

#1 Faith in the Mind

1 Shall we pray. Heavenly Father, again we want to express our gratitude to You Lord, giving us health and strength to be in this place today, to worship Your Name, but above all we praise You Lord because You've chosen us from before the foundation of the world that we should be here, to establish us in righteousness, which is in Christ Jesus our Lord.

To give unto us the knowledge of the mysteries which have been predestinated to this hour Lord, and we're grateful for them, knowing that as time runs out Lord, that eternity is here already Lord, ushering into it, and the things of God are not just at hand, but they're even more and more real than they were even yesterday, Lord.

We thank You for that. Help us in our studies today, may the things be said that are convenient Lord, may You speak to us in the inner man, speak deep within our hearts Lord to bring forth fruit unto You. We'll be careful to give You the praise, in Jesus' Name. Amen. You may be seated.

2 Now just before I get into a little message this morning on faith, to perhaps bring some thoughts, I want to just make a little note as to why we take a stand against so many religions, right across the board; we don't single any religion out, but I want to just give you a brief picture here in the Book of Jeremiah. Jeremiah was a judgment prophet. I'm not a judgment prophet. But I want you to know when a judgment prophet comes into the land God begins to work right across the board. He doesn't just single out one person, because sin is sin.

And if you begin reading in the 46th chapter, I'll just take a little thought there, in the 46th chapter of Jeremiah, begins speaking to the Gentiles. In verse 2 he cries out against Egypt. In chapter 47 he turns on Philistine entire. In 48 he goes against Moab. In 49, against the Ammonites and against their cities. And against Edom, against Damascus, against the kings, against Babylon, against Chaldea.

3 If you look carefully, and you don't have to be too careful, all you got to do is turn to Matthew 23, Christ himself speaking to an end time generation, which end time generation was Israel, who turned him down. And he says here, in the 35th verse:

(35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

What do those poor people got to do with the blood of Abel? See, we may think that many preachers and many men that rise up against denominations are unfair. They're not unfair; they just preach the Word of Almighty God. And there isn't a denomination going to stand at this end time. And somebody's got to have some truth.

4 You say, "Well do you believe you've got the truth?"

Yeah, we believe we do have the truth. We believe we do on the grounds of after the fact. That faith is no longer something that is invisible, that we've passed from the invisible to the visible! We've passed from that which you might say is not necessarily theoretical, but lies in the realm of the unseen. Because faith is the substance of things hoped for, the conviction of things unseen. In other words, there's something real to faith that brings about that which is merely in a Word form and brings it into a true form; that is a concrete form. And when

it comes to a concrete form, it's no longer what it once was. You can take life, anybody can take life, and as long as you can put that life into the proper environment, that life is going to reproduce from that environment.

5 Now the environment doesn't make the life reproduce; the life makes the environment reproduce, so the environment comes into a form. I hope you understand what I'm saying. It's as simple as ABC. You take the human life, and you know it's in the male sperm more particularly than the female egg. You usually say the life is in the male. All right. Let's just go ahead and we'll take and put the two together. What do you see? You see nothing. You can take the egg and the sperm; you see nothing, as far as life is concerned. But you can see signs of life when they begin to come together and multiply. So what is it? The life is taking of the environment, and it's producing an environment for itself. But the environment has nothing to do with the life; the life itself is very singular.

6 So all right, we're looking at the fact that there is a faith premise. Now we found that over here in the Book of Hebrews. [Heb 11:1]

(1) Now faith is the substance of things hoped for, (it's) the (conviction) of things not seen.

And I'm likening that to what we're talking about here in the line of faith. Now life itself is definitely a substance, it is real. It's a greater force, a greater thing than anything we can see out here; we just understand that very, very well.

Now then when you take that life, and that life begins to move, and the cells, and the materiality begins to come together, you're looking at something now that is very evident. So you've gone from the invisible, which was a substance - but it was there just the same, though invisible - to the place now where you see something which is very, very visible.

7 Now looking at this in the same reality that we're thinking in terms of faith, it is... let's put it over here, in the Book of Romans 8. Now speaking of the corruption of the earth, that is to be changed to the incorruption, looking down the road, based upon a hope, or a promise, it says in the 24th verse:

(24) For we are saved by hope: (that's earnest expectation,) but hope that is seen is not hope: (it's not that anymore, it's changed.) for what a man seeth, why doth he yet hope for?

In other words, why do you keep going and looking for the chicken eggs to break out into little chickens when the eggs have already broken out and become little chickens? You don't come out there and say, "Well I'm going to lift up the hen now to see if those eggs are cracked," when you know jolly well there was eight eggs under the hen and they're all little chickens. See what we're looking at here is that when you come to a certain place, you don't use the same terminology to have the same effect. It is a different terminology with a different effect.

8 Now let's take a look at that, because those are statements. All right, we're examining this message that Bro. Branham brought us on Perfect Faith. And that perfect faith is like over here in 1 John 1. John is speaking as an authority on this perfect faith. Now that's our thought, but this is not perfect faith, this has to do with the Christ who fulfilled the Word of God and when It was fulfilled, you didn't look for It again, this was It, you've arrived.

(1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(2) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

(3) That which we have seen and heard declare we unto you, that ye may (also) have fellowship with us: and truly our fellowship is with the Father...

9 Okay, let's go back now to the Book of Luke. And this has to do with the adoration of Simeon, as that's what they call it in Luke 2. Verse 25:

(25) And, behold, there was a man in Jerusalem, whose name was Simeon; and the same was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

(26) And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Now up until this time, he had a promise. And he earnestly expected with all Israel that that Christ would appear. But at a certain time, in reference to the appearing, the Holy Ghost came to this man and said, "This is that hour when your faith will be translated into sight, and it will no longer be faith, no longer expectation; this is it." Do you see what I'm saying? All right. 27:

(27) And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, (that's circumcision,)

(28) Then he (took) him up in his arms, and blessed God, and said,

(29) Lord, now (let your) servant depart in peace, according to thy word:

(30) For mine eyes have seen thy salvation,

10 Now listen, faith is blind and faith does not see. So this is no longer faith. Faith is something you don't see. But something you expect to see. And once you see it, it's fulfillment. And it's all over.

Now remember this one was prophesied to come. "Behold a virgin shall conceive and bear a child." That means a young woman. Nobody really knew it was going to be a true virgin birth, as you understand a virgin birth, without male intervention.

But as Bro. Branham so beautifully explained it, that God interprets His Word by bringing it to pass, so when it is brought to pass under His circumstances, you know exactly what that Word is all about. Now I don't know why people simply don't take that. That's a strong, good, fundamental theological argument. But can you get the churches to take it? No, because they're going to build on their own stupid traditions. Which are dead, dead, dead, and they can't produce anything except AIDS! That goes from the Pentecostals down, and they're the worst of the works. Because they're the ones with the light! And they sold everything out for a mess of potage, a few gifts.

