

Leadership #6

The Critical Point

July 13, 1994

Heavenly Father, we are grateful for Your gracious Presence tonight. We just pray that by Your Holy Spirit that has been mentioned, as wind and also rain and fire, Lord, that they all might work in our hearts, minds and lives today, getting down deep in our souls and then, coming forth, producing a nature which is more Christ-like and more one with that Word. So, we pray, Lord, that the fire may cleanse us, and the rain, may come upon the seed to nourish it and bring it up, and the breath of God may cause us to hasten to do Your Will. Help us in our studies tonight. We'll be careful to give You the praise in Jesus' Name. Amen.

You may be seated.

1. Now we're in "Leadership" again tonight. We were going to have number five last week; but we didn't really go past the preamble. So, I'm going to take that again, and then, we'll start reading and getting to things that Bro. Branham said. So, we recall from last Sunday, pages 16 to 19 in this message on "Leadership" that we found Bro. Branham speaking to a golden-calf scheme agency—because that's exactly what they are. They're an agency: a golden-calf scheme. And of the final hours of the Pentecostal Laodicean Church Age, where the Full Gospel Businessmen have superseded the five-fold ministry, even indicting it; excusing themselves as though all ministers were nothing but failures for not taking the Gospel to the whole world and winning the world to Christ so that everybody could hear it and everybody could come in... And these men now organized and, apart from ordained ministries, are now found to be no different from the ones upon whom they frowned, for they had rejected out of hand the prophet Elijah, who alone could restore the living Word to the church and establish true spiritual and Word leadership.

2. Now Bro. Branham did not accuse them concerning their desires or motives, which in themselves are very good; even building hospitals and things like that are fine. But he informed them from the Scripture that if they, themselves, were unscriptural, how could they lead others in any way except in unscriptural ways, where all worship and service toward God is in vain? And, of course, Bro. Branham quoted Jesus that, "In vain do you worship me, having for doctrine the commandments of men." And those traditions of men, by the way, were originally firmly based upon the Word. You wouldn't find that they actually left the Word, but they took part of the Word, and then, they went so far from it that it was no longer the Word. And actually, Moses had warned them that adding a word, taking a word, from the vindicated Word led to condemnation.

Now we see this scenario here, these men, these self-ordained and self-constituted preachers, were criticizing the five-fold ministry. And we know they're available for criticism, but they're criticizing in the wrong way. They criticized them for not getting the work done, which, to them, meant the loss of millions of souls. And they, in turn, bringing in those millions to a rejected worship, have made them worse still, bringing them, actually, to the three and a half year tribulation and, then, to the White Throne judgment and Lake of Fire.

Now, of course, they don't believe that. There's no religious organization that can possibly believe that they, in themselves, are completely violating the Word of God, and they, themselves, are actually undone, discredited and judged. Now you know that as well as I do. They simply cannot accept it. Now many

people come out of Babylon knowing something is wrong. But they're like Israel with a mixed multitude, where a tremendous number fell in the desert and could not go in.

3. Now, very simply, these self-ordained businessmen—authoritarians, were preaching a false gospel of creeds and dogmas, (Now you'd never convince them that's true, but they were.) whereas, if they wanted the approval of God, they had to come by the message of the hour. That message was predominately that God was a Rhema-Logos God, one God, and no message but this was God's message, the same as it was in Luther's day, when Luther completely repudiated everything about Catholicism.

Now then, Bro. Branham, leaving nature, as he was illustrating from nature, he goes on to history, taking the Bible and showing that Moses could not take Noah's message, because they didn't believe Noah had a message to begin with. They think he just had a little prediction. But, how in the world can you just have a prediction or a prophecy from God, simply telling them what is going to happen, if you don't tell them why it is happening and give them a chance to make things right? So, anything that they would take from Noah would be just the scattered references, rather than to listen to Bro. Branham say that Noah was a prophet and had a true, vindicated Message. Nor did Jesus take Moses' message, nor could Luther the Catholic message, nor Wesley the Lutheran's.

4. Now, there again, you will see a problem with the people, because they know that the fact of the matter is that Wesley did not repudiate justification. But he brought on the scene the work of God, which was in the Scripture; a sanctifying work where the lives, then, would be more scripturally-oriented and glorifying to God.

Now, what the people don't realize is that the life passed on from the Lutheran age to the Wesleyan age, and the life having gone out, because of organization, these people were now left with a dead word. There's nothing wrong with the doctrine of justification. We all know that to be true. But, you see, the life moved on, because they weren't ready; they weren't moving on with it. And we'll see that as Bro. Branham illustrates with wheat.

Nor could the Pentecostals take the Methodist message. And so today, Elijah the prophet has come with true headship vested in the Holy Spirit by and through the vindicated word of Bro. Branham's ministry. And, of course, they could not take it.

5. So, we're going to go back and read a couple of paragraphs on page 19. [paragraph 133]

[133] *Noah had to do that for the Word to be manifested in his age. Now, what if Moses come along and said, "We know what Noah did; so, we'll just take Noah's word. We'll do it just the Noah did it. We'll build a ark and float down the Nile River and go out of Egypt?"*

Now, of course, this is very ludicrous, even to make such a statement, but it's true. That's exactly what the Noahaic message was: to build the ark and to float over the problems and, then, come back to a restored land. Well, Moses could not possibly do that, though he was in a position to say, "All right, we're going to get out of here." And, of course, mother Nile was a source of blessing to Egypt, and they were near enough to it, they could say, "Well, let's float down the river, float across the Red Sea, wherever we're going to go, and establish ourselves in the promised land." But that was not the message, you see. So, Moses could not preach such a message as Noah, because it would not have worked, because it was for another age. So, he's linking up the next thought now.

6. [134] *Jesus couldn't have come with Moses' message; Luther couldn't come with the Catholic message; Wesley couldn't come with the Lutheran's*

message; the Pentecost couldn't come with the Wesley message. And the Bride can't be formed in the Pentecostal denomination. It just can't do it.

Now this, of course, is a very flat statement. And you understand that neither the Lutherans, the Catholics, the Wesleyans, nor the Pentecostals can take that, because they have organized themselves and set themselves up as, if not the complete voice of authority, they have enough of authority to be recognized, so that the Wesleyans can look at the Lutherans... Now the Lutherans looking back at the Catholics, and are actually going back to them. The Lutherans are further ahead in going back to Catholicism than even the Anglican Church. And yet, the Anglican Church was based upon King Henry VIII wanting more wives than he was entitled to. So, he simply blew the Catholic Church out of the water, ordained himself the head of it, got his own priests and clergy and said, "I'm divorced, that takes care of it. Bring on the next five or ten women, as many as I want." Well, see, Luther protested the church, because it was so rotten. But Henry VIII was not protesting because the Catholic Church was rotten; it was just too strict and stringent for him.

