



Peace: Revelation Of God

1 Now, before we talk about what I want to go into and read my preamble, I think it might be a little wise to go back over some of the things I said from what Bro. Branham mentioned concerning his own spirit. He said, "If I cannot sit down with a man, no matter how sharp he is, or how uptight the fellow gets, or how he comes back at me, if I cannot love him, but I rise up against him," then he said, "the Spirit of the Lord has left me. I simply cannot help the man. I am wrong in my spirit."

Now we understand, of course, as I explained to you, that the Spirit of God does not leave the man. But, remember, this is in Bro. Branham's ministry different from ours. First of all, with Bro. Branham, he's not only full of the Holy Ghost, the very presence of God is there Himself---Elohim as he called Him, Jehovah, right there in the Pillar of Fire---and not only that, but Bro. Branham in the last day, a literal repeat of the very ministry of Jesus Christ, him standing here many times with the Pillar of Fire in him, he would, therefore then, not only desire, but it would be incumbent upon him, to have that same Spirit of Christ that was in Jesus, when He said, "Father forgive them, they don't know what they are doing." Yet at the same time we recognize there was no way that that prayer could go through to God, when the people blasphemed the Holy Ghost. There's no way.

2 So, Bro. Branham was not going against Scripture. He was more or less, more, talking about himself. Then, from that I begin talking to you concerning the fact of how this would affect our church, if we would have this same spirit. Not to be argumentative, not to try to make a point, not to try to best anybody, but at all times in a spirit of love and kindness, attempt to show them the Word; and, if they then became argumentative or even vindictive against us, we should at all times try to keep our spirit. And I looked into some Scripture to bring that to you, in 1 Peter. And the reason I'm doing this, because I think I was misunderstood. In fact, I know I was, but I don't know just where I was misunderstood. So, I'm just trying to bring it to your attention here, before we get back with the message.

3 In 1 Peter 3, Peter speaking, saying:

(1) Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by (the behaviour) of the wives;

In other words, let your lives be morally and correctly what the Word demands. Then, they'll say, "Well, you're not like these other women," so you're living by a different kind of a code than they are.

(2) While they behold your chaste (behavior) coupled with fear.

(3) Whose adorning let it not be that outward adorning of plaiting (of) the hair, (the) wearing of gold, or putting on of apparel.

Now it's not that that is wrong in itself. It's the overdoing of it, and letting it think that that could take the place of godliness. It's just like, you know, as I've told you many times, back when I first started preaching, I knew I'd have to be a greater anointed preacher as soon as I got that new typewriter. Well, you know, the only thing was I could read my notes better. [Bro. Vayle laughs.] But it didn't affect the other part at all. So, you have to understand, you know.

4 Now he said here:

(5) For after this manner in the old time the holy women also, trusted in God, adorned themselves, being in subjection unto their own husbands:

(6) Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and (be) not afraid with any amazement.

In other words it's a matter of a woman not being fearful of her husband, as though he's a

cold vessel, and she's some kind of a servant or a slave. This thing really bothers her to be in subjection---if she's got a husband that does not subject her to those things which she should not be subjected to. But being definitely a good husband, she'll be a good wife. Then, It says in verse 7, It clears up... It goes to husbands.

(7) Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto (being) the weaker vessel, and as being heirs together (with) the grace of (God); that your prayers be not hindered.

Now, what I was looking at here more than anything else was the companion ability of husband and wife on a scriptural basis, so that you, when you pray, you know that God is in your behalf. Like Bro. Branham said, "If I've got that wrong spirit, the Spirit of God departs from me." In other words, if you and I have a relationship, a wife/husband relationship that is not a correct relationship, where there is a strain, your prayers don't get higher than your nose! Let's face it, I'm not here to give you my own idea. I'm here to give you the Word of God. It says that a wrong relationship will hinder prayers. They just won't go through.

5 Now therefore, let's go to 1 Corinthians 7 that I alluded to and said this is a sexual problem to begin with. Now beginning with the first five verses.

(1) Now concerning the things whereof ye wrote me: It is good for a man not to touch a woman. (In other words bachelors, spinsters, it's best to just remain single.)

(2) Nevertheless...

And this here brings it down to the place where, in the days of Paul, you can tell that the whole society was lust controlled. How many of you ever read a book on anything that takes you back to the first age of Paul? Anybody ever read a book on that? What they're really like? Well, you ought to read a book sometime, what they really were like back in those days, and you can tell that there was absolutely a degradation imposed upon women that... This age doesn't have it, thank God. But it was a terrible, terrible situation. They even took women that were Christians, virgin women, and forced them into the street to become prostitutes. And I suppose some even might have tried to commit suicide because of it; God knows what they might have done. But here they were in that terrible condition. So, you have a problem back there due to idolatry, which is very horrendous.

6 Now he said:

(2) Nevertheless, to avoid fornication, let every man have his own wife, (A sexual definition of marriage is a pretty poor definition, although, granted it is there and a very strong one) let every woman have her own husband.

(3) Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

(4) The wife hath not power of her own body, but the husband: and likewise also the husband hath not (the) power of his own body, but the wife.

(5) Defraud ye not one (an) other, except it be with consent for a time, that (you) may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your (inconsistency).

(6) (This) I speak by (a concession) and not (by a) commandment.

And the reason I wove this in here is to let you know, as you well know already, that a withholding of either person for not a valid reason can also hinder your relationship, and your prayers don't get as high as the ceiling, until you begin to make amends and get the thing ironed out. And, if you do not iron it out, it becomes a spirit. And this is what happens to men, when they go into adultery, and women, when they go into adultery, and the home is in shambles. A true understanding in a proper relationship, according to the Word of God, which I spoke enough unto you enough by now, that you should have a very thorough understanding. And know this, what I'm driving at, then, to bring you higher in your understanding, the Bible says, "Where two or three are gathered in my Name, there am I in the midst." And It also says, "If any two of you be agreed upon anything concerning the kingdom, it shall be granted unto you." And that's where a woman and a

man start out, especially in marriage, and can have a church in the home and have the prayers answered.

Now, if that does not lie within the marriage, the woman simply will not accede to what is right. Or the man won't. You can, then, easily get a spirit upon you, which has to be prayed off; and then, if it's not prayed off, coming into church, Bro. Branham said, "One person can hinder people from being healed." So therefore, you must positively watch, and I must watch, because our influence is far greater than just in the home. It is far greater.

7 Now, not only that, but I brought up the fact of the gentleness which is required in the deacons, that he must not be a brawler, that things must be settled in a proper manner, which you and I know is a scriptural one according to the Book of Matthew: if a man has aught against you go to him and so on and so forth---so that these things are done right.

And then, of course, I brought up an illustration, saying, concerning that I know ministers who have been very obstreperous. I've brought up the fact that I'm quite convinced that poor old Swaggert had perhaps the greatest roots of his problem in a father who so beat on him, and was so suspicious, if the boy ever was out of his sight, that he might get into sexual things, that I think he even... I think according to the boy's testimony, he got married around seventeen years of age. When he came home and told his dad, his dad up and beat him again. Well, I know of a preacher in Ohio, as I mentioned to you, he caught his own son in adultery; so what did he do? He beat him up. Well, knowing that family and that home, I can understand why the boy got into it! And I can understand why the daughter's in a complete mess---the whole family.

