



Spirit, Life, Fruit, John 14:12

1 Shall we pray. Heavenly Father, we appreciate the grace that You extended toward us and that You have graced us with Your Presence Lord, and You have come near to those who've not called upon You, You've answered those who've not even asked Lord, we marvel at the grace. We know it's true. We realize Lord, at this time that many of the things we say are just mental expressions, they're more from the mouth than from the heart, but they are true expressions Lord, they're absolutely mechanically correct and we're looking Lord, for Your anointing upon them so that we'll beâ€¦that Life that is in that Word, the Life that's in our prayers Lord at least we believe it will come into our prayers, into our life Lord, and change us and get us out of here Father.

Help us to appreciate Your Word tonight, to open the pages of this wonderful Book and see the wondrous things that are in it Lord, and rejoice in this hour in which we live to see all the Scripture come together, and because this is that hour for it. How wonderful it is. We appreciate it Lord, and yet we don't appreciate It enough. Help us Lord, to open our hearts to be expanded as never before, to be bigger on the inside than on the outside Lord. To be a people that really can just take the things that are given which are tremendous in this hour. Feed us, O God, we pray, and we shall be fed in Jesusâ€™™ Name, we pray. Amen. You may be seated.

2 Now this is the second message on Anointed Ones of the End Time. And in this message Bro. Branham immediately sets forth a doctrinal revelation that came forth from under the Seventh Seal and thereby constitutes a portion of the Seven Thunders. Now that's what he told us that's in the Seven Seals opened this was able to come forth, and except for the opening of the Seven Seals, and under that Seventh Seal with the Thunders this could not have come forth.

So it is correct in saying in this message, Bro. Branham immediately sets forth a doctrinal revelation that came forth from under the Seventh Seal and thereby constitutes a portion of the Seven Thunders. Itâ€™it is then this portion of the Seven Thunders that we're talking about and it is the time of the Seventh Seal, it shows then that this is that end time because it could not come as he mentioned except at an end time and therefore, it was then a part of the Seven Thunders.

3 Now thereâ€™if it weren't thenâ€™it is then at the end time and at this end time this message that he brings points out that there are literally antichrist people who are endowed with gifts of the Holy Ghost and they use those gifts to identify themselves as prophets and teachers of the Word of God as though they were of God and therefore, authentic. So he tells us here that under this Seventh Seal comes forth this understanding that we have people that are absolutely antichrist because that's what it is. There are truly those who claim that they are anointed and they are not anointed of God though they have genuine gifts, they have an anointing which is of the Holy Spirit and thereby they teach that they are of God. In other words, they usurp an authority. It is not theirs to usurp. They try to do God a service and the people a service which is not theirs to do.

4 Now he took his subject from the Scriptures of Mt 24:23, 24 and to show that this runs in continuity in the Bible, he read from Mt 5:45, wherein Jesus said that the wheat and tares, the wicked and just, live by the same rain from God, the same sunshine, the same everything. The only difference lies in the life that's in the thing that's growing. He amplified by thisâ€™this by using Hebrews 6, wherein God gave him a vision to show this same truth that he'd already seen manifested in two Pentecostal men, wherein both were identical and were using identical and true gifts and yet, one person was the hypocrite, a regular antichrist while the other one was very

legitimate and genuine. He then continues his subject by injecting the doctrine of election which would show that these antichrist can partake of all the goodness of God except salvation.

5 And we can recap this by going to page 9, beginning at 37. So he says here now,

[37] "It's very strange here. See? When those seeds went into the ground, however they got there, they were thorns to begin with. (Now these are the ones he's talking about that are predestinated, they're spoken of in the Word of God that they must come.) But they're like the wheat that went into the ground, the herbs, were herbs to begin with. And each herb producing itself, over again, showed that it was in the original beginning.

Now you remember that Bro. Branham made a statement about the cactus that it really, those barbs were leaves that were rolled up and in the Millennium and the Future Home of the Earthly Bride, they'd unfurl and they would become then leaves and they would not have that prickly armor on them. All right. But you'll notice here he said, "They were thorns to begin with." And that is true because they came up as thorns and they'll remain thorns until God changes that at some future date which will be, of course, in the Millennium and further down on the road.

So he's speaking then of that which was in the beginning and he's likening people even as Jesus did to that which sprang out of the ground. The herbs, the wheat, those things are good. They're desirable. They're blessed of God. They're meant to benefit people and they of themselves are benefited by the rain, the sun and you'll notice that the others are not meant to benefit people. They get in the way. They're a hindrance and they choke out if they can that which is good and proper. They take over usually by their showiness and their other aspects, and they literally out produce the ones that were meant to be a blessing. So this is what you're looking at.

6 Now:

[38] "And they will deceive the Elect if it were possible, because they're getting the same rain, the same blessing, showing the same signs, the same wonders. See? They will deceive, or shall deceive the Elect if it were possible. Now, a thorn cannot help being a thorn, and neither can wheat help being a wheat; it's what the Creator of each one determined at the beginning."

Now he's quoting, of course, from the Book of Romans where it says of one lump God can make a vessel unto honor or the Potter does, or one to dishonor. And the vessel cannot say, "Why have You made me thus? For the thing cannot reply against God." And so you're looking at a very strict sovereign program here that many people do not want to embrace.

For instance, they say, "Well, if that's the way it is, why bother to win souls?" When you take that attitude then you get to be like the hard shells, and they're anti-nomians. In other words, they believe that there is a salvation without means. And that to a degree is partly true under the Fifth Seal and some perhaps with the Gentiles which we might not be too much aware of, but the foolish virgin, of course, they come by way of some type of salvation, something in there is working but you'll notice here then they may say, "Well, why should we even bother to go out there and do anything because they're already going to come in?"

7 But you'll notice that Bro. Branham is pointing this message to this hour and we go to the next paragraph and you begin to see something. Now we went over this last Sunday but we're not covering it. We didn't cover last Sunday like we'll cover it today. It's you could cover these messages ten times in a row and bring out a hundred times more material. It's just like the Bible because it is the Bible for this hour; it's preached to us. Now, speaking then, continuing, he says here,

[39] The sun rises of a morning and spreads across the earth, as it had this urban day that we live in.

Now that word 'urban', of course, is opposed to rural and we thought in terms of Lot sitting at the gate, even in a luke-warm condition. Babylon is a great city. But I got thinking just driving down the road the other day that Bro. Branham often used words that are very good words and you're surprised that he used them. And I was wondering if it's possible that he might have used the word 'urbane' and cut it short and called it 'urban'. For the word 'urbane' and could be pronounced 'urban' if you want to cut your words means 'polite, suave and polished'. "We're increased in goods, don't lack a thing. We've got it all." And it's "John saw a beautiful church and everything was just oh marvelous, and so he could be using the word 'urbane' here rather than simply 'urban' and like you can use the word 'urbanity' 'urbanity', I suppose the pronunciation would be more today than urbanity. So he could have been using that word, and that word fits in perfectly in the hour in which we live.

8 The highly polished speakers, like they criticized Bro. Branham because he couldn't say "Aw-men," just exactly right. I don't say I'm saying it right either but they criticized him because of his pronunciation or lack of pronunciation. "They couldn't criticize him," he said, "concerning his character." There's no way they could but they had criticism elsewhere like Lloyd and I were reading a book in a bookstore, the Army over there in Columbus. And picked up a book on cults, he's interested. I've given up on it because it's a bunch of junk anymore, but it's interesting if you want to look at it. So he brought it to me and showed me and in there they're criticizing Bro. Branham, "He had not gone to some reputable school of theologians that he might be properly taught." Hogwash! Yuck!

Show me one smart person in the Bible outside of the Apostle Paul. You say, "Well, David." David didn't have any education. Solomon he didn't have much education either. And neither did they go very far when you compare to Paul. And the prophets were old rugged old guys, old wooly bears, wooly worms coming down the road just like Bro. Branham said, "Bald-headed, eyes glinting in the sun, sheep skin around," who gave a rip, you know. So this "urbane days.