11 Now the Bible distinctly says Elijah must come; is he going to come or is he not going to come? Now the point is: how is he going to come? Is he going to come according to the church, or is he going to come according to God? And then when God does it, God's going to explain it. That's how God has always done it. Now what church is going to say God's going to do different? Am I going to say different? I'm basing my entire salvation that God does not change. And I don't want Him to change. Because I want a solid rock.

So God always explains and teaches after the fact. See? He gave men visions. And said, "What does this mean?"

Say, "I don't know."

He said, "I'll tell you what it means."

He told men to do certain things as signs amongst the people. "What does this mean?"

"I'll tell you what it means. You lie here all these days, you show this thing for so many years, let Me tell you Israel, you understand this, and get this flat Israel, you're going to be in captivity seventy solid years by the sign that I gave you."

And they said, "Oh hogwash."

And prophets rose up, like the preachers today, and they spouted off, and said, "Ah, that's not the way it's going to be; it's not going to be it at all." But that's the way it was! And the Bible proves it.

12 So what we're looking at today, in the light of this revelation that we stand with, is not any longer faith, it has nothing to do with faith. Because faith is not knowledge. Let me prove it to you by just reading. Let's take the word 'believe'. When you believe something, it means 'to accept as true someone's testimony, not based on your own personal knowledge'.

You're sitting here this morning talking about believing in faith. And you're trying to get all hepped up in yourselves as though you could have something. I've got news for you, you ain't got nothing. But you do have this peculiar ability, to rely on a testimony, apart from your own personal knowledge. You say, "Is that what's going to get me there? That's what the dictionary says. Then you better change your understanding, you believe me, if you don't want that one. See, it's hard for us to accommodate to God. We want God to accommodate to us. I've got news for you; He's not going to do it. He won't do it.

13 What does the word 'faith' mean? It means 'to trust in the truth and honesty of another'. Or 'to accept anything as fact by reason of the authority from whence it came apart from personal knowledge'.

Now I like this one better, because this puts me where I can have a faith, my faith can be built upon that which is no longer faith! That's right. See, it isn't faith when that person predicted or that event transpires, that person comes. Simeon said, "Lord," he said, "let me go, now that I have seen the reality of this promise." It was no longer a promise. It was no longer a faith. Didn't have a thing to do with it. See? But he could take that faith, which once was faith and is longer faith, and predicate his whole life upon it.

Now I hope you're getting what I'm saying, because this is what perfect faith is all about in the message Bro. Branham gave us. It's not what many people think it is. It's really a whole lot different.

14 All right. When all of these things in the Scripture come to pass, there is what you call a fulfillment, and you go on from there. And when you go on from there, in every single condition, until the very last breath you breathe, pretty well, the last little promise that's to be fulfilled to you, you take that fulfillment as a basis for a future unfulfilled, invisible, but to be visible promise manifested to you.

Okay, you hear what I said? All right. This man Simeon said, "God I've seen Your salvation; I can depart." He was at peace. He knew that everything that he stood for from Abraham was foundationalized to the extent that he could leave this realm that he was living in, which was the earth, and literally, as an elect child of God, come back with Jesus Christ in the Resurrection. Do you hear what I said? All right, I said it.

15 Let me go to the Book of Hebrews 11. Beginning at the 8th verse:

(8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, (he) obeyed; and he went out, not knowing (where he was going).

Now that's real faith. You got something from God that says, "Move on, there's something down the road for you."

"Well, where is it?"

"Ain't going to tell you. But I'll move you; I'll direct you. I'll guide you."

"How will I know when I get there?"

"You might not. If necessary, I'll tell you."

That's what it says right here. I can read over in the Book of Acts, under inspiration Stephen preached the Word of God and he said absolutely that God did not give Abraham one ounce, one inch of land where Abraham had placed his feet. Abraham still got to come back and get that land.

(9) By faith he sojourned in the land of promise, as in a strange country...

16 We're coming right back to this same old earth, and believe me, it's pretty strange to me right now; I hate it. To a degree. I'm getting anxious to come back in a good condition in a good earth. I'll be honest; I'm getting stirred up for the first time. The Millennium has always evaded me. But it doesn't anymore. For years I thought I was ready for the Millennium, and just kidding of course, now I'm getting ready for it. I trust you are too. I mean I'm giving you a testimony on the grounds of faith. He sojourned. He was just a stranger dwelling in tents. It was all he could have. And he was heirs of the whole caboodle.

(10) ...he looked for a city which hath foundations, whose builder and maker is God. (Now listen, he jumped right from the Millennium to the New Jerusalem! He certainly did.)

Now here's what I'm trying to get across to you. They were looking for the Redeemer. Because they have to come back from death in order to inherit the Millennium in a glorified body, and then the New Jerusalem. Now the Redeemer had appeared! It was no longer a faith principle! See?

17 Let's read a little further about this fellow Abraham. Now. Well it's in here - it's in the substance; I'll read it. Through faith Abraham and Sarah conceived; they brought forth a child. And these children would be as numerable as the sands by the seashore and the heavens in multitude. And they all died in faith. And every single one was waiting for the Redeemer, which according to the Word of God, Abraham by type signified when he offered up his son. Now. And God said at that time, "Jehovah Jireh, the Lord will provide."

Now here was the provided One by the Provider. Elohim had provided a sacrifice. So Elohim would say at one time to Adonai, "Sit on My right hand." They were looking for that. David prophesied concerning Him.

18 Now they all died in faith, but here was a man that saw it! And when he saw that baby, it was no more faith! What has faith got to do with it? What does faith got to do with this microphone? Hogwash, the microphone's there and it's working. What's faith got to do with my glasses? I got them on my nose, before my eyes; they're working. What's faith got to do with my upper chompers I bought? Nothing! I bought them, I paid for them, glue

them in and I chew away. The only faith is maybe they'll stay in. I'm trying to show you something here! What does it got to do with it? Nothing! Nothing. But what it does, it sets you up for the next promise!

Now that's what we saw in Bro. Branham's message here. We saw by the fact that that man, like Moses of old, came on the scene, he said, "Now," he said, "you folk won't hardly believe this, but" he said, "the fact of the matter is," he said, "out there in the desert, I was..." Well he said, "Well look," he said, "it's kind of embarrassing, but it's the truth. Because there's nothing like this," he said. "No." But he said, "There was a bush out there set on fire and the thing didn't burn." Now he said, "Of course," he said, "being a scientific man, I got pretty curious. And I went over there to see what in the world's going on in that crazy bush. I can't understand that; this is just something impossible." He said, "When I got close there," he said, "a Voice said, "Better not come any further."" And he said, "God spoke out of that Pillar of Fire in that burning bush." Now he said, "You might not believe it," but he said, "I'm going to prove to you before it's over that my witness is correct. Because that Voice told me to come on down here and bring you people out, with signs and wonders."

19 Now he went down there, and he proved, authenticated himself to be a witness that was reliable! Now God had promised four hundred years before, "I'm going to let my people go down to Egypt, live in a strange land under strange people that are going to persecute them." Now he said, "I can't bring them up until the cup of iniquity of the Amorites and the Egyptians is running over. And when it does run over, I'm going to send a man down there, with a strong hand; I'm going to bring them out."

