

#15 It Is Finished

1 Shall we pray.

Heavenly Father, we're so glad to know the Lord Jesus Christ is here in the form of the Holy Spirit and the Pillar of Fire, leading your people. Knowing that He came to do in the Spirit what He did when He was here in the flesh. God, very God manifested amongst the people.

And having done it, Lord, we believe that also You have appeared to Your temple suddenly Lord, to cleanse it, and to bring it into a Divine order, so it's no longer a den of thieves, the bride of Christ no longer a den of thieves, that body, Lord. No longer misaligned, but Lord, come right up to where You want it in order that the dead may rise, and there be a perfect body form New Jerusalem, ready for Mount Zion.

Help us Lord today to understand what the prophet set forth before us in the study of Your Word, that it may do us good, Lord, that it may feed the inner man, oh God. It may nurture us up and bring our bodies in subjection, Lord, because we know Thou art the God of all flesh.

2 Lord, You made man to be obedient to You. By Your spirit we're claiming that promise this morning, to be obedient to You, Lord, to show forth fruit unto your praise and glory, which fruit, Lord, be first of all believing this Word and living that Word by the power of God within us.

In Jesus' name we ask these mercies. Amen.

You may be seated.

Now this is number fifteen, Anointed Ones At The End Time, and it is to be expected, might say it is to be expected that any denominational brother, especially Pentecostal in doctrine, might well be bitterly hurt and absolutely outraged for being described as a tool of the devil to deceive the last-day church world which is, it's a church world. To the end that both spiritual and physical death engulfs the world as Bro. Branham sets forth in his message.

Now that's exactly what Bro. Branham is saying about these people, genuinely anointed with the Holy Spirit, with the wrong word, are tools of the devil, and they are used to deceive all but the elect to bring the world, of course, the world church to the antichrist.

3 It is not difficult to realize the anger and animosity he evokes when he declares that he and he alone has the true ministry of vindication, and the true word of restoration, and all others are impersonators and deceivers. Now that's a blank statement that's very correct with this message. And that's like Jesus said, all that ever came before me are thieves and robbers. He never did explain it fully. When you go by in history it is a very difficult remark to put in its place. I don't understand it myself.

It may be he is talking anybody that said they had something would do you good and save you outside of the scripture. He said they're thieves and robbers because Christ was the theme of the scripture, he was the one spoken about. I don't know really what it was all about.

But Bro. Branham comes on the scene and he says that everybody else is an impersonator and deceiver. Of course, that would be outside of this Word. Now surely we can understand their fury, which may well be unleashed toward us who believe this message, when Bro. Branham categorically places the judgment scene of their White Throne rejection right in this hour that we believe to be His appearing amongst us. And that's what Bro. Branham did.

4 For the prophet places Matthew 24:24 with Matthew 7:21, which says there'll come in that day and do so-and-so, and He said I'll declare I never knew you. So the prophet places Matthew 24:24, the deceivers and their rejection, in Matthew 7:21, and in the same breath, speaks of what is going on now as though it were already happening at the White Throne, for the prophet speaks of the wheat and the tares of sitting down together in the Kingdom.

They are doing it now and will do it soon again at the White Throne, which is actually the day after tomorrow, because a thousand years is as one day. And we find that in Matthew 22:11-14, so we just might look at that where Bro. Branham is speaking. Matthew 22:

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

5 He referred that to this very hour, sitting down in the assembly, listening to the Word and not receiving It and so therefore they're cast out. Also remember Eden was God's headquarters or His kingdom on Earth, and at that particular time it was when He was in, had Eden and Adam and Eve in divine order, that they were able to stretch forth their hand--which they did not do--to eat of the Tree of Life and live forever. And so we have the Tree of Life here, under Eden conditions, in the sense that we are getting back to Eden very, very rapidly.

Now that, in looking at this then we're talking about, Bro. Branham is putting this group of people here at the White Throne categorically, which is true according to Malachi 4. Now most people don't want to admit that. They simply can not admit to imminency of the hour, and the irremediable, remediable conditions. They simply can not believe it. They think there is something going to happen yet. There's going to be some measure of grace that this thing could be put off, maybe we can work it out. That is the lie from the pit of hell, it's over.

Either this is what the prophet said or we've all been fooled, and when I say all, it's a very, very few people. Very, very few. It's got to be over because time and eternity has come together. And so we're looking at the White Throne as no other people did.

6 Now everybody is thinking of the Great Tribulation, and that's true that it should be thought of. But we bypass it, we're not interested in it. And if the people were smart, they wouldn't be, either, they'd be looking at White Throne. They don't know that this is that hour, day, just twenty-four hours off, if you want to know the truth, as God counts time.

The prophet's scathing indictment is that these people, these prophets and people claim they are known of God, and know God, but they are impostors and were never known of God, as it says in Matthew 7. So they are

not backsliders. Pentecostal people say these are backsliders. How can they say that? That's like saying, "well, I used--used to know me when I was twelve years old."

"Oh I never knew you. I never knew you."

7 They make God some kind of fool or a liar. He never did know them. They're not backsliders. Why try to make the scripture believe the way, sound the way you want it to sound? Face up to it. He said I never knew you, period. Well if he never knew them, he never knew them. So why fool with God? Why? You know, you ought to write your own Bible.

You say, "well I wouldn't do that."

You already done that, see? Do a thing and lie about it.

"I never stole the candy. Honest, Mom. I didn't steal it."

"What's all over your face?"

"I wouldn't know."

I guess not, see? A further judgmental assessment is that since they are of Satan, and Satan is speaking through them, they are just like their father the devil. They can not handle the Word but are entirely false to It, though genuinely anointed by the Holy Spirit and under those conditions should know the truth.

8 We left off reading where Bro. Branham is using Matthew 7, wherein Christ condemns them as workers of iniquity for using spiritual gifts to vindicate themselves and their organizations before the people. Hope you caught that. They're exactly like Balaam, who prophesied perfectly but refused the truth of the Word as it was in Moses and Balaam himself died condemned in the battle against the people of Israel, even as today these people will die at Armageddon.

All right, page 45, 193:

"That's exactly right, but when it come to the Word you refused it." (He's talking to these false anointed ones.) Oh, brother. See the deceiving part? Not prophet exactly, but with the Word, true Word, vindicated Word made manifest. "You workers of iniquity..."

Now what he's saying here in my estimation is this, they never rejected Bro. Branham as a true prophet in the works that he did. They rejected him as a Word prophet, which is ridiculous, because if anybody's going to know the Word, a prophet's going to know the Word, because that's what a prophet's all about. But of course they don't believe that anymore. A prophet merely foretells a few things and he just drifts along, preaching a bit. You know, it's just works, so fine. But that's not what we are dealing with here, because when you deal with the prophet Elijah restoring you're dealing with a larger area.

9 Now also on top of that, I would say this is Bro. Branham is also saying, these men are prophets is true. Very, very true, they are prophets in the legitimate sense of their performing genuine signs and wonders and miracles and things. So therefore you can not now say, "well William Branham's no prophet, these people aren't prophets."

That's a lie. William Branham was a prophet, they are prophets. It's just--you got to stay with the Word. You can't say Balaam wasn't a prophet. Balaam was truly a prophet, but not the true prophet, because the true

prophet would have been with the Word. As Paul said, if any man thinks himself to be a prophet or a spiritual, let him acknowledge the things I write unto you are the commandments of the Lord. So you see what we're saying here?

Okay, he said "You workers of iniquity..."

10 First of all they knew better. They knew better so they could have done it right and they wouldn't do it, because they'd been told.

194 Try... Satan has tried in all ages to impersonate the true Word. We know that don't we?

Now the word 'impersonate' means 'personify, take the place of, or act the part'. So Satan has always acted as though he was one with the Word, that he could tell you what it's all about, and people just don't want to accept that.

