

Spoken Word no. 228

“ Power to Forgive ”

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Let us remain standing as we open our Bibles to **John 20:1** and begin reading our text for this morning's message.

John 20:1 *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, **came Jesus and stood in the midst**, and saith unto them, **Peace be unto you**. 20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, **Peace be unto you: as my Father hath sent me, even so send I you**. 22 And when he had said this, **he breathed on them**, and saith unto them, **Receive ye the Holy Ghost: 23 Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained**.*

Let's bow our heads in prayer.

Dear Gracious and Loving Father, we thank you for Your word of Life, and specifically for the Words which we have read for our text this morning. Help us Father to have our eyes opened to Thy word that Thy word might become to us a manifested Word, as Your Word was also manifested to the believers back in the Alpha may it also be in the Omega, for we ask it in Jesus Christ's name. Amen.

Now, I hope that you noticed the Words of Jesus when he first came to the believers who were assembled in that upper room. He did not come to a people who were filled with great anticipation, but rather He came into a room filled with brethren that were there because they feared for their lives, and therefore the first word out of His mouth was of "**Peace**".

And immediately after reassuring them with His Word, He then breathed on them and said, "**receive ye the Holy Ghost**" and immediately after he added **23 Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.**

Now, this morning I would like to look into this subject of remission of sins, because after all, **Alpha must repeat in Omega**. So there must be something in this age that will be like what took place back there in the **Alpha** ministry of the Lord Jesus Christ.

In picking up at Paragraph **146** of **The Spoken Word is the Original Seed** Brother Branham speaks concerning this scene when he says, "*Let's take **John 20** to start with. All right, take **John the 20th** chapter and let's see: **John the 20th chapter** and we're going to begin at the, oh, I'd say about the **19th** verse. Saint **John 20** (I believe that's what I got marked down here) and beginning with the **19th** verse... Now, listen close. I challenge you to believe it. Oh, I just feel good. Oh, if I could just... I wish I could just see the Holy Spirit just huddle over here like that; say, "Now, it's Me." Listen. ... **"the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for the fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had said... And when he had so said, he showed unto them his hands and his side. (And when his disciples saw his side,... Then were the disciples glad, when they saw the Lord. Then said Jesus unto them... Peace be unto you... (Oh, are you ready?)... as my Father hath sent me,... (He's the Word, the Seed, Word Seed)... so send I you. (You believe it? Don't stop; there's more of it.) And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: Who soever sins you remit, to them they are remitted unto them; and whosoever sins you retain, they are retained."***

Notice his emphasis here. He says, ... **147 Is that the Truth? Who'd He say that to? The Seed, the Word. Why? They could only be born by the Word. That's the reason. You believe that? Let's take **Matthew 16** now just a minute. **Matthew 16:19**: let's read this just a minute. All right: **"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on the earth shall be bound in heaven: and whatsoever thou shall loose on the earth shall be loosed in heaven."** And after reading these words of Jesus in Matthew 16:19 brother Branham says, **"I challenge you to believe it. And if that ain't the Word, **John 3:16** ain't the Word. Why should you take some and not take the other? All the Word of God is right, but it's got to come into a virgin womb where nothing but the Seed lays there. You believe it? All right, Now, watch this real close."****

148 I know the harlot claims it, and they do remit sins by their denominational power. But look at their children: *every dance hall, cut their hair, painted up like clowns, men out living with other men's wives, flirting run around on the street, mixed bathing, everything else. Sure, they forgive; they remit sins in their own way, but their fruit shows what it is. It's not right for them.* No, sir. What do they do? *They wear shorts, cut their hair, wear makeup.* Jesus said, "**By their fruits they are known,**" the kind of seed that they are. There's what it is. *Denominational seed gives denominational forgiveness. That's exactly right. God said, "Let the Word be after Its kind," and so it is. That's right. Oh, brother, the Scriptures is true. You believe it?*

149 And the Holy Spirit bears record of the predestinated gift that the church claims she has. What? *By watering the Word, punctuating the Word with a "Amen."* When It said, "**Repent and be baptized in the Name of Jesus Christ.**" "Amen." When It says these other things. "**Amen.**" That's it: "**Amen**" to everything. See? It punctuates the Word. And God by predestinated the gift to come to remit sins, but it was given to the Spirit-filled Word body, 'cause **the Word can only forgive sins, because the Word is God.**

150 How true the Pharisees was. I mentioned this morning we'd get to this. Now I've took up my time. But the Pharisees said, "**This man forgives sins. We know he's a blasphemer. Only God can forgive sins, and this man's forgiving sins,**" not knowing that that was the Word. The Word forgives sins, 'cause It's God. And when you become not your own... God knows, and foreknew by foreknowledge who would take this gift and who would use it in the right way. Those who have it are vindicated by the Word of God with the rest of the Word and Spirit. That clear? Some would have you believe it comes by schooling, scholarship, degrees: if you go to school so long; if you become a bishop, study to be a pope, or you become a cardinal, or something like that (that some would have us believe that that's where it comes from) when men by laying on of hands make you something to do it. But they are off of the Word.