But, anyway, out of that, the same as God used the Wall Street Zionists to put Israel back in the homeland, so God took that particular condition and made the wrath of God and the enemy, to praise the Lord. And so, the Protestant religion, Protestantism, came into England pretty well full-fledged, and it certainly provoked a good advancement in the knowledge of the Word in whatever degree they had it.

7. Now, remember; the Wesleyans came forward with the doctrine of sanctification, the cleaned-up life. And you understand, of course, that under Luther, Calvinism had gone to seed, wherein it was a matter of you had what Wesley called anti-Nomianism, which Fletcher was the great theologian of Wesley's day, and he preached very much against what had gone on and come out from the Lutherans because now they said, "You're predestinated, you won't have to even be born again, forget all those things. If you're going to make it, you're going to make it; if you're not going to make it, you're not going to make it." Now, there's a lot of sense to that, but that's not the truth because God has a means to the end of getting that done.

So now, notice what the Wesleyans have done. They don't even come against liquor anymore. Even almost seventy years ago, that's about all they could talk about was their women's temperance union and come against booze. They'd already come to the place where the virgin birth of Jesus Christ was complete nonsense and baloney. They were preaching all kinds of modernistic theories based on pseudo science.

8. So, what I'm showing you is this; all these doctrines, which were vital, the Life has gone out of them. And you can tell by the very way that these people conduct themselves, as to exactly what they have. Well, the Pentecostals came along, and they thought, "Well, the baptism with the Holy Ghost was true." There is a baptism with the Holy Ghost; there's no doubt many of them received the baptism, but then, they organized on a tongues evidence. Now, all you got to do is look at the Pentecostals, the Swaggarts and the Bakkers and their wives and kindred and everybody else, and you can see they're just as filthy as the rest.

So now, when Bro. Branham comes on the scene, and tells these people, "*Look, it's all over for you.*" They're not going to believe it.

But anybody standing back without a jaundiced eye or an eye that is particularly trained for their doctrines, can say, "Listen; there's something wrong with these people. There's no way they're going to make it." There's no way a Bride can come out of them. A Bride could not come out the Catholic Church. A Bride couldn't come out of Lutherans. Now they were contributing to it through the ages. But at the end time, there's no such thing as a Bride coming out of the Pentecostal work. It can't do it.

9. And now Bro. Branham illustrates that by calling it the shuck or the chaff. But in Rev 3:14-21, It shows you absolutely perfectly, as Larkin said, and scholars agree, Christ is absolutely outside the church. And if Christ is outside the church, you don't have a headship. So, at the end time, the church is one hundred percent rudderless, to the extent they don't even have a conscience: wretched, miserable, blind, naked, and don't even know it. And when you tell them, all they're going to do is rise up and get very, very angry.

[134b] ... *The Bride can't be formed in the Pentecostal denomination. (That's Oneness or Trinity.) It just can't do it. And that's exactly right. She's done organized and gone out here, and there she sits, just like the rest of them. It's a shuck or a chaff. Just like the life that comes up through the wheat seed.*

[135] *That writer, as I spoke the other night, that writer that wrote this book... (That's criticizing Bro. Branham.) And not because he criticized me so bad—said I was “a devil, if there is such a thing as a devil.” So, he said he didn't believe in God. He said, “A God that could fold his arms and sit up and watch these martyrs through the early ages, and claim to have power to open the Red Sea, and let them women and children be tore to pieces by lions and so forth, and then said He was a loving God.” He said, “There's no such a creature.” See, the fellow was without inspiration (or revelation) of the Word, and thereby, they fail to see it.*

10. Now, of course, this man isn't going to believe what I'm going to read. I'm going to go to Romans 8. You can go with me and read It for yourselves, where Paul the apostle, in verse 35 said:

- (35) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- (36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Now, you notice the sheep are counted in this particular area here as sheep for the slaughter. And that's what sheep have always been accounted for. That's why Bro. Branham said; *“Now sheep are the most easily led in all the world, a gentle nature.”* But they can be duped and deceived. A goat can lead the sheep to the slaughter, jump over the rail himself, escape the slaughter, having led the sheep there. So, they're accounted as sheep for the slaughter. Now It doesn't say the sheep in the Psalm 23, although that's very true. “He leadeth me beside the still waters and in the green pastures, and makes me to lie down.”—things like that. But you notice here, this speaks of ‘accounted for the slaughter.’

- (37) Nay, in all these things we are more than conquerors through Him that loved us.
- (38a) For I am persuaded, that neither death, nor life.

Now, of course, if you're sheep for the slaughter, you'll be slaughtered; you'll be dead. But he said this cannot separate me, neither life. And under life you have persecution, famine, peril, and sword. Of course, sword can lead to your death also. You have all these things interfering. Then It says:

- (38b) Nor angels, (And I believe they're bad messengers.) nor principalities, nor powers, nor things present, nor things to come,

- (39) Nor height, nor depth, nor any other creation, shall be able to separate us from the love of God which is in Christ Jesus.

11. So, you see, as Bro. Branham said, this man didn't have any revelation of the Scripture pertaining to God standing by and giving strength and humility and grace, all-sufficient strength of character, obedience, inspiration, joy, all of those things that a Christian can have to sit there settled, (which means 'immovable') settled in these things. He couldn't see it, and there's no way even going to Scripture he can see it. He'd have to repudiate the whole thing; and so, he does it. Now the next paragraph:

[136a] *The first corn of wheat, the bridegroom, had to fall into the earth in order to rise again. So also the first Bride that was born at Pentecost—had to go through those Dark Ages like any other seed and be buried. They had to die. They must do it.*

Now Bro. Branham is quoting here about the first bridegroom, Well, He's the first and the only bridegroom; let's face it. The first corn of wheat was the bridegroom. He takes that from Jn 12:24, (We'll get into Matthew later on.) "Except a corn of wheat fall into the ground and die, it abideth alone: but, if it die, it bringeth forth much fruit."

