

#1 Pastors

1 Shall we pray. Gracious, heavenly Father, we worship You, Your personal Presence, knowing that You have not left us unto our own devices, having given us the Word. And You did that in the garden of Eden. You left them there, but You took the tree of Life with You. Now You're here and You're not going to leave us, but You are here to lead us into the Millennium, having raised the dead and transfigured a people. We appreciate that so much, Lord. Help us now to study Your Word this morning to hear Truth and take it the right way, Lord, with the right att--right understanding and the right atmosphere, Lord, the right Spirit. And then live it, we pray, O God, understanding these things. Lord, may not one of us leave here without some benefit, the grace of Almighty God. In Jesus' Name we pray. Amen. You may be seated.

2 Now, this morning I'm going to sort of answer some questions. Not that any questions were handed in because I didn't ask you to do that. Although I did mention that we would be considering questions. But what you can do now is to get questions ready, leave them here today and we'll answer them Wednesday, or bring them with you Wednesday. But what I'm doing is more or less trying to say some things that might help you relative to some things I have said already, which might have raised a question.

3 And the first thing is this: Bro. Branham told us to take this message for our healing. And I want to just talk about that so we don't have any misunderstanding about it, at least as far as my own mind is concerned. Now first of all, the word 'healing' in the Greek is sozo. I suppose it's so-zo, or something like that, if you pronounce your Greek better, which I don't. I merely call it sozo. And though it actually basically and pertinently applies to healing in itself, it is really used many times as the word deliverance, salvation, protection, healing, well-doing, and to make whole.

Now, you can use the thought of deliverance as many people do, as 'to be delivered from sin', but it also is more basic 'delivered from sickness'. But, you must remember that there's a double cure on Calvary. The blood for the sin and the stripes for the healing. And Bro. Branham categorically stated, as have many other students, that healing is a part of the atonement. And you are positively able to avail yourself of it.

Now the big thing that people look at is this: They say, "Well hey, I'm born again, I've taken the blood for my salvation, my deliverance from sin, and I know that it has worked a work in my life. And if--and then if healing were literally in the atonement, all I would have to do is to call upon the name of the Lord and be healed." Now that sounds very good, and very hard for the ordinary mind to grasp, except for one thing, you just don't go to God and say, "Now Lord Jesus, save me," and you're save--saved. That is the lie of the devil.

4 Let's go to the Bible. Well, I can see this is going to be several days instead of one day. I'm sorry about that. If these thoughts never came to my mind, we'd get by a whole lot quicker. But once I make a statement I got to keep qualifying that statement. And we begin in the 3rd chapter of the gospel of St. John, which we've read many, many times. And it said,

(16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

(18) He that believeth on him is not condemned: but he that believeth is not condemn--he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Now everybody stops there but us. And we go on because we don't mutilate the Scripture. What does it say?

(19) And this is the condemnation, (so therefore you can go to God and say, "Lord, save me, hallelujah, hallelujah." Keep reading.) This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil.

The same thing in the garden of Eden. The Word of God came with the sacrifice, turned down the Word of God, and became evil. So therefore you're no more born again than nothing unless you accept the light which the--of the hour, or the Word of the hour. So it is with your healing. If you simply cannot believe the Word of healing, you're simply not going to get it. So you see those who say, "Well, I simply cannot take this double cure, I can't take it." They don't know the Word of God. They're perverters of the Scripture.

5 Now we have got to watch ourselves, brother/sister, we don't kid ourselves. I--we're talking about healing, sozo, deliverance. We can be delivered from sickness. We can be saved from sickness. We can be protected from sickness. We can be actually healed, we can do very well. God can make us whole contingent with what? Faith in that Word that has the life, which life brings healing. We have exercised ourselves over the years continuously, outside of maybe a few Christian scientists. Those of us who talk about the name of the Lord in any type of salvation. We exercise ourselves, hopefully unto godliness, unto character, unto many things, which I know are far superior to healing.

Because God would not heal the apostle Paul, and God has not healed many people, I suppose, although we know the apostle Paul is certainly one of them. And we would assume that Elisha is another one, because they died. Paul did not die sick, they chopped his head off. Elisha died sick. But Paul besought the Lord three times, and he could not get rid of his sickness. Now William Branham could not get rid of his either. See? Because there are some exceptions. But in those cases, they did not lose their salvation.

6 So you're looking here, not exactly at a minor, but you're looking at something that is a little sub, a little lower to the salvation of your soul. It's a lot lower. Because the Bible actually says, "Fear not him who can destroy the body, but destroy him--but--but--but fear him who can destroy both body and soul in hell fire." So healing is available to us. We can be delivered, we can be saved from it, we can be protected, we can be healed, we can do very well, we can be made whole.

Now the fact of wholeness I like because of Bro. Branham in using the phrase, "take this message for your healing," was using the same holistic approach that John was in 3 John and 2, when he said, "Brethren, I wish above all else, that you might prosper and be in health, even as your soul prospers." Now you'll notice in there, like the apostle Paul in the book of 1 Thessalonians, I think it's 5:23, he is talking about sanctification of body, soul and spirit. That the Word of God... Now the Word of God is a sanctifier, the Word of God is the Truth, the Word of God is the conduit of the Holy Spirit, it releases the life, it releases the energy, the dunamis, the power of God. So therefore he's saying now the sanctifying Word that Jesus left, he said, "I'm wishing, I'm"--he said with John, "I'm wishing now that you'd be entirely sanctified, you--and be entirely wrought upon by the Word of Almighty God." And remember it's a faith process. It's a holistic approach.

7 Now, what is a holistic approach? The holistic approach is this: If I've got something wrong with my eyeball, that's very well to get help, maybe medicinally. But if you want to correct your eyesight, you got to start with the whole person. You've got to work on the whole body. In other words, you may dose yourself even with vitamins and minerals and some things the doctor gives you. But really, what you're looking at is bringing your body up to a condition where you will not have these various problems. In other words, where the part is as strong as the whole. That's right. So therefore, you'll find, and somebody said, "Well hey, I've got this bad condition in my

body here and I want it cured." You need to work on the whole system. Which clean up the liver, clean up the kidneys, clean up the arteries, clean up your body. It's the holistic approach. See, he said I want you to be prosperous in your body, your soul and your spirit.

Now, in other words, what we're looking at, is not the direct approach. We are not looking at the direct approach to bring my eyesight up. We are looking at the indirect approach. So with healing in our bodies. We are not looking at the direct approach, I'll have hands laid on me. That's fine, we can do that, and we can get results. And I would like this thing done and that thing done, but it is to take the whole Word of God and feed the inner man. So in the feeding of the inner man as the soul prospers, we have a word of promise that the body will prosper and also your finances can prosper, though we will never mention that around here. Because that's always distorted. I've explained it thoroughly to you anyway. There are principles laid down that you must follow as godly people, or you will become nothing but rabid, greedy people. We're not interested in that. We're interested in spiritual application.

8 So, the indirect approach is what we are looking at in this statement, "Take this message for your healing." To really take this message and to put it, as Bro. Branham said, away from the cares of the world into the good soil, the watering, and the sunshine, there will be commensurately a healthier body. But you must be appraised of it. You are to be told about it, or the devil just takes it away. Say, "Well, I got that from that fellow, he's living a lovely life, a nice Christian, but ha-ha, look it, I've still got him burdened with sickness." That's not the plan of God. Not the plan of God. The indirect approach is what we're looking at.

