and take it? What's in him trying to get some rest and some peace? What's in him trying to find the truth? We're not running around.

Now, if you people are hearing a lot of tapes and looking to other people, just do me a favor. Just tell me, and don't get my tapes any more, because all you're going to do is get confused. Please go to perdition unconfused, or go to heaven unconfused. One of the two. Because this is the hour of rest. And it's not the rest and peace the world gives. Don't think for one minute. It doesn't come out of a bottle. It comes out of what? The tie post of a revealed Word that's been vindicated.

I ask you. Are you approving God tonight? God does not need approval. What does He care what Pharaoh says? What's God got to do with Moses? or Moses got to do with God? What have you got to do with anything? What have I got to do with it? Nothing. It is not commending God; it is not approving God. It is not disapproving God when we stand here—our mouths are shut; God has spoken!

33. Now let me leave you a picture of Pharaoh and where he came from. [Genesis 4]

- (1) And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.
- (2) Again bare his brother Abel. (That's the twin.) Abel was a keeper of sheep, Cain a tiller of ( the soil).
- (3) ...came to pass, that Cain brought the fruit of the ground an offering.
- (4) Abel, brought the firstling... (God) respect(ed) Abel (didn't respect Cain.)
- (5) ...Cain was very wroth, his countenance fell.
- (6) And (God) said, Why (are you) wroth? why is (your) countenance fallen?

"Thou has done well, but thou hast not rightly divided." That's the Septuagint. "But," He said, "the sacrifice is there. You can take it."

He said, "I will not do it."

He went and killed Abel.

- (9) And the Lord said (to) Cain, Where is Abel thy brother? And he said, I (don't know):

"Am I supposed to remember? Am I my brother's keeper? Am I supposed to know what he's doing? He's out there taking care of the sheep. Leave me alone."

He said, "Just a minute. You've done something wrong. Your brother's blood is crying from the ground. Your brother's blood, the life in the blood, is speaking."

- (11) Now (you are) cursed from the earth, which opened her mouth to receive (your) brother's blood from (your) hand;

(12) When (you) till the ground, it shall not henceforth yield her strength  
(unto thee); (and you'll be) a fugitive...

And Cain says, "Listen, I can't take this, even from You."

You say, "Bro. Vayle, he didn't say that. He said, 'I can't bear it.'"

34. I'm telling you what it is in twentieth century language: "I can't take it! I won't take it! You've got no right! I don't like what you're doing!" Hmm?

"If I had not done the works which no other man did, they had not sin; but now they've both seen and hated both me and my Father."

"Oh, no! Bro. Vayle. I love Him. Oh! I love Him!"

Bro. Branham quoted that verse, as to its place, but I don't know one time he quoted it out loud. I found it on my own, then I found he missed the place by a verse, but never quoted the verse to my knowledge.

"Oh! Bro. Vayle, I love Him! Oh, I love Jesus!"

What about Bro. Branham?

"Oooh! Oooh, I could kill him."

Hello, Cain; hello, Judas; hello, Pharaoh. Huh? These people that disapprove Moses disapprove God. The people that disapprove Jesus, disapprove God. The people that disapprove Paul, disapprove God. The people that disapproved William Branham, disapproved God. And, when we approve Bro. Branham, we did not approve God. We merely said,

"Yes, that's the Word. That's what God does. That's how God does it."

Because you cannot approve God, my brother/sister, and you cannot disapprove Him. The thing formed cannot say to Him, "Why? Why? Why?" Shut-up and sit down, because "*You don't have a think coming.*" You don't have an opinion coming. And, if you have an opinion coming, because you think you're a prophet or born again, you'll admit the prophet's Word above yours, every time you turn around, open or close your eyes, or breathe one breath, or tick one heartbeat, it's going to be what the prophet said. You're going to find a way to go with it.