And so, what I'm trying to bring across here is to let you know: there are certain things that this church has to recognize, if we expect to have an active faith based on our passive faith. Our passive faith in a vindicated prophet does not let us go running off as though we're grace artists. As Bro. Branham said, "Under certain conditions, I'm a legalist." And he mentions the fact how a certain sister in Tucson was taking her washing to the launderette on a Sunday. And so, he chided her. And she said, "Well, Bro. Branham, I'm not a legalist." "Well, (he said,) you'd better be in this case." And he says on certain tape, "I'm a legalist when it refers to certain things."

So, what we're looking at here is something that can well be done by all of us.

8 Now, let me show you something here, especially younger people, bringing your families up, and you have them in a position where they can be very nicely molded. You know as well as I do that there is no such thing as breaking old habits. We build new ones. No one can break a habit. He has to build new ones, really, by doing it.

You say, "Well, he stopped doing so and so."

That is true. But the actual fact of the matter, psychologically, you build new ones. And this is scriptural, because you're given a new life before you can begin to act different. In other words there's something in there that helps you on this new way you're going. You're, actually, from that point on, building a new life.

So in a church here, where you're born-again, you're building a new life. The old life that you had, had its old habit patterns, all the old things that went with it. Now, with this new life, you're getting new habit patterns.

Because the new life said, "Smoking is out." New life says, "And drinking is out." New life says, "Doing this is out."

You just know that from within. So, what's happening? There's a building of new patterns from the life within you. And that's what's going on. And the more you build the new life, the more the old life falls off, being filled with the Holy Ghost, and Word upon Word is applied.

9 Now, let us look at this picture, then: the Bible tells us to overcome evil by good. Now, most of us have never taught our children, nor have we been taught ourselves, because most of you, I don't think, are even having family altar. Now I know you get up early in the morning and this and that. But there has to be some time when the family is with you, where you can talk and where you can pray, and things can be done right. See? That rapport must be there. Now, as I mentioned a little second

ago, that you overcome evil with good. We should be teaching our children.

I never did teach ours, and I'm sorry we didn't. As I said, if I could do it again, I'd live on apple boxes, because that's what the kids had as their little chairs at the table. We couldn't afford a good highchair. We took the old fashioned apple box made out of wood, thin sides and nice heavy ends, you know. It was about three quarter by about half an inch. I'd just saw the thing off, move one end down, put the thing on a chair. The kids had nice highchair. That worked out good. We could tie something around them, diaper or something, some kind of sash that we'd want to hold them in. Then, later on, I think, we did finally get a highchair, somewhere down the line. But I would sooner go back to eating a turnip, looking at a sunset, than ever going back where we were with our children, because we put too much upon material possessions instead of upon spiritual.

10 Now here's what you should do with your children. I'm not telling you're going to do it. I don't even know if you'll try to do it. I wonder if you could do it. Here it is: every day start your children out thinking, "What can I do to be nice to somebody?" That's what I'm talking about. How often is it in your life that someone has dropped a card, maybe on your anniversary, or something else, and you've always said, "Hey, isn't that a nice person to do that?" You know the very fact that you look at your card list here and send cards, that's one nice thing. And that is a nice thing. But, if you start looking as a chore, you defeated the very purpose of sending that card out.

Start to think, especially children, "How can I make someone happy?" "What nice thing can I do?" From thereon you can go to learning to turn the other cheek and doing some of those things that a person has to do, because the little kids are going to get roughed up there. You cannot turn the world, and I can not turn the world (Jesus could not turn the world.) by turning the cheek and being a decent fellow; but He got there becoming the Savior. And one day He's going to have it all; and he is pretty soon going to have it. And one day you and I are going to have it all with Him. We're not going to turn the world, brothers; but we're going to change ourselves. We're going to really have something out of it.

11 Now also, somebody phoned me and said, "Hey, do you say your church is going to split?"

I said, "I didn't say our church is going to split." I said, "A certain pastor..." he didn't even talk to me. He didn't tell me. I just happened to find out that he preached one night, and he said to the people, "Look, if we continue the way we're going, we're destined for a split."

Well, what was the way they were going? Interference. Interference, pure and simple, by other preachers and by people that thought they were bigger than their britches.

Now, look. We don't have any trouble here, because I'm a pretty tough nut to crack. I've been too many years in the ministry, and I just won't tolerate nonsense. But I wasn't hinting anything about us, whatsoever. But the point is this: listen, if a deacon is not truly loyal to the pastor, if he's going to downgrade him anyway, make snide remarks by telephone or friends or anything else---he can't stand it, I'm going to tell you, don't run for deacon. You'll be found out, and you'll be dismissed.

I'm being honest with you; because, look, I'm a human being, and I'm open for remarks too. That is true. But we are above remarks, when it comes to a gift. A five-fold elected ministry does not depend upon character. I would to God we had more character. Don't mistake me. But Bro. Branham said, "The non-elect," which is the deacon and the elder, "Are kept to a higher standard than any of the five-fold." Now, if you don't believe he said it, I can prove it to you.

You say, "Well, that means, then, the preacher can do things he shouldn't do."

It does not mean that. Bro. Branham constantly stood with old Samuel. He said, "When did I tell you wrong? When did I take your money? When did I ever abuse you?" When did I ever tell you wrong in this pulpit, as far as I know. If I find I'm wrong, I'll come back and correct it. Personally I could tell you some wrong things, brother/sister, because I'm not a prophet. But for taking your money or anything else, you know you cannot say that. There's not one of you can say that. Not at all.

12 So, as we look at these things, we are striving in this church, I hope we are, to get to the place

where Bro. Branham said that sweet Spirit is pervasive in the church. And I am under the conviction. Listen, I'll tell you, if I can read the Book of Acts... And I'll read it to you right now, so you may know that what I am saying, and it's based upon Scripture here: Peter himself is preaching on the day of Pentecost. And Peter is speaking here, and he says in Acts 2:17:

(17) And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: (Now that's Matthew 24.) and your sons and daughters prophesy, young men see visions, and old men dream dreams:

(18) And on my servants and on my handmaidens...

Now the two spirits are so close together because of the Holy Ghost Himself anointing everybody! Roman Catholics that believe the pope is infallible speaking genuine tongues, with genuine miracles, and genuine prophecy---yes they can do it. And they will do it. And they've raised the dead. And it's all by almighty God; the two spirits are so close. And then, he says here in verse 19:

(19) (I'll) shew wonders in heaven(s) above, signs in earth beneath; blood, and fire, and vapor of smoke:

That's the great tribulation. Right at this hour there can be a church made up of three groups of people---believer, make-believer, unbeliever---and every single one anointed! And don't feel bad about it. I don't believe I'm false anointed for 15 seconds, but let's put it this way: I could be. What am I going to do about it? Bro. Branham himself said, "If He sends me to hell, I'll love Him, if I've got the same spirit I've got today." And to a lot of people he was a devil.

13 What I'm trying to get across is this: look, don't look at yourself whether you're this, that or the other thing and say, "Well, am I a believer? Am I a make-believer? Am I even really an unbeliever?" Forget it! Believe for the Spirit of God to anoint us to where, at least, if we get out of here as devils thinking we're sheep, at least we've helped somebody.

