

Seed of Discrepancy # 39

'Sold on Vindication'

Bro. Lee Vayle - August 3, 1996

Heavenly Father, we realize tonight that spiritual Scriptural history keeps repeating itself. Then, when You drew nearer to Adam and Eve in the Garden, they turned and fled from You. And when You drew nearer to the people in the form of the Son made flesh in the Lord Jesus Christ, the people also fled. And in the time of Paul they fled. And all the church messengers have had the same treatment. When You draw nigh, Lord, either by Your own personal Presence in a prophet, or You come by reformers and other men that You send, then we know that people flee from Your Presence, and they do not draw nigh. But we're asking You tonight [to] help us that we not be in that category. We know we are drawing nigh to You, Lord, but we would draw even more nigh than ever before. That we would come so close we might truly become one, that we can say, as Bro. Branham said, "*The Bride will say, 'I and my Father are one'.*"

What a blessed thing that is, Lord, to realize that that is the promise of this hour, and it can be said without fear, without fear of contradiction. It can be said in truth and reality because it is the truth, it is reality.

Help us in our studies tonight, Lord, to confirm it even more so as we see the truth of this hour, and the Message of this hour, and all those things that which are pertinent. In Jesus' Name we pray. Amen. You may be seated.

1. Now, in this message called The Seed of Discrepancy, Bro. Branham was preaching to the Pentecostals whom he actually indicated to be that very seed. Now, there are no two ways about it. Bro. Branham was very blunt, even as prophets have to be, not necessarily calling names for the sake of calling names, but for bringing forth the truth. Even as John called them in the Scripture, "You generation of vipers, who hath warned you to flee from the wrath to come?" And Jesus himself called them serpent seed. He called them "the children of the devil".

So, Bro. Branham is not merely talking for the sake of talking. He is actually bringing a judgmental reference at this time to the people of the last hour, which are the Pentecostals. And he also calls them "*the chaff*". And in this sermon here, you'll see tonight (or tomorrow morning if we don't get that far tonight), the actual reality of that term as being applied to them. So, in this message Bro. Branham called the Pentecostals "*the seed of discrepancy*". Now, with anyone who is a part of the Pentecostals or quite well acquainted with them, you simply have to know that their main theme is Acts 2:1-21, Acts 10:44-47, Acts 19:1-6, wherein they claim that one absolutely has to speak in tongues, known or unknown, to be sure he has received the Holy Spirit, or as it said over in Jn 7:37 (we can take a look at that) ... 37-39, Jesus said:

- (37) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
- (38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

- (39) But this spake he of the Spirit, which they that believeth on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

2. Now, they take that very strong on their behalf that everyone should be baptized with the Holy Ghost. And, of course, they have a basic misunderstanding which has been fostered by the Trinitarians that you are first of all born-again and then you are baptized with the Holy Ghost. Or as Dr. ... [McCrossan]?... the great Presbyterian Trinitarian said, "When you're born-again you receive the Spirit of Christ, but then you must go on and be empowered by God by receiving the Spirit of the Father." And this has been traditional teaching amongst the Trinitarians who do believe that the baptism with the Holy Ghost and the rebirth are not the same but one is subsequent to the other. But Bro. Branham by divine inspiration, by divine vindication, and then going to the Scripture, showing us that this is certainly not true. That the rebirth is the baptism with the Holy Ghost. But now there, they base everything upon the Scripture which I brought to your attention.

3. So we want to read those, and we're going to do a lot of reading, which is very good for us. [Acts 2:]

- (1) And when the day of Pentecost was fully come, they were all with one accord in one place.
- (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- (3) And there appeared unto them cloven tongues like as a fire, and it sat upon each of them.
- (4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them ('languages to utter' – that's the literal understanding of that).
- (5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (They had come together for this particular time.)
- (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

So, therefore, the "speaking in tongues" was not the great miracle. The great miracle was that these people were all speaking as Galileans – the language of the Galileans; understood by their dialect to be Galileans and not Judeans, because there's a difference. And as they spoke, God twisted the words in mid-air. And so the hearing that fell upon the ear ... those people heard perhaps Peter speaking as a Galilean (which he was) or James or John, or one of those (how many, we don't know). Peter was the spokesman; we do know that. But how many were speaking or what proximity they had with those thousands of people, nobody knows. But we do know that those people, where they came from – and it's enumerated here, just a few of them where they came from – they actually heard those people speak in their own language. And they

knew that these people were not familiar with those various languages. Because, none of those disciples had ever traveled abroad, had ever lived any place else than where they lived, and therefore they were privy only to the major language of the day which would be the Aramaic. Some might have even known some Greek, I don't know. And they might have also known a certain amount of Hebrew, which perhaps some of them did. But they would be familiar only with the vernacular of those Galileans.

4. Now:

- (7) And they were all amazed and marvelled, saying ... are not all these which speak Galileans? (See?)
- (8) And how hear we every man in our own tongue, wherein we were born?
- (9) Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea ... (see, now notice; there's a difference again – Judeans and Galileans), and Cappadocia, in Pontus, and Asia.
- (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.
- (11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Now, that's quite a plethora. That's quite a bunch of languages; quite a number of people. Now, they weren't Gentiles. These were Jews that had gone in the dispersion – the previous dispersions, the migrations. They were out there in these various countries, and they had learned these languages.

5. So, all right.

- (12) And they were all amazed, and were in doubt, saying one to another, What meaneth this?
- (13) Others mocking said, These men are full of new wine.

Now, that's the stupidest thing under high heaven! How can a drunk speak another language? See, a bunch of idiots stood there. Now, just because you're religious and you claim to know God, you can be an idiot. Yeah ... just pour it on, Bro. Vayle. You're getting good ...?... pretty soon. [Laughter] "They're full of new wine."

- (14) But Peter, standing with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
- (15) For these are not drunken, as ye suppose (seeing it's only nine o'clock in the morning. He said, "What good Jew ever gets drunk at nine in the morning?" See?)

- (16) But this is that which was spoken by the prophet Joel;
- (17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.
- (18) And on my servants and on my handmaidens ...

6. Two groups of people; for two thousand years we've had them. We've had the believers and the make-believers – the hypocrites, and the whole gang of them. Yup, the real and the phonies. And you won't separate them until the harvest. The anointed tares, the wolves in sheep clothing. Only thing is, today is, [it's] the first group of people that really know. Do you know why? Because the Great Shepherd, God Himself – that's His title: Jehovah, the Lord our Shepherd – the Great Judge, the Judge of all the earth is here tonight. And He made that discernment, that judgment, that we now are not fooled any longer. Our senses are exercised ...[unto]?... righteousness. We know who serves God and who doesn't. We know righteousness from unrighteousness. Now listen, this goes right to the great Tribulation.

- (19) And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
- (20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

Now remember this: that the law of the exponential curve – and we'll talk about it again tonight – holds good. If it was back there, what's it like today after two thousand years? If it was back there in seed-time, what's it like in harvest? As Jesus said, "If they do this in the green tree, what will they do in the dry?" He said, "If they sneer, they're ready to crucify, they're ready to turn down the truth, and they're doing this in the green tree, what will they do in the dry when it's time for the burning?"

7. So, all right. The exponential curve is into view here. This is the hour when you see both forces in full play. And where you must admit that the forces of darkness, under the anointing, will be far greater in number and superior in manifestation, and a ...[little]?... light that came from God. Because, in contrast we find this Scripture, "Many more are the children of the desolate, than she which hath a husband." [Isa 54:1] And that's in this hour. [Acts 2:]

- (22) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:
- (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Doesn't say that he did this himself. It said, "God did it." So he, evidently, can't be God. Right? We're talking about the Son.