The very first place Satan showed his hand to mankind was in dealing with the Word. Then what is the last place he's going to show it? In dealing with the Word. What's it going to be? In the middle, the same thing. As I said before, you look at the beginning, you look at the end. If I've got a board, it analyzes oak at one end and the other end it's an oak board. All right? The devil's at the end, the devil's at the beginning, he's always done it. He simply can not handle the Word.

11 Now under the Seventh Seal, Bro. Branham tells us that Satan can not do a thing about the Third Pull, which is the revealed Word of God. Now don't take the Third Pull as being tremendous manifestation of vindication. It isn't as though that's the Third Pull.

I should rephrase that. I should say that, don't take the Third Pull, the great things that were done there, as a ministry in itself. It's really a ministry, a vindication, not that it needed vindication, but it's a constant growth of the vindication to the point where you can accept what Bro. Branham says as being true, because you got to believe that those mighty messengers, embodiments of the Holy Ghost, the Seven Spirits been before the throne, all came down at one time in the presence of Almighty God, in full representation and manifestation, told him seven complete messages of the Seven Thunders--of the Seven Seals, and revealed it. So that's what you're looking at there, see?

12 Now, that great vindication he had, he says, "did you see the Third Pull, how things were done so stupendously?" showing you that he had the authority to declare that which no one else could declare, that he was the one for the end time.

Okay. Now, Satan can not handle the Word, though he wants to impersonate it, but he simply can not do it.

195 Notice. Come up to the borderline and quit. Looky here, He said in Hebrews the 6th chapter, (where) we (were) reading awhile ago. I told you to refer back to it, and we will for the next couple minutes.

Now, this business again, borderline. We want to look at it. They came up to the borderline and they quit. Now all scholars are familiar with the term borderline. And to them it simply means this: that you can come to the place where you see something and know in your heart that you should repent and receive the Lord Jesus Christ as your Savior, and like those seeds sown on the ground, you might have, it might be your experience that the seed fell upon the hard pavement. And you say, "I know there's something there," but you walk away. Well the birds of the air get that and it's all gobbled up.

13 All right, then there's the one, of course, that falls among the thorns, and it's gravelly. And so the soil is just not right, and it's just not right in your life, so you say, "well now, I just don't think I like that." So you drop it. Then you get to the place where something else chokes it out, and down the line, until you could come to the place where it's good ground, there's good seed.

Now people use that for borderline, and they take the idea of borderline then, where Israel came to the place where they knew there was a God, they knew there was something real, and they came right to the position where they could say, "well hey, we should, we'll step over now because we know there's something really great here." But they don't do it. They simply do not do it.

14 Now, to understand the history of true borderline, let's go back of what borderline is, as against what I'm going to talk about today, Bro. Branham's illustrating about borderline. We're going to go to the third chapter of Hebrews, because we don't want to be sort of fooled by what he is saying here. Okay, we might start then at the 7th verse of Hebrews 3. [Heb 3:7-19:]

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation (or testing) in the wilderness:

9 When your fathers (tested) me, proved me, and saw my works forty years.

See, they wouldn't cross over, so God had to keep them running around the mountain for forty years. They all dropped dead, they weren't supposed to go in anyway.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart;...

In always in heart, they remain the same. They're just full of error. Like I mentioned this morning, see, there wasn't any room there for reality.

...and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made (companions) of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

15 Now you see, the people here were not willing to take the word of a vindicated prophet lock, stock, and barrel and say, "that's it." They had to fuss about it, they had to argue about it, they had to deny it, they had to toss it back and forth amongst themselves. They were strictly in unbelief. Now that's being done right today and

the people who say--call themselves message, and outside. Outside they don't give two cents for it anymore. William Branham is dead, dead, dead, dead, gone, gone, gone, and his followers fight, fight, fight. Who needs it?

They don't care two bits. They wouldn't give you two bits for it. No. They wouldn't do it. So here's a lot of problems right here, and it's amongst us, let's not kid ourselves.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

Now we've gone by twenty-one years now, still nineteen to go. Who knows? I don't know. I'll be a long time dead by then.

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

[Heb 4:1-11:]

1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

So there are two different rests speaking of there. There's one where God did His own resting from His work, and now you can cease from yours, which this, this scripture here is merely a type of what's in 2 Thessalonians 1, where we come to rest. It's merely a type of it. See, you got to watch this.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Now your rest will bring you to the same place it brought God, no more works. It's all over.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

16 So the greatest labor you and I've got is a battle of the mind, like Bro. Branham said, Armageddon. Now what I want to show you here is this. This is not the same, it's only a type of what's over here in Hebrews 6. So when he talks of borderline Christians, don't go back here and say, well I see that. You're using it only as a type and take a look at this.

Now, Hebrews 6. [Heb 6:1-9:]

1 Therefore (laying) the principles of the doctrine of Christ, (Aside, leaving them.) let us go on unto perfection; (That's a complete consummation and conclusion.) not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

17 You see, there's no need for it because the simple reason it's already been preached. It's been dealt with. So now you're going to the place of finishing it off. When you finish off the house and you're going to put the little doohickeys on top of your house, you don't say, "well hey, I'm just going to rip her down and built it all over again," or say, "that's not a house, I can't put the top on."

That's what people read this scripture as. It's already been established. You don't have to worry about it. Anything going to be done now is where the contractor takes care of the mistakes and finishes things off the way the house is supposed to be. So that's what you're looking at.

3 And this will we do, if God permit.

God did not permit it at that time. No sir. Permission would have meant the whole body was complete, the last member had been added through the grace and the love of Almighty God. But it hasn't been. Only at this time--you're coming here. And at the time of perfection, watch what proceeds it:

4 For it is impossible for those who were once (for all) enlightened, (And Peter tells you the same thing in 2 Peter.) and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

Having fallen away, not if they shall, although that's true, but now it's today.

6 (Having fallen away) ...to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (Now watch:)

7 For the earth which drinketh in the rain that cometh oft upon it, (How often? That's the Word of God, seven times.) and bringeth forth herbs meet for them by whom it is dressed,...

18 Well who are we the husbandry of? Almighty God. I the Lord have planted and watered lest any man pluck

it from my Father's hand.

...receiveth blessing from God: (Okay.)

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

You're right up to the place of cursing and burning, which is what? The great tribulation and the lake of fire. You can't separate the two of them anymore. I want you to notice that.

19 I'm not--listen, people, get this flat. In the days of Noah eight people, and eight people alone, made it. Right? Eight people. The rest, gone! So this age. So don't get a lot of ideas about grace and mercy and this and that. This ends grace. This is the grace of God. This is the mercy of God. This is God coming down and exposing himself to a bunch of sinners.

Laying Himself on the chopping block, once more to be crucified, as it were. And the people sneer and turn away. It is over. You don't need to wait for White Throne judgment, it's hit you.

Now if you think, brother/sister, any other way than this, "ah, I'm going to put my finger now in a buzz saw."

So I put my finger in. And it's ripped to pieces. You don't put your finger in to prove it. It's ripped to pieces. That's what the whiteness of this is all about right now. You are into it. Your finger's being mutilated in the buzz saw, whether you know it or not. So don't look down the road for White Throne. You better get very comfortable with yourself right now, and with God, and get the records cleaned up.

20 This is no time for carping and, like I mentioned this morning about poor old apostle Paul being, you know, hit back by the Corinthian's. Oh, you're taking liberties, you're taking this. Nobody's taking anything from anybody. We're doing it ourselves. Right down the line.

This is the showdown, whether we're in step with the Word of God or not. No time for babies anymore. No. It's time for men to examine themselves and know where they stand, see? And he says right here, this is that time of burning.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

What things accompany salvation? Partaking, tasting, realizing, and knowing that this is yours, and saying that's it. How many people still looking for a lot of things, I don't know, but they are still looking for them.

21 So, borderline Christians is not what a lot of people think of in terms of simply a, a little illustration. You're looking at it now, the people who turn down the legitimacy and the authority of a vindicated prophet, in favor of what they have, based upon their own experiences, without the government of God, but within another government.