9 Now let's listen here.

[39] And the "same sun that rises in the East is the same sun that sets in the West. (Now listen carefully!) And that sun is sent to ripen the grain upon the earth, which our bodies are made of.

So that's Malachi, the Sun of righteousness arising with healing in His wings. Now this falls in line with 38 on sovereignty, for this reason Age number six was the great age of revival and pollination, the spread of the gospel. When you come to the seventh age there will be very few saved. It will be strictly minimal. And those that will be saved, truly born again and get out of here, will be under the absolute sovereignty of Almighty God, the elect. And it is not only elect but very elect, signifying two things, the foolish virgin won't have a chance; they'll die or burn. And also, you're looking at the fact that these are the very elect because these are the only ones, en masse, and even if there's only ten of them get their body changed, that's en masse, and get out of here and by-pass a Resurrection.

The only ones we know in history, whatever happened we don't know, Elijah and Enoch. There are no others. Christ Himself died to be a first fruit, and so therefore, to be a first fruit, the encompassment of the first fruit will positively lie in the realm of death, Resurrection and then the rapture, you see. So you understand then what we are saying?

10 When you talk about the fact that Jesus died in order to raise the dead; how does God get

around not taking everybody in death? See, there's a mystery right there. But Jesus made a promise and He said, "Whosoever liveth and believeth in me should never die. Do you believe this?" In other words, there was a small group of people who would come to that place. So therefore, through the six Church Ages and well into the seventh, up to this very time because Bro. Branham is talking about his own ministry and message here, not Pentecost, not from 1906, but mostly from about 1958 because from 1946 to about 1958, the signs and the wonders were there pointing to this man who would bring this last day Word, all of this pointing to 1963 which would be the opening of the Seals. We get the finalization.

So all the ministries to this point, the Sun coming this way, which is the Light or the Word, salvation coming, was meant to be for the soul and the spirit. And the body guaranteed a Resurrection by the soul having been sealed in. But now you're talking about bodies. See? Bodies that will change and get out of here and bodies that will come out of the ground.

11 Now we go to Hebrews 11, and we look a little bit there say in verse 40.

(40) God having provided some better thing for us, that they without us should not be made perfect.

In other words, these all died in faith. Now that's what the text is in here in the Book of Hebrews 11. "These all died in faith not having received the promise, but we have something better. And they without us cannot be made perfect." And this is written as examples to us. The records of the heroes of faith are not made manifest until down the road at, perhaps, the presentation. But this is the record.

Now Paul is speaking in terms of the Ephesian Church which should have gone in a rapture, not death, but in a rapture. That's what this church is going in, this Bride. Now they without us cannot be made perfect, so these people here cannot come to a state of perfection which means a conclusion without us. Remember, and he says in Malachi, the world is in such a miserable condition, it is so horrible that if I do not send Elijah, the prophet I will have to destroy utterly. And, so therefore, it would be that these could never be made perfect because there has to be a people get out of here, and not die. And if any group should die, this is the group that should die. Not age one, two, three, four, five, six, but age seven. See?

12 And in here's the age where He will manifest himself and come to the Gentiles, as He came to the Jews, Matthew 12, and in there presenting Himself then the people crucify to themselves the Son of God afresh. Now, that's what Bro. Branham taught us here, so that's what he said. Now he also said, "Lutherans and Methodist, Pentecostals that have gone on that are elect cannot be made perfect without us, and some better thing than is our portion."

Now, reading the 12th chapter, if you'll remember I brought this out in about 1980 or 1981 in this same church here, but my thoughts though were perfectly zeroing in they weren't the thoughts I have today because we're a lot farther down the road. Where before I saw something because I warned you continuously, I see something I'll preach it, knowing the day will come when I will really see it. And I have no worry. [Hebrews 12:]

(1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, (that's unbelief, disbelief) let us run with patience the race that is set before us,

13 Now how do you run a race with patience? You don't run races with patience. It means you got to gear yourself down at this end time here. You're going to see where Bro. Branham keeps wanting

the people to gear down when he preaches this message. He keeps warning them to gear down. So gear down!

(2) Looking unto Jesus the author and finisher of our faith; â€

They without us cannot be made perfect which means finishing. Now He wasn't the Finisher and He couldn't be the Finisher until this minute. Now you know that from the Book of â€Romans, where it tells you concerning Israel. The fullness of the Gentiles has to be over which is the Bride, the Gentile church, the true church, that's in the 11th chapter in the Book of Romans.

(2) (Now,) â€who for the joy that was set before him endured the cross, (Now that's way back two thousand years ago.) despising the shame, and is set down at the right hand of the throne of God.

(3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (The greatest battle is today.)

(4) (You) have not yet resisted unto blood, striving against sin.

(5) And have (you) forgotten the exhortation which speaketh unto you as children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked on him:

14 What church age has had the message of chastisement and repentance? This age, no other age has it. So this is the message that comes in the hour of the time of conclusion, the Bride to get out of here through the dead coming upon the earth, the saints to be changed, a complete metamorphosis, and go out of there with them. [Hebrews 12]

(6) For whom the Lord loveth he (changes, that's exactly Rev 3,) and (scourges) every son (that) he (changes) receiveth.

And remember, the scourging is in the minds. It's not your bodies that need scourging. You got enough of that now by the fact that you live here with all these plagues going on, and it gives you room to really feel bad about it but what it is that is going on. Now,

(7) If (you) endure chastening, God (deals) with you as with sons; for what son is he whom the father (does not train or chasten, that is put you through the ropes but you're going to get there)â€?

(8) But if ye be without chastisement, whereof (we're) all partakers, then are ye bastards, and not sons.

And that's exactly what you see what we're talking about is a bastard people. That's your bunch that Bro. Branham calls the false prophets. They can speak in tongues. They can win souls. They can heal the sick. They can raise the dead. They can do every single solitary thing but know the Word of God. The son knows the Word because â€all thy children are taught of God.â€ The bastards are not taught of God. Understand, you can't, but they'll show everything else. And they will not take training.

15 I told you how the woman tittered out there in California. â€Every year,â€ he said, â€I come back andâ€your hair's shorter and your skirts and you got moreâ€.â€ He, he, he, it was a big joke. You can't tell them anything. That's once in a while I kind of call the women down here,

don't mean anything personal with anybodyâ€¦any woman here but to just let you know, look, you have got to watch and the men have got to watch. Men are not watching; women are not watching what they type. That's where you got messed up marriages, messed up everything. People don't know which way to turn, like chickens with its head cut off. We're justâ€¦ My God; I don't know we're down the road five minutes. How many hours we got to go yet before we get out of here? People aren't serious. See?

Look it, he tells you right there, these are bastards to the Word of God, antichrist. See? They don't believe in this. They wouldn't take my message on stewardship. Oh no, give a dollar, get ten back. When did I ever tell you give a dollar and get ten back? I've taught you the truth. You've got to have a spirit behind it. This church needs to understand it. Some of you get it but a lotâ€¦but some of you don't get it. But you got to get it if you want to get anywhere. Just don't listen. Do something about it. Get in the Spirit of it.

(9) Furthermore we had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

16 He's telling you, you want to get out of here standing on your two feet? Then you come under the rod, which is the Word, the correction. Bro. Branham said, â€œWe come to church, not for fellowship but for correction.â€• What does he do? Bop us on the heads with the club, no. He preached Word, Word, Word, Word, Word, Word. He preached till we were exhausted. I'd go down to Jeffersonville there and get up at five o'clock in the morning or so, grab something to eat quick, stand in line, get there, then when he got time he got to preaching, building so hot and pretty soon you're [Bro. Vayle makes gasping sounds.] you're slobbering, your saliva is coming down, your mouth, you're falling asleep. You wanted to hear the Word. Waiting for the magic word; there are noneâ€¦there is no magic word. It's magic words; it's a whole message. It's Christ Himself forming. You can't teach people that.