Now the direct approach is fine. Bro. Branham used it because he was sent with a gift of healing to the world, and he was sent to pray for the sick, especially to his people he was called to minister to. So we appreciate that. But remember, when you deal with this message, which is a transfiguring message, where Christ is risen with healing in His wings, which is immortality, we are not simply going to major in a minor, we're going to major in the major and the minors will follow along, the same as a sheep's tail follows a sheep. And I don't mean in healing as a sheep's tail. But it's not bad. I'm not worried about that.

9 All right, the holistic approach is also, according to Scripture, in the exodus. It says there wasn't a feeble person amongst them. Their garments didn't wear out. Now that's not guaranteed to us. That's not. Other things are guaranteed. So what we're looking at then is like the exodus, a people whose needs can be fully met under the condition of sozo. Which is revelation of the Word and the absolute cabbaging onto it; making it yours and mine. In other words, we as understanding the indirect approach (now watch carefully) understand the indirect approach, do not become satisfied or indolent, right? But we march right on, in our minds knowing, I am being healed through the processes of this Word in my soul, I cannot fail.

All right, the third point we want to... Number one was sozo, number two is holistic approach. Number three. Remember Bro. Branham said, if you only knew who I am you'd all be healed. In other words, the basic revelation for this hour is the prophet and what he is doing and what comes forth from what he is doing, what God wants. And the prophet brought it to our attention, God wanted healing in the church. He was not satisfied with the people being unhealed. And remember, "The Greatest Battle Ever Fought", how that Bro. Branham talked of the devil being in this thing, putting things on us, and--and--and trying to wreck our faith. He--he just seemed to--to talk about the armor of God coming against the enemy.

10 Now we took it up here in several lessons. And you can refresh your minds. But remember, we must realize who Bro. Branham was, what his ministry was, how his great gift of healing was there and it was for the people. But remember, you were to study to make yourself properly acquainted with what the prophet was to do and not attempt to make him exceed what he was supposed to do in our behalf.

Now, Bro. Branham had a gift of healing. Very, very wonderful. But I want you to notice something about the gift of healing. And we saw it work. He was, I think it was in Bellingham, which is up in the state of Washington. And in that--in that meeting they took about thirty children and maybe fifty--some from a deaf and dumb school. Every single child heard and spoke. But they put them back in the deaf and dumb school, every kid went back where he was, as far as I know. Bro. Branham said you can be leaving this platform and lose your healing after a gift.

11 You see what you're looking at? But in this Word you don't do that. See? Because the indirect approach, which is the holistic approach is you're building your body up. And once you get your body built up... and it does take a while to do it. See it takes twenty-one days to begin with to get something out of your system. It takes three solid months to change your cells. It takes two years to do something else. Dr. Kelly said it will take four generations of proper living, eating, and sleeping, and exercising to bring healthy babies back on this earth. We haven't got time.

There's only one hope you and I have got, is the holistic approach. That's why Bro. Branham said apply this Word, apply this Word, apply this Word. And before he left the scene he claimed healing in the name of the Lord. He believed it. And you know what? He said even a future ministry, and he's going to meet God... Don't sell the Word short, brother/sister. You know, I'll tell you what, you don't realize this, and pardon my terrible expressions, but you got a tiger by the tail. In other words, you--you get pulled through the brush you just hold onto that tail. You'll get pulled everywhere which way, but you will get there. Yep. And you get there when the tiger gets... the lion, the tiger, you got a... let's put it, lion got a lion by the tail. Not a bear. The lion of the tribe of Judah, brother/sister. So, we know who Bro. Branham was and is.

12 Number four. He said the gifts, as it were, on the shelf. Oh that the sweet spirit of Christ might come more and more into the church until the gifts as it were, were put on the shelf, ...?...His Spirit, and everyone healed. What's He telling us? He's telling us that more and more of the Presence of Christ, which is the reality of the Word, piled more and more in our churches, more and more those from the invisible world are coming closer to getting their glorified bodies. All is conducive to bringing healing to the church, based on this message. Don't let go of this message. I care not what anybody says. Everything is propitious to the outworking of it.

So here it is today. Everything now coming out of the Word: Character, fruit, love, atmosphere, every single thing is coming out of this Word here. See? Nothing but the Word of Almighty God. We're not looking to people, we're not looking to leaders this and that, we're looking to that Word where the Spirit of Christ is. All of these things, coming, and especially coming to the soul, which healthy soul, will give us what we need even to the extent of immortality.

Now Watch. It was Eve's soul that got corrupted. It was Adam's soul that got corrupted. It was that that brought all this out here and all this death, and all this tragedy. Let the soul get back in the Presence of God, brother/sister. We're going to see greater than Pentecost. I might not see it, but you will. There's going to be, there's--there's--we don't--we don't--we're not interested in Pentecost. We're interested in post Pentecost, the apex and the pinnacle of what the foundation was aiming for. And we've got it. Which is the Presence of our God in the form of the Holy Ghost and Pillar of Fire. That's it right there. That's the Shekinah glory. That's not God. That's an emanation. That's why Jesus was not God, He was the--the configuration of the emanation. The sum and total substance of the genes and the attributes and--which were in God.

13 Number five. In "The Greatest Battle Ever Fought" Bro. Branham told us and you remember, he said, "If you can't get at all the Scripture," (that's what he's saying) "Just take even one Scripture and keep hammering, by His stripes I am healed, by His stripes I am healed. I am the Lord that healeth thee. I am the Lord that healeth thee." See? So you take some Scripture and you hang onto it. And that's what I have in mind when I am

speaking of this, this morning. Especially like in the Philippians 4:19 I said that, "My God shall supply all of your needs by his riches in glory in Christ Jesus." One of the needs is healing. And we know the Presence of our Lord and Savior, Jesus Christ here, we know the Scripture, we've got this message that heals us, so therefore we can say in our minds, as I am saying in my mind, and I am, "This message is my healing. It's my deliverance. It's my salvation. It's my protection. It's my well-doing it's making me whole." See, that's what we're looking at when we use this terminology.

Number six. This message is the basis of immortality. "Rising with healing in His wings." Now the Bible tells you categorically, that's in Ephesians the 1st chapter, 17-21. That the revelation brought by God Himself to the church fully reveals Jesus Christ to the end, raising the dead, immortalizing us and taking us up right into the heavenly places in Christ Jesus. Which, of course, will be the upper atmosphere to the Wedding Supper. Now that's what you're looking at.

14 So, with this in mind, we must realize that Bro. Branham many times, categorically talked about the healings, the miracles, the ministry he had, (which was the evidential part, having been sent from God) that it was the sign of the resurrection of the Lord Jesus Christ in our midst. Now, that is not perhaps a hundred percent Scriptural statement that you can put your finger on and take it out of the Bible. But it is THUS SAITH THE LORD and it is based upon Acts the 3rd chapter, where it tells you distinctly that this One that you crucified, God hath raised up and He is responsible for this miracle. So therefore the resurrection was proved by the miracle. So it's categorical in that particular sense. Now it's going to bring us immortality.