We won't be the gang that said, "Well, Lord, I cast out devils." No, we weren't of that gang! We don't prophesy; we don't do those things, but we stay here hoping that we can get in the Spirit of God somehow that, if we don't make it, somebody else will; and, if we don't get it, somebody else will. As Bro. Branham said, "If we're not Bride, there's a Bride out there somewhere, and by the grace of God, I won't stand in her way!" Let that spirit be amongst us, brother/sister! I don't claim I've got it, but I want to have it. See?

14 I was that way, not carelessly, but I'll tell you the honest truth. When I first signed up for social security, I had so few bucks to put in. I didn't know I'd get a larger income down the road, and I'd get more and more in till I'd get a good return. I told my wife, and she knows I told her, and I tell you the truth, I said, "Look, we may not get it back, but hey, maybe someone will get some good!" Well, so what? I won't get it; someone will get some good! You know what? I've got back so much already, more than I think I've even put into it. I feel ashamed of myself, at times, getting that amount of money.

But I'm seventy-four, it's the law of the land, what am I going to do? Give it back to the government so they can further waste it? The more they raise taxes, the more they waste it! They never save anything. So, I'd sooner have it myself and give it, which is what allows me to pay so much off on the church; I can live on the tithe, and give my own benefits, which are pensions, and there's nothing against it in the Scripture, the law, or anywhere. You see?

15 Look, a right little spirit, just that one little spirit did it. What would it be if we get what I'm talking about this morning? I tell you, everybody can get healed. Every child get his measure. God's not a wicked God. What did Bro. Branham say about old Esau? Why he said, "Esau was a better man than Jacob. He took care of his mommy and pappy," while old Jake was out there looking for himself, Esau was home, taking care of the old folk. Well, you know, the Bible says, "Esau have I hated." Esau cannot end up where Jacob was, but look. He's not in too bad shape after all, when you consider, because God is never inconsiderate of our labor of love.

So, I thought I'd maybe just taught you these things and let you know what I was talking

about last Sunday; because, if I didn't get it all nice and clear for you, I want to get it nice and clear this morning. I'm talking about a spirit in the church; I'm talking about a spirit in us! And in our children! I'm talking about the adventure that lies in the Holy Ghost to do good---destroying evil by good. What's worse than seeing our little children suffer with sicknesses? My, I look at little children today, and I tell you what: I know my generation is responsible for a lot of it. We fell hook, line and sinker for inoculations and vaccinations, which are absolutely detrimental. God cannot be improved upon. They just keep trying to do it all the time.

16 Well anyway, that's enough of that. Now, look. We're onto number 10, and we're going to be on page 11, shortly, but I want you to notice that in this message, paragraph 43, Bro. Branham states that he comes to the elect Bride, no other person but the elect Bride, with God's Peace---"Shalom." Of course, there was a time two thousand years ago when angelic messengers in Lk 2:13, brought greetings of peace and good will, as God's Only-begotten Son was born on earth; but now at the end of this age, the messenger, Rev 10:7, an earthly messenger brings us the message of peace from the King Himself, Melchisedec, King of Salem, Who is here in the form of the Holy Ghost in a Pillar of Fire at a time called the Appearing, fulfilling 1 Th 4:16: "For the Lord has descended with a Shout."

17 This particular hour, wherein God's prophet brings us peace from God, is filled with great danger, for it is in the darkest hour, spiritually speaking, in human history. Yet it is, spiritually speaking, the hour of the greatest light, for God Himself by His Own Presence has lightened the path to Himself and immortality, for He is the Tree of Life. That this is the hour of the Resurrection and Rapture is attested to by the days of the Son of man again on earth, which is: Christ's ministry has returned to vindicate the light, and thereby is the acknowledgment of vindication becoming rapturing faith. To acknowledge the vindication sets you on the road to rapturing faith. If you cannot believe in vindication, you cannot believe in the Message. To thoroughly believe every word is vindicated, every doctrinal statement, that's the main thing---every doctrinal statement; because Bro. Branham said, "There's nothing outside of this Word. You cannot add to It. You cannot place in It." So therefore, if Bro. Branham was that prophet according to Revelation 22, he did not add a word; he did not take a word. He brought the Word for this hour based upon a vindication.

18 Such a light has not been seen for two thousand years. Yet men not only pass it by, but walk into deeper darkness and chaos as their own light within themselves turn to darkness as the Bible said, "How great is that darkness when your own light turns to darkness." True to His unchanging Word, God has sent a prophet with signs in the heavens and earth beneath before the notable day of the Lord's coming. One such sign in the heavens is the mystical cloud; there it is right over there, [Bro. Vayle points to the picture of the constellation of angels.] of where no clouds form in the atmosphere.

And Bro. Branham tells us about it on page 11, paragraph 62. So, we read it. And, as we do, we proceed, and read, we will find that much of this message is like the apostle Paul, who saw a need to repeat to the children, that which was needful. And you will find as we go along, that you cannot help but believe. And I'm not saying this in any manner except the truth. We were all in the same place in 1964. He had to talk to them as little children more than bringing a depth of doctrine. And that's why repetition is so important, because you'll catch up on what is in between that you might have missed.

19 Now Bro. Branham suddenly refers to that cloud as a sign from heaven as a matter of vindication---paragraph 62 on page 11.

[62] Now, in the heavens above. Did you notice I'm looking on this, the Light on the picture there out of the Life magazine, that the brother that lives here in this home has put on his wall. Now, notice that triangle of Light.

Now you'll notice he alludes to the light's special configuration---a triangle. Hear what he says in paragraph 63 concerning that as a triangle.

[63] It just happened to run across my mind. If any of you have the Lamsa Bible translation, if you'll notice over the cover of it, or on the cover of it, is a triune light, then he calls it trinitarian. The word is better used as a 'triune' or a triunity, because trinitarian seems to signify as a three person concept entirely rather than a one person concept manifesting in three ways. So, triunity is better. I like the term over the cover, 'triune'. A three-cornered light like a halo. Notice again, an aura. And when Dr. Lamsa, a friend, my personal friend that is, was translating the Bible, he used the old Hebrew symbol of God in the true trinitarian way that He is; not three gods, but three manifestations of the same God: Father, Son, and Holy Spirit. The Light is one complete circle of Light in a triangle shape, which means that God will dwell in three offices, the Fatherhood, Sonship, and Holy Ghost dispensation, all the same God.

20 Now, let's go to 2 Corinthians 5. Of course, that is doctrine. All right, we'll start at 2 Cor 5:16, reading.

(16) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him (so) no more.

We don't know Him so anymore. That's in the Greek. You'll notice in the writing there, if you've got a margin of a Scofield Bible. We don't know Him so anymore.

(17) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

(18) And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

(19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Now, put that all together. And you'll see what I'm driving at. We did know Christ after the flesh. God was in Him---Messiah at that time. That Messiah positively was the Savior of this world, and it was because God was in Him that the world could be reconciled to God. Now you see what we're driving at? God in a form of human flesh; not God's Own flesh, (God's not flesh; God's spirit.) but the form of flesh---Jesus born of Mary, by creation of the Holy Ghost and the processes of human gestation, brought forth this one, and God was in him. And God was in there reconciling man to Himself. Do you follow what I'm saying? All right.