12. Now He's the first wheat. And you know, of course, that the Christian is called wheat; it's the wheat of God. And, so Bro. Branham is showing here that, as the original wheat, which is Christ, had to be planted or go into the grave, buried in the grave, in order to multiply Himself, so the same, then, pertains to the Bride. So, we go over here to Matthew 10, and we see something that I can refer to concerning what Bro. Branham is saying here. And It begins in Mt 10:16. Now, notice:

- (16) Behold, I send you forth as sheep in the midst of wolves: (So, some of you are going to get devoured. You'll die. There's no two ways about it, might even be a great number.) be ye therefore wise as serpents, and harmless as doves. (That's a pretty big order. In other words, if you're wise as serpents and harmless as doves, you'll have the tremendous wisdom and power over the enemy, yet the gentleness of the Holy Spirit to accomplish it.)
- (17) But beware of men: (They're worse than serpents.) for they will deliver you up to the councils, and they will scourge you in their synagogues;
- (18) And ye shall be brought before governors and kings for my names's sake, for a testimony against them and the Gentiles.
- (19) But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
- (20) For it is not ye that speak, but the Spirit of your Father which speaketh in you.
- (21) And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.
- (22) And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

- (23) But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.
- (24) The disciple is not above *his* master, nor the servant above his lord.
- (25) It is enough for the disciple that he be as his master, and the servant as his lord. (Now we're talking about death here. We're talking about the fact that they will follow him in death. Also, now, he goes on, and they're also going to go further. They're going to blaspheme them.) If they call the master Beelzebub, how much more *shall they call* (you Beelzebub? You that are of God's household called by them of the other guy's household.)
- (26) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
- (27) What I (speak) in darkness, *that* speak ye in light. What you hear in the ear, preach upon the housetops.
- (28) And fear not them (that) kill the body, (They'll kill you.) but are not able to kill the soul: but rather fear him that is able to destroy both soul and body in hell.

Now, that, of course, is what's going to happen to those others that allow themselves to be weighed into coming against the children of Almighty God.

13. So, Bro. Branham said:

[136b] *They had to die. They must do it. But it started sprouting again in Luther in the first reformation. It didn't look like the seed that went in, but it was the light of that day. The life of the stalk then went on into the tassel, which was Wesley. And the tassel then went into the Pentecostals, or the shuck which is the chaff.*

Now, of course, Bro. Branham is referring to nature here, because he's talking about wheat. So, we understand now he's tracing the life of the seed that was planted, and in order to multiply itself, it had to die. What I brought out in Scripture was that the servant, or the disciple, is not above his lord. So therefore, as Bro. Branham says so correctly, "*If the first corn of wheat, the bridegroom, had to fall in the ground and die in order to come forth and multiply, so the Bride had to go through the same.*" And we know that the seed of the church has been the blood of the martyrs. That is not in Scripture; that is something that historians have said, and it is well said. Always it has been that way: the martyrs.

14. Now, let's go to John 15 and read in there verses 1-8.

- (1) I am the true vine, and my Father is the husbandman. (Now, remember; the Life is passing from the wheat, that little grain of wheat, the life that went down in the first church age. Then, it was buried in the dark ages, now it has to come up.)
- (1) I am the true vine, and my Father is the husbandman.

- (2) Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.
- (3) Now ye are clean through the word which I have spoken unto you. (Now, that's also in Ephesians 5.)
- (4) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
- (5) I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- (6) If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
- (7) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- (8) Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

What we're looking at here, of course, is the fact that the church is built upon the solid revelation of the true Word of God as given by the apostle Paul. Then, it began to go off in the very first age. In the fourth age there was the teeniest glimmer of light and the church, it seemed for all intents and purposes, was actually destroyed by Satan invading the church through the twisting and perverting of the Word, which, of course, brought a false worship.

15. Now here again, we see the church begin to come up, as Bro. Branham is telling it. So, he wants His church to now go back to its former estate. So, in this particular chapter the eighth verse, It says: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

In Jn 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone: but, if it die, it bringeth forth much fruit." Now, back over here again the verse [Jn 15:8], It says: "my Father glorified, ye bear much fruit; so shall ye be my disciples."

Therefore, you're looking at in this Scripture what it said over here: that corn of wheat had to die. And, if the church does not die to every single creed and dogma, even to the sentence and penalty of death, it is not going to bring forth fruit.

16. Now the church went so far off, there is only one hope. A few people in the Roman Catholic age, the Dark Age [number four], standing with the Word, a little church with what little tiny light it had, what little Word, was almost literally dead—no sign of life. But, watch; right away, a little life begins to come up, because, you see, they're literally dead and in the ground. Now we know, positively, Jesus' body died, went in the ground, but His soul went to Hades; His spirit went back to God who gave it. The soul and spirit got together, came back in a glorified condition. So, you're looking, in a parallel, the same thing here with this Bride church that went into death. But there was life there, just enough life. And that life had to come forth, the same as Christ came forth, in a form that is a manifested, physical form, so this church begins coming up. So, Bro. Branham talks about that little sprout beginning to grow and begins to look pretty good now.

17. Now he says here [paragraph 137]: "*When you see into the wheat*" ... Now he's talking about, it's come up to the place of the chaff. And he's looking into the wheat at the top of that one stalk that came up,

and you might have twenty kernels of wheat; looks like twenty kernels; might look like ten. How many? We don't know. Sometimes there's a lot of wheat on one of those little stems there; sometimes there's just a few.

[137] *When you see into the wheat, (So, you're going to be looking into it.) when it comes forth, the corn of wheat (A man that's raised wheat will know about this, you go out a see that wheat formed in there.) it looks just exactly like the grain. (That's right. It's shaped like...and say, "Well, there's got to be grain there.") But, if you take a tweezer (a little pair of tweezers) and sit down and take that wheat and open it up, there's no grain there at all. It's just the chaff—shuck. And then what? It's formed there to hold the grain. (Now this is merely a grain holder.)*

18. So, as you're looking at this last Church Age, you have to realize that you simply cannot take into consideration just what Bro. Branham is saying here without taking into consideration everything else he said concerning this period. Now concerning this period, it's the most despicable, deceiving, and perilous time on earth. Here's where you get the two spirits so close together. Here's where you get the wolves in sheep clothing, as they have never been at any time. Here you see people speaking in tongues and prophesying and casting out devils and doing wonderful works, and they're absolutely of the devil. See?

These are the things that are going on, and Bro. Branham knows it. And these people here have taken the Pentecostal denomination away from the ministers. And the ministers want it, because these men can bring in converts, so-called, and money. So, they'll tolerate anything to get a crowd and lots of money. Can't you see this is from hell? This is nothing from God. You never found Cain of God. He's of the devil, the serpent. But he sure can lap up and take every single thing that God put on this earth and make a mess out of it. And trouble is, that the human flesh has gone that way, and the whole is filled up with nothing but corruption.

19. So, what you see here in this age of Pentecost, and the way it is, is a holding pattern. Did you ever hear of a holding pattern? Gets the airplane down; gets the airplane up. So, there's a holding pattern; so, the Lord Himself could come down and another holding pattern, so the Bride can go up. Right? See, everything today, and every language, everything points to the truth. So, there's a holding here.