Seven. With this in mind, Bro. Branham one day stood in the prayer line, and I'm not going to minimize this, because we--we do it here as often as is necessary. But he said, "Here's a lady here, Lord, who doesn't have enough faith to just simply receive the Holy Ghost without some evidence. She would like to speak in tongues. So Lord, let her speak in tongues as a little help to her." Now, that's what laying on of hands is. It's like a--like a point of contact, as Oral Roberts said. And other people said it. They would say that. So what we're looking at, then, is not the putting aside or the laying on of hands, though Bro. Branham categorically said that was a Jewish rite. But he kept on doing it at all times, because it satisfied the people. And I think the understanding had to do with what Oral Roberts many times said, which was this: This is your point of contact, this is the time when hands are laid, that point you believe.

15 Now I myself have done that in prayer lines. And my point of contact with the people is this, because I find people are very strange. I'm a strange person, we're all strange. Might as well admit it. You know something, they're like the two old Scotch ladies who said, "My," she said, "Sometimes I think the whole world's queer but thee and me. And some-times I think thou art a little queer." And that's the way it is. We're a little queer, you know. But anyway, people are a little peculiar, so I would have to make sure that my faith was in line with the service to be rendered by praying for the people.

So I'd say, "Now look, we're going to call a prayer line, and I'm going to give you exactly two minutes to get here. After the second minute, don't anybody come, because I won't pray for you. And the reason is this: I will not have the faith to pray for you, because I'm looking at one to fifty people, whatever is going to come. That is exactly what I'm looking at. I'll look at no more. And you know what? It works. And it's not psychological. It's just that you cannot have a church and the people fooling around. Make up your mind which way you're going. See, the battle of the mind. That's why this message I'm preaching is very appropriate at this time. You've got to make your mind up about this Word. Does it really work?"

Now many times healing is a very peculiar thing. Now like Bro. Branham said, and he uses strong language, he said, "The harlot could come in off the street, be healed, where some dear little, old saint of God, trying to serve God for thirty years gets no more healing than nothing." because the harlot believes. The woman didn't believe.

16 So you see, if you really want to get somewhere, in my estimation, I'm telling you what I believe at this point. If I have to change it later on, I'll have to be honest and tell you I made a mistake, I have to change it. But when Bro. Branham said, "You take this message for your healing," I like it. I like praying for the sick, too. I just many times forget. I'm just preaching here and the first thing I say time's up, we'll go home. But the actual truth of the matter is, that taking this message for your healing is it. Really, getting from the inside out, and knowing that you have something, you have a life in you and a Word which is building you up in the holy faith and directing you.

You say, "I'm so strong a believer when it comes to eating right." Bro. Branham was too. He knew he couldn't drink coffee so he wouldn't drink it. He said if you can drink it, it's not so bad. But I'm going to tell you something, you read up on coffee you're going to find nobody should drink it. It's a killer. That's why...?... is on the increase all the time. It gets--gets rid of all the good intestinal flora, so it leaves all the junk inside of you and penetrates the walls of your bowels, gets in your blood stream. Just about killed me when it got me. And I'm here to tell you flat, the--I would be still a mess today, except they finally found out the nysarol works three days on and two days off. 'Cause a little--little old bug in there he can mutate. After three days he mutates from then on, then he comes right back where it just lies there. Then when the drug is gone, you're worse shape than ever. I went through--I went through a torture learning things. But I tell you one thing, I'm learning more and more to take this message as my healing. And learning more and more that it's a holistic approach.

You see, every word even in this hour fits the Word of Almighty God because there is no word that is not of God. You tell me a word that's not of God, and you'll have to eat--you'll have to eat it. Because it's all of God. It's just what the devil does with it. You see, a lie is nothing but the truth perverted. Immorality is--is actually something moral that they're putting in a wrong atmosphere. So we're looking at these things here.

17 Now, that's about all I want to talk on that at this point. But now, if you got questions, you think it's not clear enough, you write them down and bring it up, we'll discuss it further.

Now the next thing I want to answer is this because--and talk about, is the pastor. You know that I'm a little bit disturbed and some of you are very disturbed, more than I because it's fresher with you than for me, what some of these preachers will do to people. And they'll take Bro. Branham's statements to justify themselves. You know. And I can't buy it.

So, one of the main things, and I'll take this as number one, it doesn't need to be, but Bro. Branham made a statement that the pastor is the spiritual husband of the church. Let's talk about that. Because I know it's in your minds, you wonder just what I really think of it. So I'm going to give you some help on it.

18 Number one. Well, first of all he was referring to the local pastor in the local church. So you can't go beyond that. He's referring, number one, to the local pastor to the local church. And the local church has a local pastor, he is the spiritual husband to the church. But you must remember at the same time, that the statement was used, not the same time, but the same man used this statement about the pastor and the church. He said, "Church be subject to your pastor, and pastor be subject to the church." At no time is the husband subject to the wife. So therefore, the statement that Bro. Branham made that the pastor is the spiritual husband of the church, and yet to be subject to the church limited the meaning of that terminology, and throws it into a very hard light that we better consider every way we can so we don't make a mistake and you be drawn aside.

Now that business of the pastor being the spiritual head--husband... when I saw certain churches doing this, and I saw especially one church, I said, "You watch, the next thing could be the spiritual husband crawling in bed with one of the spiritual women." It never got that far before the church threw him out. Now I'm a tough talker, and I'm not nice. Maybe you got to explain to your kids after it, I'm sorry, but I'm--I speak to adults and I just don't

pull my punches. I'm sorry for you people that got kids, but you get this when you come here. That's just part of the game of life. You got to get it straight from this pulpit. It's exactly, when you pervert any Scripture, you become a pervert yourself.

19 So let's watch this statement, "He is the spiritual husband, but he's subject to the church." And the church is subject to him. So therefore we know from that statement there is somebody in authority over the pastor and the people. Because they're both subject to some authority. Otherwise they would always be fighting, who's going to be subject to whom. That's the way husbands and wives do anyway. Shouldn't be. That shouldn't be in the church. See?

Okay, so all right, referring to the local church, not that there isn't somebody who is an higher authority than the local pastor. And he's a living member of the Bride such as in 3 John, verses 9 and 10.

(9) I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

(10) Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, (ever hear preachers like that? Oh, we can, we know them) and cast them out of the church.

20 He puts the old quietus on you. He tells you that you can't have fellowship with certain people. And he--the word is--he has the congregation shun you, s-h-u-n, shun you. Sounds like the sizzling of an old locomotive dying. He's running out of steam so he's got to pull something on the people. The authority in our hour was the prophet and is the Word. In the days of John there were twelve of them, one got taken over by the devil. He lost out so God raised up Paul. Today we don't have anybody. To come and settle our disputes unless you should decide to call in somebody that you thought was a good person from the Lord. You could do that. But local churches have local authority and they should settle everything amongst themselves with the Word of God as the great criterion. That's the critique. Nothing else is.

Number three. Bro. Branham could have been referring to himself when he made this statement because he always did in about everything he said, as the spiritual husband. Because he said Elijah was the pastor to Jezebel and to Ahab and the whole bunch, whether they knew it or not. And he said his own church had a mixed multitude: Believers, unbelievers and make-believers. And many times he said, "Don't you think that, I've caught your thoughts." And you can tell they were sitting right there with their trinitarian idolatry and wouldn't be shaken from it. And you could see women sitting there with their eye shadow made up and looking like they just came out of a maxfactor--factory or--or devotee of Tammy Fay Baker and he said nothing to them. He just let the Word come and have its way.