Because under Moses, the government of God had come down to Earth, that the will of God might be done on Earth, as it was in Heaven, because that was the will of God in Heaven for the Earth. And you've got the same thing now. People say Thy will be done, Thy kingdom come--it's here! And they've turned it down flat, because where do you think the Word of God came from?

"Oh," says God. "I've met a lot of people down there. Hallelujah. Oh, I'm glad for those nice, fine, wonderful people. Buddy, I want to talk with you. You and I are going to have a conference. And what you tell me, I'll back up."

Hogwash! That's the same malarkey of the Sanhedrin, who said "when God gets a problem, He calls on us."

Let me tell you, God never called on you and me to give Him any input, brother/sister. The only input He wants is you and me listening. We're not doing too good a job, about time we did.

22 But you see what we're talking about here, borderline--listen, borderline brother/sister is right today. And borderline is epitomized, you might say, in these false anointed. They can come right to the Word of God, say "yes, yes, yes, yes, yes. He's the same, yesterday, today, and forever. We believe in healing. We believe in raising the dead. We believe in this, this, this. Why, there's even some amongst us, bless God, who believe in sovereignty, and some who believe in eternal security. We don't turn that down. But this hogwash of a prophet bit, we'll turn that down."

No straight and narrow anymore. No bullet off the trajectory. Everything just fine, hallelujah, we got a gunshot religion. Shoom, hit the whole bunch! When did God ever gun-shot any Christian, or shotgun? He can shoot them one at a time, but he never, ever took dozens at a time. He doesn't throw a bomb in the water, see how many fish he can bring up. He baits his line, but for the fish. There's something wrong.

Borderline is right today, as Bro. Branham expressed it, but not borderline as the Baptist's talk about it. No, not borderline as the religion talks about it, but borderline as whether you're going in or not going in. See? It's true. That's what we are looking at here.

23 Okay, they came up to the borderline and quit. Now in Hebrews 6, we're reading a while ago.

195 He said, "But thorns and thistles which is nigh unto rejection, whose end is to be burned..." Borderline. (Now watch) "Ye who have tasted the heavenly gift... (Tasted, other words, you seen it. You can't just taste it with your mouth; but you saw it, and you knew it was the Truth. You knowed it was the truth.)

Knew what was the Truth? This was the genuine McCoy, this was God. You knew this man had to be a prophet. He had to be something. So you saw it. You knew that much. You knew that was the truth. You knew it was the truth, he repeats it.

--tasted the heavenly gift, and made partakers of the Holy Spirit as It fell upon you, (Okay) tasted of the good Word of God (tasted, you seen it was right. And the Holy Ghost falling upon you, the weed in the field), and then turn away, denying the very Christ that sanctified you, and called you, and put that anointing upon you; there remaineth no more sacrifice for sin for that."

24 Now you notice this anointing upon these people. There are those that are pretty raunchy. We saw that come out of Canada, this guy named B. G. Leonard. Whether he's living or not, I don't know. He'd be what, close to eighty by now. He'd be about six from, seven years from me, I don't know. But his idea was what you do in the flesh doesn't matter, because the flesh is flesh, spirit's spirit. You could be laying in a honky-tonk all night with a bunch of prostitutes, boozing it up, and next morning go out and lay hands on the sick and they'd get healed and everything else. And they would, too. But he was a very rare breed.

Then you got Vic Wierwille's bunch, in a way they pulled the same stuff, too. I guess he had--died of cirrhosis of the liver. He can get that beside booze I suppose, but I understood, the way he drank booze day and

night, and everything else, you could tell where that came from. I'm not running the guy down, I'm just telling the truth.

You can talk about me, tell the truth, too. If I'm drinking, smoking, living these things, then just nail it because that's the way it is. Don't be a bunch of idiots. Bring it all out in the open.

25 Look where Oral Roberts is today. James Bakker and his wife. Now they're going to have rights, going to have a movie on this one, but they retained all rights I guess. Dickering ain't out of it yet--headlines in the newspaper. Where's it going to?

Now normally these people don't cut too much ice. Now these, Robertson, these, and Bakker, weren't too flagrant but bad enough. They're caught and you can see it. But you see this business here, being sanctified. Most of these people here do live pretty good lives. Oh they snitch on each other like Jimmy Swaggart. Now what the Bible says, if you got a man following you, go and restore him. He wanted to pull the pins on him, now he feels sorry for him.

I wouldn't give you two bits for Swaggart's chance at the White Throne judgment. I wouldn't have before God, in this, knowing this book here, knowing the prophet taught, I wouldn't give you any hope at all. He's an avowed Trinitarian, typical Pentecostal. If you spit on the floor you're going to hell; he can commit adultery he's okay.

26 I've seen legalists are all the same. Always condemning somebody. Now if you got a Word behind it, you're not condemning at all, you got to just preach the Word. I don't care what those guys did to begin with, but I'm going to tell you what, a lot of them live good lives. You come right down, they're fine men. Except for Oral and his money, and we can talk about that sometime.

So it's just where he went wrong, where the scripture does not stand with what he preaches. That's where he went right off. Became a trap. Bro. Branham said another thing would be woman. Jimmy Bakker got trapped with a woman. But you know something, I believe somebody trapped him. Without a doubt. He wasn't alone with that thing, it was a dirty work at the crossroads. Sure. Right down the line, popularity and all those things. See? Now, but they can be fine men. Start out right, but you see, turning away from the Word got to manifest you.

"Say, Bro. Vayle, all the people that come with this Word, will they be purely righteous men?"

27 No, there never was a righteous man outside of Jesus Christ. You can be problems, but I can tell you one thing. You won't go for a legalized so-called adultery by believing in multiple marriages by, you know, polygamy is okay. Bro. Branham didn't say polygamy was okay. He said it wasn't okay. He said it's a thousand times better than Hollywood marriage and divorce, but it's not okay. Sure.

I'm going to tell you something. You know that Methodism, preaching Methodism is a thousand times better than preaching Confucianism, but that doesn't make Methodism right. So it doesn't make polygamy right. That's just men's evil lust. But normally speaking they live a sanctified life to a degree.

Now, Bro. Branham said here that these people that have the Holy Spirit fall upon them according to Acts 2, which is right. Now we read in Acts 2--ah we won't bother, you're familiar with it. Falls upon the good and the bad.

28 He said they say no, deny the Lord Jesus Christ that bought them. Now I want to ask you a question. If this

One over here, rather, over here, same thing, is here in the form of the Holy Spirit, doing in the form of the Spirit, what He did when He was here in flesh, then who did they crucify? They crucified that One, right? They sure did.

Now He said they're going to do it again. They're denying it, see? Now you say, "well, look it, my father is been dead for a hundred years," well, not hardly that. Was dead let's say thirty years. Well, can you deny your father because he's been dead for thirty years? You can't do it, see? You know that that one was there. You know there always was.

Now, let's say that father left a will and now you get a piece of land. You can't deny the fact you got that land. And here God came on the scene. Now you can't deny that He's on the scene because He is doing the same thing He did when He was on the scene two thousand years ago. But they're going to deny Him. It's wrong, see? They won't listen.

195 It's unpardonable. (He said it's the unpardonable sin.) It's impossible for them to ever come to the knowledge of the truth.

Now, message rejecters will positively miss the Second Coming of Christ because they missed the Appearing, and there's no room where they can repent:

"For it is impossible for those who were once made partakers of the Holy Spirit (fell upon the weeds... See? Started in with Jesus, and 'Lord, I'm going through,' but when you hit the Word, you turn back)--made partakers of the Holy Spirit, and even tasted (or seen the Word Itself manifested), and then turn away from It; it's totally impossible, for them to ever see It or come to It. That's THUS SAITH THE SCRIPTURE.

Now what he is doing is telling you, "I have the correct interpretation of the Word, so you listen."

Now, you--heavens and earth will pass away but It won't.

Now those who keep the old original doctrines, their old dogmas, and simply take on gifts, having seen this, there's no hope for them. Now watch, he says here:

...heavens and earth will pass away but It won't.