Now, for our course, Bro. Branham is using the term 'hold', like my hand is holding the pencil. But to 'hold' something means it is also a holding pattern, because to 'hold' something infers it's not necessarily permanent. It's just there for the time being. And, of course, this is only here for the time being, because, you know, in the stage when the shuck gets dry, it turns loose from the wheat. The wheat does not turn loose from the shuck. The shuck literally, if you know anything about seeds and heard... And maybe you've seen seeds, like poppy seeds, and you're standing there, and suddenly it'll break. And you'll hear 'crack', 'pop', and the seeds just scatter everywhere.

20. So now, let's go to Scripture and see something here in 2 Pet 3:4–9: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Now, that tells you really plain right there the very same thing that Peter and them went through to Jesus and said, "What is the sign of thy Presence?" So, there is something going on since the fathers fell asleep.

- (5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
- (6) Whereby the world that then was, being overflowed with water, perished:
- (7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men.

Now, how many times can you go to the Word yourself and find the very Scripture concerning it spoken of in the gospels and through the Bible and, when you see these things, lift up your heads and rejoice, because you're redemption draweth nigh? But It tells you right here, that these people, though they can be aware, in a measure, of something cataclysmic, there is no way they can attach themselves to it. They are above the cataclysm and judgment of God. Now, remember; no prophet can come on the scene, unless he's a judge.

21. So, Elijah comes on the scene here, and now, watch: Everything is on hold. Everything is on hold, until the Pentecostal age runs its course, and it's winding up right now. And out of this group that is held here for destruction... See? Now they ought to know. Now we're talking about Noah and that particular time, and the flood came. And Bro. Branham said there was a message in that hour that saved only Noah.

Now here's a vindicated prophet bringing this all together with the holding pattern, and Pentecostals, all these things, and they say... And it's just like, "Bro. Branham... Oh, that old fogey, that stupid person. Why didn't he tell the women nice things? What, what, what? What in the name of heaven does short hair, slacks, and things got to do with the Word and the power of God?"

Well, you tell me they don't say that, and I'll refute it, because I know only too well. And I only know too well, except for the last twenty years the Roman Catholic Church was so far ahead of the Protestants it was pitiful. They wouldn't let women in slacks, wearing crunched-up looking faces, and things; go in where the saints had died in the churches over in Greece, because I saw them keep them out; I was there myself. They put a sign on the door; no women allowed in their slacks and shorts and all that mess. But you can get a Pentecostal prostitute come into Pentecostal meetings, sit right there... You talk about a mess. See?

22. Now It says right here: it's kept in store. There's a keeping in storage. Now, what was it that was so important at that time keeping in store? Well, you've got this chaff here in which the grain has got to mature. But now, look; during that process of maturing to the Message, the Message is now keeping the wheat, because it is wheat. Now you've got those kept by the power of God through faith unto the last day, ready to be redeemed. And It says right here, "The Lord is not slack concerning that promise."

So, at this particular time, when all this is being carried on, the Son of man ministry, the chaff, the grain ripening, suddenly, as a thief in the night, the whole thing could end. As Bro. Branham said, "*It's just like, maybe, a table covered with dishes, and then there's a cloth put over it. Suddenly you yank the cloth and everything—there it is.*"

23. So, all right. Now there's a holding pattern here in this particular hour. So, he says: "*It's formed there to hold the grain.*" Now no matter what that chaff looks like, how it's portrayed in Scripture, because it's just chaff... And, remember; it gets burned. But, as it pulls away from the wheat at the time of maturing, suddenly the Bride is taken off the earth. And then, all the other destruction comes. And that's that time of wrath that we're speaking of that has been already prophesied in 2 Th 1:7-10. That's my understanding.

24. [137b] ... *Then, the first thing you know, the life left the stalk to go into the tassel; left the tassel, go into the shuck; it leaves the shuck and goes into the wheat. Three stages, see.*

Now you notice, I've been telling you for years that everything is getting crystallized. Most everybody thinks some great big thing is going to come suddenly: don't you believe it for one minute. The only thing to happen to the Bride is, in the last stages of glorification, there'll be a sweep go over her. Perhaps some wonderful things can happen as character-wise and other things; I'm not going to argue the point. But I do know this: when you talk about chaff, chaff is so brittle that it can hardly dissolve or decay in soil, even with a lot of water. It's tough. So, there is a crystallization.

There is also a crystallization with the Bride. The Bride, which is the wheat to be garnered, will not be sown. It's what was sown and comes up and goes into the Millennium and, then, on down the line. So, all right. Everything is crystallizing.

[137c] *Three stages, see, of it; and then forms the wheat (Now, watch.) outside of those three stages...* (See, the chaff is there to hold it. The new message comes and takes that life that the Pentecostals turned down, brings that wheat to maturity. Lying in the sun. See? Now he said:)

[137d] *It's outside the three stages (Luther, Wesley, Pentecostal, then William Branham.) See? (You've got the shoot coming up, the pollen coming up. Then, you've got the chaff forming; and then, finally, comes the wheat. It's just like Bro. Branham said, "Justification gave way to sanctification, sanctification gave way to the Baptism, the Baptism gave way to the Holy Ghost Himself, or the Baptizer Himself." We've said that many times. It's on many tapes.) See. No doubt. You can't interrupt nature.*

In other words you can never fool with nature. It is going to demonstrate through the continuity of Almighty God.

25. Now this wheat that is forming at the end time, in the... chaff, and the chaff pulls away. Bro. Branham came like one born out of due season, like Paul. There is where you have the former and the latter rain. You have a latter rain demonstration of power, restoration of gifts, but not according to truth. Then comes the former rain teaching of the prophet with the exact truth.

So, right at this point, we are in the process of the latter rain falling upon the wheat. And so, it's a constant piling of Word upon Word. And, as we do, we get stronger, more dried out, more crystallized, more 'live-die-sink, or swim', more devoid of emotion; knowing today, what can you do about anything. Scream and dance and shout and think that's going to give you deliverance; fill yourself up reading great fine wonderful books, hearing great sermons. Oh, that's all fine. But, when it comes right down to this hour of facing death and the Resurrection, according to Scripture, the critical point is this: If you weren't in His thinking to begin with, you're not there now, and you never will be.

So therefore, we come to the place: Can we be identified? And Bro. Branham said that's one of the great things today is identification. And we studied that in depth. Can we truly identify? Everybody else tries to identify. But they can't do it in the light of the Scripture.