21 All right, he could be referring also to the fact that, he, here as a Seven Church Age messenger, which was the true vicar of Jesus Christ, standing in His stead, the Holy Ghost. Because the Bible says, "Unto the messenger which is in the church of Laodicea, thus saith the Amen," and so on. Then at the end it says, "He that hath an ear, let him hear what the Spirit says." So you know therefore the prophet had the ear and became the mouth to our ears. And we heard him. We literally heard God. The same as Wes--John Wesley and Luther and Columba and Martin. And remember, they were under the Catholic churches, although independent, they were under that great age of darkness. And then after--before them, then was--was Irenaeus, and then Paul. Seven great messengers. Each one was legitimately to the people taking the place of the Lord Jesus Christ.

Now today Bro. Branham's gone, we've got the Pillar of Fire here. I don't believe--not in this building, but He's in the Bride somehow. Don't try to figure things out, just have faith in God.

So, number three. Now let us look exactly at Scripture for our answer because Jesus is the true husband of the church. Now listen, He is the pastor according to the Word. Why? Because He is the good Shepherd and the

word 'pastor' is the same word that is used for shepherd. So let's go to the Bible. Let's begin to see how the pastor becomes a spiritual husband. I'm going to duck these. I'm not a real pastor. I'm not going to duck a thing. I'm going to read it and we're going to hear it together.

22 John 10:11.

(11) I am the good shepherd: and the good shepherd giveth his life for the sheep. (Totally dedicated. All the days that he will live he will live for others, and in death he will go for others, if necessary.)

(14) I am the good shepherd, and know my sheep, (How well do the pastors know the people? Nice question. Can anybody really know anybody? Oh, not really, but then again you can. You can.) and am known of mine. (How many really know the pastor? You can see from these Scriptures here I'm reading, that if you have any recollection at all, you can see why this pulpit has taken and said many things that have been said over the last several years. I'm not laying it on you, as though you got to get the blame, if there's any blame. I'm laying it on us. We try to be faithful here in this particular area.

The 16th verse.

(16) Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Now, we simply use those Scriptures to show you that any pastor must categorically base his life and ways on the ministry of the Lord Jesus Christ. Now let's go to Heb 13:20, and back to verse 7 or so.

"My sheep hear my voice and they follow me." Before we read this, let us consider John 17 where Jesus is speaking to Peter, "Feed my sheep, feed my sheep, feed my sheep." The Catholics say "Rule my sheep, rule my sheep, rule my sheep." They're both wrong. It's "Rule my sheep, feed my sheep, rule my sheep." Which means there must be a constant application and pressure of the Word upon the people. Not say, "Well, the Word says that we'll do this." But an actual pressure held by every pastor upon the congregation to take that Word and to assimilate that Word and let that Word come forth through the individual.

23 Now watch what he says.

(17) Obey them that have the rule over you, (Take--make--cause the sheep to listen and to obey you) submit yourselves: for they watch for your souls, (not your wives and your pocket books, or your home or what you've got) that they may do it with joy, and not with grief: for that is unprofitable for you.

This is part of your holistic approach to healing. Now, as I've often said, "Shall we go home?" Are you going to sit here, or you are going to get the message and do something about it. Because here's what it said. Now this is not obeying Lee Vayle, because I'm going to read you verse 7.

(7) Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their behavior.

You can see where the preacher's going, you want to go with him. Preacher holds the rule of iron. You want to go that way? I thought the Bible teaches to bear and to forbear and turn the other cheek. Now I taught you all along there's only one place you don't turn the other cheek, and that's over the revealed Word of God. Any other place you can turn your cheek, but on the revealed Word of God you don't dare turn your cheek, or you're going to hell.

24 Hebrews 6. I'll read to you if you want it read. You know it. Right there. This is White Throne, brother/sister. You don't, listen, you don't get another chance at the White Throne. You got it now. This is White Throne. The Judge is here. What Judge? Same Judge as Daniel 10. This--Daniel, book of Daniel is the same Judge in Daniel 4. I think it's also, perhaps 7, as it is in Revelation 1. No other judge. Who are you looking for? You're not getting out of here apart from God's decision, brother/sister. Getting out of here in any--any good health. It can't be done. See? It cannot be done.

All right. Remember them who have the rule over you. Obey them that have the rule over you and submit yourself to them: because they are the one who have taught you the Word of God, whose faith follow. In other words, whose revelation you listen to. Now, the day that any church ever has any meeting outside of the prescribed directive of the pastor, that church goes down the drain. There can be no business meetings, there can be no deacon meetings, except they've been allowed to do so. There can be no prayer meetings, there can be no fellowship, get-together on any basis that would cause division away from an authority that God has established by His Own Word. But that doesn't make him a dictator. It makes the Word the dictator.

25 You say, "Why do you say that?" Because Bro. Branham said that. He said, "The first sign of a church going to pot is calling prayer meetings." Because it's always a man or woman doing it, and they want to undermine. Now we had that over there a long time ago west of here. A woman did it. And I didn't know she'd done it. I came back and I took the hair right off of her, 'cause already she done it in Lee Miller's church. And she thought that the--Ray and I had gotten together. And she's a million miles off. And she'll still be a million miles off, because she never understood in the first place. And she never will, the way she's going.

Now you got to get that straight, brother/sister. There is somebody ordained here. And you got to listen, because that person is responsible to give an account. And it's White Throne now. You can sit right here and not worry because I'm a dead duck if I taught you wrong. You don't have to go out there and worry about it. I'll be very happy to find anybody come and tell me where I'm off the Word. I'm not off the Word. I'm not worried about it one little bit, brother/sister. Not this late in the day.

26 Now it says here, "That they must give account that they may do it with joy, and not with grief:" Where do you think my joy's been established in this church here? On the fact I have a complete board who can get up at any time, under any consideration and give a good witness to this Word which we preach and understand--the endtime message. Also their lives are commensurate. I've never had a better group of men to work with in my entire life, and I never expect to again. I don't expect to live that much longer. And I don't expect you people to stay here if I'm gone, that is die. You won't be here too much longer by the grace of Almighty God. We're getting out of here.

Now, you will notice in here that this verse of Scripture that I read is exactly what Jesus quoted when He quoted over here in John 10 and 11, rather 14.

(14) I am the good shepherd, and know my sheep, and am known of them.

(27) And--My sheep hear my voice, and they follow me.

And right down the line you can get all these verse in here by reading this 10th chapter. And you can see how the pastor is supposed to regulate himself before the people.

And remember, the five-fold ministry is a peculiar ministry, in that Bro. Branham explained it. The five-fold election is even vastly different from an elder and deacon because you will expect far more from them personally by way of character and conduct even than you get from a pastor, or a teacher, or a prophet, or evangelist, or the

apostle. You know why? Because they're gifted men. And there is a strange thing about a gift. We do not believe like some people do: You put on a collar backward and a black robe, you're covered, and then go out here and sin. We don't believe that for one minute.

27 But we do believe that a teacher handles Scripture like no other person can do it. An evangelist can bring in souls, cast a net like no other person can do it. A pastor can sit down and hold the people's hands and keep them loving like nobody else can do it. The apostle goes out there and he--he'll go out in a foreign field and start a work and come home the way nobody else can do it. And the prophet will get up there and preach and he'll preach the judgments of God and the things of God and even prophesy certain things that will come to pass like nobody else can do it. And it's gifted men. It doesn't lie in any conduct or whatsoever, it lies in a gift.