21 Now God left him. The body was raised up and put behind the throne on the mercy seat. But in March 1963, He left the mercy seat, went to the Father's throne, took the Book of Redemption out of the Father's hand, ripped off the Seals, put the Book back in the Father's hands, the Father vacated the throne, and that one climbed upon the throne. Now that's what the Bible teaches according to Bro. Branham. And that's "THUS SAITH THE LORD", because he is a vindicated prophet. All right.

Now, watch. Paul says that God was in Christ; we knew Him after the flesh. We don't know this to be so anymore. So, the question is: where is God now? God is in the form of the Holy Ghost. And He's reconciling us to Himself through the anointing. So, what is it? When He left being a human physical being, He turned back to the Holy Ghost in a Pillar of Fire, and He's still reconciling people, because He's the only One that can do it! Because God was doing it in this man. He is not doing it in this man now. He's doing it in and through the anointing, the Pillar of Fire. And that's, Bro. Branham said, "when He rose from the dead, God went back to being Spirit, which is now called Son of God." See, that's what you're looking at.

You're not looking at three gods. You're looking at the one God fulfilling His attributes. Call them offices; call them what you want. 'Offices' is very good, but I like when Bro. Branham came on the scene and used the better word, 'attribute'. And you know, as well as I do, when you begin dividing attributes, you begin forming them in sections, as to what a major attribute is, and other attributes follow them. See? Just like you look in the human body---the genes. Well, this is responsible for all down here. This is all down here. This is all down here. So, you see, under God as Father, Son, and Holy Ghost, what's under Father? Come all down here. What's under Son? And so on. It's the one God showing Himself under attributes.

22 So, Bro. Branham drops this in here concerning Godhead, which as we know is absolutely what we've got to have. Ephesians 1:17:

(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:

(18) (In order) the eyes of your understanding being enlightened; that (you) may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints,

(19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

(20) Which he wrought in Christ, when he raised him from the dead,
That's got nothing to do with the dead. That's got to do with you and me! That's 1

Corinthians 15: how you're going to get changed. This isn't bringing the dead out of the ground, though they do come out of the ground. This is what Jesus got: raised from the dead. This is what the Old Testament saints got. This is what the new Bride will get. And this is what we will get, if you and I are standing here as Bride, and we won't die!

(20) Which he wrought in Christ, when he raised him from the dead, set him at his own right hand in heavenly places,

(21) Far above all principality, and power, (and so on.)

(22) Put all things under his feet. (In other words we get in the Rapture.)

23 Now, what we're looking at is this! If this is required, we are in turmoil---if we don't know how to get it! But, if you know how to get it, your troubles are over. Peace. Bringing peace is a revelation of God. And It says right here, if you don't have the right revelation, which is a special end time revelation... And I don't care who teaches different. Your theologians know better. They have to admit it. There was something that Paul did not tell them and could not tell them. It's the same as Dr. Bloomfield, a very fine student. He's dead now, I'm sure. Indiana. A great student of prophecy. When it came to the Seven Thunders, he said, "Somebody has got to be raised up by God to tell us!"

Now, what if all the signs start to come in, and nobody's there to tell you? How're you going to get it? By reading all of the books, and smugly patting yourself on the back that you are so wonderful? No way. Nothing makes me more worked up than men who rise up, and they've read a book. Whose book?

Listen, I knew of a preacher named Springer out there in Colorado. He could be dead by now. I don't know. He convinced himself he could be young again. I don't know what he's eating or something. His hair turned black, bushy beard, clear blue eyes, everything else to go with it. I don't know. He figured little brown men were coming out of the ground somewhere. You'd name him the Scripture, he'd tell you where It was. If you'd say, "Jn 4:28," (I don't know what that is myself.) he'd tell you right now. If you'd quote It, no matter where It was, and he'd tell you where It's found: every single thing in the Bible. But he had an idea little brown men were coming out of a hole at the North Pole. So much for your books.

24 How smart are you? What is the good? Read somebody's book; you get all the answers? How are you going to get this one? You know what you're telling me?

"Listen, I know God like you don't know Him."

Well, I got news for you: I don't know God like you know Him. I know God like the prophet said. I can't figure it. I can't preach it the way I'd like to. Neither could Bro. Branham. But there is one God, and that revelation, brother/sister, is required of you, or you don't go into the Rapture.

And you can say, "Millions now living will never die."

They are liars, because millions don't know this! And it's hid from the wise and prudent, or He's not the same God! And they talk about the same One making reconciliation. They don't even know Who did it!

They say, "God the Son."

They're wrong. It's God, God that did it! So much for your Catholic dogma.

25 Let's keep reading---paragraph 64. Now all my shouting doesn't make it real. All my emphasis doesn't make it true. I believe it, though, and it's vindicated.

[64] But did you notice before the Seven Seals were revealed, before the great mysterious Light showed forth in the heavens up at above Tucson, at Flagstaff, where we were? Brother Fred, then he said, two men that were with me that morning, they were, so there was another man there, Gene Norman, of course. When, that had been told months and months ahead would happen. Brother Fred Sothmann and Gene Norman sitting here this morning, were there when the blast went off. But not knowing these things would take place. See, they weren't privy to it, only Bro. Branham was. And God sent me back, and said that the time was at hand for these Seven Seals which held the seven mysteries of the entire Bible, which were sealed in with those Seven Seals. And how these angels down along the road, messengers of Seven Church Ages, opened up to a certain part of that. But in the seventh hour, the seventh messenger, then all these mysteries should be finished. See? The seventh earthly messenger, (See?) this angel that He speaks of was on earth at that time. An angel means "messenger." And then, after that, he saw another Angel coming down, not the earthly angel that had been given the Message here, but (another) mighty Angel from heaven with a rainbow over Him, and set His foot on land and sea, and swore by Him that live forever and ever, "Time shall be no more." See? But before He broke forth on those Seven Seals to reveal them, first He showed miraculously, He showed it in the heavens.

Now, number one: we're looking at seven mysteries of the entire Bible. It doesn't say New Testament. It says the entire Bible. And Bro. Branham categorically states in this same sermon, talking about his vindication, he said, "We're not saying that to make you think we know this and we know that; we're somebody. But it's in the light of the hour that I am preaching." In other words there is a Word, as he says here, in every single church age. And there were seven messengers that brought the Word for every single age; until this age, there would be a messenger, a prophet, and God would come down at that time, when that messenger was on earth, and he said that messenger would sow the seed of the entire Bible from the serpent to the prophet in the former rain. He was saying the entire Bible.

26 Furthermore, let me say Bro. Branham did not teach certain things in the Old Testament, because they had nothing to do with us, anymore than he could preach on the trumpets, because they have nothing to do with us. We'll be gone.

So, for this hour, the seed of the entire Bible has been planted! Therefore, if the seed has been planted, we will be recipients of the entire grace of almighty God in the entire Bible. And, what more could we want?

Want to sit back and think, "Well, I've got to be smart. I've got to know about the Jews. I've got to know this and that."

Well, you just go ahead, because I don't have to know anything. I just have to read what he says here. And I believe he planted the entire seed. And I just simply bypass the rest. I'm not interested. Why should I be?

You say, "Well, Bro. Vayle, you'll miss something."

Well, fine. You can have it for me. The quickest way you can add to the Word of God that's vindicated, brother, is to take that attitude. And I said 'brother', because you sisters aren't in it. It's the men that have to know the doctrine. You can just sit back and enjoy yourselves. And I hope you do.