What won't? What he's talking about. Talking about this scripture's fulfillment, according to his preaching of Hebrews 6. Now he said, "you're going to watch it all pass away," but he said, "you better believe that this won't."

Why? Because the righteous will end up in Mount Zion, and the wicked at the White Throne to be destroyed. Now what's he doing? He is getting us not only ready for the millennium, because at the millennium the heavens and the Earth do not pass away, they're here, renovated.

29 So when Heaven and earth passes away, this is getting us ready for that hour, at the White Throne, when the heavens and earth are dissolved and we are looking for the New Jerusalem. This is the hour as he said in the Seventh Seal when time and eternity have blended in a union. This is the time when he says wheat will always be wheat, and tares will always be tares, and the foolish virgin will always be foolish virgin. In fact this is that scripture I keep quoting and quoting from, hoping you're going to get it 100%, and I'm hoping the same way for myself. Revelation 22, beginning at verse 10, the unsealing of the book, the Seven Seals and Thunders.

10 ...Seal not the sayings of the prophecy of this book: for the time is at hand.

So whatever prophetic utterance is in this book is unsealed at this time.

11 He that is unjust, let him be unjust still: (Or will be) and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

That's White Throne. Not just Presence, not just the Rapture, not just the presentation, it's the whole thing. So you see, He said to the righteous, you're going to get yours, and the unrighteous, you're going to get yours. And this is it.

30 So therefore time has run out. Mercy runs out. Grace runs out. Everything runs out. It's the end of everything. Seventh Seal. And yet people try to tell you Seventh Seal isn't opened. Oh my God have mercy. They don't know what the prophet said, they just think what he said. Take one little thing and run with it.

196 Notice. Let me give you a little example. Look at those people who come out under Moses' prophecy, come out of that organization, and come out of everything under the prophecy,

What prophecy? The prophesy that God said would be in that hour, four hundred years later I'm going to bring them out.

(They) saw the great works, and wonders, and things like that, and come up to the borderline of going in.

31 See, now, what's he talking about? Of coming to the place of the recognition of your part in It, of seeing yourself as a part of It. Knowing that this is what you are looking for. Now that's a pretty tough statement right there.

Now, Lee, there comes your name on the Book. See? You've got it fixed out. You got it. And you that's not here and out in the--on the hook-ups. Doctor Lee Vayle setting here, he's grammarizing this book of the Seven Church Ages, and the problem come up, the question about your name taken off the Lamb's Book of Life.

Now, actually the thought in there is not really Lamb's Book, that's a little slip of the tongue in my estimation, there. Although it's Lamb's Life is the original, and Life came from it. There's an interjection there, see? It could say Lamb's Life under the prophetic utterance of William Branham, or he could just say it the Book of Life because of what it says in Revelations 22:19. Let's look at it:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things... (written therein)

32 Now see, Bro. Branham gave us to understand what true baptism with the Holy Ghost really was against the contra, which was, which was a fictitious baptism, we could use the same with this. True Lamb's Book or Life, and that which they figure is Lamb's Book of Life. But I'm just laying this in there because the only thing I can do about this is read Scripture on it, but we realize that Bro. Branham did say other places concerning the Lamb's Book of Life, that was unalterable. See?

So, we'll just leave it at the, just what he said here, but we know here that this is the one that can be taken out of.

See, it's puzzled a lot of ministers, but wait till you get the book; you'll understand it if you just got any Light in you. (You know how the book treats that one.)

197 Notice. Now, you'll turn your head and won't even look at it if you don't want to see it. Like my mother used to say, "You can't get blood (out of) a turnip, 'cause there's no blood in it."

In other words, there's nothing to you to be attracted there so you just leave it be. It's not your desire.

198 Notice. The Light has to come; it's not in darkness. The Light comes to the darkness, and the darkness perceives it not.

33 William Branham is telling you here that there is no light in this spiritual Laodecean church, it's bankrupt. It's completely dark. And the light does not come out of the darkness. The light comes from outside. And the darkness doesn't perceive it.

Remember the cry to the bride, foolish and wise virgins, was, "behold the bridegroom."

It was a cry from the outside, for it says come out. See? Behold the bride groom. Come out. So the cry is on the outside. There is no light on the inside. God even took Moses away from his own group to get his group out. And they were a mixed crowd.

34 Notice now! The anointed ones in this day. As Moses brought out those children of Israel, and they listened, and got all confused with that great nation up there... Now, Israel was interdenominational. It had no land, had no home; it was going to a home. We have no church; we're going to a Church, the Church of the Firstborn, the Church that's in glory, not the church that's on earth by a man, the Church that's in glory, the called-out ones, predestinated to Eternal Life. See?

Now that doesn't mean that at this time we're not a part of it. And it doesn't mean we're not a part of the true Church, the Bride. But he's telling you you've got a destination which is far beyond here. Remember the building blocks that they brought in for Solomon's temple, which types the Bride in certain areas, was brought in from outside, already made up but fitted on the spot it was supposed to be, which was in Israel, in Jerusalem.

So, let's read this in Hebrews the 12th chapter, what Bro. Branham is talking about here. And he says here in verse 18 about the fact of inheriting this place: [Heb 12:18-29:]

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

35 Now this is sort of like the allegory over there in the book of Galatians, where Paul is speaking of the two sons of Abraham: one by the bondwoman and one by the free. And only the one by the free was recognized, because the one by the bondwoman was Israel, or Jerusalem, in the physical flesh, which was in bondage and would never make it. The Jerusalem is from above. Okay, it's the same thing he is saying. Verse 20. He said, you don't have a thing to do with that.

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion,...

Not unto Horeb, Mount Sinai. You're not come there, you're come unto Mount Zion.

...and unto the city of the living God, (Now where is the city of the living God? It's sure not on earth.) the heavenly Jerusalem, (Which John saw coming down) and to an innumerable company of (messengers,)

23 To the general assembly and church of the firstborn,

That's why Pentecost like to call themselves the General Assembly. Churches like that, you know.

36 You know, I'm going to tell you something. Calling yourself something doesn't make you--I can call myself a little red hen, I'm no little red hen. I can call myself Theodore Roosevelt, doesn't make me Theodore Roosevelt. And everybody talking about Heaven ain't going there.

You're just--you're calling these names here. Grace Gospel church doesn't necessarily mean we're it. It just lets people know we believe in a gospel of grace, that's about all we do. Whatever that entails. Okay:

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Now notice in here that you are coming to this great general assembly, and then it jumps in here and says to God the Judge of all. Let me tell you something, you don't get in there unless you are judged first.

See, He's bringing it down from the top, where the thing is in there, how you get in and who're getting in? The spirits of just men made perfect. And how are they going to get in?

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Now watch. This is what you are looking at for this day that Bro. Branham is speaking of.

25 See that ye refuse not him that speaketh. (Not did speak, but is now speaking.) For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that (is) from heaven:

Not speaking from Heaven, now. The Thunders were not in Heaven, they were on earth.

26 Whose voice then shook the earth: (At that time it did. Back there on Mount Zion, and when he cried out on the cross.) but now he hath promised, saying,...

This is after Calvary, this is at the end-time. We'll prove it, because this is the City you are going to. And you can't go there, nobody's going there until it's all made up. So He's talking to the people of whom it's made up. Now:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

So he's telling you before anybody gets there, they all got to go through this. Now they got to go through this. This is the evidence of the time to go, starting to go there. There's something which is going to be shaken down.

28 Wherefore we receiving a kingdom which cannot be... (shaken down)

37 Now the shakedown is in Hebrews 6, because they wouldn't go in. Do you realize what He is telling you here? Something devolves upon us in the program of God that does not give us any preeminence, see, of any description, we're just one of the boys. But it's got to happen to us or This doesn't happen.

You know, like the car that was already to go, everybody thought it was, but just one little thing was missing. You know what that was? A fuse. Let's bring it down to the smallest point. The fuse was missing. Everything was there but the fuse missing. But somebody put the fuse in. Now as long as the car was completely made up but except the fuse--no dice. Or the great generator is ready to go and somebody forgot to put a switch in. Just like Adam laying on the ground, God didn't breathe in. Then God had to breathe in.