And this should not throw you for a loop when you realize that Mr. Judas was able to raise the dead, and was the devil. One of you is a diabolos. You can have any gift you want, speak in tongues and prophesy like Balaam. You can get out there and lay hands on the sick and deny the very revelation of Almighty God and blaspheme and still do it. Then why would you not understand that a gifted ministry could give you every single thing that you want, though not in the way you want it? (Go ahead.) Now you know I'm not talking about anybody being sinful, because we excoriate that and we hate it. We come against it. Sin is sin no matter who it's in. But I want you to realize that because this is very necessary for you to get this.

28 All right. Let's come back now to 1 Corinthians chapter 15. This is the time we're living in. Verse 20. This is the time of the resurrection. And it says concerning the time of resurrection and immortality.

(20) Now is Christ risen from the dead, and become the firstfruits of them that slept.

(21) For since by man came death, by man came also the resurrection (from amongst the dead, or) of the dead.

(22) For as in Adam all die, even so in Christ shall all be made alive.

(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming (or his appearing or his Parousia).

Now, it says at that time destiny sets in. This is the beginning of the end, then after this, Presence of Christ. You better look for because you're going to get it, is the end. Time has mixed with eternity, whether you know it or not. White Throne has set in. It's all over. Immortality is at the door.

Now watch,

(24) ...when he shall have delivered up the kingdom of God--to God, even the Father; when he shall have put down all rule and all authority and power. (Now who's he talking about there? He's talking about God. He's talking about, first of all now, the Son, whose Presence is known, Pillar of Fire, the Holy Ghost, the same Jesus that we've--in bod--in bodily form is here in the Pillar of Fire. That same One now here present, He is the One that is doing all of this, so that that Spirit taking us up to the Presence of the literal man, becomes incarnate to us.)

29 Now what's going on is this:

(24) He must reign, till he put all enemies under his feet.

(26) The last enemy destroyed is death.

(27) For he hath put all things under him (now it's through the cross, it's all potential, it's all done.) But when He says all things are put under him, it is manifest that he is left out, which did put all things under him.

See, He's talking about two people here. Now who is the one person above the Son? That's God, because that's the Father. So what's He talking about? The Father one day getting the kingdom back and having everything in control as Bro. Branham saw and told us. New Jerusalem, the Lamb on the throne and the Pillar of Fire above the throne. You're looking at it.

(28) And when all things shall be subdued unto him, (that's put in order under him. When all things are truly in divine order under God again. And not yet, but they're getting there, starting right now. See?) then shall the Son also be subject unto him (unto the divine order. With whom? With Him that's doing the putting under. God taking back from Satan. Perfect restoration.)

30 Now, that started already. What is doing it? If the Word doesn't do it it's not going to be done in this church. And I'm not lifting my voice to yell at you, I'm just telling you something. I am not going to ride herd on you. We don't do that here and we're not going to do it here. If you deserve shunning, you're not going to get it. Now you may bite and be mad because I'm not going to lift a finger. I'm going to let you sit. And I'll tell you why a little later on. You let off your own steam and blow it out your ears, anyway you want to do it. Because I can't do it for you. I cannot take this Word for you. I can break it down and feed it as the prophet told me to do it, and told others. He said, "See Lee, they're not getting it. It's over their heads. Maybe you can break it down and teach them." I'm doing my dead level best to give you something that is compatible with you, providing you are seed, you'll make it. Now you need a pastor, you need a five-fold ministry. That's not going to do it for you. It's only what they can provide.

31 Now let's go to 1 Peter the 2nd chapter, and the 25th verse is what I want here. And it says... Well, let's just read the 21st.

(21) For even whereunto you were called: because Christ also suffered for us, leaving us an example, that we should follow his steps:

(22) Who did no sin, neither was guile found in his mouth: (He's an example.)

(23) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Now the righteous Judge is here now. Remember, the righteous Judge of Jesus was God. Through what? The Word. He did not say, "I'm the Judge, what did I do? Oh that, I don't care what you do, I'm the Judge. I'm going to judge you." Oh, you say, "Did I break the law?" He said, "Which of you convinces me of sin? You can shoot me if you find me wrong in one word." Couldn't do it.

32 Now,

(24) Who in his own self bare our sins in his own body on the tree, (didn't let somebody else do it) that we, being dead to sin, should live unto righteousness: by whose stripes you were healed.

(25) For ye were as sheep going astray; but are not returned unto the Shepherd and Bishop of your souls. (Who is our head elder? Jesus. Who is our Shepherd? Jesus.)

33 Now before Jesus was born, David said, "The Lord is my Shepherd." It was the same Jesus but He just took on a human body. Now your Shepherd is here today. That's the One, Bro. Branham said, the Pillar of Fire is going to lead us into the Millennium. And the sheep know the voice of the shepherd and they follow him and he's their leader. So therefore, the pastor must be a leader in the Word. That's why Bro. Branham said he didn't want anybody in his church discussing doctrine, even the deacons. I don't think he especially said the word 'deacon'. But he said he wanted no one doing it, but he said, everybody that discusses doctrine should come to the pastor.

Well, I'm not trying to supersede him, but in this particular church I believe every--I believe the--the men here particular, the women also, can witness to different people. They're allowed to do it. But I believe the men have a good understanding. And I believe when they talk to people they should say, "Well, now this is a point here that I believe our pastor understands this in such a way, shall we go to him and talk, so that you might know yourself some things that perhaps I don't know that--that you might want to know? I don't try to be too strict on that point because I believe the people here are well-taught. And as Paul the apostle said, when you should be teachers,

somebody needs to teach you. I--I would hate to think for one minute we've come all these years and you need to be taught over again. If you do, you better get somebody else. 'Cause, you know, I'm priding myself on being a fairly good teacher, I suppose.

34 All right, 1 Pet 5:4.

(4) And when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

This is that hour that that crown's got to come. This generation shall not pass away. So that's what he's saying. At the time of the Parousia, at the time of the appearing, the apocalypses, the phanaroo, the epiphanea, all of these things which are manifested. He said, this generation won't pass away, this is what you are looking at. Now, you can see how Jesus, the pastor, took care of the sheep and what he did for them. Now He's the pastor.

35 We've defined, in a crude way, a pastor. Bro. Branham said the pastor's greatest gift is the man which takes the hands of both people that are maybe having a little problem, sitting down and straightening it out, he becomes like an om--ombudsman,...?... is the Word in the Bible, so who cares about a...?... that I can't pronounce. It's a dutch word for all I know, who knows. Anyway, he's the days' man, he's the mediator, he's the one who keeps the people happy together.

And you know what? You don't have a problem here as long as you all come for one thing--the Word. Say, "Well I'm--I'm mad at this person, I'm mad at that person." You sit here long enough believing this Word, doing your best to take it in your heart in the right Spirit even though you're mad at somebody, it'll get to you. The Word's bigger than you are, brother/sister. The Word's bigger than you are. If it's not, you ain't got a prayer. Go on home now. Forget it. And I'm not trying to get by discipline or anything else. I'm just trying to tell you, brother/sister, He'll never lose one.

36 Bro. Branham told you the case, the little girl wouldn't clean her life up. So here she gets pregnant this time. And lo, and behold, the baby is dead in her. They didn't take it away in time, so now she's dying. Performed the operation. Bro. Branham prays, the girl's feeling like a million dollars.