27 Now these are the Seven Thunders. They are not only New Testament revelation, but they are the entire doctrine, tracing from Genesis to Revelation. And it traces the seed of God. And that's all I'm interested in; because, when it's all over, only the seed of God will be there, and all history will be forgotten, except redemption.

So, I'm happy with the Message that tells me, I'm going home to my New Jerusalem. I'm on my way now. Most people don't even know we're in transition. They don't know we're before the White Throne. They don't understand the Judge. They don't understand the prophetic ministry. And I'll tell you, if you don't understand the mechanics from this pulpit this morning, you stick around

awhile, please, and don't miss any service at all, even if it costs you your living, because it's better to lose a few dollars than to lose your life.

You say, "Well, if I'm Bride, I won't lose it."

That's right. And, if you're Bride, you'll make sure you don't lose it. You'll just come and get everything you can possibly get.

28 Paragraph 65.

[65] That day they took pictures all across southern United States and Mexico. There it hangs now in Life magazine, still a mystery to them. But He declares it in the heavens before He does it on earth. He always does that. He shows His signs in heavens first.

Now, do you know, when you go back in history... Let's say that Jesus was born in 0 AD, which he was supposed to be---no doubt was. Or some year, 1 AD. All right. He's a little tiny baby born; there's been a tremendous angelic visitation; shepherds certainly spread the word and spilt the word all around the country. And then, three wise men came [End of side one of the audio tape.] when he's just a little fellow, and they came bearing gifts, and they upset Herod so much, because they said, "Show us where this one King of the Jews is born."

"Oh," he said, "I don't know about him; but, if you go and find him, let me know, and I'll go honor him, too."

He wanted to kill him. So, he killed all the babies. Do you mean to tell me that by the time that Jesus was in the temple, twelve years of age, and then, thirty years of age, showing a ministry, that they had a right to forget the slaughter of the innocents? And the angelic visitation? How gross and how deadly were they in their spiritual realities. They had nothing. And, when you consider William Branham, his birth... Of course, nobody knew too much about it, but they knew about the river, the light coming down. They knew the vindicated ministry, and they sure turned it down.

29 Now it doesn't take people long to turn around and lie about this [Bro. Vayle points to the picture of the Cloud.] and say, "Well, it so happens we did find out there was a certain missile go up there."

A bunch of liars. It didn't happen at all. They knew it; everybody knows it. They'll lie about anything. Thank God we are not in the liar class, because they all will go to the Lake of Fire.

[66] Even in the Zodiac. And I'm not going to teach Zodiac, I'm just showing you the heavens declare it. In the Zodiac we find out, in the constellations of stars, that He declared the whole Bible in constellations. And there in the Zodiac, that's the constellations of the Zodiac, we find out there He starts off, the very first figure in the Zodiac is the Virgin, and the last in the Zodiac is Leo the Lion; showing that Jesus would come first to earth by a virgin, He'll come the second time as the Lion of the tribe of Juda. See? He goes through the crossed fishes just like that. Cancer Age, what we're living in now. "And all the heavens declare Him."

Do you know that in every single culture and sub-culture, they understood things about the Zodiac? The other day I just picked up a book, I might even go back and buy it. It's over there in Columbus on Morse Road. There's a bookstore there. And it's a book on anthropology. And this man is telling the folklore---the mythology---of these pygmies. And don't you know they have the hunter up there hunting [the constellation, Orion] and everything else. They have the bears up there, Ursa Major and Minor [the constellations]. They have it all. There isn't any nation where the Zodiac has not been known---the Bible written in the stars.

And, when Nimrod built a tower unto the heavens, he started with an eleven acre foundation. I understand the thing is still there. It's like a needle, an obelisk, which might have formed the temple. And around it is a circle on which are all the signs of the Zodiac. So, what they did, they began worshipping unto the heavens with their own understanding, and they tried to reach heaven. And now, with every single person with his own native tongue, go back and trace your books, and you will find there is no place on earth where they don't understand about the Zodiac. The heavens declare the glory of God and the firmament shows forth His handiwork. Their sound has gone through all the earth. You cannot change the Bible written in stars, brother/sister. The next one was exactly by Enoch who made the pyramid, and that (Isn't it strange? survived the flood. Very

strange. But you will find that ancient authors will tell you, as well as Bro. Branham, that he was certainly the builder, and science is proving it today.

30 Now he says, "The heavens declare Him." That's the Psalm; what's that 19? Paragraph 67.

[67] Now, a few months ago I preached, for a series of meetings at the Tabernacle, on The Seven church Ages. You, perhaps, all heard them. When I finished drawing out on the blackboard the Seven Church Ages, how the Light came in and how the Light went out. And I guess you have that, perhaps, here somewhere; but it's among us, anyhow, we know. And the strange thing, on the last day when the last Church Age was drawn out, this great Pillar of Fire (which is amongst us)---not in us now, but amongst us---came down among hundreds of people, (They say three hundred were there.) and took Itself back to the back wall of the Tabernacle. And there, before these hundreds, drew those Church Ages, darkening and lightening, (in other words, showing where the dark and the light was) just exactly the way I had drawn it on the board. How mysterious!

Bro. Branham told me saying, "Some of the people just screamed and almost fainted in the presence of God." Imagine that. They didn't actually see the Pillar of Fire. They saw the drawing, what It drew out. And it was exactly that way.

31 Paragraph 68.

[68] Now, the other day, we've had in the event of the history of the church now... In the Bible the moon represents the 'church'.

So, what he does, he's going start a sentence there, and he realizes he's got to go back and tell you something in order to really make clear what he started. So, the first part: "Now the other day," you could just forget that, because he's going to talk about the eclipse of the moon, and it isn't going to do any good until he talks about the moon. See? So therefore, just forget that first part. Take your pencil if you want, and just blot it out.

[68] In the Bible the 'moon' represents the 'church', and the 'sun' represents 'Christ'. For we find that in Revelation 12, the woman which was the 'church', was found with the moon under her feet and the sun at her head, twelve stars in her crown, which the old orthodox Jewish law was under her feet. She had crossed over that into the light of the sun. Twelve stars are the 'twelve apostles' that brought the message to us.

Now, right there you're confused. And I'll tell you why you're confused. Because he makes an interpolation. The interpolation is, "...which the old orthodox law was under her feet. She had crossed over that into the light of the sun." Now, let me leave that out.

32 [68] In the Bible, the 'moon' represents the 'church', the 'sun' represents 'Christ'. For we find that in Revelation 12, the woman which was the 'church', she was found with the moon under her feet and the sun at her head, twelve stars in her crown. Twelve stars are the 'twelve apostles' that brought the messages to us, now, under the Holy Spirit. Now we find that the moon in the heavens is to reflect the light of the sun, in the absence of the sun. It gives us light to get around. No matter how much it reflects, it's still not the perfect light, but it's reflecting. And the sun shines against the moon, and the moon reflects its light in the absence of the sun. But, when the sun comes up, then the moon is not needed any more.

Now, why did I leave that sentence out? Because it's an interpolation telling what happened to the Old Testament Bride! It's not the Old Testament church anymore. Whether it's Bride or not, she's not really Bride. It's 'church', because he makes a difference right away. So, what he's saying is this. Look again.