35. Now, listen to me. When Paul came on the scene, he was not like the eleven other apostles who had learned face-to-face with the Messiah. He never met Jesus, but he met God Himself on the road to Damascus, and in the desert of Arabia he learned exactly what the eleven knew, and even a further revelation from Jehovah-Elohim, the One Who met him.

Now thus, when he broke on the scene, how do you think the apostles received him? On what grounds? Well, Paul came and said, "I have had a beautiful vision. I have witnesses that I was struck off the horse when the light hit me."

And they said, "Yeah? Hmmm. Tell us more."

"Well, I never believed in Jesus that you talk about, but I've had some powerful inclinations recently that I think maybe this is the One."

Nonsense. They took him right to Deuteronomy 18, or I'm going to miss my guess. And he took himself right to Deuteronomy 18, because that's what does it.

36. Now, when Bro. Branham comes on the scene, can he be accepted? No way, except it be God's way of Deuteronomy 18. But how many ever knew about Bro. Branham? Or, if they knew about him, how many ever wanted to have anything to do with him? Now man cannot either approve or disapprove of God as though he is allowed to do so. No matter what, you cannot do it. So, Bro. Branham being vindicated by Deuteronomy 18, being that one whom God has chosen by way of the Scripture and the only way He does it, then you and I cannot approve or disapprove, except on the grounds that we are seed who receive! And he that scatters not with me, scatters against me! He that is not with me is against me! Who is on the Lord's side? Not, "Is God on your side?" No way.

So, we're looking at the picture here now: when you turn down Paul, you turn down God. When you turn down William Branham, who broke the Seals in order to correct... And remember, the Word is correct—you turn down God, because he is the voice piece of Almighty God.

37. Now, let's see what we can find over here in Romans 8. Now in Rom 8:28-39, which this is a part of predestination:

- (30) ...Whom he justified, them he also glorified.
- (31) (Then)... If God be for us, who can be against us? (And then, It says,)
- (35) Who shall separate us from the love of Christ? shall tribulation, distress, persecution, famine, nakedness, peril, or sword?
- (36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
- (37) Nay, in all these things we are more than conquerors through him that loved us.
- (38) For I am persuaded, that neither death, nor life, nor angels, (That's messengers.) nor principalities, nor powers, nor things present, nor things to come,
- (39) Nor height, nor depth, nor any (creation whatsoever), (is) able to separate us from the love of God, which is in Christ Jesus our Lord.

Now people right there like to get their backs up against God. We all have a problem with our problems. We fail to glorify God in it. Yet Bro. Branham was a man like Paul who could do it.

38. As I mentioned before, a man came to Bro. Branham one day, and he said, "Bro. Branham, the people are saying terrible things about your family."

And, before he could enumerate them, Bro. Branham said, "I don't want to hear them. God knew all about it. He predestinated this. I needed it."

No matter what happened, Bro. Branham was like Paul. And he could do it, because he was caught up into the same place where Paul was, to see and know those things which are now ours, to bring back revelation that was sealed up even before the foundation of the world; such as, how did the Son come into existence? How was it that God by the Son created all things? What is the mystery of the family of Almighty God? Only William Branham brought that forth, and nobody else could do it. See?

39. So, people get very confused. They cannot stick to Deuteronomy 18 when other things begin to rise in their faces. And that's what happened back in Paul's day! When the devil, who could operate any gift under high heaven or produce a lot of his own... You know they're fakes, take-offs. Like fortune telling takes a place of a prophet, the real seer. The man that holds the séance, spiritist, he takes the place of a



prophet. All right, right there, people will fall for that. See? And when pressures come, and they get fearful, they'll drift away. And in that they are approving or disapproving of God or the way that God does things, when the Scripture tells you, you and I cannot tell God what to do or how to do it and when to do it and where to do it under any consideration. We can only take His Word and see where It fits, that we have any claim that He's given us by His mercy and by His grace.

40. So, I say, who believes Deuteronomy 18? And yet, when we read in Hebrews 1, God in the prophets, which is not now simply an office, but a Person in a person—God in that person... And in Jn 14:11.