- (24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
- (25) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
- (26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
- (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
- (28) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
- (29) Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

And he hasn't come out of it, either. Or did he? His sepulchre is there, [but] David was gone, no doubt. Because this is after the resurrection, I'm sure, but would believe that he's in the first resurrection.

- 8. (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
- (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- (32) This Jesus hath God raised up, whereof we all are witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

And that's exactly right. He did shed it forth. And we're talking about the baptism with the Holy Ghost. We're also talking about the gifts, because you can't separate them. Because, what they saw and heard was not the Holy Ghost per se. There was nobody down in the street when they came from the upper room. Nobody. There's no record in the Scripture that says that anybody saw that Pillar of Fire, the Cloud, form over the people, and God distributed a little bit of Himself to each one.

9. Now, when Bro. Branham and other people talk about God, you know, distributing Himself, there's no talk – in his mind or anybody's minds – of any sensibility that God deliberately divided Himself, and there's nothing left of God, so that God was in those people. And if God was in those people, it would mean that someone would have to lay hands on you and partake, and you'd have to get something from them. No, that's wicked theology. That's utter wickedness and desecration of the things of Almighty God.

(33) ... he hath shed forth this, which ye now see and hear.

What did they see? What did they hear? Well, they saw them acting like drunken people, as far as they were concerned, and they heard them speak in other tongues. And it wasn't other tongues, it was prophetic utterances. Now, this is going to be with us till the end-time. But you tell me where the Pillar of Fire came again and stood over people and dropped down in tongues. You hear people talk about it. Where is the authenticity? Where is the authentication? The Pentecostals look at the historical part, and they say that this is an example here of where people full of the Holy Ghost spoke in tongues. And the evidence was the speaking in tongues. That's not what this Book says. It says, the evidence – if there was an evidence – was prophecy. It was the hearing. The miracle lay there. And I know what I'm talking about.

A woman heard me in German deliver an entire sermon, and said, "I didn't know Bro. Vayle could speak German." I can't speak German, except, ...["Das ist gute"]? ... or something. Maybe that's not German either. If it is, it's pretty poor stuff. [Laughter] ... pretty poor stuff. No, that's not where it was. Then Bro. Branham will tell you that. And scholars of repute will tell you that. And they're not trying to grind an axe. They're just telling you the truth.

10. All right, also because of this – and this is the first historical account – you go to Acts 10 where Peter is called to the house of Cornelius. And we won't read the whole thing except we go to [verses] 44-47. And here's what we find.

- (44) While Peter yet spake these words (giving the Gospel to the Gentiles), the Holy Ghost fell on all them which heard the word.
- (45) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
- (46) For they heard them speak with tongues, and magnify God. Then answered Peter,
- (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- (48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Now this is one of the strong verses the Pentecostals use. It said, "For they heard them speak with (other) tongues and magnify God." And at that time that would be perfectly correct, because that's exactly what the Holy Spirit did in those days. There was the speaking in tongues, but also there was the prophecy. And it is quite possible that those heard them speak their native language ... that is, the people speaking. Others could have heard them in a foreign language, which would be where God had turned it. And the miracle lay, not in the speaking but in the hearing of the ear.

But this is one of their strong points: "For they heard them speak with tongues and magnify God." Then just a minute, what about the Scripture then being equal, "having heard them speak in tongues" (you say, "Well, that's an evidence"), then what about "magnifying

God”? You can’t take one and put it above another. Because, they were talking in terms of an evidence that they took to be factual concerning a true baptism of the Holy Ghost.

11. Acts 19 is another verse, a series of Scriptures we looked at before. And they use this very, very often. And believe me, I know what I’m talking about, because I sure used it a lot of times myself. Acts 19:1-6.

- (1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
- (2) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- (3) And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism.
- (4) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
- (5) When they heard this, they were baptized in the name of the LORD Jesus.
- (6) And when Paul had laid his hands upon them, the Holy Ghost came on them; (now, then it says) and they spake with tongues, and prophesied.

12. Then, all right, you’d have to then say this: no one has to speak in tongues. But certainly if you don’t, you’d have to prophesy. Now, if you didn’t prophesy, certainly you’d have to speak in tongues. You could claim that from this historical account. There’s no way you could duck it, if you’re going to look at this book of Acts historically, and not go to the doctrine, which is the Pauline epistles. So, if you left it sitting right there, you’d have to say, “All right, this man would prophesy.” Now, how do you know that the man was prophesying? Because prophesying is concerning a future event. Now how long would you have to wait for the events, to begin to know [if] the man was full of the Holy Ghost, then? Is prophecy, then, just anointed speaking? The prophet categorically says, “*No!*” Prophet says, “*No.*” Anointed speaking is just anointed speaking. In other words, you get in the stream of the Spirit. When you get in the stream of the Spirit, you allow the influence of what you believe to be the Holy Spirit (and could be the Holy Spirit) actually work in your spiritual self, which would be your spirit, your mind, and your soul. And those being integrated, you could literally speak under a direct anointing, where you yourself are a part of it, but you’re literally out of the picture.

Did you follow me? Of course not, unless you’ve been where I’ve been and have done it. Now, if you’ve done it, you know what I’m talking about. If you haven’t been where I’ve been ... I see Pete nodding. He’s been Pentecostal too long, too, the same as I was. And you can get under a direct anointing and fool yourself that it is prophecy. And it’s not prophecy; it is merely an anointing. And your spirit can be anointed, and you can be carried away. I’ve done it in

prayer, and I've done it in other phases. And all you amount to is just a good ol' Pentecostal, until you come to the truth. Then you ain't so good no more; you're just a whole lot better whether you know it or not. So, in here, "They heard them speak with tongues and prophesy." They take that to be the great evidence.

12. Now, the book on which they rely to back up their thoughts that the baptism with the Holy Ghost is accompanied by the speaking in tongues as evidence, or as they say, "You receive the Holy Ghost by speaking in tongues." Or as they also say, that, "If you receive the Holy Ghost, you will speak in tongues." Now, Bro. Branham also used that same terminology, but he classified it. And his classification was, that "*If you are full of the Holy Ghost, there will come a time when you will speak in an unknown tongue*" ... I think he qualified that as an 'unknown' tongue but not as a known tongue, although I'm not exactly perfectly sure. But I'm perfectly sure of the rest of his statement, which is this: "*You will be so in depth in the Spirit of God that you will not be able to praise Him in your own language.*" And he demonstrated exactly how you might breathe and how you might speak, if you're truly full of the Holy Ghost and were speaking in tongues to glorify the Lord. Remember that tape? Who remembers that tape? Oh, my goodness, you must get that ... you must get it, because it's certainly there. I heard him.

Now, as I say here, the book on which they rely for their form of worship is the book of 1 Corinthians, especially chapters 12 and 14, where they claim that the gift of speaking in tongues is not the evidence, as they garnered from the book of Acts, but it is the gift that follows the evidence of tongues that you receive at that time. So, they say, "If you are going to be full of the Holy Ghost and you are full, at that time you will speak in tongues, particularly unknown." Though strange, in the book of Acts there were known tongues. Not going to say there couldn't have been some unknown. But the Scripture is very distinct on the fact that appeals to our understanding that it was actually more known ... they were known. They were not unknown because these people understood them.