26. Now, if you didn't see the exposure of that last Sunday, I just don't know your present understanding. The Scripture is very distinct about Paul saying He's going to judge the world by one Christ Jesus, by his gospel. And the gospel of Paul got lost in the first century. So, who knows what it is, unless Paul comes

back in a reincarnation or the same God that gave it to him comes back and tells us. There is no way you're going to know otherwise. Well, the thing is, the same God that gave it came here to give it again, just like Deuteronomy. And this time it's all grace. But you're not going to tell people that.

27. Paragraph 138.

[138] *Now look, every three years after a message has gone forth sent from God, they organize.* (Now, that's news to me. I don't know a thing about it. Bro. Branham said it. That's good; I believe it.) *This has been twenty years, and there's no organization.*

Why? Because people can't really come together and everybody agree. We're talking now about the preachers, because they're the main ones that organize. If the preachers in this message get together, it's only for one purpose: to make everybody happy, because we're not fighting any longer. We all love each other. So, what do we come to? Compromise! "You don't dispute; I won't dispute." Well, that's great. Where's it going to take us. "You preach one thing; I preach another thing." The point is: Somebody's got to be right. See. That's where I've always had my problem. If I'm right, they're wrong. If they're right, I'm wrong. Oh, they don't want to face that.

So, if they get together all they can do is compromise. I'm not interested. I've built a wall according to what they tell me. I kind of prefer to think God built the wall around me. I prefer to think I'm built upon the solid rock of revelation. You know, it's got so bad, if I take this verse by verse, word by word, people can't follow me except a very few people. They think I'm going off my mind or something. I'm old and senile; I can't even preach anymore. Would they challenge me to a message in doctrine? Let's see who knows the doctrine. Where do they think I got my doctrine? Because I can take it word by word, according to the prophet.

28. Can I startle your minds tonight and let you know something? I want to ask you a question. Will somebody tell me a pertinent feature about the Tree of Life up in the New Jerusalem of Almighty God with the Bride, the Lamb on the throne, the Pillar of Fire above the throne, the rest out there; a pertinent feature outside of the fact that the roots are on both sides of the river. Somebody just tell me one pertinent feature. What is it? One feature. Oh, don't sit there; tell me. You know what it is. How many manner of fruits has it got? [Several in congregation reply, "Twelve."] Twelve! Is there anything else on the tree? [Several in congregation reply, "Leaves."] What are they for? [Several in congregation reply, "healing."] What did Bro. Branham say the healing was for? [Someone in congregation reply, "Healing of the nations."] No, what is it? To do what? Now, don't sit there. You know what I'm talking about. To keep peace!

Now, just a minute. What's to keep peace? You don't tell a rock to fly, (Do you?) because it can't fly! If you're up there in these immortal bodies and all, how is there a peace to keep? Good question. I'd like an answer. I'd like my brethren to answer me. You're forgetting what I've been teaching Bro. Branham said. He said, "*The Millennium is a place of further sanctification.*" He said, "*The heathen come up and get the Gospel preached to them.*" And we're going to be in New Jerusalem, and we're going to need those leaves for healing nations.

And, doesn't that tell you something? We've got a long, long way to go. We may continually be sanctified and progressing and moving on to the great God Who reveals Himself in His grace, a point by point and a Word by Word.

29. I'm not here trying to impress you as if I've got a lot of brains. That's not the point at all. I'm trying to show you something. You believe what this man said, Word by Word, and you'd be surprised. Like some evil spirit comes in and says, "Oh, William Branham was Jesus. Pray in his name." Like that kind of stuff

that happened in Puerto Rico, and that kind of foolishness. I'm talking about getting with these books here, getting with this Word, letting God deal with our hearts. That ought to about make everybody encouraged.

But I always tell people, Moses... I tell you I envy that fellow. He had forty years to run around, be careless, forty years to learn a few things, and forty more to make good. I'll never live to be a hundred and twenty. I'm eighty now, and I haven't... I don't know anything and haven't made good. But, thank God for the Millennium. And that's not a joke. I just illustrate that way to let you know it's in my heart, what I'm thinking about. I have great consolation in what the prophet taught. See?

He told us there would be things which were not known from before the foundation of the world, and they're spread before us. Now you may not know this, but the fact is, without your sensation and a big flare—wanting to jump and scream and holler, you have received a measure of the Holy Ghost in this Word that I've just taught, if I'm teaching you right. All right.

30. He says here, paragraph 138:

[138] *After three years it organized... It won't... Now, the shuck pulled away to give the wheat a chance to lay before the Son to ripen on the message coming right back into the church again, forming the body of Jesus Christ just like the first original one that went into the ground.*

Now, what was the first original one? The first original one had the right Jesus, had the right spirit, and had the right Word. That was the Ephesian Church, of which Paul could give them the mystery of the channeling of the life of God, where Bro. Branham said, "*God was the first man, Jesus the second man, Adam the third man*"—taking it all back to God the progenitor. See? We were chosen in Him before the foundation of the world. And that is a select Bride that you could, I believe, honestly say that they were the chosen ones as the Bride, whereas the foolish virgin were not the chosen ones of the Bride. They, then, could not have been in Him. Now, how was that? To make up the Bride to make up that body. But, as it is said in Scripture, the friend of the bridegroom stands there.

31. Now the Bride is not a friend. Now I've told you for a long time I couldn't stand people, especially women, saying, and the men saying, "My 'John', my friend, or 'Marion', my friend." I said, "Merciful heaven, I'm more than a friend to my wife, and she'd better be more than a friend to me." Because, look, this goes a whole lot further than just friendship. And yet, the Scripture does allow that, where he said, "You are my friends, because I don't keep you in the dark; I tell you secrets."

Well, Bro. Branham said how that the Lord comes and whispers to His Bride the great secrets and all. So, I know there is a friendship there like 'friendship with Jesus'. There is something there.

But, believe me; I see something far deeper than just friends. Because I see the Bride, when she's married to Him, is not a friend so much as those out there are the friends. Like John the Baptist said, "The friend of the bridegroom rejoices." Now you're going to see a lot of that. Now, maybe the healing, those leaves, are there for the healing of those that keep coming in, because they're not in this very tremendous place the Bride is. But I want you to know all these things come together anyway. So, all right. There's the Ephesian Church there.

32. Now this early church, of course, had a real problem, and Paul is talking to them, knowing the fact of the problem. We've read this many, many times: Acts 20:26.

(26) Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. (Why?)

- (27) (Because) I have not shunned to declare unto you all the counsel of God. (I told you every single thing God told me to tell you. Haven't one thing held back.
- (28) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers to (follow in my steps, which is to deliver your souls by not failing to declare to teach and teach and reteach everything I taught you that I got from God.)