How many people going to get this message and get out of here? Come on, smarten up. Five billion people; eight got out of here in the flood. I think we all ought to start praying God get us out of here by death. At least we know we're going to get somewhere. Not for sure, you don't. We'll get further in this message; we won't get that far tonight. I'll take my time as I always do. You'll see where the evidence lies whether you got anything or not, whether the Bride knows who she is. Every one of these messages point that way: the prophet continually striving with our minds. But no, we got to be back our old denominational days, our stupid hats, and our stupid clothes, our little nice ways. Then think nothing of literally almostâ€¦literally blaspheming God. Hogwash!

Get that junk of your system, brother/sister. Take an internal bath; take some arsenic, â€¦hydraâ€¦well, sulfuric acid or something, give yourself a real old internal cleansing. People lack hydrochloric acid. You bet they do, they lack that which breaks this down in them when it comes to the food. The enzymes are missing. The immune system is shot. Time to get it built up. You say, â€œCan it be built up?â€• You bet you can get it built up. Until you're dead you got hope.

17 Hebrews 12:]

(9) â€¦be (subject) unto the Father of spiritsâ€¦? (Now we're dealing with spirits.)

(10) For they verily for a few days chastened us after their own pleasure; (We got knocked around because we displeased our parents. God doesn't knock us around because we displease Him. He's trying to give us a good education: 'educio' meaning 'to lead out'.) â€¦he for our

profit, that we might be partakers of his

holiness.

Now what was His? He came to do Thy Will, oh God. It wasn't what people thought was the Will of God. It was what the Will of God was in the Word, He did it. Now we have the same privilege of knowing the Word and therefore, our works are righteous and it's holiness unto the Lord. It's receiving Him, the One they crucified the second time.

(11) Now no (training or) chastening for the present (seems) joyous, but grievous: nevertheless afterward it (yields) the peaceable fruit of righteousness unto them which are exercised thereby.

18 Certainly, it's rough on the head; it's rough on your doctrine. It's rough on your internals, your spiritual and these things, your spiritual parts. It's rough on you. Just wait and get the answers.

(12) Wherefore lift up the hands which hang down, and the feeble knees; (In other words, people are going to be fainting in this message. In fact you see them walk out. You can tell the way they're fainting. Pitiful: it's up to us to help them.)

(13) And make straight paths for your feet, (How are you going to do it? You've got a guide right here in the Word of God.) lest that lame be turned out of the way; but let it rather be healed. which is

(14) Follow peace with all men, and holiness, without which no man shall see the Lord:

Well, you know that Christ is in full manifestation today. Then why don't people see Him? Do you think they can see That? And see That? No! Then their holiness is not holiness. It's a little counterfeit. Spurious illegitimates. I'm not because I say so. Look it, it doesn't matter what I say; I can be illegitimate myself. It's what the Word of God says. We're in the hour of going into the Promise Land.

(15) Looking diligently lest any man fail (in) the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

(15) Looking diligently lest any man fail of the grace of God; (fail of this message, message of grace) lest any root of bitterness springing up trouble you, and thereby many be defiled;

19 That's very easy in this message because everybody fights everybody in this message. They think if they put somebody out it means you're bettering yourself. That is it not at all. I don't try to put anybody out but I'm not going to let anybody put me out. I'm supposed to be put out because they say so. Hogwash! I make it straight; if I am wrong I'm going to face it; if they're wrong they're going to face it. You don't straddle the fence anymore. We're looking face to face. Who is looking in whose face? I want to know! Well, that's plain and simple. That's stating the case, what more do people want. If you want any more than that you've got yourself the wrong fellow here. You'd have to get somebody else. That don't hurt my feelings. But I think it's great if you get somebody else, if that's what you want. [Hebrews 12:]

(16) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

What did Judas do? Sold Christ down the river. What do they do now? Sell Him down the river.

How do they do it? For money; we'll read that in this sermon here.

(17) For ye know that (how) afterward, when he would have inherited the blessing, he was rejected: for he found no place (to change his mind: Hebrews 6) though he sought it carefully with tears.

20 You can come against the message of the Presence until you literally blaspheme, and they're doing it. You watch and see. It's not my doctrine; it's the doctrine of God. I want to ask you. Who's here? I want to know some Scripture. You say, "Hey, you're talking about some relative of mine." I'm not talking about you; I'm not talking about anybody. I'm talking about the truth. You got relatives you people sitting here, they no more believe this than nothing. They'll blaspheme before it's over; some of them will, some won't.

What are you going to do about it? I'm going to lay it on your laps. Are you going to get mad? Go on, get mad. Blaspheme with them. Is that what you want? That's a horse of a different color. That's a little tighter shoe on the corns, isn't it? Well, I want to put you there tonight; which way are you going?

I don't know what my mother saw. And I'm not going to praise my mother into heaven. She could have died an absolute sinner. She made one move toward God years and years ago. Whether that move went anywhere, I don't know that it went anywhere. What about your mothers? Where are they? You don't know. I don't know.

21 We just read here, sovereignty. Then you stick where you're supposed to stick, and believe what you're supposed to believe, no matter how much I love or you love that doesn't. What does that got to do with it? Our love's all crazy. "Love not the world, nor the things of the world, for he that loves the world is the enemy of God."

What's in the world? The lust of the flesh, the pride of life, the lust of the eye; all of these things are love, love, love. Hogwash! What is God love? First of all God loved Himself; He had to. He took every precaution no matter what it cost Him to maintain His integrity to what He really was. Everybody tells you psychologically, "If don't love yourself, you hate yourself, you get nowhere." Do you think God hated Himself? Do you think when God created man and knew he was going to go straight and have a sacrifice for him that God hated Himself, and said, "Well, I got to kill Myself for it?" You got your wires all crossed up, brother/sister. We all have. God's not somebody's fool. I preach tough and I hang tough. I can't help it. I look in the Scripture and I see, there it is, and I'll prove it to you.

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

22 You're not come to that place of condemnation. You are not come to the place where you said with those people, "I fear God. I don't want to see Him. I don't want to hear His voice." You're the people who come to a place, "I want to see God." And you see Him in the Appearing, you see Him in the Presence. You see Him, took His picture, and He gave you His picture because He couldn't break His Word, sending a prophet, and you saw Him in a prophet. But what does he say?

(22) But ye are come unto mount Sion, unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,

(23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all,

23 You come right to the Judge! What judge? The Judge that is talking about this: you that are compassed with witnesses, you that have seen the manifestation, you that know these things. He's looking right now and judging. You think He's not? Come on, makes you have chills. I don't know if it makes you have chills or not. I don't know what it's going to do. And notice again, [Hebrews 12]

(23) and to the spirits of just men made perfect, (the Father of spirits)

(24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Face to face with it.)

(25) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall we (not) escape, if we turn from him that (not) speaketh (but that is) from heaven: (because he spoke here on earth in the Seven Thunders)

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

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

24 We want everything to be shaken down, brother/sister, but the soul that has God in it as the tie post and everything will be shaken down but that. And you better believe it. It will all burn but that too. It certainly will. And it's not because I say so; the Bible says so. See? They may remain.

(28) Wherefore we receiving a kingdom which cannot be moved, (we cannot be moved, the kingdom cannot be moved, it's here. We're going to keep moving with it, and more and more into visibility.) let us have grace, (let's have this message) whereby we may serve God acceptably with reverence and godly fear:

(29) For our God is a consuming fire.

No, He is not until the time He's supposed to be. That is recessive. That merely lies in Him like it lay in every male to be a father, but he couldn't do it until a certain time came. Every woman to be a mother couldn't do it until a certain time came. And if you couldn't be a father or mother there's something wrong with you, because you're supposed to be. God Almighty is a God of fire. When? When it's time but not before. What about That? What about This? Going to burn the earth shortly. So we have a very, very we have a very, very strong message here tonight, brother/sister.