14. So, we've got to look at the actual fact that they were known tongues. Now, these people here are taking from 1 Cor 12:14, that after you receive the Holy Ghost by the 'initial' evidence of speaking in tongues, you can now receive a gift of speaking in tongues. And that, of course, is a spiritual exercise ... or what they call the ...['energios']?... in the Greek, the energies are there. It's an energy, which is an actual gift of the Holy Ghost. And so they say, "All right, you must speak in tongues to know you have received the Holy Ghost. And then you may never speak in tongues again. But then, also, you could speak in tongues quite a lot because it is a gift that you could receive. And not perhaps everybody, but it's there available to a lot of people, and it's very, very beneficial to them."

And then, of course, they go on to say that there is also the fact that anybody that speaks in tongues should also pray to interpret so that you should be able to interpret. And then they go a little further, where they admit that it's better to prophesy than to speak in tongues, than even interpret. Although tongues and interpretation equals prophecy. That's very good. But, of course, in Pentecost now you're striving for the highest order of disorder and untruth that you could possible have. Because now everybody can speak in tongues. Everybody then should also interpret the tongues. And thirdly, it's better still that everybody would be able to prophesy, as Paul said, "I would that you all prophesied." And even Moses himself, he said, "Dost thou envy? I would they were all prophets." So, pretty soon we're all prophesying, all prophets. "Hey! Who needs God? We took Him over." Now, that's not being facetious. I can prove what I'm

talking about. And that's the "Elohim of God", and that's a dangerous doctrine which is in the world today.

15. So, all right, we go to 1 Cor 12:30. Look at the Scripture here. And it tells us:

- (30) Have all the gifts of healing? do all speak in tongues? do all interpret? (Now, that's a hypothetical question. But the categorical answer is, No! We certainly do not.)
- (31) But covet earnestly the best gifts:

Now, also we go to 1 Corinthians 14, and we look at verse 2:

- (2) For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.
- (3) But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- (4) He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. (And so, therefore, they're very strong for that.)

And we go to the 12th verse, and it says:

- (12) Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- (13) Wherefore let him that speaketh in an unknown tongue (and that word is interpolated; never mind the word 'unknown', it should be "Wherefore you that speaketh in tongue"...) pray that he may interpret.

Because it's certainly true that whether it's a known tongue or an unknown, you wouldn't know it, if the Holy Ghost had given you a language to speak. So, the word unknown is superfluous, and should not even be in there.

- (13) ... pray that he may interpret.
- (14) For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
- (15) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- (16) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

16. Now, look-it here: there's a room of the unlearned here, that he's talking about, too. A separate room, no doubt. Because the room of the unlearned you could take either way. You could say that's where there's going to be someone teaching, and that man's going to get the full qualification. Then if these things are butting into that, you've got confusion. Right? Bro. Branham said, "*This is the church of confusion.*" It's not that they were doing bad things. It's not that they weren't fully in line with many things that God had to give them. It was the same old story of the abuse of what they had, and not putting it in a church order according to the Word. Or they were in the Word outside of the framework of the Word, the same as Cain was.

Now Cain wasn't outside the Word: "Thou hast rightly offered." There's nobody can say the man did not give an offering which is unscriptural, because it was scriptural. As far as I can see, it's a first-fruit offering. He made it. The Scripture says, "Thou hast rightly offered, but if thou hast not rightly divided, hast thou not sin?" (And we'll go into that.)

So, here we find these people not necessarily a gross people, that the whole bunch were, as we find today, branded – as Bro. Branham said, "*This Pentecostal-movement chaff*" – this is where they got off the track, see. Now Paul tries to put them back on track, as we begin to look at this.

17. Now, [1 Corinthians 14:]

(17) For thou verily givest thanks well, but the other is not edified.

(18) I thank my God, I speak with tongues more than ye all:

Now, listen to what Paul is telling you:

(19) Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

So, therefore, any attempt to teach with these gifts would be highly fallacious. Now, you can't say they didn't attempt it and they didn't bring confusion, because Paul said, "If any man thinks himself to be a prophet ... (and they prophesied), let him acknowledge the things that I write unto you, the commandments of God." And these people were outside of the commandments of God, which is church order. And church order is not simply putting gifts in a little room – don't think for one minute. This here, put in a little room would be fine to the extent at least they shut them up and put them in a little room. But you could be in that little room and be a million miles off the Word. Because, it's no doubt they were trying to teach.

18. How many were in Pentecost years ago like me and Pete? Oh, look at those nice hands. Thank you. You know what it is, then, to hear women speak in tongues, and then interpret ... yackety, yackety, yack, and they're teaching. And men, yappity, yappity, yap, and they're teaching ... and cutting their ribbons and everything else. Hogwash. Unh? Come-on. And I'm the oldest sinner of the works. Thank God I saw the light. Olive oil is a lot different from whale blubber or seal blubber, you'd better believe it. (Now, how far do we want to go? All right, we've gone as far as [verse] 19.)

They then claim interpretation and prophecy, which Bro. Branham actually – and remember, he was a prophet just like unto Paul, and exactly like – merely called 'anointed

speaking' at its best. Now, you can see ... now, you can recall that we went into the fact that even Peter went to the Gentiles ahead of Paul, which he did. He went there in Acts 10 and Paul followed much later ... several years later. So, Peter went to the Gentiles ahead of Paul and opened the door to the Gentiles. Paul later came, apart from Peter, and apart from Peter's original disciples, and started a Gentile Bride-church which he himself laid the foundation according to 1 Cor 3:10-11. Now, let's look at that. Because, you know what I'm going to bring you right up to date on that, and show you the exact parallel in Bro. Branham's ministry, which we've already done, but I'm repeating on purpose.

19. Now, in [1 Corinthians 3:] verse 10,

- (10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Doesn't say what, it says how. And it wasn't what with Cain, it was how. It wasn't what with Eve, it was how. You'll see that by tomorrow morning, if not tonight. I'm going to rip the whole thing apart, as to show you exactly why heads were rolling when Bro. Branham preached this sermon, and nobody knew his head was cut off. Nobody knew he sat there absolutely condemned. Nope, they didn't.

What's this now, [number] thirty-nine tonight? Thirty-nine sermons. Number forty to find what I want to lead you where we want to go. So you can understand we're looking at some pretty severe things here.

- (11) For other foundation can no man lay than that is laid, which is Jesus Christ (the Righteous).

Now, Paul said, "I have laid that foundation." Now he said, "These same people are claiming Peter, they're claiming me, they're claiming Apollos, they're claiming just anybody." And they're in utter confusion, because they will not listen to instruction. They're being taught by reason of gifts. Like the woman that was getting up to speak one night. She had been speaking in tongues and prophesying. And she told Billy Paul, "I've got a prophecy for your daddy tonight." And so he was watching her clawing at her skirt, like you know ... nervous and all. And so she pops up. He said, "*Woman, shut up and sit down!*" Oh, that was anathema to the Pentecostals! Why? Because he had stale manna, and she had manna from heaven. Hah! From hell! Now, you can tell I can't stand woman preachers, woman elders, woman deaconesses, woman anything in the church who raise their heads for one second, except [to] listen. Do you know why? I've been through it ... been through it. And I wrap my self-righteous robes around me, and tell you again: I've been through it, and I'm never going through it again for anybody.

20. Now, they had a mess here. They were attempting to overthrow everything that Paul stood for, and the Bride stood for, by the insidious incorporation of the delivery of the Word which did not belong in that particular area. As Bro. Branham said, "*Anybody with gifts, put them in the room and become complementary to the pastor, the teacher, or anybody that's delivering in that pulpit.*" No, they're not complementary. I've seen time after time they've tried to take over and did take over. Time after time we foolishly stood by, but never ... not in this place, I can tell you. And men, the same way, don't you come against my ministry or I'll

bring you right in the pulpit with me. I'm not afraid of any of you. Come right up here. I haven't taught all these years for nothing that I don't know from where I'm coming [or] where I'm going. (See?) You've got to have somebody that's going to stand still and be counted. And I'm willing to stand still on that, ...[too]?..., tonight. I've been all through Pentecost and all the Pentecostal jangle. And I know where I've come from and know where I'm going, by the grace of Almighty God.