Now the only way anybody, any preacher, can clear his soul, or any church can clear their souls, is by refusing to turn on one single, solitary Word or iota of the message of the hour. And Paul tells them that.

- (28) To feed the church of God, (With what? The Word He gave them.) which he purchased with his own blood. (Now Christ is the blood of God.)
- (29) For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Now, what's he talking about? The perfectly revealed Word going on, but there's going to be those that come in that are going to do their best to stop it. Right? Wolves in sheep's clothing. Now, let's get this correct, because that's what he's talking about. He's not talking about a hay wagon over here and a Ford car over here. If it's a hay wagon here, it's a hay wagon everywhere. If he's free from the blood of all men because he's declared the full counsel of God, that's the way it is right down the line!

33. Now, when a Jew said, "Our blood be upon us," He said, "Your blood be upon you." And man's own blood is on his own, him or her's head, turning down this vindicated Word, because Paul was vindicated.

Now he said, "Of your own selves shall men arise." [Acts 20:30] He said, "There's three kinds of believers right here in my meeting." Believers, make-believers, and unbelievers. And they're going to arise, speaking against the truly revealed Word, in order to bring people under their teaching ministries, because disciple means 'people who are being taught'. To disciple somebody is to teach him. All right.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." [Acts 20:31] Now here's where Bro. Branham, I guess, gets these three years. After three years happened to Paul, so they organize. They're sitting right there, organizing.

Let's prove it. Let's go further: "Now, brethren, I commend you to God, and to the Word of His grace, which is able to build up every man," [Acts 20:32] and so on.

34. Now verse 17 [Acts 20] and going back:

- (17) And from Miletus he sent to Ephesus to call the elders of the church.
- (18) And when they were come, he said, Ye know, from the day that I first came into Asia, after what manner I have been with you at all seasons,
- (19) Serving the Lord with all humility of mind... (he let's you know right there his mind was controlled by God)... and with many tears, and temptations, which befell me by the lying in wait of the Jews:
- (20) And I kept back nothing that was profitable but have shewed you, and have taught you publicly, from house to house,

- (21) Testifying both to Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (In other words he had to have an absolute change of mind concerning God and embrace the Lord Jesus Christ to work with what he did.)
- (22) And now, behold, I go bound in the spirit unto Jerusalem (and so on).

So, he's telling these people right there, "This is what you're looking out for." Now Bro. Branham, this being the alpha, he's come right down here to the omega. See? To the very end.

35. Now, remember; as I said, the Alpha Church was the Ephesian Church. Now there is an omega in the Ephesians scripture. So, let's go to Ephesians 5. Now, Eph 5:23, and It says here:

- (23) For as the husband is the head of the wife, Christ is the head of the church: and he is the saviour of the body.
- (24) Therefore as the church is subject unto Christ, *let* the wives *be* to their own husbands in every thing.
- (25) Husbands, love your wives, even as Christ loved the church, and gave himself for it.

Now, watch. "He gave himself for it." Now the giving himself for it in death and rising again, there comes the sowing of the seed, then there comes the end when there is no more seed, and the church is going to have to stand before Him as the Bride. Now, watch:

- (26) That He might sanctify and cleanse it with the washing of water by the word. (That's the process.)
- (27) That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing.

36. Now the point is: The church did not only develop spots and wrinkles, it got pregnant—a complete mess. The church must, because this is the seed that was sown. The sown seed at the end time will be a church without spot and without blemish. And, as the Bible said, they without us cannot be made perfect; there will be a message here that brings the Bride to perfection. And this Bride, as Bro. Branham said, he was ordained to dress her as he prophesied, bring on your holy garment with the holy Word of God standing by.

Now, watch how this is done. It's done in Ephesians 1, where Paul gives them a birds-eye view. And he says over here: [verse 14] "Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." So, all right. The baptism with the Holy Ghost is only good until the time of redemption, which means, at the time the mighty messenger comes down, God Himself, in Rev 10:1, meeting with the prophet, Rev 10:7, it is in that hour with the book of redemption open, the seals and everything, that this Spirit is here that is going to bring the Bride to perfection. Also 1 Corinthians 13.

37. [Bro. Vayle reads in Ephesians 1.]

- (17) That the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him: (Now, watch.)

- (18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, the riches of the glory of his inheritance in the saints. (That's the Word in the saints.)
- (20) And what *is* the exceeding greatness of His power to us-ward who (do) believe.

You notice right here that immediately the Resurrection follows this dynamic revelation of God Himself to the Bride. Now, listen; put it together. There's where you get your one hundred percent sanctification—no spot, no wrinkle—glorious within and without. Now, that's at the time the wheat is forming in the shuck, and the shuck pulls away. Now, when the shuck pulls away, that doesn't mean we go up in a rapture. They just pull away from us. We left organization. That's what we do with the bridal call. But you're looking at nature here, now, in the sense that they don't want us. And they'll do their dead level best to be rid of us, one way or the other. Now, paragraph 139:

[139] *The Life... Sure, the stalk back here carried the Life. Certainly it did. (It carried the life.) But, you see, when it became the stalk and it was finished (organization... After three years... See, Bro. Branham's right on the Word.) the Life went right into Wesley. Came right out. (Came out of Luther into Wesley, see.) And watch each one of them. Why a big blade doesn't look like the grain.*

Certainly not. Now it came out of the grain, but it doesn't look like the grain. So therefore, it's not the grain; it's a carrier. But in that stage, the life that is there, that isn't a replica, a duplicate of the wheat, it's still that same life that's going to bring that wheat forth. Do you understand what I'm saying?

38. So therefore, as Bro. Branham said, God was obligated to do the same and manifest the same to the Gentiles in the form of the Holy Spirit what He did back there, when He was in the flesh of Jesus Christ. You can see it is one hundred percent on the mark. That is Matthew 12 and Matthew 4, which is Luke 17:30 and so on.

[139b] *It doesn't look like the grain but it came out of the grain. And when the little pollen comes—the stalk, the pollen, the tassel, it looks a whole lot more like grain.*

In other words you can say something is happening, "It looks like we are going to get what went into the ground." See? That's why the Pentecostals, with the restoration of gifts fooled everybody that that was the genuine latter rain of power. And Bro. Branham said, "*We've seen the Word of God in power, but not in its revelation.*" In other words, there is a power of revelation that was missing. So, let's keep going on.