25 Now he goes on and tells a little about salvation here. He said,

[40] We are living by dead substance. That's the only way you can live. (He wants to get you off the hook.) And if something has to die every day so you live in the natural, then isn't it true that if your...body has to live by dead substance, for natural life, then you've got to have Something die, spiritually, to save your spiritual life. And God, became material, flesh, and died that we might live. (Now God didn't die; the flesh died, but it wouldn't corrupt either. Do you think God would let His Body corrupt? Why the life just what there?...just body lying there dead; there's nothing in it. That's still the temple. No problem.) And God, became material, is on. There's no church, no other thing in the world can save you but God. And the only thing that they live by.

That's the only thing. That's the truth. In Him we live and move and have our being. There's nothing that doesn't exist by God because He made all things and by Him all things are maintained. In other words, when God begin to perpetrate His Will, He never stopped perpetrating His Will. Now look what He's doing here coming down and manifesting, not just in signs and wonders but giving a prophet, and letting His picture be taken. People don't believe that. They say, "Well, you're crazy." Well, I'm crazy, thank God; I'm feeling better for it though.

[41] Now run the Scriptures. (Let's take a look, he said, of this business of living by God.) Jesus is the Word. "In the beginning was the Word. And the Word was made flesh and dwelled among us. In the beginning was the Word, and the Word was with God. (And, of course, we know the Word was God.) And the Word was made flesh, and dwelled among us." "And man shall not live by bread alone," for the physical, "but by every Word that proceeds out of the mouth of God." Then, you see, we live by the Word, and that is God.

26 That's exactly true because the life is in that Word now. In other words, spiritual life is maintained by the Word, but it is not maintained in all the way through as it is today because we've got the added of the physical. So for six ages spiritual life was maintained and now at this time there's going to be a physical life maintained. Do you follow what we're saying here? He's telling to you flesh and blood, he said, these people that are dying they have to live by something that died. God in the form of a man died, the life came out and man lives by the Word which is that bread of life. Now, and life is maintained by the Word, and it's maintained to the spiritual extent that you have a guarantee of the Resurrection in the Six Church Ages and well into the Seventh. But there comes a time when it's got to come back to the original even as do all planted seed that is grown in the earth, and we're looking at that today.

[42] Now the sun comes across and ripens the grain.

27 Now that's what we're driving at here. Above we've had six ages and the seventh, most of it, spiritual life, but the body dies, but the guarantee is there to rise, but now at the end time the sun in the West is guaranteeing a physical. I want you to keep that in mind because that's what we're talking about. It's rising with Sun of righteousness rise with healing in His wings. That's immortality.

[42] Now the sun comes across and ripens the grain. (Through six church Ages, the spiritual, but in the seventh Age you've got to go back to the seed in harvest. What went into the ground comes out multiplied. The same life in all the same forms but not the same shapes. We won't look alike. We'll be the same.) Now, it cannot but it cannot ripen (That's the sun. It cannot ripen the grain) all at once. (First Church Age, Second Church Age, three, four, five, six, seven.) As it goes on, maturing, it constantly ripens til it comes to a full ear.

The measure of the Word is the measure of the Spirit and starting back in the Fifth Church Age, it started to come forth looking to what went into the ground. And the strong message of justification came forth just the same as Paul preached Christ and Him crucified, period. So did Luther. See? Justification, then you get that coming up.

[42] As it goes on, maturing, it constantly ripens until it comes to a full ear. So is it, today, with the Church. It started in its infancy, back in the dark age, where it was under the ground. It grew today into maturity. And we can see it, perfectly, how that God through nature always...follows His program.

28 So in our minds we don't think of the ripening as we perhaps should think of it. But actually that is what the grain has been doing since its early stages starting back with Luther. For ripening is maturing. And how do you call a thing ripe that's not developed? And how do you develop unless you mature? Because maturation means growth. We look at the thought here we're always talking

about crops, so Bro. Branham without wanting to sort of leads us astray, getting our eyes simply on a fact of a ripening, a maturing. Maturation speaks of growth.

A child's maturation isn't! Well, a little baby has got to lie on its back. Pretty soon, it raises its arms and kicks its feet up, then pretty soon rolls its head, raise its head. Then he starts to roll. Then he gets on his belly, starts kind of crawling, and wiggles its way. Then it gets on its knees and its hands. Every one of those stages called maturation. And the kid is nowhere near being a great-great- great grandfather ninety-nine years old. He's ripening. He's maturing. And when you get ninety you're overripe. So you want to get the thought I'm driving at. Maturation, maturing, coming up, a growth started. We are getting there but we haven't gotten there. But sometime you've got to get there. And get there is a reproduction. That's when you talk of real maturation is when the female and the male can then divide themselves, multiply themselves, reproduce themselves. You're looking at that. So, all right.

29 We've come to the place then where the church must be reproduced in the image of Christ. So then you'll call that ripening, maturation. So let's get the picture. Okay.

[43] You cannot disturb nature. That's what's the matter today. We're flying bombs!out there in that ocean, (That's the atomosphere.) breaking it and bursting it around with the atomic bombs. You're just breaking more off of that dirt off all the time, dropping into it. (In other words, the!you just making it up above and all around, you're getting more and more into a mess, piling it up.) You cut down the trees; the storms will take you. (That's right. The rivers are going to overflow.) Dam up the river; it'll overflow.(There's more floods today than ever with more dams. Bully for us.) You've got to find God's way of doing things and stay in it. (That's why Bro. Branham is a conservationist. He's a good one, too.) We've denominated people in the churches and organizations; look what we got! Stay in God's provided way of it (or the church then can never come to perfection.)

30 Now he's illustrating a man not staying with God's way in nature, and he said the same thing is happening in the church. !

[44] But, you see, !He sends the rain,! back to our subject, !on the just and the unjust.! (Now he's talking about we've come to maturation. And maturation now is where evil has filled its cup or is filling its cup and righteousness is filling its cup. Okay for time? So we were all right then. See? All right.) But, you see, !He sends the rain,! back to our subject, !on the just and!unjust.! Jesus tells you here!in Matthew [24] (when the ripening time is on, maturation, ready to get out of here, the wheat in the garner)!it would be a sign at the end time (under the Seals).

Now, if this sign is only to be known at the end time, then it'll have to be after the opening of those Seals.

In other words, it's harvest time because that's when the grain is ripe. What do you do when the grain's ripe? You harvest it. And maturation means its complied with all the laws of God to be fit candidates to go to the kingdom. We don't have to die so we're learning a message, learning how to get over there.

[44] See? It's a sign of the end. That would be, when these things happens, it'll be at the end time. !it'll be a sign, now, so the Elect will not be confused in these things.

31 Now I can tell you, I was confused; you talk about a guy confused; I was confused, I told you many times. I was so disgusted because the little gift ministry I had had petered out, I was getting nowhere. I couldn't figure Bro. Branham, couldn't figure anybody. And I told my wife, I said, !Look, I think I better ditch you, leave you, or you better at least dye your hair, black.! I

said, "I've been going with a blond all my life that hasn't done me any good. So I'll get me a Cadillac, start whoring around with a black haired dame, maybe God will bless me." Now look out here and see what's going on. Go on, look around; it's around us, too.

Now I held steady long enough that the prophet could get to me. I learned this before he ever preached this to you people. That saved my life because I understood this then it was all right. You see David got to the same place. He couldn't understand how the wicked prospered. Oh boy, they get up every morning and feel like a million dollars. Oh, they didn't have any trouble. They just made trouble. They never got ulcers; they gave them. Nobody pushed their banks over. He got pretty upset till one day he got with God and he said he began to understand he said what their end would be. Do you understand what we're saying today what the end of these people is going to be? You say, "I don't know if I like that." It's got nothing to do with what you or I like it or not. We don't rejoice in it. Bro. Branham didn't. God didn't. But here they are. So what are you going to do?

32 This is your test to whether you believe God or not at this hour, or whether you want to go back to being in denomination. You go ahead, you soft nice-hearted tender-hearted people. You love these! You're so much in love with everything but God and His Word. Why don't you just go on back? You have the privilege to do it. Others don't even have to come in. You say, "I don't like that tough message. It's crazy. You put everybody out." I never put anybody out. Bro. Branham gave an altar call about every single meeting he ever was in. Always invited people, never turned anybody aside. He just didn't use a can opener to get their can of beans, that's all. That's why they don't like it. He said,

[44] "It'll be a sign, so the Elected will not be confused in these things. You see it? Then, it's got to be revealed, exposed.