So Paul says, "I have laid the foundation. Now, be careful how you build thereon." Paul absolutely laid the foundation wherein there were gifts of the Holy Ghost distributed amongst the congregation. And he put it in order. And they denied the church order. And they built on the foundation, but not how they were supposed to do it. And that's exactly where Cain got off a track, where Eve got off a track, and everybody gets off a track. They will not stay within the framework of the Word. Gifts can be of God and are of God. But you take it for another purpose, and you destroy the very things that all this stands for.

21. In 1 Corinthians 2, Paul tells you positively:

- (1) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- (2) For I determined not to know any thing among you, save Jesus Christ, and him crucified.
- (3) And I was with you in weakness, and in fear, and in much trembling.
- (4) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

Now, tell me exactly how much demonstration, spirit and power, has a bunch of tongue-talkers, and interpreters and prophesiers in these churches which call themselves Branhamites, have anything to do with what Paul's talking about? Where's their vindication? They don't have any vindication! Most of it is hogwash; doesn't even come to pass. I wonder if it even qualifies [for] anointed preaching or anointed speaking. Maybe. What source did it come from?

22. You know, I doubt everything in my past experience. I doubt everything, lest I should stand in a place I was not called to. That's right. Paul never repudiated gifts or anything. He repudiated what they were doing with it, and what their motive was behind it. And [it] was very simple to see, that these people used human figures and gifts to divide the people and lead them astray. And that's exactly what Paul warned them in Acts 20, what would happen. And he whipped into them in 2 Corinthians 11 and going into [chapter] 12, he branded them for exactly what they were, "the wolves in sheep clothing". And they had only one desire; it was to lead them from God and destroy anything that has to do with the seed. They're like Athaliah who tried to destroy the royal seed. But, thank God, there was a nursemaid that hid one of the babies of the royal seed of David. The devil doesn't miss a trick, except he can't pull them all off. All down the line.

23. Okay, we'll just leave that one go for [the] time being. Now, I want to look at 1 Cor 3:10 again:

- (10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
- (11) For other foundation can no man lay than that is laid, which is Jesus Christ (the Righteous).

Now, he's telling you that. Now look, he said, "I've laid it. Be very careful, therefore, how you will build thereon." Now this goes right back, as we've looked at this in different times, in the book of Genesis, because Genesis is a seed book. And if you don't find it in Genesis, it's not in the Bible. That's all there is to it. You've got to know the Word of God and you can link it up. Now, in Gen 4:7 (after Cain offered):

- (7) If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth (that's the sin-offering lies) at the door. And unto thee shall be his desire, and thou shalt rule over him.

Now, the Scripture ... the rendition that was taken from the Greek, which I have liked from studying the Greek ... the Old Testament Scriptures taken from the Pentateuch, tells us there: "Thou hast rightly offered, but if thou has not rightly divided, hast thou not sinned?" And Paul brings that out in Timothy, absolutely, that a wrong division of the Word is what causes all the trouble. So, we look over here in 2 Tim 2:15, I believe what we want here:

- (15) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

And that's what we find was the error that was made by Cain. He did not rightly divide. He did not use the Word of God in order to worship God, as God has desired to be worshipped. So you have the same thing here in this book of 1 Corinthians where these people have not regarded the Word of Almighty God in their worship. And they've done despite to the spirit of grace by their involving themselves in gifts of the Holy Ghost, which themselves are legitimate. Now that's the thing you're looking at. Everything is legitimate, but used illegitimately, which is outside of the Word, which we've talked about many, many, many times.

24. All right. Now, we're careful to note here in 1 Cor 2:1-5, as I mentioned:

- (1) And I, brethren, when I came to you, came not with excellency of speech ... (And so on:)
- (4) And my speech ... was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
- (5) That your faith should not stand in the wisdom of men, but in the power of God.

Now, Paul does not tell these people that they are not using the Word of God. What he tells them absolutely, they are using the Word of God wrong. And he alone had the right to use the Word of God, and used it correctly. Because, it was manifested – God, backing him up in power of the Holy Ghost – that he was the one who had the correct understanding of the Word. Because, Paul did not act apart from the Old Testament prophets. Now, that's the thing that most

people have an idea ... not most people, some people have an idea that Paul worked apart from the Old Testament. He did not. Paul worked in perfect conjunction with the prophets, and with what God had given him. And he brings it right to the people's attention here, that he is a vindicated prophet. Even as it says over in Rom 15:18-19, and various portions of Scripture, that Paul preaches his actual vindication by the Spirit of Almighty God.

25. Now, also we go to Rom 15:14-21, and it tells you:

- (14) And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Now, that's people well-trained to help each other. They're not off the Word. They're building themselves up in the Word together.

- (15) Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

Now, these are good people, and they have to know something that Paul is trying to tell them.

- (16) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- (17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- (18) For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

Now, this tells you right here that Paul must have had some manifestation that caught their eye, that made them to know that this was absolutely of God. Now, watch:

- (19) Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Ilyricum, I have fully preached the gospel of Christ.

26. So, what we find here, is that Paul had 'THUS SAITH THE LORD', the same as William Branham [who] carried on in that same tradition. He had, absolutely, 'THUS SAITH THE LORD', backed up by God Almighty Himself. Now, then, what we're looking at here is, Paul was vindicated. And William Branham spoke of vindication, so we're looking at that. Carry the thought of vindication, now, through to Galatians 4, beginning at verse 8.

- (8) Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

- (9) But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
- (10) Ye observe days, and months, and times, and years.
- (11) I am afraid of you, lest I have bestowed upon you labour in vain.
- (12) Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.
- (13) Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
- (14) And my temptation which was in my flesh ye despised not, nor rejected: but received me as an angel of God, even as Christ Jesus.

Now, that's a very strong statement. And that's the thing where Bro. Branham would qualify right in this hour. Not just a messenger of God, but received him actually as Jesus Christ Himself. Because Bro. Branham is the one that has to ... and as vindicated, to clean off the end of the age that Paul started – the Gentiles. And he's the last church age messenger.

- (15) Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your eyes, and have given them to me.
- (16) (And now,) Am I therefore become your enemy, because (I'm here to) tell you the truth?
- (17) They zealously affect you, but not well; yea, they would exclude you ... [blank spot on tape]. But it is (a good thing) to be zealously affected always in a good thing, and not only when I am present ...

So, Paul here is bringing the fact (as we brought out previously) that he was a vindicated individual. Now, to me, this cannot be other than Paul telling them that they accepted him because of his vindicated ministry. They were even willing to give their eyes to him and for him, because they knew that he was a man truly sent from God. They were sold on Paul as vindicated. As Bro. Branham said, "*Live-die, sink-swim.*" The vindication gave him the right to lay the foundation of righteousness, which is Christ the Word.

[End of side One of tape One]

27. So, we notice that in Gal 1:6 where he says:

- (6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Now you'll notice in here, that Paul actually speaks of the removal of themselves from Christ, threw them into a wrong understanding of the Word and a wrong acceptance of what that Word is. Just look at it again:

- (6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

You say, "Well, I think Paul's talking about himself." Well, Paul couldn't have done that. We're talking about the Holy Ghost. I don't care who you call. You can call a bunch of hogs. They'll answer ...?... . Do you think they're sheep? You've got to get down to the nitty-gritty here. Here are some people here, they were called out through the Holy Spirit. There's a bad situation. Now, he says:

- (7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
- (8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- (9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
- (10) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. (Which he certainly would not be. That's absolutely true, there.)