[139c] *It looks a whole lot like the grain. But when it comes down to the shuck, it's almost there. (Now, watch here, Matthew 24:)*

[140] *Didn't Jesus say "In the last days, [Mt 24:24] the two would be so close it would deceive the very genes, predestinated, the elected ones, if it were possible?" (Well, of course, it's not possible; can't do it.) Almost like the real thing, see. So in the last days. Now, you see, it's wheat time. It's getting harvest time. This is not Luther's age; this is not Pentecostal age. This is Bride age.*

Yet people want to look back to Pentecost. You can't do it. Most people don't realize that the first Church Age was the real Pentecostal age, because it was there, God baptizing with the Holy Ghost those twelve apostles, then coming to His ordained prophet, Paul, at that time, and the same time, the pouring forth of the Holy Ghost, God dividing Himself, God Himself comes directly to William Branham the same as He came to Moses and Paul, of whom it is said, "I the Lord will speak to prophets in dreams and visions. My servant Moses is not so. But to him I will speak even apparently, not just in signs and wonders, but face-to-face. And he'll be able to see a manifestation of me."—just the same as Jesus was a manifestation of God in flesh. And William Branham could say the same thing. That sounds like blasphemy, but I sure enjoy these things, because it just shows the rest of the people don't want to know. They don't want what we want.

39. So, all right, the Ephesian Age is now back to Ephesians 5. I read it to you. And Ephesians 5 can only come through Ephesians 4, a five-fold ministry; Paul the apostle, prophet-man bringing you the Word. These ministers... Now, see; he warned them. "Here's your five-fold ministry. He said stick with the Word I gave; don't you go from It. That's the only thing that's going to keep you from the blood of men."

In other words the only time that you can be non-responsible to God for anybody or anything is in this original Word that Paul brought. Or throw the Bible in the gutter! In other words, don't fool around. Just keep still and sit down, or do what you want to do. Now I'm not angry with anybody, or telling anybody to go. But the thing I'm trying to tell you; you've got to come to 'Live, die, sink or swim'; this is it, or forget it. Now, if we don't even do it, it's still in the Bible. So therefore, put up, or preach it!! Get behind it. Or admit you're a make believer just sitting around. Now nobody's in that class here, but I say these hard things at times, as they go out on tapes. And I'm not sorry I say them, because it jars people.

40. Now It tells you right here, He gave this ministry under a prophet, and it's got to be omega. There's still got to be a prophet who said in the first age, if any man thinks himself to be a prophet or spiritual, let him admit or agree, right on, that the commandments that I give you are of God. That's in 1 Corinthians 14, [verse 37] "Let him acknowledge the things that I write" (nobody else) "are the commandments of God."

So, all right. You've got to have, then, a five-fold ministry under this. And it's going to perfect the saints. It'll do... work the ministry; build up the body of Christ, till when? [Bro. Vayle reads from Ephesians 4.]

- (13) Till we all come in the unity of faith, of the knowledge of the Son of God (That's Ephesians 1, back to verse 17) unto a perfect man, unto the measure of the stature of the fullness of Christ.
- (14) That we *henceforth* be no more children, tossed to and fro, and carried about by every wind of doctrine (like they were back there), by the sleight of men (Acts 20), (the) cunning craftiness, whereby they lie in wait to deceive; (wolves in sheep's clothing)
- (15) But (holding) the truth in love... (Hold it! Now love is the Holy Ghost. And also, how can you not help love each other, you that have this Message. 1 Peter. See, everything lines up.) and grow up (unto) Him in all things, which is the head, *even* Christ: (Now the 'all things' that are spoken by the mouth of all the holy prophets, which is the Word restored in this hour.)

- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

41. So, notice what he's saying? The cornerstone here; the alpha, now becomes the capstone. And, listen; this cornerstone, here rejected, Christ, the complete revelation upon which the church is built. Now, watch; you build from the foundation in order to have that edifice complete according to plan, the same as when you plant a wheat. You want a wheat back. Right? So, therefore, this here must come back as capstone. You will, then, have the return of the Holy Ghost and the prophet and a five-fold ministry, and you will have a Bride without spot and wrinkle. Why? Because this is alpha! We are omega.

If you plant a wheat, you'll get wheat. If you breed a horse, you'll get a dog? Oh, sure you will. And, if you breed pigs, oh, sure you'll get sheep. You ever heard such folly in your life? Well, they apply that to the Bible. Don't apply that nonsense to the Bible! Dogs get dogs, and you can't turn them into sheep. Pigs get pigs, and you can't turn them into sheep. A dog is a dog, a pig is a pig, and a sheep is a sheep. And it's a sheep that went astray. And the Lord hath laid on him the iniquity of all the sheep.

42. So, you've got this particular situation here, and it's come to fruition. That's why Bro. Branham categorically said, there has to be the identical ministry at the end time as there was in Jesus Christ. You can even bypass that, if you want, and go direct to Paul. But the point of the matter is: You can't, because William Branham's ministry is greater than Paul's; because William Branham's ministry is Jn 14:12: "greater works." You'll not get people to believe that. No, just ones like us. Thank God we're sheep.

43. [141] *As Moses called a nation out of a nation, Christ today is calling a church out of a church, you see—the same thing in type—taking them to the glorious, eternal promised land. (That's Revelation 18, through the Book of Exodus.)*

[142a] *Now, to refuse that Person that's doing the calling...*

Who's doing the calling? Justification gives way to sanctification, sanctification to baptism, baptism to the Baptizer. Right? Absolutely! Let's look at it. Who was doing the baptizing there on the day of Pentecost when that cloud came down? God was in that, separating Himself. But, who came to Paul? The same cloud with a different purpose. At the same time, that great God was baptizing people with the Holy Ghost and bringing in people. Even Peter was bringing in some of the Gentiles. God took Paul down to the desert for three years, face-to-face, and brought him the Word.

[142a] *Now, to refuse that person that's doing the calling, Christ... No matter if you're Pentecostal, Methodist, Luther, whatever you are... I've got nothing against them, not at all—but in this age now, you've got to accept (a-c-c-e-p-t) (like they did in that age) the person of Christ, which is the Word!*

Now the word 'Christ' is 'Messiah', pure and simple. God is Messiah. Don't get mixed up with the Son; that was the one He dwelt in. Here's the One. When Paul was on the road to Damascus and was struck down, he wasn't struck down by Jesus. Jesus was on the right hand of the majesty on High, on the Mercy Seat, mediating and interceding. God appeared to Paul in a Pillar of Fire just like He did to Moses. "Who art thou?"

"I am Jesus, Jehovah Savior. I'm the Messiah."