38 So all signals are go. They have been in process for six thousand years. But at the end time there's got to be something or the thing gets wiped out, except Elijah come. See? You accept the Appearing.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

What's He talking about? Everything gets burnt up but This. So we press into the kingdom of Heaven, which is manifested on earth to the extent of the Presence of God getting us out of here, winding the whole thing up through the millennium to White Throne, into the eternities. Now that's what you are looking at.

You're look at this thing at this very hour. Now people don't want to look at it that way. There's a sort of--now listen. There's a sort of buoyancy, a sort of euphoria, you might say, in the people of God so-called, about the fact, hey, this is the end time and we'll soon get out of here. But there's no understanding of it. That's what we're looking at. The understanding is missing. Why is it missing? Because the Appearing is missing.

39 You understand what I'm saying? Now look, what if you had plans to build a car that works on, oh not like Lear's idea's going to revise the old Whites or the old Stanley steamer. That didn't work. He found out water breaks down. Nobody seems to--but let's say somebody came on the scene and he's got the thing where water doesn't break down and mess things up. You know, the heat will still keep it going. You know what water does, it just, it just never has worked out properly.

Now they're talking of hydrogen. Evidently they got a car that really works on hydrogen. Maybe, who knows, nitrogen, anything else. You never can tell what they make things ...?... lead pipes ...?... whatever they got.

But anyway, let's say you come to that very place that you say, "okay, now I can go ahead and do this," but--and there's a little part in here that's an electrical deal, and the thing is, you read it but you read it wrong. You don't have an understanding.

40 So here you are, you're trying to make this little section in here work. Now will you ever get your car working if this section is wrong? The answer is no. Then will you ever make Mount Zion if your understanding of the Appearing is wrong? The answer is no!

See now you say, "I don't think the grace of God would do that."

Well I've got news for you, the grace of God does that. What you're trying to tell God what his grace is. You can't do it. See the thing is grace doesn't cost you and me a plugged nickel, except the will to receive it, but it cost God everything.

41 Remember what Friedman says, there ain't no such thing as a free lunch. "Come over to my house and I'll give you a free meal." Hogwash! I paid for that meal. You didn't get a free meal. No. No such thing as a free meal. Never has been, never will be. The only free meal was back in the Garden of Eden, and that wasn't free in the ground, he had to go pick it. Now, man gets here by the sweat of his brow, that is what he's going to eat. So let's look at the picture quite right here now, see?

Okay, that's the church of the First Born.

198 Now, we have no church, we're going to a church, the church of the First Born, (that's Mount Zion.) The Church that's in glory. (See, they're waiting for us. Not the churches on earth by a man, no way.) ... (that's) the church that's in glory, the called-out ones, predestinated to Eternal Life...(and what about them?)

42 They without us can not be made perfect. They can't be finished. They're held here in the scheme of making my car because somebody has got to have the ability to understand what goes in to make the whole thing work. That's right. Now Adam lay on the ground, a perfect man. What had to go into him? God breathed in, brought the breath of Life, which was the Holy Spirit, then Adam began to walk around, became a living soul.

Now what you need is a Holy Ghost revelation in this hour, to put the church in movement. Now what does the world church, Pentecost say? Well, they take Tommy Hick's vision. I know what his vision was. Goody for him. I don't believe in it. He saw the church all bound down and nailed down, you know, like Gulliver was by the Lilliputians, you know, in what was that book, 'Gulliver's Travels?' I forget or what, it wasn't Moore that wrote that book or somebody, I forget now.

43 All tired, all down there. And he said the church was a sleeping giant, and it began to rouse itself. Hogwash! It's going to rouse itself plumb for the pit of hell. Where do you get the church is a big sleeping giant, rise up and do great works and wonders? The great works and wonders, brother, are for one purpose: to point you to a Message. Anybody knows that by understanding by looking at scripture, anybody knows that. No other reason for it. The church has had its Message, see?

Going to their home, and when they (came) up to the place to cross over, they doubted the Word. And (came) back after Joshua and Caleb, and (those that) had (gone) over and brought back a bunch of grapes to prove to them the land was there, the Word of God's promise,

44 Okay, what about these men, like all these prophets? In plain English, they went over and brought back the evidence. How did they go over? They all went over in trance and vision. They went over by dreams. They went over by trances. Moses went over by face-to-face, Paul went over by face-to-face, and William Branham went over by face-to-face. Right there. They went over. Now, the Word came back:

...of God's promise, "It's a good land, milk and honey." And brought it back on this side to prove it to them,

See? All right. Have we seen the millennium coming up? We sure have. Have we seen Mount Zion come? We sure have. We've seen it. The evidence is here. See? The tally's in. You don't have to worry about some lottery game to see if your numbers come up, the numbers came up. That's another reason you look at the lotteries.

45 That's the sign of the times, everybody's taking the chance. Why? They put in their own thinking. Put it in, watch me hit the jackpot. I'll put my thinking in, I'll hit the jackpot. Oh, I've waited six thousand years for this thing. I'm putting my thinking in, I'll hit the jackpot. You're gone! You know what chance you got hitting the jackpot just in the lottery alone? You're at least four times apt to be hit by lightning than winning the jackpot, if not seven or eight times. What the actual figures were, I put it down low. Anybody remember? I think it was as high as seven or eight times you get hit by lightning than win the jackpot.

Now, in the natural somebody could hit a jackpot, but they can't take it with them. So don't put your thinking into a lot of gifts, a lot of this and that and say, "well hey, I got it made," because you're not going to have it made, see?

198 And brought it back on this side to prove it to them, and they tasted of it, and said, "Oh, oh, we can't do it though." (No, can't go in.) What happened? They perished in the wilderness. They stayed right there and organized themselves, and died, every one of them, but the ones that went over and brought the-- (fruit) back, Joshua and Caleb.

They went in, didn't they?

Now, here's something Bro. Branham saying could be hard to understand. I don't say I got it.

46 Moses was translated, a type of the waiting for the church, and the resurrection of the Old Testament, New Testament, and the raptured Body. See the three there?

I might read it this way:

Moses was translated, a type of the waiting for the church, and the resurrection of the Old Testament, New Testament, and (living make) the raptured Body. See the three there. Have to keep them threes in line (See?) so--in the believer and unbeliever.

See, it's three kind of unbelievers. Make believer, unbeliever, believer. Believers then.

47 Now listen. Now Joshua of course, and Caleb, they were the ones that were living, and they went into the Promised Land. Now, Moses was waiting, it says, for what would be the Old Testament and the New Testaments saints, as far as I can see that. So in other words, what I am looking at here: it could be that the three are the living, which are Joshua and Caleb, the Old Testament and the New Testament, and that makes up Mount Zion. He's waiting for those, that tree. I don't know. I can't say.

I haven't got that figured out and I don't really try to figure it out because I don't see it, I don't see it. But he says in here that Moses was translated, that puts him out of the picture. So all right.

So now you have He's waiting, and what's He waiting for? Resurrection, Old and New, the whole raptured Body, Joshua and Caleb are in there already. There's your three as far as I can see it. In other words, right today

what are we waiting for? The Old Testament saints that are dead, they're going to be in--I mean, pardon me, the New Testament saints that are dead.

The Old Testament saints are resurrected, they're somewhere. I don't know where they're at, but they're there. Got resurrected, glorified bodies. Don't try to take it away, just believe God, because they had bodies. They're gone somewhere, which is not hard to understand in the sense of hey, they're in another dimension. And ah...

48 Hey, you believe the wind is real? Can't see it. Ever seen these little whirlwind jig around? You know you can't see it, what you see is the dust and stuff forming the whirlwind. But you get a big one, it's called a tornado. Ruin you. And you don't have to see it, you can't really see it, you just see the debris that's in it, but if it ever hits you, you know it hit you. Now water you see will flatten you. But wind can hit you and flatten you. Now sound you can not see and it will flatten you too, knock buildings down. So you see, lots of things you can't see, so that resurrected Body somewhere, we don't have to see it but it's out there. Just find its own dimension.