28. Now, how far do we want to go here? Well, we could read all the way down, but I'm not going to do that. I want to just maybe go to the 2nd chapter. Because, we understand this; he's talking about his vindication. And he said [Galatians 2:]

- (1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
- (2) And I went up by revelation and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.
- (3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- (4) And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: (See, back under the law.)
- (5) To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

Now, Paul here is ... what I'm trying to bring you, is Paul speaking of his vindication in this ministry that he brought to the Galatians, and already the Galatians were drifting away from it. Now, the Galatians, like the Corinthians, had left the Word. That's what they had done. That's what I'm looking at here in 1 Corinthians and the book of Galatians, that this people had

begun to leave a vindicated Word that the apostle Paul brought them. Which would mean an actual betraying of Christ, which [is] what it would amount to.

29. Now, according to Acts 20:29-30, he says:

(29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

(30) Also of your own selves shall men arise, speaking (perverted, or) perverse things, to draw away disciples after them.

So, what we see here is that the truth that Paul brought by absolute revelation which was vindicated, the people had begun to turn from. And you'll find them using signs that follow the Word rather than the vindicated signs that set the prophet-apostle in order, that he was the one given by God to bring them the Word.

Now, whether you know it or not, that's exactly what has happened through all the ages. This book here has never been violated to the extent that it hasn't rung true all the way through. You can read the various versions that are put out by the Catholics and Protestants and you will find that there's no place that they can twist this Scripture, even though they've tried to twist it in certain areas. The Concordant people did the same thing – no different from the Catholic. Protestants do the same thing – no different from the Catholic. They will try to twist it, but they can't do it. Because, you will find that other Scripture will pop up immediately, proving that what they're twisting is entirely wrong.

Now, I don't know if you've got enough volumes in your library, like I have, to prove what I'm talking about. But, you simply cannot take the ... well, there are about three Catholic versions – the Rheims and the Knox, and I forget ... from the Vatican. There are three major ones, if not several. And you can take all kinds of Protestant translations. And you can see where people have deliberately – like the Concordant version – have deliberately tried to take every single Word and line it up as though every single word had only one specific meaning. And it goes ... take you plumb out of the ballpark. And you'll find somebody will come right behind and show them, "Hey! There's no way that you can make what you're trying to preach ring true, because it says something else over here." You can't do it.

30. So, here's what we find here. Paul is telling these people here, "Look, there's no way that you can twist this Word of God and get away with the twisting thereof" ... (which they're trying to do). So, he says over here then, in [Acts] 20:29-30,

(29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the (sheep).

Now, what are they? They're wolves in sheep clothing. They are purporting to be genuine five-fold ministers. They're purporting to have the true revelation of God's Word. They are purporting to lead you along with Christ. And what is it? They're leading you right away from Christ. Now, listen: they are not bringing, at this time, another Bible, like the Mormons have. They're not doing it. They're simply perverting what was already written. They're simply taking a meaning which does not belong there. And that's why you have today, the Word of God Itself is not corrected by a prophet. The Word of God is actually revealed by a prophet. Because,

there is nobody [that] can ever take this Bible and so change it that you would lose the centrality and the true understanding [of] what really lies here for the people who are the sheep of God in that hour. It has never been done and never will be done. It can't be done.

I've got over thirty translations in my library. I can take every one of those translations. I could even buy more if I wanted more (which I do not want more). But I could buy more, and I could show you (if I took the time) that these men cut their own throats. You cannot destroy the Word of God, and the true revelation. It lies right there. Bro. Branham could have picked up any Bible, any one at all. He took the King James version, which is the one pretty well everybody uses, or used to use. Went right to the Word of God and said, "This is what it means. This is what it means. Here it is." God vindicated him.

31. See now, these people crept in here to destroy the work of Almighty God. Now, take it over here to 2 Corinthians 11 (and we don't have to read too many verses), he said here:

- (2) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Now, that's what he did; he laid it out. These same people that he talks to in the first Corinthian book ... there's trouble there, there are divisions, they've got church order entirely out of order, they've used gifts and ministries that don't belong in the pulpit (they're not of the five-fold). These gifts and all are complementary. They've torn down the true five-fold ministry, even Paul's, in order to augment ... bring themselves up to a high stature. And they're using it by signs which follow the Word. And anybody can get under the anointing; but, see, they won't believe that. They won't believe there are two groups of people – God's group and the other group. They don't understand it. Bro. Branham said, "*The church positively has the three kinds – the believer, make-believer, and unbeliever.*" And actually there are really two divided groups: the believer and unbeliever. But within that there are gradations. And you've got a dangerous group, you've got one that are believers, and one that comes very close. They're the make-believers, but they don't really believe. They're in there to cause a confusion.

Now, Paul mentioned these people, what's happened.

- (2) ... for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- (3) But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.
- (4) For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

32. So ... now, we could read all the way from the 11th chapter on down to the 12th [verse]... we read verse 13,

- (13) For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- (14) And no marvel; for Satan himself is transformed into an angel of light.

Now, what about the Trinity doctrine? Who started it? The Roman Catholic church. And they claim they are angels of light, they are God's servants, the pope is the vicar of Christ. The Protestants have sucked it in – hook, line, and sinker. They're Trinitarians. The same baptism – Father, Son, and Holy Ghost. They're all of one breed, all of one serpent seed ... the whole bunch of them. And here they are right here; they've transformed themselves. They've made themselves what God didn't make them. And it's no marvel, because Satan transformed himself. Satan made himself the great priest. Satan made him[self] God. Satan made himself the head of the human race. How did he do it? Through the serpent seed. Over 99.99% right today are serpent seed – got the wrong father. Point zero one percent, at the very most, of five and a half billion people, and you'd better believe there are a whole lot less than that [that] are the children of God – wise and foolish virgin. And there are a whole lot more foolish than there are wise, as far as I understand. Because, if you take a bolt of cloth and you cut out a pattern, there's a whole lot left over than isn't in that first bit. It's a terrible situation here [that] we're looking at.

He said:

- (14) And no marvel; for Satan himself is transformed (as though he were a messenger of God).
- (15) Therefore it is no great thing if his ministers (are also transfigured, they transform themselves) as the ministers of righteousness,

And what's righteousness? Having a true understanding of the Word of the Living God. Because, without that you're not a righteous one. You'd have to have a true revelation, a true understanding. Because, a righteous act before God must be a hundred percent according to Scripture, and God's revelation of it. And that's been vindicated. Now, God has let that slip all these years, but at the end-time He's obligated to bring it back, and He brings it back. And He's able to bring it back ... He has to bring it back in order to bring the rest of the dead out of the ground ... or the dead out of the ground. So that's what you were looking at, here.

33. Now, all right. Over in [2 Cor] 12:1-12, and going on through here, Paul begins to tell you that he is positively vindicated of Almighty God, so that there is no problem with you believing a vindicated person who brings out this Scripture even as Paul brought it out. And today we have the Word of God restored, as the Scripture tells us. Also in [2] Cor 13:1-10, Paul tells us (continuing), which he says here:

- (1) This is the third time I am coming to you. In the mouth of two or three witnesses (let) every word be established.
- (2) I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

- (3) Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

Now, look at that. He said, “You seek the proof that I am the one who speaks the living Word of God which is mighty in you.” Do you ever stop to realize, that what Paul said, the same thing Bro. Branham said? Every single person that’s imbued with this Word that Bro. Branham brought, that is Christ speaking in Paul, and that Word is mighty in us. You’re not left to some little imagination, some little thing here that you and I are just looking at, you see. I want to show you how this truth is here today.