- (11) Believe me that I am in the Father, the Father in me: or believe me for the very works' sake.

Now he was a prophet! We always want to forget that he was that prophet! Everybody forgets it. You know why? The Jews don't want Him, and the ignorant so-called Christians make him, not a prophet, but a second person of the trinity of a Godhead. Wrong! He was born of a woman, of a sperm and an egg created by God. We'll talk about that another time again, as we have been talking. And He came forth as the Son of man. He came forth as the seed of the woman. He came forth as the Son of God. He came forth and was that prophet. And God was in that prophet. And he merely fulfilled the role, not merely in the sense, but He perfectly fulfilled the Scripture that Moses brought from God, "The Lord your God will raise up a prophet from amongst you like unto me." And you can't change It. You can't change It. You can't change It! That's what God did! Then why don't they look at It and believe it? Oh no!

They'll skip over It: "Well, hold it. Oh, this second person of the Godhead, we can't demean Him by putting Him in that little Scripture there. Oh, no. We're too proud, and we're too sweet, and we're too loyal. We're too loving. We're too spiritual-minded."

Ah, forget it. The truth isn't in you. Deuteronomy 18 belongs to Jesus. "Are you **that** prophet?" they said.

He said, "Moses spoke of me!" Didn't say Isaiah did. He said, "Moses spoke of me!" Quoted Isaiah though, too.

"Well now, that's too tiny. That's too tiny. That's God being too little."

41. Say, aren't we just ignoramuses? Huh? I mean aren't we just a stupid bunch of clucks, when it comes right down to reality? Thank God for grace and the influence that Jesus is our high priest and elder brother interceding.

I want you to know something. Bro. Branham vindicated by God, (and God never took back the vindication—fulfilling Heb 4:1) absolutely said: (God was speaking in him.) "*When you see God descend from the heavens and stand before groups of men and declare Himself as ever He did and this Bible open before me, that's God in the prophet.*"

"Well, I don't know if I'll approve that or not, Bro. Vayle, you know. You know, Bro. Vayle, there's a lot of these con artists come by. Yeah. And they fool the old folks. They get on the telephone and just deceive them."

Oh, that is so sickening. Yet they claim the blessing of God, when the wrath of God abides upon them.

42. Let's go to 1 Corinthians. I like going to the Bible. I sure do. 1 Cor 13:8.

- (8) Charity never faileth: but whether there be prophecies, (they'll) fail; tongues, (they're going to) cease; knowledge, (going to) vanish.

- (9) We know in part, and prophesy in part.
- (10) But when that which is perfect is come (and it has come), then (the) part (is) done away (with).

Then, why are you relying on it? It'll be there, but why are you relying on it? How can Shelly come and tell about his grandmother bouncing around, sitting on a red-hot stove? I don't care if she sits on a red-hot stove or swallows the thing. The truth isn't in her or in him either. Like grandma, or mother; like grandma, like son. He's trying to pretend he's a Timothy, and he's got a grandma somewhere. Forget it. If you can be fooled by a dog food, thinking it's caviar, don't come to me with your doggy breath. Huh? Certainly.

- 43. (9) For we know in part, and prophesy in part.
- (10) When that which is perfect is come, then that which in part shall be done away.

And Bro. Branham said, *"Who is perfect but God? And what is God but His Word?"* And by the grace of God we have the perfect revelation of the Word for this hour—face-to-face with Christ my Savior; face-to-face, what will it be? "When in rapture I behold Him, Jesus Christ who died..." What about now, before you behold Him, if you do behold Him in the Resurrection? Oh, you can sing beautiful songs, and I can sing them too, if we were in voice! Huh?