151 **Romans 11:29** said, "**Gifts and callings are without repentance.**" God gives it. And also **John 15:16**, if you want to write it down. Listen close now. How different Jesus was in His days from the denominations of His day. They would point back to Him... I'd like to hold on this awhile. Whew. They would point back over their shoulder, back down through the time, and say, "**We're Moses' disciples. We know that God appeared to Moses in the burning bush; we know.**" They knew the history of Moses, but they did not know the God of Moses; 'cause He stood before them in **John 6** and said, "**Before Abraham was, I AM,**" the burning bush. They knew Moses' history. So is it today. They claim they know the Word of Christ, but they don't know the God that was in Christ. Painted fire, who can get warm by a painted fire, a seminary experience? They knew Moses but not his God.

This morning I would like to look at this thought that brother Branham is presenting us because this is truly a most remarkable thing that he is saying here. But so we do not veer off into trying to look at too much at once and get somewhat overloaded by a multitude of words, I would like to break down this thought into two Principles.

Principle number 1: There is a true forgiveness of sins that Jesus spoke of in the word of God but it must come via God's vindicated Channel or conduit.

Principle number 2: There is a false forgiveness of sins that is also spoken of in the Scriptures and the Message and it comes through the organizational church.

What this boils down to is TWINS. Every revival produces TWINS. Every Revival produces one group who is spiritual and the other who is carnal. And the carnal always try to impersonate the spiritual.

Now, let's look first at **Principle number 2, the false church, the organizational church** to see what her *false forgiveness of sins* looks like that she claims she has power to forgive. And let's look further at this thought here because Br. Branham is telling us that anyone can claim such power but *there has to be an a-vindication* that you are genuinely given that power, which the false church does not have.

Now, notice what William Branham says about those who would forgive sins that are not ordained to do so. I am going to read several quotes from Brother Branham that deal with this fact that the false church has there impersonators of the True church, but if you will notice in these quotes, what always set them apart was that God vindicated the one while the church or false Group go their approval from their own group.

Leadership 65-1207 P:95 *God come right back, that same Pillar of Fire, and vindicated that prophet standing out there on the mountain, to prove that it was, when he took his hands and performed all kinds of miracles and things. (So first of all here we see that God vindicates His Prophets by His own personal presence.) Oh, they had the impersonators. Oh, sure. There was Jambres and Jannes stood right there and done the same thing they did. But who was the original? See? Where did it start from? Did it come from the Word? Was it the hour? And do you know that same thing's promised again in the last days? "As Jambres and Jannes withstood Moses, so will these men of reprobate mind concerning the Truth." See, in the last days... And do the same thing, impersonate everything, right on in the same gully, hog going to its wallow, and a dog to its vomit.*

Notice that William Branham shows us here that throughout the Scriptures you can always see the real verse the impersonators because the real come first and the impersonators see what the real did and then try to do it themselves. And that is what the word impersonate means. An impersonator is not the first, but sees the first and tries to reproduce it. The word *impersonate* means *To imitate the appearance, voice, or manner of; to mimic*: So these can not be an original since the word impersonate means to imitate or copy.

Works is faith expressed 65-1126 P:122 *Who was first? Moses. Then they impersonated him. But the great truths still remains the same between the right and wrong; they cannot accept the message. They cannot accept the message that's unadulterated, from the Word of God. I don't care, Judas could've done all kind of signs and wonders; but when he come to receive the Holy Ghost at the day of Pentecost, he showed his colors. That Devil can come right up and impersonate right to the very thing, till it comes to this Word; but he can't take all that Word. He can bring it all up, maybe to one Word like Eve did, the Devil did to Eve, but he can't cross it all. Because the only... The whole thing is the Body of*

Christ. See, Word now...Neither could... They cannot take the message now, neither could Jambres and Jannes take Moses' message. They could not do it. Their works of impersonation was made known, because they could not be able to follow God's Word vindicated by His anointed prophet. See?