33 Why? So we don't get confused. Here you see Ebal and Gerizim again, the false and the true, the good and the bad, the right and the wrong; the blessing, the cursing.

[45] Notice, both the wheat (That's true prophet.) and the weeds (False prophets.) live by the same Anointing from Heaven. (Ha, that's good. You think people are going to believe that? Oh, come on.) Both of them rejoice over It. (And so they should, yeah.) I remember this, referring back to this instance up there at that day at Green's Mill. I saw that vision come up. And there was a great earth, and it had been all disced up. (all plowed up for the planting.) And there went a Sower forth, first. I want to keep that before you. Watch what goes forth first, then what follows it. And as this Man with a white garment came forth around the earth, sowing seed, behind Him came a man with dark clothes on, looked very sneaking, slipping along behind Him, sowing weeds or tares. Then after this took place, I saw both crops come up. And as they came up, one was wheat and the other was weeds. And there came a drought, and it looked like, both of them had their heads down crying for rain. Then there came a great cloud over the earth, and it rained. And the wheat raised up and said, "Praise the Lord! Praise the Lord!" And the weeds or the tares raised up and hollered, "Praise the Lord! Praise the Lord!" (They were shouting even better.) Same results. Both of them perishing, both of them fading away. Then the wheat comes up and gets thirsty. And because it was in the same field, the same garden, the same place, under the same spout, there come up the wheat and there come up the tares by the very same thing.

Wasn't that like the beginning when God had His way in the Garden? You know, there were no tares, but after the devil got in there, the tares came up out there.

34 Now, let's just take a look over here in Zechariah 10, and we've read this many, many times, I know so, not as many times as Malachi but here it is.

(1) Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

Now he tells you right there at the time of the latter rain, there'd be rain. What rain would that be? The same as in Hosea, the former rain: there would be the former rain in the time of the latter rain. And it's the latter rain that does the damage so the former rain is not accepted because the former rain is a power ministry. I beg your pardon, the latter rain is the power ministry, Pentecostal, gifts and all restored, and the former rain is the teaching, under the teacher.

35 That's exactly what we see, what we read over here in the Book of Acts, and he quotes from Hosea but you got to quote the whole thing and get with it. It tells you right here in the 2nd chapter.

(17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: your sons and your daughters prophesy, and your young men see visions, your old men dream dreams:

(18) And on my servants and handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And right after that comes the Great Tribulation. But he said, during that time those that call on the Name of the Lord shall be saved. What name are they calling on? Are they calling on the Son of God, or God the Son? If they're calling on God the Son, they're not going to get anywhere. Now you may say, "I don't think that's true because an ignorant person could call on God the Son and that would do it." There's not ignorance anymore now, brother/sister, and you're going to find that this message identifies the elect, identifies the non-elect. What are you going to do about it? Say, "Well, I don't think I like that." Well, you do what you want. Then you tell God. What are you going to get then? Get Him to expose Himself, hit Him with a club or something because He's here, you know. You don't have to pull Him down out of heaven. You don't have to go to heaven to find out anymore, He's here. Very convenient if you want to start a fight: I talk like this but you know people aren't going to believe that for one minute. You say, "You're just making an overkill." It's not an overkill. They wouldn't believe an underkill or an overkill; doesn't matter whichever way you look at it.

36 Now,

[45] Same results. Both of them perishing, both of them fading away. And then the wheat comes up and gets thirsty. And because it was in the same field, the same garden, the same place, under the same spout, there come up the wheat and there come up the tares by the very same thing. (That's exactly true. The same as the Garden of Eden, pardon me.) Notice, the same anointing water rain, bringeth forth the wheat, brings forth the tares.

[46] The same Holy Spirit that anoints the Church, that gives them the desire to save souls, that gives them the power to perform miracles, It falls on the unjust the same as the just. The very same Spirit! (Now what are they going to do? They're going to win souls. To what? Organization. They're going to do all this, absolutely.) Now, you can't make it any other way and understand Matthew 24:24.

Now this is a revelation, not a theological conclusion. It's just like when Bro. Branham said, "The Spirit of wisdom and revelation comes into the church which is Eph 1:17." Now just for fun in this bookstore I picked up what the great theologians say. What do they say about this verse? And they said, "Now just a minute, nobody knows what this verse is because you see the

Ephesians already got the Holy Ghost, so what this is we don't know. Ah, they're smart. That man likely had the Holy Ghost who wrote that book.

Like Rotterdam when it came to the Parousia, he said, "We'll wait till God tells us what it is by manifesting it." He had the Holy Ghost. How many people could write books of theology like that? Only William Branham.

37 You know the closest book to true theology that was written in this world, and I'm not patting myself on the back, it's the Church Ages, The Exposition of the Seven Church Ages. When it comes to what has been put together Bro. Branham, of course, brought the revelation, I put it together the way I wanted. I could do the Seven Seals the same way. I have no doubt in my mind I could do it if I wanted to do it but I don't want to do it. And that is the great, great mystery of six thousand years having been exposed. And do you think for one minute people are going to take that? Come on. There's no way. They can't do it. See? Because they couldn't accept little Billy Branham, little hill-billy. My, my!

[46] He said, "There shall rise false christs, false, anointed ones. Anointed with the genuine Thing, but be false prophets of It, false teachers of It."

38 Now this is the maxim that Bro. Branham is setting forth, the premise, the subject. Why is this so? Because it is the same Spirit that gave the Word and the revelation of It that is doing this. The same Spirit that gave the Word, Mt 24:24 is revealing It. And do you think the false are going to admit it? No, they cannot admit it. They won't do it.

[46] What would make a man want to be a false teacher of something that's Truth? (Why would you want to lie about the truth?) Now we'll get down to the mark of the beast in a few minutes, and you'll see it's denomination. See? False teachers; false, anointed. (Now you see there's a kind of a little bad statement there, false anointed. Makes people think their anointing is false. The anointing is not false. The guy is false. See?) False teachers; "anointed ones who are false to the Word. Anointed christs, but false teachers. It's the only way you can see it. (So that's THUS SAITH THE LORD. You have an actual revelation there that's under the Seals, the Seventh Seal which is one of the Thunders. This is part of the mystery of iniquity without a doubt.)"

[47] Just like here some time ago, I have quoted this. I might quote it because we're hooked up across the nation. One day I was talking to a friend of mine, where this is coming in this morning, in Arizona. (That's he's preaching in Jeffersonville, it went to Arizona by telephone.) "he had a citrus farm. (And that fellow's name is Mr. Sharrol.) And he had a tree there which was an orange tree that was bearing grapefruits, and lemon, tangerine, tangelos. And I forget how many different fruits there were on that one tree. And I said to the man, "How is it? What kind of a tree is that?" He said, "The tree, itself, is an orange tree." I said, "Why has it got grapefruit on it? Why has it got lemons on it?" He said, "They are grafted into it." And I said, "I see. Well, now, next year when that tree comes forth with another crop of fruit, which they all ripen about the same time, I said, "then it will bring forth altogether oranges. If it's a navel orange tree, it'll bring forth navel oranges, won't it, sir?" He said, "No, sir. Every grafted branch will bring forth fruit of its kind." (What the branch is, where it came from originally. See?)

39 Where did the Lutheran church come from originally? Catholics, first organized church. Where did the Methodist come from? Catholics. They'll tell you, "No," but they're crazy. The Baptist are really crazy. They think they can trace themselves back to John the Baptist. Ha, ha, phttt! No more than Pentecost can say they're Pentecostal on the grounds that they spoke in tongues at Pentecost. What? You know, I think! You know, we're supposed to be crazy. I've got a good

sense of humor, very ironical, but my God, we are not stupid and crazy at the same time. At least we've got some vindication, not ours, but a prophet. What have they got? See?