44. Let's go to 1 John, the epistle, and I've used this many times, because It's the truth. 1 John 3:

- (1) Behold, what manner of love the Father hath bestowed upon us, that we should be called the (born ones) of God: therefore the world knoweth us not, because it knew not (the born One of God Himself! The uniquely born One!)
- (2) Beloved (born ones of God) now are we the (born ones) of God (even at this particular time in this frenzied flesh and this awful life we are living in, backsliding a thousand times a day, backing away a thousand times a day, as the prophet said), it (hath never) yet appear(ed) what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Now It says He's got to appear, and you've got to see Him as He is, to be like Him, to be changed. And that tells you it's got to be face-to-face before the Rapture and the Resurrection. We can read our Bible.

45. Other people can't read their Bibles. They say, "The Appearing is when you get caught up to Him."

My Bible says I've got to be changed before I get caught up! Now their Bible and mine is the same Bible, but you see, they can't read. You know why? Because their brains aren't baptized with the Holy Ghost!

Oh, you say, "Well, Bro. Vayle, the brain doesn't enter in!"

Why, I knew that in their case. But not in mine. I'm 84 years old, and I can still read.

46. Now just a minute here. It says, "When He shall appear, we shall be like Him." Now the word 'appear' actually means 'to render apparent' and has the understanding of restore. So, it has to be with bringing the thing into full view. So, when He shall appear, it will be in full view and face-to-face. And

by the way, one of the words and a major word meaning of the word 'presence' is 'face'! The turning of the head and the face.

So, when He shows His face, there'll be no more darkness. We'll know as we're known. This is that hour, the greatest glory of the ages, the ministry by a prophet of God, and his name is William Branham. He's like unto Moses and Paul. He came in this last day, and brought us the Word with the sword of God to dress a Bride—lead her in the waters of separation, right down the line to get her all ready, because that's the way it is.

47. And remember, now over here at the same time this is going on, we are in Rev 3:20:

(20) Behold, I stand at the door, and knock: (and) if any man (open the door and hear my voice), I will come in, and sup with him, and he with me.

Now, just a minute. What's happened? This man is on the throne. Now, watch very carefully. When this man is on the throne, he is Joseph. Exactly right. The brethren that have hated him are outside, because they sold him down the road for twenty pieces of silver. See? So therefore, at this time we have Almighty God putting His Own Son on the throne. The brethren who hated Him, starting with the Catholics, (They're the big ones.) Lutherans, Wesleyans, Pentecostals, denied Him, forced Him out; but He's on the throne anyway. And now who's He revealing Himself to? Just the Bride. Just like He's going to do, as Bro. Branham described, how He's going to reveal Himself to the Jews. There isn't any different, because this is to the Gentiles.

"Behold, I stand at the door and knock. You've put me out. I want to get back in again."

But He cannot get back to the Pentecostals. They've crucified Him to themselves as the Son of God afresh. The Methodists don't know a thing about Him. They couldn't have Him. The Lutherans, they couldn't understand. The Catholics would come very close and, then, deny it, because they're the smartest ones of the works. I've proved that when I preached Bro. Branham's sermon, "They Know Better." I proved that right from their own works.

The Catholic priest said, "When God does these things, it means 'sit down and listen'. I've got something to tell you."

So, they turned Him down.

48. Now, this same One is Eph 1:17, the Spirit of God coming into the church. And, when He does, we revert immediately to 1 Corinthians 14, because until this time, we have not had a prophet to repeat this to us, or show this on us, or make us face up to it. And he says in here:

[1 Corinthians 14]

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

(37) If any man think himself to be a prophet, or spiritual (a prophet or full of the Holy Ghost), let him... (Superimpose upon his thinking the things that I have said, the words that I have communicated unto you, knowing they are the commandments of God and have nothing to do with me as to their origin.)

That is exactly Deuteronomy 18. That is exactly Rom 9:20, the vessel having not one thing to say in approbation or disapproval! In rejection or receiving! He stands there and looks. And, if God be for him, who can be against him? Not even his own nature. Not even his own thinking. Not even his own training. It'll plague him, until he can burn it all out with the Word of the living God. But he'll take every Word and say, "That's right. That's right."