34. Now:

- (3) ... seek (ye) proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you (letting that Word come into our hearts).
- (4) For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. (Now, that’s looking even down the road.)
- (5) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
- (6) But I trust that ye shall know that we are not reprobates.

Now, see, Paul put the editorial we there, but he’s talking about himself. And then he includes those that are part of him, who believe. Now you can begin to see what Bro. Branham is talking about. Believing this Word is the one thing that you and I must have as our evidence, and nothing else. There isn’t anything else. God did not give you and me this privilege, that we should bring the Word. God did not do that. God had His Own minister in Paul and in William Branham. The Alpha becomes the Omega. The start now is in the finish process. The Bride is winding up. Everything else is winding down. Here’s your evidence right here, what you’re looking at, that men have not trusted.

- (6) ... I trust that ye shall know that we are not reprobates.

35. Now, why does Paul say this? If you’ve got your thinking cap on you’ll understand. They no more understood vindication than the Pentecostals understand today. And do you know why? Because of all those gifts that are rampant. All the phony-baloney called gifts – so-called anointed speaking. And if Satan was an anointed cherub that covered, do you think for one minute he couldn’t anoint a Pentecostal with his anointing, and they speak some very wonderful things? [Do] you think Satan really tries to fool the church that there was not a person called Jesus Christ and say, “No, there wasn’t such a creature”? Now, we might talk to a few idiots in the churches, but he’s not going to. He doesn’t tell very many people there isn’t any God, because he knows only too well that that’s going to run into a dry hole somewhere. He’s not going to get too many results there. As they said years ago, “There are no atheists in fox holes.”

And there are just a few pseudo-scientists and a few political-minded individuals that want to take away the truth as it is given to us in the Scripture. There are not too many there, see.

36. So, all right, now he says here:

(8) For we can do nothing against the truth, but for the truth.

Do you think anybody is going to take away this Message from us? Do you think anybody is going to take away our hope which we have in a vindicated revelation? How are they going to do it? That's why I challenge anybody, "Bring your Bibles"... and where Bro. Branham said, "*Stand with me; let's find out it.*" If I'm wrong, I'll tell you I'm wrong. I'll accede to it; you bet I will. I've seen a lot of people fall away from the truth in the last while. Men that I was sure would somehow stand still. I didn't have much faith in them as people, ...[his]?... understanding as a Christian, you know ... friendship and all. But I thought some people would sure stand there, you'd never get them to budge from Bro. Branham being a vindicated prophet. But, nope. I missed my guess on that one. It was just an unfortified guess.

Now, he said:

(9) For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

(10) Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Now, Paul is correcting a church, here. And he's not trying to hurt anybody. He's trying to help everybody. And that's what Bro. Branham came to do. But, you notice, the people couldn't take correction. Why? Because they're bastard children. If they had not been bastard children, they would have taken correction. But they couldn't do it. (See?) Now, a bastard child can have an awful lot of things going for it – an awful lot of things going for it – but he's still a bastard child. He'll be in rebellion to the truth of Almighty God.

37. So, all right. The Galatians, like the Corinthians, had left the Word even as Paul knew they would, according to Acts 20:29-30. He knew they were going to leave it. He said, "They're going to leave it." And we see in Corinthians how they did leave it. They left it plumb. They took everything that Paul stood for and threw it over to one side, yet all the time claiming it. So, therefore what was Paul angry about? He was angered about the fact that these people had perverted the Word, claiming the perversion-word was reality when it wasn't reality!

Now, listen to me: if it was done back there two thousand years ago, what is the Word like today? What shape is it in? What shape are the people in that say, "I'm a Christian."? They said, "We're Christians," back here: "I'm of Paul; I'm of Apollos; I'm of Peter (Cephas)" and so on. Now, you'll notice, they did not repudiate the essentiality of God. But they repudiated the Vindicator and the vindicated and the vindicated Word, all the while claiming everything is just fine. Now, hey! If they did that two thousand years ago, according to the exponential curve where are they today?

Now, I'll give you some statistics in a minute ... right from the Bible, though. But I want to lead you this far up to show you, that the Corinthian church that started two thousand years

ago is now in full harvest in the Pentecostal church. That's what I've been trying to show you. (Doing a lousy job, I know, but I'm pretty old.) I'm eighty-one years old, pretty soon eighty-two. And I'm doing a pretty poor job, I admit it. But I hope you're getting my thoughts a little bit at least ... you're catching the picture I'm showing you here. It was already going on back there already! They already had three things out of order. Man alive! After two thousand, what is there? Because they keep on planting that seed. It's like, the Bride had a seed. They kept on planting that little bit of seed, nurtured in the Blood of Jesus Christ, watched over by Almighty God. Today it's coming to full fruition. Just a very, very few.

38. Okay. So, now we see in the first or Alpha age, what we see today in the Omega age. They plumb sweet left the Word, period! And they had ... those who took on Paul. And you know something? I can stand here and I believe without a doubt the apostle Paul looked like small chicken feed when it came to his crowds as compared to their crowds ... as Bro. Branham literally wept one morning in Portland, Maine, when Oral Roberts came on the TV screen. And those huge crowds were there. And I believe I saw tears form in his eyes when he said, "*See, Lee, I could have had all that.*"

Now, listen: Paul was the apostle to the Gentiles. Peter's washed out; they're all washed out. Paul stands there. He withstood those apostles. He had by revelation what they did not have. Now Paul has all of his ... a lot of the people that he brought in (laid the foundation), drifting and going away. Now, what I'm trying to show you is: that drift today is a mighty swelling tide of infidelity to Almighty God and His Word, and His blessed Son, the Lord Jesus Christ. And there's hardly any Bride anywhere because of the exponential curve. Now, you keep that in mind.

39. All right, I'm trying to catch up and show you what I'm trying to bring you – the Alpha to the Omega. If it was bad back there, merciful God, what is it today? If it was bad in the green tree, what is it like in the dry tree? If it was bad in the sowing of the beginning, what's it like in the harvest? And remember, the harvest is a proliferation! It is not simply in Jerusalem, it's all the world. (How much time have we got? [Someone answers, "Twenty minutes".] We'll be here till midnight. I can't quit.)

So, now we see in the first or Alpha age what we see today in the Omega age – a vindicated prophet and a vindicated Word. But in spite of vindication and even the presence of Paul challenging them, they turn on him and away from the Word. Even as Paul challenged them in 2 Cor 12:19. Now, what did he say there?

(19) Again, think ye that we excuse ourselves unto you? we speak before God in Christ...

"Oh, Paul! Man, are you a big-mouth, and boy can you brag! Oh, brother, I've heard everything: 'Why, I'm speaking before God in Christ!'" Do you think that he was smarting off or was he giving them the low-down truth? He was telling the absolute truth. William Branham was no different. In fact, he might have been even greater. Now, I'm telling you, this is in the first church age. Paul had to get tough. He said, "When I come to you, you'll see whether I've just got words or [if] I've got a club and I can take care of you. And William Branham, "*Come on, stand beside me with your Bible.*" He said, "*Aha, you're too smart.*" He didn't tell them what would have happened. They'd have carried them out feet first ... the first guy to stand up there.