So now, we got Old Testament saints, they're ready for Zion. The dead bride, New Testament, they're ready for Zion in the sense they know they're going to be there. What holds it up? The living. So I look at that as the three, I don't know.

199 ...Remember, God never did forgive that sin.

What sin? Of holding everything up from going in, of thwarting His plan, of letting the devil take over. Never did forgive them for their unbelief. When God laid it out and said here it is, listen, this makes men without excuse.

Now, how they going to come in? (Now watch, now here's the big question) If it's thorns to begin with, it's thorns at the end. Only the predestinated will see it.

49 Now Bro. Branham mentions that Baal-Peor's the place where God never forgave them, and now he mentions it here, He never forgave them. So what does He never forgive them for? It's all really the same thing, because it's the same thing which is adultery. At Baal-Peor they committed adultery. That's exactly what they did. They mixed the two groups of two people in an unholy union, which was motivated purely by pleasure, and sensual appetites have nothing to do with the Word of Almighty God. They listened to a false prophet. And then over here, they refused to go in, they refused to take the Word of a true prophet. So what does it say here? It tells you that you can be escaping and escaping and escaping, and come to the final place of escape, and coming in you miss it flat.

Don't sit here this morning, brother/sister, because my mommy believes it, my father believes it, my aunt believes it, my uncle believe it, or they do or they don't, and I've been brought up in it and I see this and that. You better come all the way and know where you stand, make your calling and election sure. Find out where your heart is, to see if it's in the Word or not. To see where your life is.

50 Now we're not trying to make you people that are so cut, that are so wonderful that there's not one sin amongst us--there will never be that until we're changed. But I tell you, we ought to be getting less and less sinful in our lives. Not puritanical, but more purer thoughts in everything. More justice in judgment. More ability to cope with this life in the strength and the power of God, even though the enemy is closing in, because remember, the great weapon against us is the, is this, out here, this, in creeds and dogmas and vain philosophies, and our life is in this Word. Let's keep it there.

And the more we keep it this Word, the better it's going to be for us all the way down the line. What purer living, purer thinking can anybody have than this Word of God in his mind and heart? You'll never get any better, brother/sister.

Now, he illustrates about Saint Martin here:

200 Notice closely now, just like in the days of Saint Martin right before the Dark Ages, a godly little man. (Named Saint Martin.) How many ever read the writings of Saint Martin? Many of you have. I went down to get the writings of Saint Martin, the priest said, "But he wasn't canonized." Sure, he wasn't (canonized): not by them, but he was by God. The Holy Spirit told us to put him there on that third church age. (It's Paul, Ireneus, Martin.)

201 And look what a godly little man he was: called, predestinated, his parents heathen, his daddy a soldier. He had to follow his (father's) line to be a soldier. And when he did... He always believed that there was a God somewhere, a man of the woods, and could see God (out there in nature. That's Bro. Branham referring to himself, of course.). One day he passed by a city, and there was an old bum laying there dying, asking somebody... It was cold that night; old one said, "Give me something to cover me up; I'll die tonight."

202 Nobody'd do it. And Martin stayed off to one side and watched him for a while. Nobody'd do it. He only had one coat; he'd freeze himself--he was on duty--if he'd--he'd give him that coat. So he thought. "Both of us have a chance to live if I'll divide with him." So he took his own coat, and split it in two with his saber, and wrapped the old bum in it. He wrapped his own coat around (himself, what was left of it, of course.)

Everybody said, "Look what a funny-looking sentry; look what a funny-looking soldier, half a coat wrapped around him."

203 The next night when he was off of duty and laying in his bed, he's woke up, looked, standing there in the room, and there stood Jesus Christ wrapped in that old piece of garment that he put around him. He (knew) right then, "What you do unto My little ones, that you have done unto Me, to My anointed," laying there. He was a great servant of God. The church made fun of him, persecuted him, kicked him out, and everything else, but he was a prophet of God. What he said come to pass. There's many believed him in that age too.

51 Now of course he never had what Bro. Branham had when it came to saying the prophecies, we know that. But also Bro. Branham refers to himself, Bro. Branham was kicked out of the church because he would not ordain a woman preacher. He said, "there's no Bible for it," and the fellow said, "you do it or you're out."

Well he said, "I'm out."

I appreciate that. It's an easy way to go. Yeah.

204 I want to show you how deceiving the devil is.

Course, woman never did like him. I don't know why, he's such a perfect gentleman.

One day he was setting in his study. Up come a mighty angel, crown on his head, golden shoes on, lace around his garments of gold, and said, "Martin, do you know me?" He said, "I am your Lord and saviour (Martin). I'm the one that saved you. Worship me, Martin." But that prophet, knowing there was a little something strange there, he kept looking at him. He said, "Martin, I am your saviour, Jesus Christ; worship me. Don't you know me, Martin?"

52 Martin kept looking at him, the Scripture running through his mind, he said, "Satan, get away from me." He

said, "You got a crown on your head, and the Word of God says His saints will crown Him at the end of the age." Wouldn't that have been Pentecostal bait? Watch that Word, brother. That's where it pays.

Now he's not hitting, throwing off on the Pentecostal person per se, he's just letting you know that's the people that stand for all the signs and wonders and all these other things, and all their dreams and visions, having turned away from the original, which was Bro. Branham at the end time. Somebody's got to be Elijah. And if he's not, somebody's going to come and be Elijah. There's going to go through the same process, they're going to turn him down. Why? Because that's the way it goes.

There's not going to be many people saved. This millions now living will never die is stupid, you know?

"Hey, I'm going to eat six pounds of candy and not have consumed one calorie. Oh, I'm going to breathe six liters of air and I'll take on six thousand calories."

You got to be nuts! Something's wrong with your head! So why say millions living will never die when the Bible says they will? I just don't understand people. Look, I came out of Pentecost. I came out of Baptist and Presbyterian, too, by the way. And they all came out of me too. One good cathartic did it. Well, I was doing it anyway.

53 I'm great for body cleansing. That's another sign of the times. Everything in the market now is body cleansing, body, why? Because your body's full of corruption. Pure unmitigated crud. Not just diseases you pick up, but what causes your diseases? I'll give you a little health lecture right now on the colon and prove to you just how messed up you are--ninety percent of you, you that aren't will soon be. You need a cathartic. You need a cleansing. That's why the Blood of Christ is stronger than It ever was. And the Life that was in the Blood is shed now so we can have better life.

Everybody is talking about life. Eating better. We're eating wonderful here. Don't fill your guts and make them a sewer with food out there, like. I'm trying to keep telling you people something. Everything is typed and everything is real.

You listen to me. I'm not just here to give you a line of blarney. I'm not trying to sell you something. No way shape and form. I'm trying to tell you something. Make you understand these things. Everything is right typed to the end time, perfect. There's nothing left in the soil, there's nothing left in the food. There's nothing left in this Word of God anymore, it's finished!

54 The only food at all is what you and I are getting now; the prophet brought us. It came out of here, sure it did. The rest is wiggle tails. You tell that anybody but us, they say "what do you mean?" It's gone. You see?

Now listen. Let's face it. Where is the least corrupted part of the earth? Right down deep where you dig. And that's the only thing in here, brother/sister, that wasn't corrupted. And the prophet took it out so it can't be messed with the other anymore. He dug way down deep under the Thunders and the Seals and brought it right out. And what came? Christ.

Oh, I could talk about that, too, and tell you what happened this week. Right in the physical. Down in a coal mine, prophecy said, at a certain time when they dug out Christ in the rock, that was the time of the Coming. And they dug it out. They're traitors to their own understanding. Pentecosts.

I don't care where you go, brother/sister, I don't care. You men are sitting here, scientists, smarter by me than a million miles, but your brains will never figure these things out. It's all been figured out for us by a

prophet, laid right before us. And he said everything lay in nature, everything lay out here just under your nose, every newspaper told you all about it.