Now that's a promise in faith! But the minute Moses came on the land, it was no longer faith! It was expectation fulfilled, and you don't even need to expect. Now you see what I'm trying to get you to a place here is rock solid foundation, you're not even expecting anymore! Except what's to come! See?

20 Now here's the deliverer. No problem. Not a bit of problem. It's all over. Was it over? You bet your life it was all over. Oh you say, "But they had a hard job." I don't care how hard a job they had, it was all over. They saw it worked out. Because you see, it was transferring from the premise of non-sight to sight or from belief to a reality. That's why that God will even create! To make sure that what you've got is beyond the limits of normal faith. By faith we understand the words were formed by the Word of God. That's why William Branham spoke the same as Moses spoke. And if you can't believe William Branham, whom you've seen, you better not believe Moses whom you haven't seen. See?

21 So all right. We see the solid rock foundation that we're dwelling on, where Bro. Branham could come on the scene the same as Moses came on the scene, as these men came on the scene. Say, "Now look, you might not kind of believe this, but when I was a child, there was a whirling of the wind in the trees and a voice spoke out of the whirlwind in the trees and said, "Now don't ever smoke or drink or defile yourself with women; you've got a work to do when you'll grow up. And you're going to live in a little town near New Albany.""

Now people might say, "Well you know, that's a little hocus pocus." What about the fact of the miracles, the signs and the wonders? What about "THUS SAITH THE LORD"?

22 Now let me tell you something, the Bible distinctly says, "Elijah is going to come and restore." Israel knew for four hundred years there was going to be a deliverer, and they didn't recognize him when he got there; he had to tell them. And he had to prove by the power of God that he was the one, and even when he did prove it, they still didn't want it.

So what do you want this morning? What do you want this morning, you people? You know, you're just a bunch of - like me, a bunch of dog meat. You can't trace your background, ...?... Irish, Scotch? Ha! You're a mixture; you're worse than Heinz pickle factory, fifty-seven varieties, or a hound dog out there. You've got no

genealogy. Israel had genealogy. Israel had genealogy go right back to Adam. You can't prove where you come from. Neither can I.

They had it all written down. God had picked Abraham. What do we got? Why they booted Moses out. Well they said, "Are you going to treat us like you treated that Egyptian down there?" Didn't have any use for Moses.

You say, "Elijah comes on the scene, the world will be there to embrace him."

Are you kidding? Pbbt. Who was here to embrace you when you got born? Ha! Well? It's just as stupid! Just as stupid to think the world is going to stand religious wise to embrace Elijah as someone was here to embrace you or me!

23 Listen, the best we can say about our own birth is this - though it's not true - we were accidents of conception. Moses was predestinated by Almighty God. So were we. Oh, so were we. But there's predestination and predestination, brother/sister, let's get that flat.

So I want to get my point across to you. To see this. What God does to take us from blind faith to sight faith, call it that, to definitive knowledge, He's done it according to this Word time after time, after time, it never changes, it is always after the fact.

24 Now in the time of Jesus Christ's birth, did Mary have any reason to believe at all that she would be the one chosen? Did she have any reason to believe that's how it would be without a male conception? She didn't have any reason; she didn't have a clue. Because she said, "How is this going to be if I'm really going to be the mother of this Messiah, and if it's going to be like You say, how is it going to be? I am not even married."

And He said, "You won't even be married. Because it doesn't come that way."

Now how many people believed her testimony? You think for one minute they believed that testimony? Not much of a testimony at all, as far as I know. I'll tell you what, listen; let's be honest with you brother/sister. The virgin birth has been looked down upon by Eastern religions for thousands of years, because everybody knows what virgin birth is in this realm. Which it means simply this: a heathen priest simply got together and they made passages in temples and places, and they brought in temple virgins to live there in their little program, and they would cohabit with these little temple virgins, and then they'd say, "We got pregnant by the gods." And Israel knew they were idolatry. It had been that way thousands of years.

25 So when somebody come on the scene to Israel and said - or even to even perhaps an Arabian, said, "Hey, I got a daughter that's going to have a baby; no man's ever touched her."

"Well what do you attribute?"

"To God, I attribute to God doing a work in her womb."

"Yeah, we've been all through that too." Just a big laugh.

So where do you think she stood and where do you think the people stood? See? "Now we don't care if her cousin Elizabeth had a witness, and we don't care if her husband had a witness, Joseph, when he finally took her. We don't care if anybody had a witness and swore on a stack of Bibles a mile high that it's true! Give me some evidence that this is the Son of God!" And He did it. See that's the thing you're looking at.

So what you see all along the line you were looking at a faith precept of what God's Word said. Then you saw Him fulfill it, and it wasn't faith anymore. But it gave you the springboard for the next step. And when that was fulfilled, you went to the next. And you went to the next, and you went to the next, and you kept on going.

26 Now in this day in our hour the Elijah must come. Who knew how he would come? Well you say, "Well Elijah, that's got to be a Jew, bless God, got to be a Jew." Who said it's got to be a Jew? Where's the Bible say that God cannot have a Gentile prophet? I want you to consider this, my brother/sister. Abraham was not a Jew, he was a Hebrew. The true Jews are really Judeans geographically, or from the tribe of Judah genetically. So let's not fool with that.

Now we look at the fact then of what's coming down the road here, looking from way back. Coming right down, the time of the Lord Jesus Christ, down, down, down. Right from the very beginning, the prophecy, coming on down, coming down, coming down. And we see the prophets coming down, coming down, coming down. Where did Jesus Christ come from? Say, "Well he came out of the tribe of Judah." That's very good. Where did Judah come from? Came out of Adam. Where did Adam come? Came from God.

27 So you can't just say, "All right, it's going to be a Jew, because Jesus was a Jew, because we had Jew prophets." Noah was not a Jew, Abraham was not really a Jew, Enoch was not. See? Adam certainly wasn't. He had to receive revelation.

So when you look at these things, you cannot say to yourself, "Well we've got this thing pigeon-holed." That's what the churches have done all the time - I don't care who they are brother/sister. You go to the heathen, they pigeon-hole it, you can't do it. God works in a mysterious way, and He works His Own way, His wonders to perform, He does it according to a Bible pattern, and it always has been this: God comes on the scene and He does something in order to attract the people's attention, and from that point they go to another point.

28 All right. We're not going to take all morning with this, so we can maybe start to wind down on this section of it, anyway. The point is we're looking at this: before the - let's go to Acts 3 and read it, so you begin to see what we're talking about. Now in the middle of the 19th verse:

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

(20) (Even God) shall send Jesus Christ, which was (appointed) unto you: (preached, supposed to come. But:)

(21) Whom the heaven(s) must (retain) until the (restoration) of all things, which God hath spoken by the mouth of all (the) holy prophets since the world began.