[68] She was found with the moon under her feet and the sun at her head, twelve stars in her crown, which the old orthodox Jewish law was under her feet; but she had crossed over from that to the light of the sun.

33 In other words he's telling you a transition has taken place from the Old Testament church to the New Testament church, and it was really better if he'd left it out. Do you see what he's saying now? It makes perfectly clear, once you put it in its place. I could read it this way:

[68] In the Bible, the moon represents the 'church', the sun represents 'Christ'. For we find in Revelation 12, the woman which was the 'church', who at this time has the moon under her feet and the sun at her head, twelve stars in her crown. But at one previous time, under the old orthodox law, under the Old Testament, (See?) it wasn't that way, but she's crossed over now.

So, that's what you're looking at. You're looking at the old and new. So, we're dealing with the new.

Now there's something here that doesn't puzzle me; it just makes me want to interpolate a little thing here, which isn't really necessary. But you notice those twelve apostles that brought us the message. Under the Holy Ghost they brought it. No other way. Do you realize that Paul was one born out of due season, and he replaced Judas. Now the thing is this: as Bro. Branham said, the eleven apostles decided to vote, and in a democratic vote they lost the mind of God, and put in a man called Matthias, of whom we never heard one more word. God wanted Paul. Now I'm wondering, since Alpha's Omega, and God never changes, and Bro. Branham himself admitted he was born out of due season---never came out of Pentecost. Who did he take the place of? Well, he didn't take the place of any one man, but Pentecost has this to their shame, which they call their glory: "Hallelujah, bless God, nobody started us but God Himself. What happened to us here in America, happened all over the world at the same time. We've got nothing but Jesus, bless God."

34 If you've ever studied their history or read their books, you'll find all they did was pray. They never got into the Word. Now brother/sister, let me tell you something: you can pray your head off and your shoes off, and you can get every single answer to your prayers, outside the world, and your soul will be dead, bleak, and dry, because the Bible said, "God sent them leanness of soul, when He answered their prayer." Anybody that turns his ear away from hearing God's law, and especially the vindicated Word, his prayer will be an abomination before God, though he can get answers. We don't want those kinds of answers here. Personally, I can stand only with the vindicated Word and believe thoroughly. I was with him and saw God in the prophet.

35 You'll know what the White Throne Judgment is, if you ever sat like I sat. I told you about it that day I was fooling, smarting off and being silly. I wasn't silly any longer. How would you men like to come home and let your wife look through you like that? Or you kids, your parents? Or your wife come sneaking home sometime, and you say, "I can tell you all about yourself," and give her such a look that you don't have to say one word, but she knows that you know everything, and you're more open than a pane of glass? I'm glad to say William Branham could relax having looked through me. He didn't say my soul was as black as night, as one would like to tell you.

You say, "Well, how would you know?"

I phoned his source and found out. I don't have the highest IQ in the world. Neither am I stupid. Who placed Bro. Branham where he was? God did. Whose place did he take? Nobody's place. He had his own, because Wesley was off the scene. And Pentecost, believe it or not, though greater than Wesleyism, in the sense of coming near to this ministry of Christ, was a billion miles off the Word, because each church age left off something. And let me tell you, when Pentecost was embraced by Romanism, they locked themselves into a death trap.

Now, let Father O'Connor speak in a genuine tongue, and somebody speak a genuine interpretation and genuine prophecy and see genuine miracles, where dead people are raised on campus. Then deny the pope his right to be the vicar of Christ? They're trapped. That's why this church can have no organization other than what it's got, simply allowed by the government to conduct business, and that business is here in this church, period. Not outside. If not one more tape went out of here, that would just suit me fine. I'd say, "Well, God you said it, and that's the end of it." And the good old days would be over---which we won't talk about.

The pride of Pentecost is: there is no leader. God did it all. Then, how can Heb 13:8 be in the canon of Scripture? Because it would be a lie otherwise.

36 Page 13, paragraph 69.

[69] And today... now not over here which the old orthodox church was under her feet, she

crossed over from that. And today the church is reflecting the Light of the absent Son of God. The church is a reflection of the Light. Because He said, "A little while the world sees me no more. Yet you'll see me, for I will be with you, even in you, at the end of the age. The works I do." It should be, "you'll do also." He doesn't say that. Lights that He made manifest. There's no Light except through the Word of God.

Now, let's take a look at that paragraph, because that seems a little disjointed.

[69] And today the church is reflecting the Light of the absent Son of God.

Now it's supposed to be. That's where she's supposed to be, which indeed would be the Bride. But, remember, at this time Bro. Branham, you'll find, is speaking, as he starts out, about the church general, though the Message is actually to the elected Bride. But he does say the church gets darker and darker. But the Bride will get lighter and lighter. So, we must keep them both in mind as we proceed in this message.

[69] Now the church today is reflecting the Light of the absent Son of God. The church is a reflection of the Light.

In this particular instance I would say this: regardless of whether this is the world church or the Bride, the definition is the same, that no matter who it is, or what it is, because it claims to be what it is, it should be reflecting the Light of the absent One, Who said, "I'm going to leave you here; but don't worry, I'm going to send somebody in my place." And, remember, the church is supposed to be the body of the Lord Jesus Christ.

37 Let's just take a look at that in 1 Cor 12:12.

(12) For as the body is one, and hath many members... so (is) also (the body of) Christ.

The body of Christ is a many membered institution or organism. It's a living organism. And that church should be reflecting the life that was in the man that was here and called Messiah. And, what was in him? God was in him. So therefore, God is supposed to be in a many-membered church, and He will be manifesting through them His Own life. And that becomes light to the world. So therefore, the Bride becomes a mirror that reflects the light. But she's also living epistles read and known of all men. So, she's a book; she's a mirror; call it what you want. The world should see Christ in her. Certainly, we understand this. That's very, very plain.

[69] Now He said, "A little while the world see me no more. But you'll see me. I'll be with you, even in you, until the end of the age." And then, he goes on to "The works that I do."

And he stops there. Why does he stop there? Because he's telling us the truth that the Spirit of God will be in the Bride, but the Holy Ghost Himself will be with the Bride, and there'll be a man who is doing the mighty works of God, which Jn 14:12 said, "He will do these works," which is Matthew 12, which is the ministry of the Son of man returned to earth. As Bro. Branham said, "I am not the Son of man. The Pillar of Fire's not the Son of man. It's in the form of the Holy Ghost!" What it is, it's through both of them! [Points to the picture of the Pillar of Fire.] And that doesn't come through the church. It comes to the church! See?

38 Now, "The works that I do," Lights that He made manifest. And there's no Light except through the Word of God."

Now, this remark here is a veiled remark. You could take it any way you want. But knowing the prophet of God, knowing what he says eighty percent of the time, in other words, the substance of every message, he says it a hundred percent the same way, but it becomes eighty percent of the content. He's telling you that, in this hour of shalom, the light, which lies in the Word, has been revealed through vindication to be the true light---not some thing that people guess at or theologians drum up or by some comparison or by study, but through vindication proving a divine revelation.

39 And, notice; he says, "There's no light except through the Word of God." Well, who in the world has got the Word of God?