40. Now, even as Paul challenged them in 2 Cor 12:19, they did not budge. This reminds me of Bro. Branham, when he was in court. The judge said to swear. He said, *"I cannot swear, but knowing there's a God in heaven and this Bible open before me, I will tell you the truth."* And Paul the apostle is doing the same thing right here, "... before God in Christ".

Come-on, get with me! We're not some little nit-wit bunch of people in this Message. We've got vindicated ministry; a vindicated prophet-apostle, William Branham; a vindicated God; a vindicated revealed Word. William Branham used his own language when he said, *"The Bible open before me, knowing there is a God in heaven, and my hand raised, I will tell you the truth."* And Paul said, "I speak the truth before God in Christ Jesus!" Oh, come-on, it's the same thing! You tell me it's different, you're a different breed of person than I am, I can tell you that right now. Not throwing off on anybody, but I think we should get a little excited.

42. Now, let us see these people described by Paul in 1 Cor 3:1-5. And this is the church we're talking about. It's right here today, gone plumb to seed. Called the Pentecostal church, the best I can understand what Bro. Branham said.

- (1) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
- (2) I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

I'm going to tell you, I think Paul was just being sweet and kind and polite like Bro. Branham. These are a bunch of who-dun-its and didn't know what they'd done. He said:

- (3) For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? (Now, that's what Paul says, right here.)
- (4) For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?
- (5) Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

Now, they believed. But just a minute: unto what did they really believe, and to what end and by the means did they really believe? Now, they deserted Paul. Oh yeah, they talk 'Christ', sure. "Oh, we believe unto the Son of God. Oh, yeah, yeah ... God had a son ... yup, yup, yup. We believe that, yup. Oh, God was in the Son. Oh, sure, we believe that, too. Yup." Wasn't very long they'll believe Jesus was the third Person, too. Huh! You talk about ... Hey! I'm reading the Bible. I'm telling you what's going on today from back there. A bunch of carnal things, that's all they've got there.

43. Now, listen: according to this, now, they are carnal or animal, unregenerate or fleshly. (That's what carnal means – animal, unregenerate, fleshly.) Now, the nicest word you can use here is 'fleshly'. But notice the word in verse 1 is 'spiritual'. [1 Corinthians 3:] The word 'spiritual' is very cute – non-carnal. One guy is carnal, next guy is non-carnal. So there are only two kinds of people in the world – carnal, uncarnal. Ninety-nine point nine, nine are carnal, because they came by the flesh, not by the Word. Eve should have had Christ – come by the

Word. Then the other would have followed. I proved that by Scripture; nothing to it. Now, the word 'spiritual' means 'non-carnal' or 'not of the flesh'. So, these people here, perhaps some were born-again and side-tracked a little, but came back. Well, I don't believe that very much. I can see more people here that just thought they had it, and didn't have it, than thinking in terms of those that did have it. (See?)

44. Now, what we're looking at here, then, is Matthew 16. Now, you might not agree, but this is what I'm looking at. Because, I don't know that Bro. Branham said it. I'm not too worried about it. [Matthew 16:]

- (13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
- (14) And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
- (15) He saith unto them, But whom (do you say)?
- (16) And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- (17) And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

So Paul is saying here, "Some of you have a genuine revelation, and the rest of you don't. It's simply your flesh." Now, how can you be a born-again child of God and simply have a flesh revelation, I want to know? Hunh? You tell me. You can't do it. You may falter a little bit, but the Word will correct you. And my question is: how many people got corrected by Paul? The answer is: I don't know, but I doubt of too many did.

45. Now, can we continue this to 1 Cor 2:9-14, and in here we read:

- (9) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- (10) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God.
- (11) For what man knoweth the things of a man, save the spirit of a man which is in him? (That's carnal) even so the things of God knoweth no man, but the Spirit of God. (And He'd better tell that man somehow what it's all about or that man isn't going to get it. Right? Why sure, it says so.)
- (12) Now we have received, not the spirit of the world (which is carnal), but (we receive) the spirit which is of God; that we might know the things that are freely given to us of God.

So, if you're not baptized with the Holy Ghost, you're carnal. And you'll never get a true understanding of this Word. So, therefore, if you're baptized with the Holy Ghost, you're bound to get a true understanding. That's simple, isn't it? Why, that's like falling into your soup, you know ... nothing to it.

All right. Let's see, we got that far didn't we? Oh, yeah ...

(13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

(14) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

And Paul said, "If any man thinks he's spiritual or a prophet, he'll admit that what I'm telling you is the truth." That's the Word of God. Vindicated prophet, vindicated Word. Do you follow why I preach vindication all the time?

46. Now, let's be real careful here, 1 Cor 1:10:

(10) Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (The same discerning. In other words, you know the handwriting on the wall.)

1 Cor 2:4-5,

(4) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

(5) That your faith should not stand in the wisdom of men, but in the power of God. (Right? That's spiritual.)

1 Cor 3:9-11,

(9) For we are labourers together with God: ye are God's husbandry, ye are God's building. (You're His farmland; you're His building – cultivating you and building you up.)

(10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon.

(11) For other foundation can no man lay than that (which) is laid, which is Jesus Christ.

The word 'spiritual' here means 'divine'. So all right, we've got a picture of the divine. Right. Do you follow me?

47. All right, now we turn back to 1 Cor 3:1-3,

- (1) And I, brethren, could not speak unto you as unto spiritual (you're missing the divine spark somewhere), but as unto carnal (non-spiritual; you've got a problem), even as unto babes in Christ. (Now, he said, "I can tolerate this if you're just babies.")
- (2) I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

Now, Paul's just being nice right here, isn't he? He's like Bro. Branham said, "*Don't un-Christianize anybody. But you can jolly well tell if they're Christians or not.*"

- (3) For ye are carnal (not spiritual): for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
- (4) (And one says, "I'm of Paul", and one "Apollos" ... and so on, and so on, right on down the line, see.)

48. Now, let's bring it together. We're going to go right along here till we get done with it. And it's over here in Romans 8, and we read beginning at [verse] 1,

- (1) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
- (2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- (4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Now, we've got to watch this because, what you come up with is going to determine if you're just a carnal Christian or a carnal person, or [if] you're really born-again. And that determination is the true revelation of this hour of the Pauline epistle. It has to be, because it was back there. Now, if it was back there, it's got to be here. Or it can't be God, it's got to be the devil. Because the devil never had a word of his own. He hasn't got a plan of his own. He hasn't got anything of his own. All he did is take what God had, and God allowed him to have, and messed it up. That's all. You look for yourself and find out in the Bible. He's not a creator. Nope! He forms and fashions what God laid out. Follow Bro. Branham [and] you'll begin to hear these things.

49. Now, let's keep on going. [Romans 8:]

- (5) For they that are after the flesh (carnal) do mind the things of the flesh (carnal; their minds are carnal, they're flesh); but they that are after the Spirit the things of the Spirit (and that's divinity).

- (6) For to be carnally minded is death; but to be spiritually minded is life and peace.
- (7) Because the carnal mind is (the enemy of) God: for it is not subject to the law of God, neither indeed can be. (It's not subject. And it can't be. You can't tame it.)
- (8) So then they that are in the flesh cannot please God.
- (9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (If you weren't seed to begin with, you aren't seed now.)

Now, that's what you're looking at here. So, I hope you're following me now.

50. Now, 1 Cor 14:36-38, and he says here:

- (36) What? came the word of God out from you? or came it unto you only?