Now it tells you right there that there is going to be a refreshing come from God Himself upon the earth. That is not it! No, that is not it. That's the start of it. After that there's got to come restoration. Now where in the Bible do you understand restoration? Elijah must truly come and restore.

29 So all right, Elijah's got to come. Now the question is this: how do we know? Who's going to finger him? Who's going to indoctrinate him? Who's going to give him the power? What is this man all about?

You go to the Book of Malachi, and you begin to understand a little bit about it. So we go back to the Book of Malachi. And here's what it says, the 4th chapter:

(1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall

be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, it shall leave them neither root nor branch.

(2) But unto you that fear my name the Sun of righteousness (shall) arise with healing in his wings;

Now it tells you right there, which is true, before the great and dreadful day of the Lord, which we could have read further, in the same Book of Acts 2. There's got to be this Presence, there's got to be this breath of fresh air, this healing revival. That's not it. There's got to come restoration; it's got to come by Elijah. But it says at that time the Sun of righteousness will rise with healing in his wings. So therefore what have you got? You've got at the very same time that God rises in anger and indignation to take judgment; He has the method of dealing with the situation through Elijah, whereby the people can escape.

30 Now how's He going to do this? This is the thing that the human mind does not want to grasp. The church says, "Well our church shall produce it." Let me tell you something. We who believe this Message no more produce this than a hog produces gold and silver and precious stones. I didn't have one thing to do with it and I still don't have one thing to do with it. As to the origination. But the churches want to get in the act. "Oh he'd come to our church. he'd be with us." No. God has never done that and never will do that. He's going to do what He wants.

Now He tells you right here at that time He's going to tread down the wicked; they're going to be ashes. But He said, "Behold, I'm sending you Elijah before that great and terrible treading down into ashes."

31 So what do you got? You've got what Jesus himself prophesied at the end ages. That was what? Over here in Luke 17. The days of the Son of man. He said right here,

(20) ...The kingdom of God cometh not with observation: (verse 20.)

It will be there, you won't even see it. They're going to say, "Lo here, lo there," and you won't see it. It isn't that you cannot see it, that it cannot be seen, but you don't recognize it!

Now when this comes, which it came in Jesus' day, that is no longer faith, brother/sister. You don't have to believe for it. It is now, what are you going to do with it? You don't have to believe concerning Jesus Christ coming in the flesh to die for your sins. Don't be ridiculous. There's nothing to do with that at all. It's what are you going to do with it? It's been here for two thousand years, what are you going to do with it? See?

32 Now all right, keep looking at it.

(22) ...he said (to) the disciples, 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.

They'll say, "Go here, go there. Follow this, follow that. Come on."

Nope, see that's not it. He said, "It's going to be light."

(24) For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part; so shall the Son of man be in his day. (Now that's not lightning going crisscross, bam-bam; that's just plain light.)

(25) But first he (must) suffer many things, and be rejected...

So you're telling he's got to die first before this can take place. Said, "If he's got to die before this can take place, then he's got to come back and do it!" Well, He's going to rise with healing in his wings; He's going to come back and do this.

And then it tells you it's going to be like the days of Noah, judgment. It's going to be like the days of Sodom; judgment. That's the condition, when the Son of man's revealed. Now he's talking of days. What's the days of the Son of man? The prophet on earth. When He proved who He was and proved He had the right to be the Judge.

33 Now look, He's got to come back and do it. How's He going to do it? Can't come back and do it in the flesh. There's no way. Because this precedes the coming in the flesh. The heavens must retain him and keep him there. So this is done how? By His Own Holy Spirit, God Himself in the form of the Holy Ghost doing it.

Say, "How do we know this?"

Because we were taught it by the man that was vindicated! I wouldn't know split beans from buttermilk about this any more than you would. I'd be just guessing and dribbling up here. Showing my stupidity, because I'd be guessing. But it's after the fact.

34 So when Bro. Branham preached on Perfect Faith, he wanted you to know that you have literally bypassed a certain faith precept and concept; it is no longer in existence. You are no longer looking for time and eternity to blend. Do you understand what I am saying? It is blending. And I don't care if you don't believe it, it's going on anyway. And I don't care what you say and what you do, it doesn't affect me one little bit. Go ahead, have your fun. I'm having mine.

You say, "Well, Bro. Vayle, what if it hasn't come to the place where it's sight, where it's no longer faith?"

Well I blew it, didn't I? It will still come. What if I'm right? I'm just one minute from the resurrection, or a split second, and you're not.

35 See, that's all there is to it. And I don't care what you say today, and I don't care what I say; it's over. Elijah has come! They did what they wanted in Jesus' day! He came again; they've done what they wanted. He's appeared; they've done what they wanted. You do what you want! I don't care what you do. And that goes for the whole bunch of you. And everybody hears the tape. It goes for my wife and my kids, and it goes for me. Because when God moves, my brother/sister, that's it!

"Oh God move again; oh God move again."

The Bible tells you, He's a unique High Priest, He doesn't keep offering the Blood; it's once and for all! You think you're going to kill Him every time? They've killed Him for Seven Church Ages by the Word. They've brutalized Him the last Church Age. Put Him out of His Own church. Call Him the devil.

36 Listen, brother/sister, they've called Him the devil in Matthew 12! Do you hear what I'm saying? They call Him the devil in Matthew 12! And if the same Almighty God, without His Own flesh - and He doesn't need it - simply did something in our midst here, do you think it's strange that people would call Him of the devil? I would say it's very strange if they didn't call Him of the devil!

And maybe you sit so smug this morning, thinking, "Well I wouldn't do it." And you've done it already. I don't know. I wouldn't say that for anybody, for a minute. But there's people out in the world have done it. Already blasphemed the Holy Ghost. Don't tell me some of these Nazarenes and Church of God, Andersen

bunch, and the rest of them, haven't blasphemed the Holy Ghost when they've called the gifts of the Holy Ghost of the devil. Let me tell you, the Catholic Church is way ahead of them. The Greek Orthodox is way ahead of them. Because they know there's genuine gifts. But they've already blasphemed God.

The Bible says. I'm not telling you, making up something; I'm telling you something here. I'm not against all denomination, everybody out there, just because I hit these things, I'm trying to get this to the place, brother/sister, where we get with the line of Almighty God and we get out of here! Because it's not a matter of whose side is God on, it's whether we are on God's side! And it's our decision.

37 I want to ask you a question. How many people got on the boat with Noah? No. How many people crossed over the Red Sea with Moses? The Egyptians assaying to do so, died. How many got out of Sodom and Gomorrah? Let's narrow it down. What about this hour? How many are going to get out of here? See?

But I want you to notice - see I'm trying to build your faith. I'm negative, but I'm positive, because I'm trying to get you to see, brother/sister, this is now out of your hands, I don't care what you say or do or think, it is now out of your hands, and you sit here and make your choice this morning. That's all you've got left within your soul is the power of choice; that's all you've got. You don't have a decision, as to say, "This is right, and that is right, and that is wrong, and that is wrong," and stick it out theologically, you've only got the choice to say, "this is wrong as far as I'm concerned, I don't want it," or "this is right as far as I'm concerned, I do want it." But you say, "Well I think maybe I'll take a little longer time; I'll sit on the fence."