55 You can't find a word today. Confrontation. The peripheral. Read everything you got, every word plumb types everything this Message writes, all over. A perfect revelation, the Perfect is come. Nature, God, everything in harmony, proves this. And people blindly go on their way. You know why? Because you can prove nothing to them.

You can prove nothing. They're all loused up with the MDs. They're all loused up with the sorcerers, which are your pharmacists, which control the doctors. So men and women are dying on every hand because of false education. Science, falsely so-called. Philosophies. They just took this Word and listened to the prophet, brother/sister, I'm going to tell you something, we'd be a sure different people than we are now. We'd have more rejoicing, more everything. Be like this old saint of God here.

56 He didn't get stuck with this hogwash here. No sir. "Satan get away from me." See, that's where it pays to have this Word on everything.

206 One day again in the monastery, they had an old saint down there, bunch of young monks. There was one of them kinda irritable. (You know, kind of sassy type of guy) Watch this; here's a good--a good parable (for) today. He wanted to be something above the rest of them; he wanted to show himself--authority, bigger something, something better, all class, you know, and great big something. He had to be classical. Always wanted the other brethren not... (to see he was different. See? He--no matter what it was, he was very arrogant. He was the only pebble on the beach; there was nobody could touch him. Now, watch what happened.

Now this is people, always wanted to be somebody, always wanted to preach, always wanted to be what they're not. Always want to take over, give them an inch they'll take a mile. Open one door, boy, they just walk right in, want to just take it. You know, there's something wrong with a guy that wants to do something. Unless you just want to live for Jesus. You want to abnegate yourself and live for God.

Well he wanted to be a big guy in society.

57 You follow me? See? So he said--he prophesied; he said, "The Lord's made me a prophet also. I'm a prophet." Now, there was one identified prophet in the land, and that was Saint Martin. He was borned a prophet. (See Bro. Branham is talking about himself and his ministry.)

207 But this kid said--young fellow said--young monk about twenty-five years old--he said. "The Lord has made me a prophet, and I'm going to prove it to you." Said, "Tonight the Lord's going to give me a big, fine robe, put it upon me, a white robe, and set among you. Then all of you shall come up to me (See?), and you'll take orders from me." (Sounds good, doesn't it?)

Now, compare that today. See? "I'll be the head of the organization. I'll take care of you--

Uh-huh. 1975, preaching down there in Macon, invited a certain man in my pulpit, the platform was mine. He came there, let the people know he would listen to me. He's over there in New York, they're falling under the power now, so you can tell what he had. Yeah.

...rest of you monks."

Listen, I went up in Canada one time, a certain preacher said, "Lee, they're telling people around here they

got to listen to you now since Bro. Branham's gone."

I said, "Who said that?" He mentioned names and I said, "I'll go in the pulpit and fix that guy."

58 I went to the pulpit and I fixed that guy. I went to every pulpit, I fixed everybody in that pulpit. The same guy, I found out that he made himself an apostle. You had to listen to him because his people said "now look, this is the man you listen to."

I went and I said, "Now listen, Leonard, they're telling this about you. Let's go in the pulpit and tell the people that's a lie."

He wouldn't do it. Thorsten...?... went to him. He wouldn't listen to Thorsten.

Let me tell you something, brother/sister. I know names and dates and places. I'm going to tell you something, I ain't nothing. I never made myself one thing...?... I can tell you what the prophet said, and that's my business and that's yours, if I tell you. But I'll tell you one thing, that's no authority over you or anybody else.

59 You don't have to listen to me. There's no way anybody's bound. And you won't make it by listening to me. You got to be elected, because I could say this thing until I'm blue in my face and talk with you, and I will find out from you if you know what I am saying. And maybe you don't know what I'm saying, because I haven't got the ability to project it and you don't have the ability to receive it, because I'm on a wavelength that you're not on. And you know, when you get a jammed radio, you know, you're not getting the wavelength, boy, that's nothing but a bunch of static.

Now look, you can get a TV, and you can see a bunch of pictures, and if you can't hear the words, just see the old guy's mouth a-flapping on the news, you don't know the news. Then sometimes you hear a description, you hear a description but you can't see the picture. You ever see, you ever, ever--have you ever listened to a guy talking about a prize fight in the ring, good old boxing match, and then you see it on a screen later?

You say, "that's not the guy I saw punching it out with that fellow."

Or you heard him tell about a ball game. Say, "that's not the ballgame that's on the TV. I don't know where that guy got his game."

You see what I mean? It's just difficult, that's all. Nobody's meant to be a big shot and there are no big shots. I'm going to tell you something. I recognize nobody in this message as though he's a big shot.

60 A guy phoned me, one time, long back. He said "Lee," he said, "look," he said. "I'm in the west, you're in the east," he said. "Now," he said. "Look," he said. "The people need someone to look to." Not as though he said we're running things, you know. He really meant he was. But he said, he said, "here's the thing now."

He said, "they need someone to go to who'll be like an authority."

Oh I said, "thank you brother," and I hung up.

Where's John Martin today? Where is Earl? You want to phone me, ask questions, I'm delighted to help you. But don't phone me as any authority, as though Lee Vayle is going to set you right, because I can't set myself right. I've got troubles, kid. My neck's stiff. My God, that's bad. The Bible says a stiff neck goeth before a fall. Don't kid yourself about this stuff that you got to listen to anybody, any special person. It won't work.

61 I saw a fellow run around the country. At first he ran after me, he ran after Brother, what do you call him down there in Jeffersonville, then he ran after this guy. And this guy got messed up in sin. Who's he following now? Why don't you just follow Jesus by the way of the Word.

Now I'm doing my best to help you understand some of these things, because I'm taking it word by word, the best I can do. When I hit a tough spot I tell you it's a tough spot I don't know. When I see something here that's very evident, we just merely talk it over so it becomes stronger and better for us, that's all.

So anyway:

208 I'll take care of you--rest of you monks."

And sure enough that night the lights come on in the building, so the writing of Saint Martin says. Read it. And it's authentic; it's history. And the lights come on, and all the rest watched, and here come... He had on a white robe standing among them. He said, "See what I told you." But that's contrary to the Word.

62 And it was, you see? Now, you know why it's contrary to the Word? Because God doesn't dress anybody up to put him head of the church. God dresses the man down and gives him a job so that God can be head of the church. You don't point to yourself. You wouldn't get this in Malachi and 1 Corinthians 15 where the church gets in order.

209 And when they went and got the old dean of the college, he walked up and down a little bit, said, "Son, that (doesn't) sound right." He said, "There's only one way (Here it is.)--there's only one way for us to know. It looks supernatural." Boy, Pentecost would've grabbed that root, sinker, line, hook, and everything else. (Not just Pentecost, anyone looking at miracles) He said, "The miracle may seem all right, but it don't seem right to the Word. Now, we have such a person, an anointed prophet by the name of Martin. Come, go up before him."

The guy said, "No, no, Martin (hasn't) got (a thing) to do with this." (He sure didn't.)

He said, "You're going anyhow." And they grabbed him by the arm to take him before Martin, and the robe left him. See? Deceive the elected if it were possible. See? They know.

63 Now, it suggests here that even the devil can bring signs that are funny and peculiar to convince people, and he can.

Years and years ago in Pentecost, a woman said to me, and she was talking about her nephew being a, he got into spiritism. And she said, "You know," she said, "Bro. Vayle, I think we ought to leave it alone." She said, "I think that's real deep."

I said, "Sister, it is. It's as deep as hell itself because it comes from the devil."

Just anything to grab anything, because the boy was getting messages, so called, from his mother. Well, if the mother, if--that was her sister. "Well, sis, if you can help your boy, I'm here for some help, too."

You say, "Pentecostals?"