And, when Jesus said, "Look in the Scripture and see," he says the same thing to you and me tonight through the prophet. Look in the Scripture, and see this is Paul. And I'm taking you through the Scripture, even to the very place of showing you the personality of the two men blending together. And you cannot say that William Branham was not another Paul. God spoke through him as He did Moses and Paul.

Now you can say, "Well, Bro. Branham said..."

That's fine. I will meet you at the White Throne. I will meet you at the White Throne. I'm one of the few living men that can say that, "I will meet you, every one of you. I'll look you all in the eye." I have no problem. I **will** be there! Quoting what the prophet told me. People can do what they want about it, for he's the one who said, "*When you see God descend from the heavens and stand before groups of men, and declare Himself...*"

And he said those days would return in Lk 17:30. And he said in Matthew 12, it would be the Holy Ghost that did it. And instead of destroying the church, as He wiped out Israel, except for the few that have come in through the ages and the 144,000 at the end, they go down in death and defeat! The Bride goes out in a resurrection and a victory of the Rapture and meets her Lord and Savior face-to-face in glorified forms.

Who can reply when God does this? I will tell you; those who belong to the serpent—those who belong to Cain. And they have been doing it, and they will do it from Genesis 4 to the last chapter of the Book of Revelation, over 6,000 solid years. How long? We don't know for sure, but there's six at least in there.

49. So, I hope tonight, in fact I know, you have a new slant and a new understanding of vindication. And you have a new understanding of whether you approve God or you don't approve God, because you can't do it. All you can do is like Jesus, "There is none so blind as my righteous servant;" you blindly follow the voice. And the sheep hear the voice, and they follow. And there is none that is lost; no, not one. And there is none that comes in, unless he is a sheep who hears the voice. And the voice today was the voice of William Branham, the one standing there by.

And we'll go into that tomorrow morning, if I can get back with you, because I've missed one half of this message. So, we're going to have to re-title it. It's not "Vindication and Presence." It's simply "Vindication." Tomorrow we deal fresh with "The Presence," as the Lord allows it.

Let's bow our heads in prayer.

Heavenly Father, we want to thank You again for the time we have together, where we do not come here to go away as though we have not learned something or learned it even better or to understand our own position in relation to You. We know there is no place where we have a right to be offended, either commending or disapproving. We stand here, and our whole life is a 'yes' and an 'amen' to You, O God, for Thou art worthy. And no matter what happens, life and death, persecution, famine, peril, nakedness, sword, it doesn't matter. It is whatever You want is what You will have. We know that, because that's sovereignty.

But may we, Lord, have the true spirit of God's grace in us, to be happy, very happy, in Jesus Christ, like Paul and like others, to bear whatever burden, to suffer whatever is necessary, that You want to put us to bring us forth. As Job said, "When I come forth, I'm going to be purified by fire. I'll be in His image. Tried as I am, it's just to make me what You want me to be."

And so, Lord, we give You glory tonight, and thank You that You've led us this way. And in spite of the fact with all our scathing condemnation in this Message, which I know it has been, we appreciate and

love You and know that You have helped us. And we are not here to condemn the world, as though this was our Word, and we are trying to back up this Word and make something of It, but it's Your Word, Lord, and we are hopefully fearlessly declaring It and righteously declaring It in the right spirit. If people must be warned or they cannot be warned when the flood tides of deception have been turned loose on them, they cannot be warned with mere platitudes or soft speaking. Like Bro. Branham said, *"Sometimes you have to scream above the roar of the surf. There's death out there, not just danger."*

And may we understand, Lord, and bring us together, as we said previously, in the spirit of love and harmony as those who love each other, anxious to be with each other, happy to be with each other, helping each other, glorifying God in every measure we can, according to the Word and the grace and the strength and power within us. In Jesus' Name we pray. Amen.

[Bro. Vayle continues with the Communion and Foot-washing Service.]