38 God grant you the privilege, my brother, my sister, but I doubt you've got to coming to you. I doubt if you've got it coming to you this morning. Time to make your minds up. Because it's after the fact. It's after the fact. Elijah has come; Elijah has gone.

You say, "What if it wasn't?"

Well, who knows? You tell me what's going to come then. You show me where this is different from the rest of the Bible. That's what I want to know. As Bro. Branham said, "When you come this far, when you literally speak the same as Joshua did, and the results concur with what you said, you know that those are God's Words, and you are right in that Bible!"

Now what's faith? `Trust in the truth and honesty of another'. `To accept as fact by reason of the authority whence it came apart from personal knowledge'. In other words... okay we turn it. [End of side one.] In other words I don't have to produce anything, but I'm going to be forced to produce a decision about whatever came to my attention, as per the fulfilled Word of God.

39 All right, you understand then what I said last night then. This perfect faith, brother/sister, is a different kind of faith entirely. It's God's Own faith in Himself and His Word that He has brought to pass before us, and said, "This is it." And you can move from there.

What is your next step? The next step is the resurrection. And in the resurrection, when that takes place, you will have resurrection faith, because you'll see the dead. You say, "Hallelujah, it's all over." Oh you'll feel so great! But you're not going to feel that great there unless you feel great here. Unless you have this super faith, perfect faith, which is beyond the revelatory, it is completely concrete and discriminatory - oh yes, because it separates, discriminates - you can't get the next step.

40 You see [what] we're trying to tell you? From the vindication of the Shout to the next promise, you have just this breath awaiting; the dead will come out of the ground. That's a phrase we use; it doesn't really mean that.

And when that happens, what's the next step? The trumpet for the Rapture. What's the next step? The Wedding Supper. Oh first the coronation. The Wedding Supper. Then what? Coming back for the thousand years; the clean up in the thousand years. Then what's the next step?

But you see what you're looking at now is the Roman candle effect of what has taken place under the Seventh Seal. Trip hammer, just spurts out, spurts out, spurts out, and keeps moving and moving, and we've started moving under the Seventh Seal.

41 So brother/sister, what I'm trying to tell you now is this: you're in a position beyond faith that you've never been before, and we've never been before. Actually you and I are out of control. It was proven by the satellites, never done before. Shoot a thing so high in the air; the gravitational pull of another center will pull it away, never to come back. Do you realize we are under a gravitational pull brother, from everything our minds ever thought, our hearts ever wanted, the church ever said, we are into something entirely of God, making us entirely eerie, weird, though the Word is mystical and mysterious to the world.

As Paul the apostle said, "I have been crucified unto the world, and fortunately it's been crucified unto me." I don't want it, and it doesn't want me. I don't want the church and the church doesn't want me. I'm a dead duck, as far as the church is concerned, and the church is a dead duck as far as I'm concerned; it doesn't hate me and I don't hate it. Then look it. The fact of the matter is - well it's pretty hard to say this, to make it real sense, so I've got to make one inanimate. But can a rock hate a cow or can a cow hate a rock? Or can a dead cow hate a live cow? Can't do it. There's nothing there. There's no interest, there's no reference point.

42 Now those may sound like harsh statements and pretty hard pronouncements, but I'm not going to take them back. Because brother/sister, crucified is crucified. It's like a fellow one time said, "What does it mean," he said, "pastor, for a man to be... dead to himself, dead and crucified?"

"Well," he said, "son, I'll tell you what you do." Said, "Why don't you go out to a graveyard out there." And he said, "There's a fellow out there by the name and so. You go out there and you just praise him to the skies, tell him every beautiful thing, how great he is. Go out there for half an hour."

The kid went out there and he just talked to the guy dead for half an hour, and came back, and the preacher said, "What did he say?"

He said, "Nothing."

"Why don't you go out there and cuss him good for half an hour. Just bawl him out and tell him what kind of a skunk he is, what a creature he is, what a mess he is, and then come back."

He went out, he just let him have it for half an hour; he came back. He said, "What did he say?"

He said, "Nothing."

He said, "That's when you're dead."

No communication. There's nothing there. What do you want, see?

43 Now brother/sister, what we're looking at is this: when you really see what has transpired in our day, and we're just beginning to get the full thrust of it, because it's got to come mental before it comes spiritual! There is a mental faith, there is a spiritual faith! There is a knowledge out here in the senses that gives us a faith. In other

words we can work with principles. But there is a spiritual revelation. We are coming now to the place of a definitive spiritual revelation. That we can stand back and say, "This is it." To bring us where I mentioned Bro. Branham came, when the storm was stopped in Colorado, no more guilt. When a visitation with Christ in the Sabino Canyon, there was no more fear.

Now this does not make us bragging, vaunting, boisterous witnesses of a conviction. Up here I may demonstrate, I may say things very loud; on the street, I'm not interested in raising my voice or talking hardly to anybody. To you I say these things because I want the emphasis to get across to you, just in hopes somehow the raising of the voice and the hammering may get it to you, that whether you know it or not, you have arrived, you are at the end of the trail, it is all over. Don't look for anything else except what comes out of this. Because there isn't anything else. There isn't anything else. Do you understand? When Elijah comes it's destruction. When Elijah comes, it's restoration. When Elijah comes, it is what? Noah in the ark. It is Sodom and Gomorrah. It is what Jesus said, the ends of the world are come upon you, and whether you want to admit you're responsible, that you are going to glean in yourself the harvest that other men sowed, you are going to glean it!

44 Now listen, let's put that down, brother/sister, and understand it. Say, "Well our church doesn't believe that." I don't care what your church believes. And I don't care what you believe! If you don't apply the token to your family, that's right, you are going to see your children gather what six thousand years sowed. Six thousand years of sowing this generation will reap. Jesus said the generation of his day will reap four thousand years.

Now if you think you're not reaping, just look at your AIDS question again. What is AIDS? It is a sexual disease, period. What does sex symbolize? Idolatry. What is idolatry? It is not only false gods; it is a false worship toward God. Because God lays down His laws of worship. So the world is dying today for their sexual sins, their immorality.

45 I know people hold out a hope, and they say it's not going to happen. If you believe it's not going to happen, I just say one thing: fold your Bibles this morning and don't be such a liar. Don't bother coming back to church. And don't pretend. Because you don't believe the Bible, you don't believe the flood. You don't believe those things. You don't believe at all what it says in the Book of Romans. Romans, that great and terrible Book; we've looked at it so many times. Read in that 1st chapter, where it says in verse 18:

(18) (But) the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (Who hold down the truth; they wouldn't take it.)

(19) Because that which may be known of God is manifest in them; for God hath shewed it (to) them.

In other words God absolutely at one time proved categorically to the people that He was God, the sovereign God in the driver's seat, and they were responsible to Him according to what He said.