She sits up says, "Mother, I'm going home."

"Oh yeah, I know you're going home, dear," said, "Pretty soon now. Doctor said in a few days."

"No," she said, "Mother, you must have misunderstood. I'm going home to be with Jesus."

"Oh," she said, "You're just nervous, you're just...?... This operation is terrible. It's..."

She said, "No mother, you don't understand, I am going home to the Lord." And she died.

And William Branham got disgusted and he sort of snorted off to God, you know, he let off a little steam. He didn't hear for quite a long time from God. Until, one day the Lord gave him a vision. In the vision was this girl in a boat, and she's back in sin in those days. And she fell into the water and they brought her up after the third time she went down. She barely lived. And he said, "See, I cleaned her up and she wouldn't live for me. I've cleaned her up now and I'm taking her."

So happy journey some of you folk, if you're not getting your life straightened up. That was a nasty remark but it wasn't meant to be. It wasn't meant to be. It's just look, you can't--you can't fool, you can't fool with God. Don't let the pastor get all messed up either. Now listen, that's the shepherd to a degree. We could cover hours on it. Now you know that as well as I do. What about the husband? King Jesus the husband.

37 Ephesians, naturally, the 5th chapter, beginning at 20-25.

(25) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

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

In other words, this pastor must so love the church that he gives all of his life and time to the one thing that is going to help the church, which is the revealed Word of Almighty God. So that it comes to the people in precept and in manifestation. In other words, you don't just teach by precept, you teach by example. The pastor must be the example whether he wants to be or not. Whether he can't be in certain areas, because of certain weaknesses, he's still obligated. Just like you are. There is no difference.

If everybody feels he's going to be like Jesus, and get that glorified body, everybody better feel, we're just like each other and try to act like Jesus and get our glorified bodies, so acting like it won't do it. But the acting will come through the life of the Word in us. Notice, "The washing of water by the word." The constant application of the Word to every occasion in the church, whether it be a weakness or a fault, or a sin, or something that needs picking up, no matter what it is, whatever is in the church, can be rectified by the Word if the people will take the Word and be of mind to apply it.

38 Now, what will it do for the church? The pastor, like Christ the Shepherd, giving this Word to the Bride, will cause the Bride to come to the position where it will be presented to the Lord Jesus...

(27) ...a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy without blemish.

How? Only one way. By the washing of water by the Word. This is just like the apostle Paul said, "Now look," he said, "We're going to take an offering up there, for the poor in Jerusalem."

They said, "Hallelujah, Bro. Paul, praise God they're going to take an offering, bless Jesus."

Now the offering wasn't to be taken right away. But he remembered how they said "Hallelujah, let's take the offering."

So he wrote a note and he said, now he said, "If you were so happy, said to prescribe to the Word of faith, to give an offering," he said, "Let's see you do it."

Congregation here at Grace Gospel Church, let's see you do it. I'm not going to put you on the spot. See, I'm not going to do it. But you know what, it's easy--people--so many people sit on their hands and watch somebody else do it. And you know what Bro. Branham said about that? Let them sit on their hands.

That's why this church... and I told you, we either have enough money to build a church and not depend on anybody, except they really want to come, so that nobody can say later on, "Well, so and so didn't come." Okay, so and so didn't come, who gives a rip? "Well, so and so didn't give a dollar." Who gives a rip? You give the dollar.

39 Why do you think I'm doing it? I have to have a church to preach in. Cost me over ten thousand dollars over there, seventy-five hundred dollars here, cost fifty-five thousand dollars over there. Why? Because this message goes out to people you don't know who's supported me for years with thousands and thousands and thousands of dollars. This equipment, all these things I buy. Why? I got an obligation. Yeah, I didn't ask anybody for a nickel. Uh-uh. You give a nickel, I try to give it back to you. That's my business. You sit on your thumbs if you want to sit on your thumbs. You do what you want. We don't want to hear one word from

anybody, except praying, because we know what people are going to do anyway and not do.

Now you're awfully quiet and you better be. Because we want this church here to go by this Word. And the prophet gave the Word. If John doesn't do it, George go ahead and do it. Then if neither John or George do it, we got some good guys like...?... come in and do it. You know he gave up his Saturdays, now he's got to work sixteen/seventeen hours a day, but he's got his days in ahead of time. I appreciate everybody that's done anything. And those that don't, that's your business. But we've got to take the attitude of the Word toward it.

40 And what we're looking at now is the Word of God. It's going to sanctify every one of us. The Word of God is going to present us. And to do this we must get rid of all of our feelings, and all of our ideas, and all of our understanding. As Bro. Branham taught in the great--said in "The Greatest Battle Ever Fought," there is no way that we can let the channels to our soul be filled up with morbidity, with after-thinking, Monday morning quarter-backing, ruing the day we did so and so. All you can do is say, "Oh God, forgive me." If you hurt somebody, ask their forgiveness and go right on. That's the only thing we can do. So the Word is going to do it. The pastor's obligation as a husband is to have his wife clean.

Bro. Branham mentioned the key club. What kind of men throw their keys in a hat, anybody pull it, then they sleep with that woman that night. He said, a man lets a woman go out there and do wrong, he doesn't love her right. What's the pastor to do? Preach the Word of God. There's nothing in the person's heart to receive the word of God, except with joy for a minute. On the sidewalk the birds eat it up. ...?... he doesn't even know what it's all about, just gobble it up. It gets in the--in the--in the little cracks where there's--there's coarse gravel and dirt and just a teeny bit of dirt, no dirt, no--not enough place to root, with joy receives the Word, dies off. Next bunch comes along, what are those? Those that are too careless. But then those that apply themselves to the Word.

41 Now if you apply yourself by coming to church, you bring a good Spirit with you, which you do, that allows the Word of God full course, allows the Word to be glorified, allows that Word to come to everyone of us. And we're obligated to nourish that Word, to feed the Christ within us, piling Word upon Word, building up the Holy Ghost in our lives. You know, when you and I do that for every member of this church, every adherent, everyone that comes here, and you begin doing that, you literally build up the power and Presence of Christ in this church. You're building up a holy atmosphere. You're building up a healthy body. You're building up a protective, preventive body. You're getting right into the thrust of sozo.

That's what Bro. Branham said. That sweet spirit more and more in the church, the sick would be healed. He didn't say prayer lines. He said not one feeble amongst us. That spoken dynamic Word that he had, based upon the--the--the squirrels, based upon Christ moving a mountain, based upon the fact you'll see the mountains go down out there, too. California will before we get out of here, I do believe that. You'll see, brother/sister, your faith is going to get stronger and stronger. Why? Because it is a vindicated Word.

42 So therefore, the pastor is obligated to preach the vindicated Word. And I feel this pulpit here is doing right by taking Bro. Branham's sermons and preaching them word for word, and reflecting every time we came upon the prophet and God and His Holy Word. We might not know every doctrine because we don't. I don't claim that. I claim we do know the doctrine, but not every doctrine. But we'll get there.

Now, the pastor, listen, must qualify like Jesus to be recognized as spiritual husband. ...?...that isn't for single pastors, I--I mean to say one pastor, two pastors, four pastors...?... The pastors amongst us must qualify like Jesus to be recognized as spiritual husbands. What will they be doing? They will be doing according to Matthew 24.