44. All right, now, notice: (142b), “*the person of Christ, which is the Word!*” See? Now the true Word of course was back in 2 Corinthians, which we’re not going to look at. But, let’s just look at the fact now, Bro. Branham is saying the ‘person of Christ’, which is the Word, and this is what you are looking to. So, if we go to 2 Thessalonians 2:

- (1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, and *by* our gathering together unto him.
- (2) That ye be not soon shaken in mind, or be troubled, (as) by word or by letter as from us, as that day of Christ is at hand. (Now, once again, you have the Word here as your gauge and your guide.)
- (3) Let no man deceive you.

Certainly not. You’ve got the Word and the guide going to tell you the times and the seasons. But, let’s get way down in here.

45. Now, watch. It says this one here, verse 9:

- (9) *Even him*, whose coming after the working of Satan with all power, signs, and lying wonders,
- (10a) And with all deceivableness of unrighteousness...

Now, look at it: deceivableness is in contradistinction to that which doesn’t deceive. And unrighteousness is in contradistinction to that which is righteous. Unrighteous—righteous; deception—truth. Right? Go back to Cain. He’s talking about worship. You’ve got people off the Word worshipping God. And the unrighteous act, and the evil act, is this false worship. Now, why a false worship?

- (10b) ...because they received not the love of the truth.

Now, notice; they didn’t receive the Holy Ghost, who brought the truth.

“Oh, that’s the devil.” You say, “Bro. Vayle, I just think that meant love of the truth as though they really loved it.”

Well, I’m not saying you’re not right. Not at all. But at the same time, remember: omniscience, omnipotence, love. The essentiality of God as spirit is love. That’s His nature, His character. Anybody can have omniscience and omnipotence. What do you do with it? That’s what the devil wanted. He wanted the two of them. He sealed up the sum of wisdom, beautiful, everything else. And he had power. But, look at the character he is. Every crippled child, every drunk, every rotten thing in the world today you see is brought by the devil getting off that Word.

46. Now these people did not receive the love of the Word. They actually did not the receive the spirit of that Word that was coming to them. They turned Him down. Now, “that they might be saved.” [2 Th 2:10c]

- (11) And for this cause God shall send them strong delusion... (Now this is way down here in the omega. The same as we read 1 Th 1:7-10; that was the alpha. Now, let’s keep reading.)

- (12) That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

That's Acts 20! In one hundred percent fulfillment of the Laodicean Church Age that has nothing; but is "wretched, miserable, naked, blind," yet saying they are "rich, increased in goods," and "Hallelujah, look at us dance in the spirit, waltz in the spirit, scream, prophesy, pray for the sick, oh, raise the dead." Then beat people out of 158 million dollars, like Bakker.

47. Now, watch in 13:

- (13) But we are bound to give thanks always to God for you, brethren beloved of the Lord, (Esau have I hated; Jacob have I loved.) because God hath chosen you from the beginning to salvation through sanctification of the Spirit (even) belief of the truth:
- (14) Whereunto he called you (This is end-time omega.) by our gospel.

Tell me who's going to bring the gospel of Paul today. You mean to tell me you and I would stand here without vindication, a bunch of people who say, "I'll tell you, bless God; I'll go through this." You'll go to the Lake of Fire is where you're going. And you aren't taking me with you. You change Paul's gospel one word, or you're finished.

48. The question is: Who's going to make sure we've got it? Well, look: "Live, die, sink or swim..." Now I'm going to be honest. I may not have it right, but that is right. [Bro. Vayle points to picture of the Shekinah Glory over Bro. Branham's head.] Somebody's got it right. As Bro. Branham said, "*If we're not Bride, there's a Bride out there somewhere; and by the grace of God we're not going to stand in Her way.*"

Well, let's see if we can find our way back Sunday morning. I don't know. We'll see if we can get back Sunday morning and start again. Let's rise and be dismissed.

Now our God of eternal grace and mercy and love, we thank You tonight for Your help, especially as we have thought within ourselves at times, "Do we use the principle of alpha and omega the way we should?" And yet tonight we have had liberty in doing it, and we praise Thee, O God, to know where we stand, that You have judged the world, You by Christ Jesus, according to the gospel of Paul, have already judged the world. We know that. And the Bride is separated by the Word, and the chaff doesn't want us.

Now, help us, Lord, to not be fretting and fussing at the chaff, or anything else, but to just praise You and thank You, and amongst ourselves rejoice and not wanting to be hard-headed. But, if that's part of it in this hour to be just so adamant, to make our stand, to make it known as some would call it overkill or overreaction, Lord, I believe we would be more, far safer with an overkill and overreaction than just stand around and mumble around looking at things. But having looked and having seen and believed what we have heard, as Bro. Branham said, "*We have seen, now we believe and testify there unto.*"

We believe we have the perfectly revealed Word of Paul and for this hour with no more guessing. Even those things which were not known from before the foundation of the world are now brought to our attention. Whatever all it means, I don't know; but we thank You for it, Lord, for all of these things. We stand in them and stand with them, and hopefully, Lord, that they are a part of us, and we are a part of it. But we know, Father, that it is the truth, and certainly we do appreciate the fact that it is the truth. And we

thank You, Lord, that we have crossed over the line to this where it is. And by Your grace, Lord, and by what was laid out before us, we believe that we are a part of it, sanctified by this Word, fully aware of the antichrist, the systems, and all that's going what's going on to the degree we need to know. Help us, Lord, to be further sanctified. And whatever measure of grace, Lord, we need, whatever manifestation, whatever fruit, we want to be thoroughly a part of it. And You know our hearts.

Heal the sick amongst us, Lord, help each one to go on in grace and mercy, to follow the light, to walk in the light, as You are in the light, having blessed fellowship one with another, and we each with You, Lord, and we, Lord, developing this love we talked about, as the prophet said, "*How we ought to love each other that believe this Word.*" Father, where there is some evidences that it looks like there is some unbelief, I pray You'll convict every single one of us to get rid of that unbelief right now, to put it under the Blood with the flaming Word of God, even as You said concerning Jeremiah, You'd made Your Word a fire.

Let the Word, a fire, burn every soul out tonight and every spirit and every mind, Lord, until we begin to come together in this blessed union, this marvelous Edenic situation, as it were, that is right before us now: God's government on earth with all the full supply in measure here and we partaking in it, for time and eternity have mixed, blended, and we're going on.

So, Father, we commend ourselves to this, and thank You for it. We certainly do appreciate Your love and mercy, and certainly do love You according to truth, Lord. We love the truth. We love You tonight and now just ask for Your further blessing, whatever it may be, greater filling of the Holy Ghost and every... even word-by-word, even as tonight and every service, may it be more and more blessed in its continued outpouring. We know it can be. In Jesus' Name we pray. Amen.

"Take the Name of Jesus with You."