Now, here is the key to what brother Branham just said, Those who impersonate may have an anointing, but they are not anointed to the Word. Let me read that again so you will catch it. Who was first? Moses. Then they impersonated him. But the great truths still remains the same between the right and wrong; they cannot accept the message. They cannot accept the message that's unadulterated, from the Word of God.... That Devil can come right up and impersonate right to the very thing, till it comes to this Word; but he can't take all that Word.

Modern events made clear by prophecy 65-1206 P:44 Now, we find out, *Balaam, of course, he couldn't see. He went out and looked upon the people, said, "Now, just a minute. We're a great, big people up here, you're just a scattered bunch. You see? And we all believe the same God."* That's true. They all believed the same God; they all worshipped Jehovah. Look at Balaam's sacrifice: seven altars, God's perfect number, the seven churches (See?); seven rams, speaking of the coming of the Lord. Fundamentally *he was just as fundamental as Moses was; but (You see?), there wasn't a Divine vindication. In there they were both prophets. But under Moses' ministry, there was a supernatural Pillar of Fire, a Light that hung with the camp. There was Divine healing; there was a shout of the King in the camp, great signs, Divine healing, and wonders and things performed among them. It was a sign of a living God among His people. Fundamentally, they was both right. And Balaam tried to persuade the people, and bewitched them into it. When? Just before they reached the promised land. Another day or two, they'd been in the promised land.*

And again from his sermon, God's only provided place of worship 65-1128M P:41 Now, watch that Cain spirit come right down through the Scripture, right on to this very last day. *Fundamental? Just as fundamental as the other one was. Look at the prophet Balaam and the prophet Moses. Both of them with seven altars, Jehovah's altars, blood on each one; and not only that, but rams on each one. In numerology, exactly the right number, seven, "perfect," seven rams, just exactly like: both altars. As fundamental as one was, the other one was also. But who did God vindicate? (See, see?) The one that was in His Word. Fundamental doesn't mean too much; it's the revelation of God.*

So you see, it is not the thing itself, The sacrifice, or act that merits anything with God, but the obedience to God.

Brother Branham said in his sermon, said, The Patriarch Abraham 64-0207 P:2 *Obedience is what God wants. It was once said, "Obedience is better than sacrifice." To obey the Lord is better than any sacrifice that you could do.* So we must understand it is not the act, but the condition of the heart that God is dealing with.

That is why brother Branham preached the sermon, **Trying to do God a service without it being God's Will.** 65-1127B P:100 *Notice these priests, all out of line. Notice the anointing, all right, nothing wrong with the anointing. Same with you Pentecostals, but watch what channel you're moving in now. The day has changed since Pentecost; something else goes. If there'd been no prophet in the land, perhaps David would've been right. That's right. But there stood Nathan, vindicated, ordained, witnessed by God to be a prophet. And watch. The ark in the Bible always is a type of the Word to us, because it was the Word of God in the ark. And was... Notice the ark that they brought up, look how they did it. It was not put in its original God-ordained position. Now, God said back here in the laws how it must be done, how this ark must be moved, and who it must be moved by. But David, under his anointing...*

Now, the problem that I see is that since there are two kinds of believers and both have the nature of the source of Life from which they were birthed, then there must also be two kinds of forgiveness of sins. One that is based on Love and the Word of God, and the other that is based on another nature altogether, the nature of organization.

That is why the apostle Paul said in **Romans 2: 15** *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;* and we find this kind of forgiveness everywhere in those who are of that organizational spirit. They make excuses for their own, but someone who is of another persuasion, or another group from theirs and wham, they get hit hard for the same offense that they excuse their own with. I have never been able to swallow that. I've seen it right in this message too. Let a brother or sister be from a different camp and they get wacked every time. But let someone from the same camp do the same sin, and "oh, aren't they such a lovely person. Oh, they might have trouble in this area or that but just pray for them, they are so sweet you know." And that kind of hypocrisy makes me sick, because it shows they are respecter of persons which is what God hates.

That is what the Apostle James said too. In **James 2:1** we read, *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he*

shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

And let's face it, when we see this hypocritical nature it usually is when men receive gifts from someone, and so the gift perverts the judgment of that person.

Deuteronomy 16:19 *Thou shalt not wrest judgment; thou shalt not respect persons, **neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.***

2 Chronicles 19:7 *Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, **nor taking of gifts.***

Colossians 3:25 *But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

Proverbs 28:21 *To have respect of persons is not good: for a piece of bread man will transgress.*

Proverbs 24:23 *These things also belong to the wise. **It is not good to have respect of persons in judgment.***

Deuteronomy 1:17 *Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.*

Leviticus 19:15 *Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbor.*

So you see when a man gives you money or gifts and then perverts the Word, you are obligated by the Word to not take his side in any issue. For if you do you are perverting justice.