[47] I said, "You mean that lemon branch will bring forth a lemon out of that orange tree?"

He said, "Yes, sir."

"Will the grapefruit bring forth a grapefruit out of that orange tree?"

"Yes, sir. That's the nature of the branch that's grafted into it."

I said, "Praise be to God!"

He said, "What do you mean?"

I said, "One more question. Now, will that orange tree ever bring forth oranges again? Sure!"

"When it puts forth another branch." (But it's got to be an orange branch from an orange tree and the tree is there, but maybe the tree might not put forth another branch but in this case it will, of course, you know because we're talking about the Bride tree. Okay, the Tree of Life, too.) When it puts forth and when it puts forth another branch, not when one is grafted into it. But, they're all citrus fruit, and they live off of the citrus life that's in the citrus tree.

40 See, God's tree, His Bride tree they've used it for denominational growth and everything else but they get cut off, all lopped off, all branches, but one day He's bound to bring forth a true branch because that's what He did in the beginning. He's got to bring forth another Ephesus. That's exactly what we saw in the Paradox. We know it's true.

[48] I said, "There you are! The Methodist will bring forth Methodists, every time. (That's right.) The Baptist bring forth Baptists, every time. The Catholic bring forth Catholics, every time. the Church of the living God will produce Christ from the roots, the Word every time, if it ever puts forth another vine of its Own."

Now he will refer that to himself to begin with. Okay. This end time anointing will bring forth denominations as illustrated. Roman Catholics will speak in tongues and claim to be full of the Holy Ghost and stay absolutely with the Catholic church. So therefore, when you speak of fruit you know one thing; fruit is not fruit unless it is God's fruit which is the Word. First of all if you don't have the Word I don't care what your fruit is or you think you have. That's why I said this church stands on the Word and the Word alone and nothing else but It because out of It we expect every grace and every virtue and every character, everything to come from that Word or it isn't worth that. But remember, you got to die to get it. There's a getting out of the way. "All those virtues are there if you're born again. Every one, all seven," Bro. Branham said. Well, there's eight. The last one is not a virtue; it's God Himself manifesting His great virtue.

[49] Now, you can graft it in there, you see. Every grapefruit, lemon, tangelo, tangerine, whatever the citrus fruits they are, every one of them can live in that tree; but bearing false witness of the tree, living by the tree.

All right, you check the doctrine of the Lutherans, the Baptists, the Methodists, Greek Orthodox, Roman Catholics, anyone of them, will they repudiate their doctrine? No way, they just added a new patch on an old garment. Speaking in tongues, everybody's happy now.

41 Let's go back to Zechariah 3. I should have read that a little previously but

(1) And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

(2) And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this brand plucked out of the fire? a

(3) Now Joshua was clothed with filthy garments, and stood before the angel.

(4) And he (said) and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with (the) change of (garment).

(5) And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

(6) And the angel of the LORD protested unto Joshua, saying,

(7) Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. (thou)

(8) Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

(9) (And) behold the stone that I have laid before Joshua; upon (that) stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD (God) of hosts, and I will remove the iniquity of that land in one day.

(10) In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Now what we're looking at there is the fact that at the time of the high priest standing before the angel of the LORD and Satan standing at the right hand to resist him. You've got the Presence of God manifesting Himself in true legitimate signs and wonders and you got Satan standing there with his gang against the true prophet of God. And at that time is when we're ready for the Millennium because that's what it says, "Every man under his own vine and fig tree." So it's going on right now. So we're looking at it.

42 Now, notice again,

[49] "every one of them can live in that tree; but bearing false witness of the tree, living by the tree. You see it? They are living and thriving on the genuine life that's in that tree. Now, there is Matthew 24:24, ("That's what it is," he said,) living by the same Life, but they weren't right, at the beginning.

The tares were tares. They're living on the same soil, the same elements, the same, absolutely, everything. No difference, except the life that's in it and that has everything to do with the chemistry. That's why you get your eyes off the chemistry and get it on what the life is. That's why you put down everything to get the life which is this message because nothing outside of it will come to life. So you want this wherein the life is then you're going to get the rest but if you play this down and something else out there; you're wrong.

43 There's misunderstanding amongst us, perhaps a lot of it is my fault. I keep on telling you people, look, I wish you had an honest-to-goodness pastor here give you pastor instructions. I do a little bit before I preach but I'm giving you the thing that really counts today. All the other instruction won't amount to a hill of beans. I've heard better legalists preach than Bro. Branham ever thought of preaching. How much for his sermon on short hair, long hair and clothes and all?

We were up there in Boston and you talk about a bunch of legalists. And they were so legal Bro. Branham and I grinned at each other, grabbed each other's knee in the back seat of the car so they wouldn't catch on, laughing at them. We got out of the car, he said, "You watch, I'll fix them. They're legal. I'll fix them."•

He preached his famous legalist sermon and when they got in the car and they said, "Oh, Bro. Branham we ate that up. Our men don't even shave on Sunday."•

Well, I got so tickled because I never did go along with Bro. Branham's line. I got "didn't until years later. I couldn't see it because I was a too much of a, you know, well, you know, eternal security; I was much imbued with the Baptist doctrine at that time.

I said, "Boy, that will teach you to preach your legal sermons. Boy, did they cap your did they crown you. You know, they took all your aces away."• But I tell you what. He couldn't out preach those birds; no way shape and form. They'd out legal maneuver him any day of the week on their sermons and trump his ace every time but he had a Word, brother/sister. And I don't care how nice this church gets, how everything you do is so meticulous, that's wonderful. I hope you do, but that's not going to get you out of here. Now it's a good thing. Not faulting it.

44 Bro. Branham said, "People go to church, not to be bad, but be good."• They become Catholics, confess their sins, do this and do that; not to be bad, to be good. And so the priests go to the and they become priests. They take a vow of celibacy and they're going to be good men, so they don't touch women. Now a whole bunch in Boston got AIDS. Right? Where did they get it? Women? No, men. There's a big investigation going on. Read your papers. Oh, we like nice people.

They don't go there to go to hell. They want to get better. And they turn down this Word where the life is. You see what I'm trying to get across tonight what Bro. Branham was trying to get across that this is life and death, period. Life and death, period! I kill. I make alive. I make alive. I kill. What do you want to do? This is it here.

That's what Zechariah said here. "Behold the stone I have laid before Joshua, upon one stone shall be seven eyes, seven spirits before the throne,"• there they are, came down. Aw, it's not seven spirits, manifest seven ways, same Spirit coming up through the ages, now at the end, Pillar of Fire back, going to the Millennium. See, the old citrus tree, the great life of Almighty God. He bears all things. He bears long with these people. See? Just at the first the first in the Garden just outside the Garden of Eden, look at that. And in Eden was the Tree of Life, the tree of death. Outside of Eden, Cain and Abel: Cain killed Abel.

[49] And they say, "This church, this denomination is bearing record of Christ,"•

45 That's what the Catholics say. "Hallelujah,"• says the pope, "I'm the vicar."• Well, if the pope represents Jesus Christ, I wouldn't be interested. Not that the pope's a bad man; he's clever, he's a nice man, a good man, no doubt. I wouldn't be interested because he's going to die. They almost got him a few years back. The good die young not the old boys. That's why I've lived so long, I guess.

[49] "This church, this denomination is bearing record of Christ" (Are they bearing record of Christ? Who bears record of Christ outside of this church here for many miles? They're not going to bear record of Christ. This sermon bears record of Christ, an exposition.) and got a false baptism, false witness of the Word, trying to say that the power of God was only for the disciples.

Now he's not talking about an issue here in some of these points, he's just trying to say this is what these people say. Church of Christ said, "Well, those were the twelve apostles, that's all." The Church of Christ is crazy. How insane can they get when they know they're wrong right from the Scripture? Wretched, miserable, blind and naked. Now it doesn't mean you got a lot of eyesight to open yourself up to everything, but it means you sure shut your eyes if you close your eyes to truth.