"Well," says the Baptist, "Hallelujah, I want to tell you here, there is no two ways about it. I don't quite agree with the conduct of that old fellow back there, who burnt old Servatus at the stake. You know he understood thoroughly, Calvin did; and Calvin believed in the sovereignty of almighty

God. I didn't like his life, but I sure know that that man was a hundred percent true."

The Methodist comes by, and he says, "Let me tell you something. I don't like the man that wrote it, and I don't like the man who did it. I've no use for him. I'm a hundred percent with Wesley, and I believe you can follow him and go plumb to hell any time you want." Legalism---Armenianism.

Well, I'd like to know, if they both get it out of this Bible, who knows what he's talking about? That isn't any light to me. That's a bunch of mud. That's exactly what happened in the church, and why the church is not full of believers. They got off the Word, and there's no vindication.

40 Now, when the Word is proven to be correct by vindication, whatever portion of that which is correct, God honors. But He cannot honor that which is not correct. So, at the end time the Word of God must be restored from the entire Old Testament. Between the time of the refreshing revival, healing revival, the manifestation, and the literal coming, there has got to be a Message. And that will be the light of the Word. See? And the question now is: if this world has light, and Bro. Branham is talking about 'shalom', and you cannot say, "shalom" to a person who is walking in darkness. Just say, "Go out there boy, and stagger through."

You say, "Kid, I got corns and bunions on my feet. I twist my ankles easy. I can't go out there and stagger around in the dark and have peace. What are you talking about?"

"Well, I'll tell you what you'll do. Tell you what it is. Out there, there will be a flash of light every now and then to see how you're doing."

You say, "Well, just a minute!"

What if I walk into a blind corner, and you give me a flash of light, and I see I'm hanging out over a precipice here, and I can't get away, because there's a bear coming? What good's your light? Where's any peace in that? There's no 'shalom' in that. Let's get something where there is no darkness, because the Bible says, "In him is no darkness, neither shadow of turning."

And John stresses it, concerning light. Now William Branham comes along here and says, "Shalom! Shalom to you people! I've got news for you." In the absence of that One (The body; call it that.) you're right here as a many-membered figure. And you ought to stand right here somehow and be an exact duplication. And He especially mentions the end of the age.

Then, he says, "The works that I do."

He didn't finish it. What's he talking about? He's talking about William Branham himself standing right there at the end time with an absolute vindicated Word, based on the ministry of Jesus Christ Himself, where God absolutely proves Who He is and what He is doing, who and what His prophet is, and what he is doing, and that's going to get a Bride out of here. You can say what you want, but that's the whole thing.

41 You say, "Well Bro. Vayle, there's something I must do."

You bet there's something you've got to do. You've got to crucify your mind. You got to believe what you see, and what you know to be vindicated here. And I'll tell you, that takes something. Before you're finished, you'll have an entirely renewed mind, and an entirely renewed theology. And, if you don't have a renewed theology, let me tell you this morning, you are still in your sins! Because it's the washing of the water by the Word! The Blood has already made it available. Don't talk to me about the Blood and say, "Hallelujah, I got the Blood." And turn down the Word? That's the most stupid thing I heard in all my life. Let's go back to Hebrews 10, and I'll prove it to you. It tells you right here---Heb 10:26:

(26) (But) if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

In other words the sacrifice for sins precedes, goes before, truth! So, what does the sacrifice do? It opens the door for truth! Let's find out.

(27) But a certain fearful looking for of judgment and fiery indignation, shall devour the adversaries.

(28) He that despised Moses' law died without mercy under two or three witnesses:

(29) Much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, counted the blood of the covenant, wherewith he was sanctified, an unholy thing,

and done despite (to) the Spirit of grace?

What's the Spirit of grace going to bring you? Light! And, what is light? The Word revealed. You can't change the Bible on that. A vindicated prophet brought it. Stay with the prophet. I just believe what the prophet said, and my Bible opens up to me! No problem! If you've got a problem I'll just tell you what's wrong. You just don't believe what he said. Now I believe it the best I can believe it. That's what you do. It's all there is to it. Nobody's trying to be superman. The Word is here, both Rhema and Logos.

42 Oh, this one preacher, you know, lied about Bro. Branham. He tries to tell you Logos and Rhema is different, so he can come along and say, "Logos is here, bless God. Now this is an old Rhema boy up here!"

Why, I'm no Rhema boy up here, because I want to tell you Rhema and Logos is one and the same; and, if I deny one or the other, I've denied my God. Don't ever you be caught up with these preachers. You wonder why I guard this pulpit? Because it's my job to guard this pulpit.

You say, "Well Bro. Vayle, I think maybe... Well, you should take time off or something."

You take time off.

"Well, you wouldn't be so sick."

What are you worried about? Me, or just your own thinking? What do you have up your sleeve? I'll take care of me. Don't worry about me. God will look after me. He's taken me through storms, mighty storms. When I got through them, my mind completely stripped. God's in heaven, brother. I've got a connection. Don't worry. I believe my name is on that Book. All right.

43 The presence of God supersedes all prophets. Christ manifesting Himself that He's both Rhema and Logos. There is no difference. Who rose up against Bro. Branham? The same three elders that rose up against Mose---Korah, Dathan and Abiram. And, notice; at the end time it's the gainsayings of Korah. Dathan and Abiram aren't mentioned. They were a couple of easily fooled men Korah picked up.

They say, "Bless God, we've got something to say about this."

They haven't got a thing to say about it.

Now, if I've been tough on talking about deacons, you know why I've been talking tough. There's no deacon in this church has anything to do with this pulpit. No way, shape, and form. As a friend, I love you and all those sort of thing; but no way, shape and form is there direction from them. That's got to come from God. Nobody. Not tough on anybody; but look, just get this. Stand as I stand. Never backing away.

So, if I say over and over again, "William Branham's a vindicated prophet of God. I know absolutely that is the living Word of God manifested," I say It; I hear It; It goes down; comes out, and It gets bigger. It goes in. I say It. Bigger. See? It goes in, comes down, comes out bigger. You say It and say It and say It. It'll get a hold of you! And you say It with some modicum of faith, It begins to reach you. And I ought to know, because I've been there. I saw him.

That's why Dr. Crane said, "You men say you don't love your wives anymore; you just go back and start saying you love them. Start thinking the right thoughts; you'll start loving them again."

Well, they may not look like they used to look, but what's the difference. They're ten times better. Should be, because you had them all this time to train them. Ha! That was a good one for the ladies to grab onto! That's right.

44 Paragraph 70.

[70] The sun is the Word of God. Now that's Rhema and Logos both. In the beginning, God said, "Let there be light." Now Bro. Branham wrote in here, And when the manifested Word of God, when the Word of God was manifested, there was light. First, God spoke it, and all. But you see, he's got a little repetition; so, I'm going to leave the repetition out. The sun is the Word of God. In the beginning God said, "Let there be light." And, when the Word of God was manifested, there was light. First, God spoke it. What if it didn't manifest? Then it wasn't light yet. Now he's not saying that there's something wrong. He doesn't say that God spoke wrong. He just asks you, what if there

wasn't light? If it didn't manifest? Well, it wasn't there yet. But when He spoke it, then it was manifested, and thereby vindicated, His Word was vindicated, for light come into existence.