(20) For the invisible things of him from creation of the world are clearly seen, (that's the earth,) being understood by the things that are made, even his eternal power and Godhead; they are without excuse:

Then what if God should come on the scene, with the prophet? Because that's how He does it! There again the church doesn't want it. "Oh we'll elect us somebody, and God will honor the man we elect." Hogwash God will honor the man you elect.

46 You can elect me as pastor here, God will no more honor me than nothing. Say, "Well God honor Bro. Vayle, we made him pastor, hallelujah, You work through him."

He say, "Drop dead."

That's what they said, and even old Samuel got led astray. Samuel, mighty man of God, he said ...?..., "Look it," he said, "the son of Jesse." Oh look at that fine man; he is going to make just a wonderful fellow to anoint as king."

And God said, "Oh hold it, hold it, hold it. I thought you'd learned your lesson, Sammy, for a prophet, oh brother. I don't want him. You're looking on the outside; I'm looking on the inside."

"Oh sorry, Lord, sorry Lord." So much for Samuel.

47 I know it's kind of a joke the way I make these things very sarcastic, but I got to get your attention to show you things. Don't get your thoughts in here brother/sister, as though you got something to add to God. He'll make you a fool every single time. He'll make you a fool every single time, because the wisdom of man is folly before God. And the foolishness of God... it's greater than any wisdom we'd ever have. Who'd ever thought that poor old Samuel would make that mistake? So he got a little fellow by the name of David, anointed him king.

Wouldn't matter, you could anoint me your pastor, ordain me, call in the finest hierarchy in the world, say, "Come on, we've got something going on down here in the little place of Quincy. We're going to put Lee Vayle in there." Go ahead. God will take me plumb out.

Bring all your bishops together. All your elders, all your seniors. Elect somebody, what does it do for you? What if it's not God's man? This man came on the scene with 'THUS SAITH THE LORD'. They sneered and walked away. "We'll elect our own people; have our own choices, our own general supervisor, our own president, our own bishops, our own..." Sure.

48 All right. Now look, it said right here, God in creation lets them know that He's God. What if God then superseded creation as He does in prophets? Now where you stand? Didn't God in Christ supersede His Own creation? He certainly did. The storm was raging out of control, He said, "Stop the storm." The storm stopped. The people had no food, there was dead food lying there, He said, "Multiply." They multiplied. They needed wine, nothing but water, so let's turn it into wine. God superseded His Own creation. And they said, "Kill Him!"

He has a snowball's chance in hell - I say it again, you might be insulted - His ministry and He had a snowball's chance in hell, in the lake of fire, to impress people. Come on, think it over. If you don't see what I'm seeing, you don't see Jesus Christ having died on the cross.

"Oh you see the people just sort of fail to realize. Oh some little thing in there, but it wasn't like you say, Bro. Vayle." It wasn't?

"We've got no king but Caesar, kill him!" I like that. Oh that's sweet and gentle. [Bro. Vayle says in nice sweet voice:] "We've no king but Caesar; I think something should be done about it." Nah.

49 Come on. You tell me there's a change? You tell me in the condition of Noah again, where eight souls got saved? John the Baptist had six converts. Three came out of Sodom and Gomorrah. Four came and one turned back. When the whole world is supposed to follow the antichrist, do you think for one minute if this man was Elijah, and I believe he was. In fact as far as I'm concerned he certainly was. Do you think he's going to have any impact as per size? Ah, come on. Never has been that way, never will be.

[Romans 1:]

(21) Because, when they knew God, they glorified him not as God, neither were thankful; but became vain in their (reasonings), and their foolish heart(s were) darkened.

(22) Professing themselves to be wise, they became fools,

(23) And changed the glory of the uncorruptible God into an image made to corruptible man, (like) to birds, fourfooted beasts, creeping things.

(24) Wherefore (now listen here´s what God did. Because they did this, He) gave them (over) to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

50 Ten million homosexual men in America. And that may be the tip of the iceberg. How many bisexuals? How many homosexual women? And what magazine is the filthiest magazine in the world? The homosexual magazine on women, not men. Come on. When was the world in this condition, brother/sister, till now? Except before the flood. Why did God say, "I got to clean out the Canaanites"? Because they were homosexuals.

I want to ask you a question. Which church does not have the homosexuals and is not dealing with them? If we had them around here, we´d just make one deal, "Out and stay out!" Or we´d throw you out. Pentecost full of them. Presbyterians don´t know what to do with them. Catholics got six in Boston alone. AIDS. There´s nobody hasn´t got it. I´m not condemning; I´m just telling you, nobody hasn´t got it.

51 Listen, what do we have to look for for further signs? I´m saying, "Have we come or haven´t we come?"

"Oh, Bro. Vayle, they said this years ago."

Not under these conditions! They said it! But not under these conditions! Israel was not back in the homeland when they made these challenges. When Dowie had his fling, thought he was somebody. Israel was not back in the homeland. When Israel goes in the homeland it is a sign of the resurrection, or this Bible lied! Spit on it, and throw it in the garbage can, who needs it. All it takes is one lie! Because if God lied once, He can lie twice. I lied once, and I lied a whole lot since. I´ve no trouble. God does. God does. He´s not going to lie.

(24) ...dishonour their own bodies between themselves:

(25) ...changed the truth of God into a lie, worshipped and served the creature more than the Creator, who is blessed for ever.

52 Now what happened? They go deeper than ever. Notice how this begins to compound. This is after the fact in this hour. Watch it compound. The doctors tell you it isn´t going to happen. I´m telling you the doctors are liars, it is going to happen!

(27) ...likewise the men, leaving the natural use of the woman, burned in their lust one toward another; men (and) men working that which is unseemly, receiving in themselves (a) recompence of their error which was meet.

(28) And even as they did not like to retain God in their knowledge, God gave them over to reprobate mind(s), to do things which are not convenient;

53 In other words, it´s going to get worse! Now let me get this flat. You have seen what AIDS are doing; it´s going to get worse! You´ve seen what the homosexuals have done, and the perverted government, and women in office where they don´t belong, and men not doing what they should do, and the world is... it´s going to get worse

and worse and worse and the church is going to get worse! And don't you think it's not. And this is going to get better and better and better and better. Well this is steaming, going down with its irregularities, and its perverted minds, our minds are going to get closer and closer to God. Why? Because we're piling Word upon Word upon Word upon Word upon Word upon Word.

(29) Being filled with unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

(30) Backbiters...

54 Do you think the church isn't full of it? It's been full of it for two thousand solid years and it's getting worse. Until you can have a Tammy and a Jimmy come before the people. My God have pity. What do people want in the Name of the Lord as some stabilizing influence in this life to prepare us for heaven, and away from the wrath of God and the trials that are going to come on this earth and the lake of fire to follow? And they're looking to that? People squabbling in public about their sexuality? And the little girl that was so involved, she gets close to God by stripping nude? This is what's in Pentecost? But don't - listen, don't shut the Lutherans out. Several years ago, a woman in a Lutheran church danced naked before the Lutheran church and the whole altar as a worship unto God. You say, "Well that's just a little bit." Honey, what do you want? Do you want a lot of it? That's the tip of the iceberg; that's what's in people's hearts and minds. The whole thing is a perverted mess here.