How much time we got, Joe? Nope, oh, we won't get 25. We're going to close a little early, so I can carry on Wednesday. And I can't get the next question answered the next facet.

All right, we'll take our time in reading here from Matthew 24. I'm glad we got this time. This chapter, of course, is to do with the literal coming of the Lord Jesus Christ, prefaced by His appearing which is as Luke 17 says, the--the days of the Son of man.

43 Now if you just pardon me, let's go to Luke 17 so we can come back to Matthew with a--with--with greater insight. Because that's what the main--that's what it's all about. Okay, verse 20.

(20) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered and said, The kingdom of God will come but you won't even see it. ('Cause it comes without observation. It'll be there. Now here's the thing. You won't see it come, but you can know when it is there. That's what Parousia's all about. And that's why we're so criticized. It doesn't matter, it's just become silly.)

(21) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is in the midst of you. (It's there but you don't see it. But it'll manifest. It's got to manifest. Everything's got to manifest.)

See look. Talk about a spirit manifesting. Let's say a spirit comes in this building this morning to deliberately sit here to listen to something I'm going to say. To see if you, any you people can get really upset with me and that spirit will take you over.

And I tell you it happened in Windsor. I beg you pardon, Waterloo, Iowa. Bro. Branham went down in the afternoon just to look at the building to try the acoustics. What happened? Some people in wheel chairs, and around the...?... for--for meeting. So he said, "How do you do, my brother, my sister? Shook hands and--and just said nice things and walked away. A critic standing there, knowing how Bro. Branham could discern, said, "Ah, that's how he does it. There's a trick to the discerning."

44 That meeting died with that spirit on that man until the following Friday. Got so rotten I said to Bro. Branham, "Bro. Branham, you're laboring too hard, it's too tough, let me preach for you a couple of nights and you get rested."

"You know, Bro. Vayle, I wouldn't want to put it on you."

I said, "Bro. Bill, the point is this, you are the man they're looking to, you're the man that's got to pull the work. It's too tough, I will take two services and give you a break. But you, then, will rest to come back to hit this thing." Because it was horrible. I never saw a meeting like it in my life. He didn't either.

"Well," he said, "If you'd do it, I'd appreciate it."

And so I did it. Friday we got a break. I preached twice, but every day I preached. Finally we got a break. You know how the break came? About maybe a hundred people came in from various states to break the power of Satan in that one man.

45 Now that's what we're talking about. No spirit hath any power until it gets into something whereby it can manifest. That's why it's so necessary to be very careful in every meeting, that nothing is said contemptuously, and nothing is said for a spirit to get on us. Now that's a word to the wise. It'll help us.

(22) And the disciples said, The days will come, when you'll desire to see one of the days of the Son of man, and you'll not see it.

(23) And the--and they shall say, See here; see there: don't go there.

In other words, he's warning them that there'll be people who come on the scene and claim they're Elijah. He

said, "Forget it." 'Cause Elijah comes before this. This is the appearing comes at the time of Elijah, same thing. So he said, "Forget it." But first he said, "Remember, Jesus must die and be rejected."

Now watch, when will these days come?

(26) As it was in the days of Noe, it'll be in the days when the Son of man come back to earth.

(27) They ate, they drank, they married,

(28) ...the days of Lot;

(29) ...(then) it rained fire and brimstone from heaven,

(30) Even thus it'll be in the day when the Son of man is revealed.

46 Now watch what happens next.

(31) In that day, he that's on the housetop, let him not come down (and so on), let him not return.

(32) Remember Lot's wife. (In other words, don't go back to Babylon, don't go back to organization.)

(33) Whosoever shall seek to save his life will lose it; whosoever shall lose his life shall preserve it. (Don't join the antichrist to save your life. You'll only lose it, you'll go to hell for sure. Burn in the lake of fire.)

(34) I tell you, in that night there'll be two in--two in a bed; one taken, one left.

(35) Two--two grinding; one taken, one left. (Both sides of the earth, where there's sun and where there's no sun. We'll get it.)

(37) And they answered and said, Where, Lord? And he said, Wherever the body is, there will the eagles be gathered. (That's soma which is the good eagles. Now this is what he's talking about. The Rapture. Just before the Rapture.)

47 Now go back here then to the book of Matthew 24. And it says right here,

(37) As it was in the days of Noe, (in the days of Sodom, they knew not till the flood came and took them away, it'll be in the day-- it'll be--so the coming of the Son of man will be. (The same day. Two in the field, two in bed, doesn't matter.)

(42) Watch therefore: you know not what hour your Lord doth come.

Now watch.

(43) But know this, if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Now the goodman, Bro. Branham said in one case was faith. And that's revealed faith. Now if we--if we don't know this what's going on we're out of luck, we're gone. If we do know, we're going to be okay.)

(44) Therefore be ye ready: for in such an hour as you think not the Son of man cometh. (In other words, He's telling you there's got to be a revealed faith according to Ephesians chapter 1.)

48 Now watch.

(45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Now you can't have meat outside of due season. Now what's the meat in due season? The meat in due season goes back to the book of Hebrews where Paul said, "I would tell you all about Melchisedec but you can't receive it." This is meat for full grown men, but you're still babies. Age number 1, 2, 3, 4, 5, 6 to 7 could not receive it till this hour. Know the truth about Melchisedec? As the Aaronic priesthood he offered blood, Melchisedec never did. Took the symbols. He was the king on a throne. When Jesus ripped the seals off the book he handed

the book back to the Father, the Father left the throne, and the Son got on the throne. There's Melchisedec in the form of the body--human. Who was Melchisedec down here in another body? God was, without father and mother. Jesus had a father and mother after the body.

(46) Blessed is that servant, whom his lord when he cometh shall find so doing. (What doing? Feeding the people meat in due season.)

Now, between the appearing and the physical coming, between this coming and the physical coming, what are the pastors to be doing? Feeding the people the meat, meat, m-e-a-t, not sprouts, not vegetables. Now you know something about meat? The only people that can have--eat meat right, the only animals that eat meat right, is like a lion and a tiger with a very short stomach. Our stomachs are about twenty-two feet, or better, all convoluted. And the food sits in it and--and right away it'll pollute. The animals eat, it's gone.

Now, we are built so we can be between animals that can eat meat and the animal that can't eat meat. We've got grinders back there to chomp on it. We got incisors to bite into it. We don't quite have the bowels. We don't have the stomach for it, except the Bride. Meat in due season. Strong meat. Now that's what these peach--preachers are supposed to be giving their people.

49 Now,

(46) Blessed is my servant, whom his lord when he cometh shall find so doing. (Teaching Bro. Branham's messages. Teaching the Word for this hour.)

(47) Verily I say, I'll make him ruler--to make him ruler over all his goods.

(48) But if that evil servant say in his heart, My lord delays his coming; (Now the evil servant never had a revelation. You just say what you want. But I take you right back to 1st chapter--3rd chapter of Genesis and then to 1 John the 5th chapter. Cain was of that evil one, the wicked one, and his works were evil. That's why he slew his brother. He never had a revelation. So these evil preachers, pastors, deacons, elders, but especially apostles so called, prophets, teachers, pastors. They're evil.) My lord delays his coming; (see? Never believed in the first place.)