Now, the fact is as brother Branham said, those who have power to forgive sins are those whom God vindicates to do so. In Matthew 9 we see Jesus questioned about his power to forgive sin, and watch his reply. **Matthew 9:1** *And he entered into a ship, and passed over, and came into his own city.*² *And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.*³ *And, behold, certain of the scribes said within themselves, This man blasphemeth.*⁴ *And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*⁵ *For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?*⁶ *But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*⁷ *And he arose, and departed to his house. "that you might know that I have power to forgive sins, take up your bed and walk."* Notice the healing of the man was an a-vindication that he also had power to forgive sin.

Now, I do not believe for one minute that just anybody has this power to forgive sins. Brother Branham said every seed must come forth after its kind. So your life will show whether you have the nature in you to forgive sins, because if you do not have the nature of the first born son, then you can claim all day long that God sent you, but just saying it doesn't mean it is so. But when God truly calls you and sends you He will also back up His Word that you are bringing forth. It is not the man that God backs up, it is His word the man is reflecting that God backs up with signs and wonders. There are too many people running around telling fictitious stories of God's supernatural interventions and then claiming something because of it.

I mean the typical Pentecostal person will tell you stories all day long about answered prayer, and God's intervention, and how that God spoke to their heart about something or someone and that thing came to pass. Then tell them about a man that came with "Thus saith the Lord" And they turn it down faster than you can say, "betty Batter Bought a peck of pickled peppers." And I think some can say that pretty fast if you know what I mean.

And if God has not vindicated your ministry then you would be too proud to say He sent you when He no more sent you than you sent yourself. If your life does not divvy up to the Life and nature of Jesus Christ, then I doubt for one minute that He sent you.

I have seen too much in my 37 years in this Message to believe every Tom, Dick or Harry that comes along with his tails of God's intervention. And I have seen good men compromise themselves by talking gifts from men who were totally off the Word. Don't they know that a gift blinds your judgment? Now, let's look at the true power to forgive sins. As brother Branham said, God proves by vindication those who have this power to forgive sins.

From his sermon, **Trying to do God a service 65-0718M P:54** *Moses tried to run from it. "Take somebody else." But God chose Moses to do it. Many of them... Paul tried to get out of it, many others. But it's got to be by the one He chooses to do it. And it must come first to His prophets. The Word of God must come to His prophets: Amos 3:7, "The Lord God will do nothing until first He reveals it to His servant the prophet." Four. And the prophet must be a-vindicated by the Word of God. There's your five musts. It's got to be that way:*

His time; His season (when He said it would be); and the man that He chose, and it must come to the prophet; and the prophet must be a vindicated prophet. We find out many of them in the Bible it come to the prophets and it wasn't a-vindicated. Our Prophet is Jesus Christ.

Now, why do you think the forgiveness was given in Marriage and Divorce? There was a life and death situation sitting right there in the camp, and God gave His prophet the authority to pronounce Life. As brother Branham said, it must come from one who is able to get

pp. 150 Spoken Word is the Original Seed. The Word forgives sins, 'cause It's God. And when you become not your own... God knows, and foreknew by foreknowledge who would take this gift and who would use it in the right way. Those who have it are vindicated by the Word of God with the rest of the Word and Spirit. That clear? Some would have you believe it comes by schooling, scholarship, degrees: if you go to school so long; if you become a bishop, study to be a pope, or you become a cardinal, or something like that (that some would have us believe that that's where it comes from) when men by laying on of hands make you something to do it. But they are off of the Word.

So it takes a special kind of person who can step aside from their own thinking and will and do only what God would have them do by following God's will which is His Word.

And again from his sermon, **Modern events made clear by prophecy 65-1206 P:31** *How beautiful that was illustrated, or demonstrated when Jesus was come on earth, and John was the prophet of that day, and he was prophesying. They said, "Oh, you mean to say that God's going to tear down our big associations here and all these things? And there's going to be a time that our temples won't no more be worshipped in?" He said, "There was coming a time when God would make a sacrifice out of the Lamb of God: a man." And he said that he would know Him when He come. He said he was so sure of his message; he said, "He's standing right among you now and you don't know it. He's right among you and you don't know it." One day when Jesus walked out, John looked up and seen that sign above Him; he said, "**Behold, the Lamb of God that takes away the sin of the world.**" That same minute Jesus knew then that He was a-vindicated before the people. Now, He was the Word; would we doubt that? The Bible said He was the Word, "**In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us.**" And here He is, Here's the Word on earth (Look, perfectly.) comes right out into the water to the prophet.*