(31) Without understanding, covenant-breakers, (they've broken it,) without natural affection, (absolutely,) implacable, unmerciful:

55 I told you about that bunch of AIDS that came - I mean they're not AIDS, but they're a bunch of homos that came to that meeting sponsored by some television outfit; I saw it. I think Lloyd's got it, you can get it. They stood right there and said, "Look, we're going to practice it, we're going to do it, and when we get AIDS, you're going cure us and it's not going to cost us a cent." And you should have seen the preacher sitting by; I won't mention who he was. ...?... a preacher. And the doctors whimpering around. The only decent man was a born again politician. And he said, "What's the matter with monogamy?"

56 I want to tell you something, brother/sister, if we're in this mess because we let marriage get out of hand, come on. One thing got out of hand, marriage, sex, and the whole thing is down the tubes. Do you think God's not going to strike this world in judgment? I'm speaking very dispassionately this morning, you might not think so. My heart's not like a stone; neither is it red hot like a furnace. I speak plumb off of the top of my head, that's where it is. I don't need a deep revelation. Why should I have one? I've got it. This is it. Am I going to turn the clock back for somebody? Can I undo the earthquake that happened over here, it was 6.4 in California on the Whittier Fault? No more than I'll stop the clock when it comes to San Andreas. I'm getting out of here. Maybe sooner than most of you. The way I feel at times. I'm not having much luck with feeling good, but it doesn't bother me.

57 See look, there comes a time when you pass right from this thing that you call faith, as you understand it, to a place where it's over. It's not faith anymore. Not faith anymore, brother/sister. Do you understand what I'm saying? It is not faith anymore. You're not expecting anymore. What you didn't expect, you got. Yes. What God said He would do, what you barely knew about, maybe even casually or didn't know a thing about, you got. Now you're not stuck with it, although thank God we are. But you know why? Because He said, "I won't lose one of you."

(31) Without understanding... unmerciful:

(32) Who knowing the judgment of God, (who knowing the judgment of God! There and there. Who knowing it,) that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do (it).

In other words the world comes right together! And says, "Hey, come on, let's keep moving."

58 There's a book out. On this book of AIDS. Brian's got it, I think; he knows where to get it. I don't know every book I read is true, because I'm too old to be fooled that way. I could write a book myself and claim I'm some authority. Hogwash, it would be no more than nothing. Anybody does that kind of... you know, that's nutty. But what if these people are really right? They say the AIDS virus survive dry for five days. Then it could be windblown. They say it's true that the mosquitoes don't carry it or surely, positively, Florida would be more inundated than any place in America. What if it takes a certain kind of mosquito? I got mosquitoes up here and they don't necessarily carry malaria. What if that has to mutate? And it can. I don't know too much about these things, but I tell you one thing, if you can fool with these things in a laboratory, they can fool around on their own; don't worry, because the life is there. They'll bring a manifestation.

59 So all right, we've arrived at a basic place we haven't been before. Now I'm going to read to you - and I'm not going to finish, because I'm just roaming around this morning, I knew I would do that, but it's okay by me, if it's okay by you. It's too late anyway to check me. But I want to read you something here. It's in the Book of Romans 12. We'll start reading.

(1) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, (holy and acceptable. Not w-h-o-l-[l-y] but h-o-l-y.) which is your reasonable service. (Or sacrifice.)

(2) And be not conformed (or fashioned after) this world: but be ye transformed (from a caterpillar to butterfly, go through metamorphosis, get metamorphasized, what do you call that word there. How?) by the renewing of your mind,

The only hope that this world has at this time is to get a brand new mind. It's the only hope it's got. And I would not expect to stand here or expect anybody to stand here, or to so debase your what we might call - how would I put it? Your intelligence? To have me or anybody stand up here and dictate to your mind, or give you any precept as a way out, unless that was a proven precept of some description. In other words, I don't want any pontificating, generalizing, or sermonizing, I want something that is pertinent, concrete, and manifested. Then just maybe, just maybe I'll begin to think the thoughts that you say I should think. Because I still don't have to.

60 Now if I'm astute, and that's not a fair thing to say either, because look, unless God is really working with us, we're not going to believe anything anyway. Remember he told the Pharisees? "You can't believe," he said. "There's no way," he said, "because there's nothing in you to believe with." So nothing in there, you can't do it.

But just talking now as people I think we can say are reasonable. Reasonable to the extent that hey, look, we're aware something is going on that's very, very horrible; we know this is going on, look, what are you going to do about it?

"Well hey, just a minute. There's a man that evidently God is somehow backing up."

"What do you mean?"

"Well this fellow here, little tiny guy from Jeffersonville named William Branham, funny thing happened

when he was born, there was a white light came into the room and stood over his crib, and later on he talked about visions and oh they came to pass, whatever he said came to pass. And then when he prayed for the sick, man, you talk about miracles. And now the guy says "THUS SAITH THE LORD" and things happen exactly what he says, and when he tells you things there's no way he ever tells a lie, he never misses, and you couldn't hide if you tried. In fact certain preachers deliberately tried to trick him and they got death for it; they died horrible deaths."

You say, "Well, hey just a minute. Now I'm interested." I'm interested, do you know why? I want to see something. I want to know if I can come to the place where this goes beyond me waiting with Abraham to come back in the Millennium. I want to see if this is real so I am coming back in the Millennium.

61 Now listen, I can take this Bible here, and I can milk it, and be honestly a fine expositor in milking it, be a hundred percent exegetically correct, as far as I can go, and miss this moment because it's down the road! I ask you a question. Could you miss this moment if Elijah was supposed to appear and really did appear? Could you miss it?

You say, "Now I couldn't miss that, because you see, he's supposed to appear, and this is it, he does appear."

"Well just a minute, what if he didn't appear the way you got it figured?"

"Well I don't have it figured. I'll wait and see."

62 Now that's good. Because you see, God never let any man ever figure anything yet. No sir. God Himself did the figuring. He said to Noah, "I'll prove it to you." He said, "Noah there's a flood coming."

"How am I going to get out of here?"

"Hold it boy, hold it, just simmer right down. I'm going to get you out of here."

"How are You getting me out of here?"

"Now, now hold it. We're going to build an ark."

"...?... an ark. I don't know a thing about an ark. Let me see. Now there's a scientist down the road and he knows all about arks." No, he said, "Nobody knows about an ark, because there hasn't been one built yet."

You see what I'm trying to get? Always after the fact. Always, my brother/sister, God gives you in an emergency, in a juncture, He comes on the scene and He places Himself in you so that you don't have a worry! I want you to go to bed tonight and sleep like you've never slept before. I don't care if the earthquake comes.

You say, "What if I suffer?"

Well honey, you have already suffered. My Lord, I have had pains in my body like you cannot believe. I don't want to have them again, but if I had them, I will still go to heaven.