(49) They'll begin to smite the fellow servants, and eat and drink with the drunken;

Now he's talking about a faithful servant in the house of God, and the most faithful servant of all is going to be your pastor. Should be, if he isn't, should be. See, I'm just telling you that's how it is, if I am or not, that's--that's the way it's supposed to be. What's he going to do? He's going to start fooling around. He's going to be smiting the--the people in his church. He's going to be doing wrong with the Word of God. He'll be putting his time on many things but what the real truth is.

50 And you know what the Bible said? And this is going to be tough on the people. The Lord will come. And they won't be prepared for it. It's out of their minds. They're not constantly waking with the thought in mind, and going to bed with the thought at night. It's something like the little child's prayer, "Now I lay me down to sleep, I pray the Lord my soul to keep; Lest I die before I wake, I pray the Lord my soul to take." That's the way we should go to bed. I die in my sleep and if Lord, you come during the night, Hallelujah, I'm gone. We don't know. We expect to see the dead first.

I don't know what it all means, but we... I'm saying the simplicity of our lives should be that way and in the morning, "Lord, here I am for another day to meet You face to face, to be Your servant." See, the whole thing goes into a mess, and it says, when the day of the Lord comes,

(51) The lord will cut him asunder, appoint his portion with the hypocrites: (because that's what he is) and there'll be weeping and gnashing of teeth. (They're going into the great tribulation.)

Now you see, brother/sister, the message we have today, and this meat for due season, is everything I've been telling you about. We need to recognize that. It's going to get us there.

51 How many pastors know the truth of the appearing, the Presence, the Judge, the White Throne? No, instead they'll tell you why, you know, the pastor is the husband of the church. So therefore, as the woman cannot divorce their husband, you can't vote for me any more. I just take over, I'm the husband. How are you going to get rid of me? Well, Bro. Branham did say there's no place in the Bible for the woman to divorce their husband, but Jesus Himself quoted the fact of a woman divorcing her husband. So what about it? What about legal separation?

You know what Bro. Branham said to a certain woman from...?... She said--she said, "My husband's running with women. She said, "I love him," but she said, "I'm getting kind of fearful because he just keeps running women." And Bro. Branham said, "Look," he said, "You divorce him in case you get a social disease, but you cannot remarry."

52 You say, "Well that case, then what would happen?" The church can divorce their husband, get rid of the pastor, then couldn't have a pastor? See, you can twist the thing back and forth until Bro. Branham said in... Look, I'm going to tell you something, every Seven Day Adventist, every Pentecostal, every Nazarene, at this time every church member outside of a little Bride is going to quote their Bible, their textbook, and quote themselves plumb into hell. And that's what we can do with this message. We can quote ourselves plumb on the outside by not sticking with what Bro. Branham was really hitting at.

So if the husband is the pastor, then let him line up and be like Jesus. Because the Bible distinctly says, "Giving no offense." Of course, that's across the board. But I want you to understand this, brother/sister, this is what we're looking at. We're looking at men who are trying to quote themselves into an untenable position, a position of tyranny over the people. Well now, if you got a heart and you like that... Well, the Russians like what they got. Go ahead. We're just not going to get it here. I don't have time for it.

53 We've got time for one thing and I'm making the great experiment of my life and I'm enjoying it. Trying to preach this Word honestly, as honest as I can and as honest with the prophet as I can, and see where it goes, and seeing what it does. And my hope is this, my faith is this, my honest expectation is this: To gel with what Bro. Branham said, the properly fertilized ground, we're the husbandry of God, ...?...make the ground just right. One lump, but one vessel to honor, one dishonor, that's God's business. We trust we're the proper husbandry vessels of God unto honor, containing the right elements which, of course, is the fertilizer. You might call it that which makes a life fertile to bring unto fruit. Then God pours the sun and the rain upon it and it brings forth fruit in its season.

So that's what we're looking at. You have a great deal at stake; the pastor has a great deal at stake. He's looking for fruit. He wants to know at that day something was said, something was done. That God can put His finger on, he can put his finger on, and know that--that it was all worthwhile, that he was part of a program and plan that God had to help His people. And the people want to know that the man that they're dealing with, and who's dealing with them, is a man who can give them something which they can put their hand on, and God puts His hand on, and knows that it's going to be eternal. Because we're dealing with eternal things now, brother/sister. As Israel dealt with the Word going in, see? It was so necessary, so we are dealing now with the Word going in.

54 And I trust you begin to see it's making you ready for the land you're going to. Because you know what? It's made you ready if you are ready for the White Throne judgment. Who lays anything to the charge of God's elect? God says I'm righteous, who dares condemn me to death? That's what Paul said. And he also said in the

same book of Romans, "Who art thou, O man, to judge another man's servant? onto his own master stand or fall. Yea, and God is able to make him stand." That's the attitude that this church needs. From the weakest to the--to the strongest God is going to make every single one to stand, and we'll all enter there together.

I care not, if we have to draw the proper--proposition... and it's so true, every church has three kinds of believers, so this church must too. But that doesn't mean one thing to any of us. Press on with God, brother. Could be that before it's all over... there'll be one family, don't worry. Not this locale here. There'll be one family of God. But you see, if you do, do the best to make your calling and election sure. And you listen to that Word that is for one reason only. To build us up in this faith to get us there, brother/sister, conscious of God, the living Word in us. You know, I tell you what, if we miss the Bride, I don't believe we'll miss the second resurrection, because we'll be ready to die for it. We're ready to die for it now, whatever comes.

55 So let's understand this, from this pulpit... any other pulpit, you do what you want, preachers can tell you any lies you want, anything he wants to, I don't care what he does, that's his business. This business up here, we hammer one thing: Word, Word, Word, Word. And I say to you, you people, what will you do with this Word? Will you do what I'm trying to do? You say, "Yes." And you know something, you may even do better than I will. That's just one thing that bothers Jack Bell and me very, very much. We preach to people so much nicer and finer than we are, we wonder what are we doing here. But we know one thing about it, there is a gift that operates, and that gift is for you, not for me. It's not to do one thing for me. It does for you.

The Lord bless you. Let's rise and be dismissed.

56 Again, Father, we thank You for Your kindness and Your mercy and Your love. Knowing, Lord, we're taking things here, we trust are good for people. It's good to clear at least the atmosphere and the pew--the--as the pulpit, Lord, so they know what they're going to expect and what they should have, Father, coming from the pastor. We know the main thing is, O God, a Word, when it's a life of Almighty God. And with that, Lord, we know there is a Word, especially in meekness and kindness and humility, and those things, Lord, which do not aggrandize a man either in the pulpit or in the pew, but rather, Lord, give Thee glory and honor. And in honor prefer each other. Which we try to do. We believe they do that here, too.

Father, now may we all of us, from this moment on, begin to consider and take for granted that this Word of life has touched every single soul. And from this moment on everyone shall walk in humility one toward another, bearing and forbearing, debasing when necessary, devaluing themselves if necessary, but always valuing Thee, O God, and their fellowmen, in honor preferring, so that Your Name may be exalted and brethren may be edified. And we all flow together in the love of Christ and see the bodies healed, and see the things we're looking for. But above all, looking for that soon coming of the Lord Jesus Christ. We shall meet Him in the air and be with Him forever.

Unto the King eternal, immortal, invisible, the only wise God be all power, and honor, and glory. Through Jesus Christ our Savior. Amen. The Lord bless you.

'Take the Name of Jesus with you.'