[49] Jesus, Himself, said, "Go into all the world and preach the Gospel to every branch that'll ever... every tree that'll ever bring forth, every branch that'll be in that tree. (He's kind of garbled there and I'm not going to pretend to unravel it for you.) And these signs shall follow the genuine branches. Where? As long as it's in a tree, as long as it's putting forth branches, to the end of the world. (Now here's what will happen.) In My Name they will cast out devils; speak with new tongues; take up serpents; drink deadly things; lay hands upon the sick and they shall recover. See the hour we're living? See what Jesus said?"

46 In other words, he's talking about the end time here at this particular time when the false anointed ones come, so don't forget that. But he's also saying here, that all through the ages there has always been a legitimate tree and a legitimate branch. And then what happens? The life goes out; the life of Christ is no longer borne witness to because it's not there. So now they're bearing witness to themselves which are denominations. So I kind of paraphrased what Bro. Branham said and I put it this way, whether I'm right or wrong I don't know.

"Go into all the world and preach the Gospel to every creature and thereby plant a tree which will bring forth every branch that shall be, and the genuine branch will bring forth after the Word. In My Name they will do these things. And you'll find through the ages there was a little sporadic touch everywhere, something was done, there was some little ministry, some gift going on, but at the end time you will find that that no longer obtains. The churches will all be doing it, and it will be to deceive all but the very elected, because the elected cannot be deceived."

[50] Now remember, this was at the end time,

47 What was the end time? The false anointed ones. When they're false to the Word but they've got gifts and manifestation that makes them think they are right. Now if the Protestant church ever condemned the Catholic church but can admit that the Pentecostals are genuine people and now the Roman Catholic church is speaking in tongues: the Roman Catholic church is thoroughly vindicated according to this world. "So, we're not so bad after all. Sure, we had some bad popes. We had a couple bad popes. We made a bad mistake or two but look, we got to be right." They won't change their doctrine. Now what can the Protestants do about it now? Nothing. What can America do? Send out evangelists now that they've had a Catholic president? No, it's all over. See?

[50] Remember, this was at the end time, not back under Wesley and back there. Now, at the end time, this was to take place.

Now watch the Scriptures; let Them testify. Jesus said, "Search the Scriptures, for in Them you think, or believe, you have Eternal Life, and They are the Ones that testify of Me." In other words, if this tree ever brings forth a branch...and I am the Vine, the Tree; you are the branches. He that believeth in Me, the works shall I do shall he do also,

48 Now Bro. Branham categorically says, "That God bringing forth the branch in the Bride tree, the Tree of Life, God bringing it forth will bring forth Jn 14:12 which is the singular which is the vindicated prophet which is Elijah." Now that's what he said, you do what you want with it. The prophet's vindication heralds a new branch, the seventh branch that's going to get out of here.

[51] Now, "He that abideth in Me, he that... he that was in My root at the beginning." (And He that abides is what's in the Root. This is election, predestination.) That's the reason Jesus was both the Root and Offspring of David. He was before David, in David, and after David, both Root and Offspring of David;

Why? Because it's the same life in the measure its supposed to be. It's the measure that was in David was to bring forth a body. But to bring forth God, God Himself had to get into the body. So that life that brought him forth after the flesh was the life of God that came after the flesh. Then when the flesh was there, now the life itself, the person Himself could come in. The life, all of it.

[51] "Him both Root and Offspring of David; the Morning Star, the Rose of Sharon, the Lily of the Valley, Alpha and Omega; Father, Son, and Holy Ghost. "In Him dwells the fullness of the Godhead bodily." Both Root and Offspring of David!

49 Right! "He that hath seen Me hath seen the Father. Why callest thou me good? There is none good but God." Tongue twisters in the Word: no, just the truth. He said, "You're looking at me in a body calling me God." He said, "Forget it, before Abraham was I am." Who was that talking?

[51] "He that is the elected Life, the predestinated Life, that's in Me," and He is in the Word, "from the beginning; when he comes forth, he'll bear My fruits." Saint John 14:12. (That is, of course, what? Matthew 12.) But others will live by the same thing, calling themselves Christians and believers. "Not all that saith, 'Lord, Lord,' will enter in."

This is when the baptism with the Holy Ghost gives way to the Holy Ghost Himself. This is the Parousia, the ephiphaneia, the phaneroo, the apocalypse; it's all starting down here. At this time this is called the Appearing.

50 Now Bro. Branham is speaking of the life, he's speaking of the life and the life is of God and the life is God life, it is God Himself. Let's look at it: 1 John. Now I'm not talking riddles. I hope you're following me because I'm making a differentiation in terminology. Terminology means much, the Lily of the Valley, the Rose of Sharon, is the one and the same Person. All right. Spirit and Life is one and the same Person, God. So don't get confused. They're the same. But the terminology differs in order to give you a deeper insight. So now watch. 1 John 1

(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; (and that's what he said in Jn 1:1-3.)

(2) (For the life was manifested, (That's phaneroo, completely, absolutely vindicated to be life we're talking about) 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;) (Which was the Father; "In the beginning was the Word, the Word was with God, and the Word was God.")

(3) That which we have seen and declare we unto you, that ye also

may have fellowship with us: and truly our fellowship is with the
and with his Son Jesus Christ.

Father,

Now it says two things you've got fellowship with, one is the Father, and one is with the Son. So, all right. How do you go to God? In the Name of the Lord Jesus Christ. Can you deal with Him? Certainly, you can. You don't just de-reverence the Son. All right.

51 Now what are you looking at here? The emphasis, of course, here is on the life. But remember, spirit is what He is and spirit cannot be seen and though intrinsically you do not ever think of life as being invisible, though it is you refer to life as something which is animate that you know is living and breathing, or as they say, "it can take on nourishment and give off waste; that's life." Even a tree does it. So it's got life.

Now it's spirit, not just life; it's spirit. But we're talking about, to our natural understandin, what we know to be animate which we can deal with. And you cannot deal with the spirit. "No man can see God and live." No man has seen God or will see God. Yet He said, "He that hath seen me hath seen the Father." How we're talking of life now and life is the same thing as spirit but you're putting it into another realm, another application. Do you follow me what we're saying here? For I think this is necessary to understand what we're dealing with when Bro. Branham uses these things. See?

52 Now you're talking about life. It's going to bring forth a fruit. We talk about fruit, it comes forth the spirit. We talk about life bringing a spirit. What is it? The Spirit of God moves into our lives which are in a body. Now it begins, the fruit comes out, a character comes out. You see? And the testimony is to the Word. Now when He comes he'll bare My fruits. Certainly he will; He manifested in Jn 14:12.

[51] But the others will live by the same thing, call themselves Christians and believers. "Not all that saith, 'Lord, Lord,' will enter in." (So the identification is not with the people; it's with a person. It's not with manifestors; it's with a manifestor. And it must be Jn 14:12 and nobody had what he had.) Now, "this is to take place and be manifested in the last days, when the mysteries of God should be finished," as we'll get to a little later.

All right, we're in the process of the finishing, partaking of His fullness. We are now partaking of the fullness and the capping off, the sun sets in the West brings us immortality. This is God's way of overriding the Scripture that says; "It's appointed unto man once to die and after that the judgment." So it's not appointed to all to die, some are going to live.

[52] These trees- the true vine and the false vine! You've heard me preach on that! some years ago, how they've grew up together. Brought them in as individuals and showed "from Cain and Abel, the two vines that met at an altar; both of them religious, both of them anointed, both of them desiring life, and worshipping the same God. (Now it had to be that. It had to be that. Then people could come right today and be worshipping the true God, and this message they fall right away and go to idolatry or go to blaspheming. The only way...) And one was rejected "the other received. (They both desired, like both worshipped God. One reject, one received.) And the only way that the one that was received could have done anything different from his brother, "was because It was revealed to him. For the Bible said, "By faith, Abel offered unto God a more excellent sacrifice than that of Cain, which God testified that he was righteous."