63 Let me tell you something else before you go. This business of faith we're talking about, this tremendous faith; it's not faith anymore, it's beyond it, I just can't explain it hardly to you. This great thing here. You know, Elijah was a prophet of God. Elisha. Oh he was a corker, in plain English. He was a good one. His predecessor Elijah called down fire on the prophets of Baal. Oh it was scandalously beautiful the way he did it. It was a joy to behold. But his friend Elisha was called, "Hey old bald-head; hey you bald-head!" And he got mad. And he called

out some bears and they killed some kids. He wasn't a very nice fellow.

Now let it soak in. See, you're trying to be nice people, so you're going to get somewhere. I appreciate that, I want to be nice too. My wife wants me to [be] nice too. You want ...?... nicer ...?..., certainly we all want that. It's part of the game, but it's not it. I want to draw a point here. Elisha had seven major miracles; he had more than Elijah did. And yet the Bible said [Elisha] died with the sickness wherewith he was sick.

64 Now the faith for your healing today, brother/sister, since God did the great thing by giving you this, and Bro. Branham said the Spirit of Christ will come into the church until there's none of us sick anymore; that's going to be before the Rapture. I want you to know this, that you may have a bit of a job with the healing that you want because it has not been brought into view for you; it cannot be until the hour you're healed. This is not Elijah coming. You can I can leave this world with sickness, we can die. You could get cancer and die. Tuberculosis and die. I had it in my lungs, had it in my pituitary gland. By the grace of God don't have it now; God healed me. You got something wrong with you right now, you can die with it. High blood pressure, anemia, I don't know. That will never disrupt the fact that you're born again, and take from you this, because you have seen it. You have seen it.

65 That little healing you're going to get, you can have it this morning, because you already got the great thing: the Healer is here. You and I can raise our faith the same when Moses raised the brazen serpent and those that looked there was everybody healed. And the serpents could do no further damage. You can be healed this morning, brother/sister. I want us to believe that. I want us to be healed; God wants us to be healed. But it hasn't come into visibility. You got to keep moving toward it until one day you know that you're healed, and that assurance, and then it's all over. And you ...?... But this my brother, my sister, you had nothing to do with. But this lets you know that everything else is available, "For God spared not His Own Son, but delivered him up for us all, how shall He not also with him freely give us all things?"

If God came into full manifestation to let you know that you were a part of that Bride, you are a part of the New Jerusalem, you are the sinless, virtuous Bride of Christ, there is no imputation of sin in you, you didn't even do it in the first place, the judgment is over, it's already the White Throne, you're standing here as a witness before Almighty God and the world, then brother/sister, what do you ask Him for, what do you want? See? That's where your faith lies this morning, that's where mine lies.

66 Now let's begin to get the two together. By the grace of God this should finish off pretty well what I want to say on this subject, unless I want to talk some more another time. But finish it off. To see, look, we are in a wonderful position. See? We have not built us a tower in Babylon, no, no, no. We have not raised up a false religion; we have not done any of these things. We have subscribed to the mighty God with the mighty input for this hour. And brother/sister, should we not then walk in a faith, a love, a rest, an atmosphere that the prophet said we could have? Surely there's no room for guilts anymore. There's no room for these things here. There's just room for the love of God and the nature of God to begin to flow. And you know something? I believe we're coming closer and closer to it. I believe it's beginning to move, with all my heart. As much heart as I've got, which you know, how can I say? I don't know what's here and what isn't here. God knows my heart; I don't even know my heart. But if I know anything about it, I know this: that something is happening.

67 Now I mentioned the mind, didn't I? The renewing of the mind. How good is your mind when you're flustered? How clearly do you use your mind when you simply emotionalize your state? How secure are you when the water is coming up to here, and you're ready to panic? And you know the only thing out is a clear head. You getting what I'm saying? You catching it? Renew your minds, brother/sister. Renew your minds. Don't believe the old fallacy you can lay a Bible on your heart and something will happen to you; it will, but it won't be the right thing. Open up your mind. Because the renewing of your mind by this Word that we stand for and we

preach here that Bro. Branham gave us by vindication from Almighty God, you fill your mind with That, It will become a mental faith which will come down here into the soul and feed the soul and become a spiritual faith, and you'll be a rock strong Christian. I will be a rock strong Christian, you will be rock strong Christians. Let's rise and be dismissed.

Gracious Heavenly Father, we want to thank You again for Your love and Your kindness to us Lord. We know Lord when it's all said and done, and it's all over, that You did a work and we only were privy to it on the grounds that we were elected to see it, O God. And yet we know within it all Lord, there are ramifications, because day by day we're making decisions. It is so true Lord, everyday we can believe You, everyday we can turn You aside. Everyday we can pile Word upon Word and stand with this Word or every day Lord we can just turn to something else. Every day we can fill our minds with this or fill minds with that.

Lord help us to make decision from this point on, this is how it is. It's been proven to us. Help our minds Lord not to try to grapple with these things but to simply receive them. Until they go down deep within the warp and woof of our very being, and we come out the Christians You want us to be, which are going to come forth in a resurrection. We know Lord the church cannot do it; we know that we cannot do it. We know this little church here cannot do it; we know no one's going to do it but You Lord, and You're going to do it in Your Own way.

And Father God, if we've got the wrong way this morning, what can we say but we're sorry we're wrong, we've been sold a bill of goods, we've put our hope in this Lord. Yet if we're right Father, how many are going to receive? Very, very few. Lord in our own humanity and our own thinking, it's trying to be kind and considerate, we would try to consider everybody, and we would try to believe the best for everybody, Lord, and hope that everybody regardless would all be in the same position.

But Father, if Your Word is true and we know It is true, that's an utter impossibility. Help us O God to be in the position You want us to be, which are believers this morning. Believers, Lord, who have come to a place far beyond the believer, no longer looking, no longer looking, no, we're looking at, and what we're looking at Lord is no longer faith. It's a higher level.

Father, bless each one today, we pray. Not one woman, not one man, not one child, regardless of age, position, whatever, will leave this building Lord without a hope of the future, either now or somewhere down the road, it matters not to us, it's in Your sovereign will. That all of them Lord, every single person, would be truly where we want to be, which is with You, and where Lord we know that any person in this building sitting here, standing here this morning, would want us to be there with You too. It isn't Lord we're trying to exclude anybody, and Father nor do we exclude anybody, but Father Lord that all might come into the grace which is there.

Lord God we know that Noah built a bigger boat than was needed for eight people, but only eight came into the boat. And we know that You're infinite this morning, though infinite numbers are not going to come in. We realize that. But Father we would pray that every single one this morning will come in.

Now Father, just help us to believe as never before, because we're looking from this promise to the next that there won't be one person miss the Rapture that's standing here this morning. God, hasten the day when we can look at each other and say, "We all made it. We're all here." Unto Thee we'll ascribe the honor and the glory, which we ask in Jesus' Name. Amen.

‘The Lord bless you, take the Name of Jesus with you.’