64 Yes, Pentecostals. Don't tell me they're super-spiritual, Methodist, Baptists or any of them. Anybody can fall for this if they don't know what's going on. And when there's more of this in the spirit realm than there is in the House of God, I can see why Methodists and Baptists and Presbyterians, especially Methodists, will fall for

that nonsense. They'll fall for it. Methodist, all the churches are full of spiritism. Catholic church is full of it. They're all full of it.

You know, you don't even dare operate a gift in the church unless first of all you got a man that can discern spirits to see what spirit it is? Then people are screaming for gifts and the other thing?

You know what I'd be screaming for? I'd be screaming, "oh God, make me so one with this Word, not just by intelligence, but with the depth of my spiritual soul understanding. To stand here and then discern, not in myself, but in the spirit of this Word, oh God, which was sent before me. Not to be critical, but to know for my good, because I don't want be deceived by anybody or anything."

And I can ...?... now we're getting some place. But people open themselves up to any old thing--we don't here, we know that. But I know around the country they do. One brother, I just can not believe it but he's got gifts right on the floor in his church again, and that man knew way, way back, that that was what I'm talking about. He couldn't place it. Couldn't place it. Not to my knowledge that we know of.

65 What's he doing back in Pentecost? What's he doing back with gifts on the floor, what's he doing? See, not against any gift if it's put in the proper order, with men of God that can handle those things--I'm for it. But see right here, it couldn't be done.

211 Jesus said, "My sheep know My Word."

"Oh," you say, "hear My Voice." That's His Word. "Man shall not live by bread alone, but by every Word." See? The predestinated knows this. A strange word or strange voice, they won't follow. That's the way with those fellows back there; they wouldn't follow. They knowed that Martin was there, a prophet of that age, identified by God through the Word, (knew) the Word. And that man wouldn't stand before him.

Now see, Bro. Branham is saying again, this is self vindication. They would not come and stand before him. Wouldn't do it. Wouldn't do it. How fortunate are those who would stand before him. How fortunate for those who listen to the Word of God and want it better than life, who say, "this is my whole life. What else have I got?"

66 This was an example of Bro. Branham, and this can be an example for you and for me. To be willing to stand before that Word and see where we stand, because that's where we stand before God.

You say, "how's that?"

Because if God gave a vindicated Word, which means the truth, and we stand before the truth, and let the truth, you know, discern us, then we know we stand righteous before God, we're not fearful any longer. But if we don't dare stand before that Word, we know that we're living a lie.

I'm not talking about actions now, first of all. Look, what do you know about actions unless you first of all know about precept? You don't know if your actions are right or wrong. You may be doing something wrong and think you are right. You may be doing something right and you think you're wrong.

67 You don't even know the tax laws! And the IRS doesn't know the tax laws, either. They're finally admitting it. The papers are getting full of it. For the first time they're admitting the deceit and every dirty deal that they pull off. And now Congress is going to investigate where the IRS has deliberately pushed people to the wall because one guy is settling your hash right now.

They've become vindictive like they were to Bro. Branham. This guy Smith, a Roman Catholic, was vindictive to destroy Bro. Branham. Used his own laws against the constitution, said, "I'll get you any way."

So where are you today? What do you know? Nothing. Paul said even those who know something don't know as they ought to know. But then listen, if we get a revelation, that's one thing we're know we're starting right. Then from there on, is it this or is it that? Let's go to the Word. Is it this or is it that? Let's go to the Word.

You say, "well I can't quite tell."

Well sit still till you can tell. As Bro. Branham said, if it's doubtful, don't do it. Just leave it for the time being. You'll come around it.

68 But you see where we are at? We've come to this place, brother/sister, at the end time, where you and I can walk to the White Throne. See? I'll go with him through the judgment. Bro. Branham said that's now. This moment that's being done, while we sing it. I've taken It as my Judge, and I cast my lot with Him as the righteous Judge. Lord you said it so I believe it. You're the correct interpreter of this Word. You gave It, You ought to know. And You're here and You proved It. That's fine by me, I'll take that. Then He will go with us from that point on.

You think He's going to condemn Himself? Ha! What man that wrote the law, that can interpret the law, now gets up and condemns himself by giving you bum advice? He condemn you? He said, "I gave you that advice, I wrote the law, I interpret the law, I told you. Did you do it?"

"Yes."

"Get in, you're free."

What are you going to do? Bro. Branham said God's the Judge, the jury, the panel, everything. He's your lawyer. When man says I'm going in, praise the Lord we're going in. Let's go in together.

God bless you, let's rise and be dismissed.

Can't beat that, can you? For the Token, that's your token, apply It this morning brother/sister.

69 Heavenly Father, we come to you in Jesus' name. Knowing Lord, that You are with us. Now Father, we want to stay with You. That is the big thing. They wouldn't do that in Israel. They came right up to the place where they could have stayed with You and they just walked off.

Now Father, we're not going to walk off by the grace of God that You give us today, because Lord, there's something in us that's just not going to walk off, except by grace, from the devil, the world, the flesh and all these other things. Lay it all on the altar, leave it there, and begin to walk with You as the prophet said that You said in that vision; a voice said, "How'd you like to take a walk with me?"

Oh God, I know that there's a walk for everybody here, there's a walk, Lord, for the Bride. There's something moving and stirring, Lord, that's so wonderful.

We just pray, Father, that You'll help us to get rid of all of this heart of unbelief and this mind of unbelief, the raggedy taggles of nature and things in our mind, oh God, that are not of You. And let our minds Lord, open up. Open up, Lord, like a, like a beautiful sunflower does to the sun.

70 And Lord, we think of sunflowers, we think of that man that sold a painting, he couldn't even get a hundred and twenty-five dollars for it, and today it's worth about forty million dollars. Somebody paid a price for the sunflowers. And Lord, we believe that's exactly what's going on today.

The sunflowers, every one of us sunflowers that You paid Your blood for, more than forty billions for every single person. You paid an eternity for each one of us. And we, like those sunflowers, just following You day by day. And the darkness of night, if we can't see we just drop our heads, because it's such a sorrowful condition.

But Lord, we don't believe we have to drop our heads like the sunflowers do in natural, but we can keep our faces turned toward You, Lord, with Your brightness shining upon us. Redeemed children of Almighty God, and the pearls of great price to You, and You're the Pearl of great price to us.

71 Father, we thank You for this love You've bestowed upon us, this goodness, this perfection that comes from You. We can not praise You enough, it just thrills our hearts to know that everywhere we look, if we just want to look, we see Jesus. Everywhere we go, if we just want to go, You're with us, Lord. All of these things show Your grace and Your mercy.

Help us, Lord, to dedicate our lives and our minds to You as never before, and to be happy in the service of our King. And no matter what comes, enlarge our hearts until there's no restrictions, no constrictions any more, that enlarged heart opens up for the great things of God to be poured in us and through us. Not to be great, Lord. Not to be great, but that great thing of love, mercy, gentleness, patience, kindness, those things, Lord, until Your Name is glorified, and it is true that we are read epistles, but epistles of God.

72 Father, bless each one in Divine presence, don't let there be any sick amongst us, Lord. I pray, Father, as this message is given for healing, restoration--healing is restoration, Lord--there won't be one of us to continue on the sickness, oh God, but day by day reaching up, Lord, to that Light, which is Christ, the healing Life.

Just take away all those things, Lord, that are wrong about us. Help us Lord, we pray. But above all, cleanse our hearts and our minds, because we know that as they are cleansed, Father, the healing will become much simpler, much easier, for that's what John told us, that our hearts would prosper, then our souls would prosper, and our minds would prosper, then finally our bodies would prosper.

So we commend ourselves to You. Bring us together for Easter, Lord, on Friday. The brethren, Lord, when they come, may they come with joint earnest expectation. May they receive for that which they come, oh God.

May your people be great givers, Lord, donors towards the meetings here. Mostly falls upon us, Lord, we realize that. We pray that we shall rise to the occasion, with Your healing, Lord, in Your wings, rising upon us.

Bless us in all these things. We'll be careful to give You all the glory, because we ask it in Jesus' name. Amen.

The Lord bless you. Take the name of Jesus with you.