53 So now you've got here at this end time a message of grace that makes you to understand your revelation is going to do it for you. How much do you believe it? How much does it mean to you? You can sit here for a thousand years and hear me preach and I hammer this worse than Bro. Branham did. He didn't break it down word by word; I break it down word by word and I hammer.

The eighty percent that he taught was always the prophet vindicated and God on the scene, and said, "This is it." He took two hours on a sermon; I take forty-five hours on the same sermon. Forty-five? Twenty-eight sermons at one time, at one crack, that's an hour and a half; that's fourteen hours and twenty-eight hours is forty-two hours. And I can preach the same thing over again, and likely take sixty and hammer the same thing, but always taking Scripture on it. See? Testify. Okay.

54 The serpent seed desires life but not on its own terms. Serpent seed always does that. They can even love God but only according to their own dogma. Actually love their concept of God rather than love God. Just like men, fall in love with sex and think it's love. They fall in love with sex instead of the woman. Well, that's okay if you're going to fall in love with her later on. Though most of the time it just ends off as recreation instead of procreation. God said it was procreation. Look where the church is today.

[52] Jesus, said, (the spiritual revelation of Who He was!) "Who do men say that I the Son of man am?" (Now he's talking about Abel here and Cain and it's a revelation and pointing. It was a revelation at the time of Jesus; it's a revelation now.)
Peter said, "Thou art the Christ, the Son of the living God."

Peter did not say, "Thou art God the Son," nor did he say, "Thou art God." Well, he should have if he's a trinitarian. He didn't say, "Thou art the God the Son," or didn't say, "you one of the gods, or you're God." He said, "You can't fool me, Jesus, I know you're God. There's two more of you. There's even one more of you." What did Jesus say?

[52] "Blessed art thou, Simon, son of Jonas; flesh and blood hath never revealed this to you. But My Father which is in Heaven has revealed it."

55 Then can there be another revelation different from that amongst us? No way! See, Bro. Branham stood between the Oneness and the Threeness. Now most of us here don't even know anything about Oneness. I myself know very little. I was never Oneness. I was a Trinity going one way. I threw the Trinity overboard but I couldn't figure this business of Jesus Only.

I did my best to make Bro. Branham that, too, in my thinking. How could we get there? You can't get there. He said, he wasn't either one. Then if he wasn't either one, he wasn't either one. "Well," you say, "I think that refers to how he baptized them." It wasn't how he baptized. It was because of his belief how he baptized. You can't hear all the things Bro. Branham said and not understand part of that. A little confusion, don't worry about it. God will clear up what He has to clear up. We believe there's one God. That will end it. Just stick with one God. Say, "I don't understand it but that's it." That's what Bro. Branham said. Now,

[52] "Blessed art thou, Simon, son of Jonas; flesh and blood hath never revealed this to you. But My Father which is in Heaven has revealed it to you. Upon this rock (revelation) I'll build My Church," (what?) the true revelation of the Word! There is the true Vine again. "Abel, by faith"

56 Now listen! The false are not anointed to this. We are anointed to this. Then everything else is in its place. Do you follow what I said? You are anointed to this, then everything else is in its place whether you're called of God in a five-fold, whether you just serve as a deacon, whether you speak in tongues, whether this, whether that. It hasn't got a Listen, this is it. The other things are added but if you haven't got this you aren't a five-fold true minister, you aren't a true deacon, a true elder. You don't have a genuine ministry even though you have a genuine tongue. It won't work.

[52] You say, "It wasn't a revelation, but faith."

[53] What is faith? Faith is something that's revealed to you; that is not yet, (That's in manifestation.) but you believe it will be. Faith is a revelation of the will of God. So, by revelation Abel offered unto God!

[54] And the churches today don't even believe in spiritual revelation. They believe in a dogmatic teaching of some system.

57 That's why they criticized Bro. Branham. This big shot, all mouth and no ears, all guts and no heart, all spirit and no soul, all death and no life, all error and no truth! You say, "Just a minute, he's got truth." No, he hasn't got truth. The Bible said, "If the light in you turn dark, how great is that darkness," as Bro. Branham illustrates, showed you on the board. That little light turns to darkness, you've got nothing; you wiped it out. So don't try to tell me. I'm not reading your thoughts; I'm just anticipating your thoughts. I'm no prophet. So you understand we're on good terms here. I just try to anticipate these things. That's what my job is as an elder. An elder must anticipate things; if he can't, he never can be an elder. Forget it. His job is wide open to somebody that can. Just your dogmatic teachings.

[54] "By revelation Abel offered unto God a more excellent sacrifice than that of Cain, which God testified he was righteous."

And that's what you're looking at today. If you have the revelation that is your righteousness which we'll find out later on that's exactly what Bro. Branham says. That's the evidence of the Holy Ghost because righteousness is the Holy Ghost. How many minutes are left?

[54] "I was talking to a gentleman not long ago, a Christian scholar and gentleman. He said, "Mr. Branham, we refuse all revelations."

[55] I said, "Then you have to refuse Christ, for He is the revelation of God, God revealed in human flesh." Unless you see it, you're lost. Jesus said, "Except you believe that I am He, you will die in your sins." He is the revelation of God, (Now you know what he said, Christ is the mystery of God revealed, and so on.) "and He is the revelation of God, the Spirit of God revealed in human form making Him the life of God manifested. Do you follow? Because spirit is nebulous as far as we're concerned, having no shape or form but it does. It does not seem to be substance but life is substance on the ground it is working through something, and we say, "The man is living. He is alive." So we're talking about this. See?) If you can't believe that, you're lost. You put Him a third person, second person, or any other person besides God, you're lost. "Except you believe that I am He, you will die in your sins." A revelation!

58 What's he talking about? God in Christ. He doesn't throw God in Christ overboard. He shows you how it is done. God in human flesh but God is spirit or life, not flesh. There you are. Okay. It's about all gone.

[56] No wonder they couldn't see Him. "No man can come to Me except My Father drew him or draws him. And all the Father has given to Me," in the roots, "will come to Me." (That's true.) See? You get it? (Because we're in Christ.) Oh, how we should love Him, adore Him, praise Him; to see the fruit of the Spirit in the last days, and a Bride Tree ripening in the top of time!

It's going to be kind of hard to pick that place up there for next Sunday but we're going to have to try to work a recap on this anyway. We'll see what we can do. Okay. You understand all these subjects all this subject matter, always giving us something, new insights, some new light on the very fact of God in His prophet, and we are elect virtue of the fact we by elect have an understanding. Nobody else has it. And we can't be proud, can't be arrogant, it doesn't mean a

thing; it just means God is glorified. No precedence, no preeminence; God gets the glory. Shall we arise?

59 Gracious, eternal Father, again we want to thank You and praise You for Your love which gave us tonight, Lord, by letting us come together here and discuss Your Word which we knew, Lord, You would help us to discuss with the people and show these things, Father, to confirm the faith. Not to clamp down on anybody Lord, but to clamp down on unbelief, eradicate it, root it out of our very lives. Help us, O God, to realize it this is the way we should go and put everything into this Word Lord, our very lives. Help us Lord, to put everything to one side but this Word and Lord, we ought to admit that many times if we're saying our words are hollow because we don't mean it the way we ought to mean it. We're just still too luke-warm.

O God, in heaven we pray, in Jesus' Name, burn—just turn up the fires within us, turn up those jets and streams of life, oh God, until it begins to burn, burn, burn, and we are literally beside ourselves with that truth even as the prophet himself called his wife aside, literally confessing, “I am beside myself with this revelation, but am I crazy?” And we know he was not crazy. He was not mental in any way shape and form, but it was that what burning in him Lord.

God, we know that every prophet had that burning. We're not prophets Lord, but we can have a burning ear Word because You said You wanted us hot or cold. And we don't want to be cold, we don't want to be luke-warm, we want to be hot. So help us Lord, to be fervent in spirit and in this Word as never before watching daily and living It til the very life can come forth which we know is Your Spirit and unto Thee we'll give the praise because You are—were alone worthy in the Name of Jesus Christ, our Savior. Amen. The Lord bless you.

—Take the Name of Jesus with you.—™