I'm going to sort of get into this a little bit and tell you what I see here. I'm not trying to interpret and give you a revelation; I'm just trying to tell you how it strikes me. The key here is that the manifestation is not the reality. The Word is. See, the manifestation only proves there's something there that you can't see. [Points to the picture of the Pillar of Fire.] What is behind that Pillar of Fire? God is! God's not the Pillar of Fire. Fire's not a Spirit! Spirit is manifesting!

45 So therefore, when Bro. Branham said, "THUS SAITH THE LORD", the manifestation that came before our eyes, and we saw it, that was not the real thing! That was the light to point you to the light! The reality to point you to the Reality.

That's why the centurion, as he stood there before the crucified Christ, said, "There's no doubt that was the Son of God."

How come the Pharisees couldn't see it?

One cutthroat murderer said, "Get us off the cross, if You got the grit to back up Your testimony."

And the other fellow said, "Lord, remember me in Your Kingdom."

What did that man see that the other fellow couldn't see? What was it that you and I saw? And I'm talking especially... Norm [Lee], you saw Bro. Branham. Who else has ever seen Bro. Branham? You, yeah, you saw him, and you saw him, Bill [and Mary Graham]. There's what, about six, seven people here? Maybe a dozen people here saw him. Now, look... Sister [Francis] Hudson, and Miller sisters [Emma, Alice, Anne], yeah. Chris, you remember. All right. We saw Bro. Branham. I saw him many, many times. What was it that took hold of us? It wasn't the miracles. That merely let us know that something was there to be known!

46 Now, let's find out what's behind it! Now that's what he's talking about here. What was there was real. You cannot gainsay when you see a person totally blind and deaf and crippled and healed of it all.

The first one I saw, little Presbyterian girl, because the man nudged me, said, "You know who that girl is?"

I said, "No, how could I?"

"Well," he said, "that's our Presbyterian minister's daughter."

And she's all hunched up like this, completely down. And [Bro. Vayle makes a whistling noise.] straight as a rod.

Right then I knew, something said, "If you ever listen to any man, you listen to that man."

The miracle was fine. I thank God for the miracles; I don't disparage miracles! Let the Pentecostals have them. That's all they want.

And I tell you; I need His healing. I need every good thing God can give me. But, do you see what I'm telling you. I am not premising and prefacing my life and trying to make any substance of it by the miracles and all! That pointed me to the reality that there was somebody beyond Bro. Branham! Who was he talking to? Who was he in touch with?

We have become like Elisha, ready to cross over Jordan: "Where's the Lord God of Elijah?"

I don't know Him myself. But I saw the man that does know Him.

So, all right. "Where's that God?"

47 He didn't say "Jehovah." He didn't say, "O great One Israel knows all about." He followed the prophet's footsteps, and he said, "Where is the Lord God of that man Elijah."

As Elisha wanted to know personally the Lord God of Elijah, so do we hunger to know the Lord God of William Branham, Jehovah Elohim.

48 I get upset with organization, like Bro. Branham. He says right here, [72] "I have nothing against denominational people, but all I can think of, I've got against the systems"

Well, I didn't get that far yet; I'll read it to you. How many minutes do we have? About ten minutes, nine minutes? Well, I think it's a good place to stop right here. We're looking at vindication to point you to Reality. That what you see, though real, is not what you need to look at. What you need to look at is this Word revealed.

"Thy Word have I hid in mine heart O God, that I sin not against You." "Thy Word a lamp unto my path, a light to my feet."

Keep me from stumbling. Identify me, Lord. Make me to know I'm part of that Word and the Word's everything.

Well, I'm going to let you go. I don't feel like quitting, but I'm going to quit anyway. Love you all. Such a good audience.

Let's rise and be dismissed.

Heavenly Father, we thank You for Your love and goodness to us, for this lovely people here. I don't try to abuse them, Lord, sometimes try to set things right. I don't do it too nicely, but You know my heart, and they know my heart. I just want to keep records straight, O God, and things up and up, so we can be kind and honest with each other, and get over anything, Lord, that shouldn't be there. Help it to get out of our systems, Father. We know we can do it, if we just plug enough of this Word in here, this Word of Truth, the other bad word's going to move out, and with it everything else that shouldn't be in there in the first place. We're planning on that, Lord; and we're not just planning on it, we're actually depending on it, is the word I want to say, Father: the life is in this Word that You have given us. You've led us, Lord, and by manifestation, have led us to Yourself, and now it's both Rhema and Logos; and Lord, I know that somewhere down the line, in every one of us, Father, and we're believing for everybody in this church.

The truth of what I have just said, Rhema and Logos, one, is going to come to each one of us. And, when it does, Lord, oh my, we know the dead are going to come out of the ground, because Your Own Word says, "They without us cannot be made perfect." And God, if that's true, then there's got to be a perfect Bride, before there's a resurrection. Somewhere, somehow, like Bro. Branham said, if God in His Own Word told us to be perfect, and he quoted there, Lord, Mt 5:48, "Be ye perfect," and he told us then, "If You've said it, You've made a way for it," and he said, "The Blood of Jesus Christ scatters every sin; there be no evidence." And Lord God, You're coming for a Bride that You said is pure, absolutely undefiled, didn't even do it in the first place, completely justified. What a wonderful thing to know that You've already made provision, it's already been spoken, and soon Lord, we believe like the prophet just said, when You said, "Let there be light," light came; so also, You spoke this, it's going to come too.

It came to the prophet, up there in the mountains of Colorado. It came to the prophet, Bro. Branham, in the mountains, up there in Arizona. It's going come to us by the grace of God in the valley of the Ohio River. And Lord, right down here in this area of old Miami Valley, the whole bit, we're just making our faith God, one with what the prophet's was down there in the river that day, when You came down in that circular rainbow and said, "As John the Baptist foreran the first coming, so your Message would forerun the second." And we believe, Lord, we're a part of that great revelation, coming more and more to reality, where all of these things will pass away, and we can now lay everything aside, Lord.

God help us to be like the apostle Paul. We don't want to be the apostle Paul, Lord; we want to be like him. Every single person here that talks this Word, not handling deceitfully, maliciously, in any other way, but absolutely in a transparent way, wanting the pure, unadulterated Word of God, and talking It the same way. Help us, Lord, we pray, because this is where we want to go. If I'm wrong in teaching the people this, Father, I pray for their sake You'll correct me, because I don't want them hurt. Lord, I don't know anything else to say though, but what I've been saying. And I pray, Father, that my glasses have not been tinted by the rosy color of the world, nor the dark, smoky vision of the world, but Lord, my glasses are of You Father, the Holy Ghost glasses, filtering light of the hour to come in to give us the correct knowledge in this moment.

Father, bless everyone we pray, in divine Presence. Heal the sick amongst us, especially little children, Lord. We're still very anxious about them. We still know, Lord, that a lot of it's genetics.

We know a lot has to do with the earth that's polluted. As You said, You'd destroy those that destroy the earth. And it's hitting us too, Lord. We're all a part of it. Forgive us, Father. And help us to also forgive others, so that the healing virtue of Christ may work in our behalf, in this dark and dangerous hour, so that our children are not sick, our homes are not broken down with sickness, and the constant agitation, O God. We know You don't want that for us. We don't want it. And by Your grace, Lord, we'll rise to higher heights and deeper depths in You, because we're asking this in the Name of Jesus Christ, for Your glory. Amen.

"Take the Name of Jesus With You."