Invisible union of the bride 65-1125 P:104 *You was deceived in the beginning by your first marriage. Now, you know what's true. Just like I said the little eagle, when he heard the Bridegroom's Voice, he went to It, the anointed, vindicated Word of God for the last days. Noah was the vindicated Word for his day. Do you believe that? Well, his message won't work today. Moses was the vindicated Word of his age. Do you believe that? It won't work for now. Jesus was... John was the vindicated Word. You believe that? It wouldn't work in the days of Jesus. Certainly not.*

Invisible union of the bride 65-1125 P:70 What did Satan pregnate Eve with? **To disbelieve the Word** for intellectuals, intellects, and it ruined the whole creation. That's exactly what she's done in the Word today, the church. She's pregnated herself with Bible schools and colleges and things like that: reading, writing, and arithmetic, and they know more about God than a Hottentot would know about an Egyptian knight. They know all their creeds, their prayer books, and everything else, but **know nothing about God**. They'd know when the Word is vindicated... When God spoke back there and 'lotted out His Word to each generation as it came along... Here come Noah along, and he preached that generation. Now, what if Moses would've come along and said, "Let's build an ark"? He'd have been all out of style, but he was a prophet. He had the revelation of God; God vindicated it to be the Truth. He brought the children of Israel out, and **showed the Pillar of Fire before them, and vindicated the prophet**, and said just exactly what He would do; and He did it. They said, "Let not God speak; let Moses speak, lest we die." He said, "I'll speak to them no more like that, but I'll raise them up prophets, and they'll speak."

Events made clear by prophecy 65-0801E P:62 "Then that messengers down at the tomb this morning was right. He is risen from the dead. He is alive. He is that Messiah." Why? Don't fail it. **"His action, His ministry, and everything He's done has been vindicated exactly the Words that the prophet said would take place for this day. That's done it."** Then they knew that it was Him, their crucified Friend, Jesus, that had done it. No wonder their hearts burned within them as He talked to them.

Events made clear by prophecy 65-0801E P:36 Now, every time that the church gets mixed up, and God foreknew they would, for He foreknew all things; therefore, He has His certain prophet ready for that age, **to call His electing by His a-vindicated Word of signs and wonders, and confirmation of His Word**: confirming the Word with signs following, as He promised. **He gives the true interpretation after the prophet himself has been vindicated.** All but those, the elected to whom he is sent, **hate him**. Now, examine every instant and see if that's right or not. Only the ones that He's sent to. **"He came to His Own and His Own received Him not; but as many as did receive Him, to them gave He the power to become sons of God."** Notice, Every examination of the Word, in every instance, and at the end of every age or climax or junction, as I preached on it many times...

Anointed ones at end time 65-0725M P:189 Notice **the very day when this messenger, not when he starts on the, but when he begins to declare his Message.** See? The First Pull, healing; Second Pull, prophesying; Third Pull, the opening of the Word, the mysteries revealed. There's no more higher order to reveal the Word than prophets. But **the only way the prophet can be a-vindicated is by the Word.** And remember the Third Pull was the opening of them Seven Seals to reveal the hidden Truth that's been sealed in the Word. Do you see it? It is then, in that day when this thing is to take place that Jannes and Jambres, **the impersonators, will appear again**, just like they did when Moses appeared with the original Word to say it; they appear to impersonate it. Just exactly right. Now, you see what **Matthew 24:24** is? See? Anointed ones.

Anointed ones at end time 65-0725M P:71 The Bible said, **"In the mouth of two or three witnesses let every word be established."** I spoke of Balaam. I spoke of Balaam and of

Moses. And I've spoke now of Micaiah and Zedekiah. Now, I'm going to give one more, which there's hundreds of them, but one more to make three witnesses. I got a whole string of them wrote down here. But to preserve time...Jeremiah who was a vindicated, outcast, but a vindicated prophet of God, they hated the man. They threw unripe, overripe fruit at him and every thing else, and he put the curse upon them. And the things that he done... And laid out there on his sides and things, and give signs that Israel was wrong. **Every prophet, true prophet that ever raised in the world cursed those denomination organizations of the church.** How could it change by the unchanging God? **The Holy Spirit is the Prophet of this hour. He's vindicating His Word, proving It.** The Holy Spirit was the Prophet of Moses' hour. The Holy Spirit was a Prophet of Micaiah's hour. **The Holy Spirit which wrote the Word comes and confirms the Word.**