Now, these guys had a wrong church order. They had a believers' meeting entirely out of order. And they were deliberately teaching by means of gifts, and saying, "Look what we've got! Don't tell me we're wrong." What about your Pentecostal now? Try to tell him anything. Come-on, go and tell him something. "Oh, Bro. Vayle, God has spoken to me, too. You know, Bro. Vayle, I've had visions. Yeah, un-hunh." I wouldn't give you two-bits for your visions. Come-on, give me THUS SAITH THE LORD. Come-on. Boy, if I had five million Pentecostals and dropped that, there'd be a lot of dead silence. Or a bunch of screaming 'thus saith the Lord' hogwash nonsense. Oh you can 'thus saith the Lord' all you want and go plumb to hell doing it. But it isn't THUS SAITH THE LORD, it's you saying it. THUS SAITH THE LORD never fails when it's God. These guys walked right by Paul's vindicated authority (as Bro. Branham called it '*a-vindicated*'). Yeah ... "What? Came the Word of God out of you?"

Now:

- (37) If any man think himself to be a prophet, or spiritual ...

Now, what does he say in Romans? If you have the Spirit of Christ, you are spiritual. Right? And if you don't have the Spirit of Christ, you're not spiritual. Right? Then, if you're full of the Holy Ghost you don't have to be a prophet, you'll know what Paul said vindicated, what Bro. Branham said vindicated, is right. Then, what is the evidence of the Holy Ghost? [Someone says, "Believing the Word for your day."] Sure, believing the Word for your day – the vindicated Word. Sure.

51. Now, let's keep going. (Do you have to turn the tape over?) Sorry to keep you but I've got to finish a little bit here, because I don't want to leave you in mid-air. Got to finish this thing off, then we'll come back tomorrow, and I can let you coast. Okay, 1 Cor 1:10, we're going back to that now:

- (10) Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined ... in the same mind and in the same (discernments).

[End of side Two of tape One]

And at the end-time you can tell who is righteous and who isn't, who is wicked and who isn't, who serves God and who doesn't, and what is righteousness and what is wickedness, and what true worship is. Because, that's what we're looking at, at the end-time. Now, are you full of the Holy Ghost tonight or do you have to still talk in tongues, you've got to have feelings, this and that? I don't have any feelings. I'm either ...[in or I ain't]?... . The only hope I've got is [that] I believe this Word exactly as Bro. Branham gave it. Take it right back and see the Alpha, [and] bring it right to the Omega. Follow the principles he laid down: Alpha and Omega; two vines, which is called the 'Parallelism of Scripture'. And if you depend on those two and you understand what I'm talking about, you will not fail. And if you make an error, you will come and correct it. It's just that simple. So, what is the evidence? You can tell what it is right there.

52. Now then, tell me the evidence of the baptism with the Holy Ghost is not believing and saying the revealed Word of the hour. There is no life outside of this Message. These Corinthians were not born-again, though they had gifts of the Spirit. (I'm not branding everyone, now. I'm just talking about the age.) They were anointed to gifts and personalities, but not to the vindicated Word by the vindicated prophet. And therefore they did not worship the true God as they should have done. See, over here, then in [1 Cor] 3:10.

- (10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another (builds) thereon (and another builds thereon, and another builds thereon, and they keep building). But let every man take heed how he (builds) ...

In other words, does he have a revelation ... and by that revelation, which is true, worship the living God? Because that's what Paul is talking about.

If you came to them and said, "Do you believe in Jesus?"

"Sure, I believe in Jesus."

"Do you believe he died upon Calvary?"

"Sure."

Do you believe God sent back the Holy Spirit?

"Sure."

"Do you believe there's going to be an antichrist?"

And the very antichrist says, "Sure."

The present Pope today believes there's a bad pope coming. I believe he's the bad pope. Bad enough as it is. But that's okay ... there's a worse one coming.

Now, they all talked to Peter, Paul, and Apollos, and they all backed it up by gifts. They were out of order. Their communion was death. Their doctrine was wrong. They had left the Word of truth. Confusion reigned. Even with the Holy Spirit anointing, confusion reigned. And they're anointed with the Holy Spirit – anointed to gifts but not to the Word.

53. Now watch, Acts 20:27-30. I sure hope I'm not boring you by keeping you late tonight. I don't mean to do that, but I want to get this across, so you begin to see everything I'm lining up for you. [Acts 20]:27-30. And I don't want to make an over-kill. And he says in here, Acts 20:27-30, we've read it before:

(27) For I have not shunned to declare unto you all the counsel of God.

In other words, everything that God wants to counsel His church, the apostle Paul laid it out there. So therefore, if the church is off the counsel of God, we'd have to have a prophet come back and say, *"I'm here to give you everything that Paul gave you, and went into error."* And that's what Bro. Branham did. Then he took us to the historical and these things going on, right to the book of Revelation ... how that dovetails, see.

(25) And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

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

(27) For I have not shunned to declare unto you all the counsel of God.

(28) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

(29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

(30) Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (Now, Paul knew that, see. It had to happen.)

54. Now look-it, let's find out about it ... 2 Corinthians 11. Now we've been in it, but watch carefully, [verses] 2-4,

(2) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

(3) But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

- (4) For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

(See?) So there's something radically wrong here. Now look at [verses] 12-15, which I've read to you already. He said:

- (12) But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

In other words, bring their glory down to nothing. But that's going to be future, because Paul couldn't do a thing about these ...

- (13) ... false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- (14) And no marvel; (because) Satan himself is transformed into an angel of light.
- (15) Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

In other words, they can't help but produce what they're producing, which is a wrong word which can never come to pass. And they're absolutely wrong. Now, you keep these Scriptures in mind which I read.

55. Now, go to Matthew 23, because I want to bring this all together for you. Because, where I'm standing tonight, I feel this is very important to know these things that I'm speaking of (whereof I speak). Mt 23:13-15, and it says:

- (13) But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer (them that want to enter) to go in.
- (14) Woe unto you, scribes (and so on) ...

And notice in verse 15,

- (15) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Now, Paul speaks of hypocrites. He even called Peter a hypocrite because Peter denied the Word, the same as he denied Christ at one time. Now, remember, Paul said, "Let love be without hypocrisy." And Paul talked of hypocrites. And what did Jesus say? (Now, Paul had to talk of hypocrites) And Jesus said, ... (what did they do?) He said, "You encompass land and sea to make one proselyte. And when he is made, you make him two-fold more a child of hell than you yourselves."

56. All right then, let's face it – the two-fold child of hell. The first generation (Paul's generation) ... the first generation started it in Corinth and Galatia. I read from both books. The Galatians dropped off. The Corinthians dropped off. Now, in the Corinthian church we found these zealous so-called apostles with great zeal to bring to themselves children. Bro. Branham talked to that. So, you've got a one-fold child of hell. His convert is a two-fold child of hell, and his convert is a two-fold child of hell, and his convert's a two-fold child of hell, and his convert. The exponential curve ... two, four, right up. You're taking two all the way to the powers. The first one is simply 2; the next one is 4; the next one is 8, 16, 32, 64, 128, 256, 512 ... (I mean ten hundred and twelve) then from there on and there on and there on, and there on. [It] would be 1052 and so on.

Now, let's even go to the fact that let's say that there are four generations per hundred years. So you'd have ... from there on you'd have 2^5 , 2^6 , 2^7 , 2^8 and right on to the end. That is a child of hell in the end of two hundred years would be 256 times worst than the first one. Now, just think a while. I didn't write the Book; I'm just looking at it. Bring that [to] today, it is exponentially away from the Word. And the worst of sinners are what we're looking at today, where God's judgment comes.

So, if you want to take a little time ... and you're stuck with me, aren't you? [Laughter] I'm sorry about that, but you know, this is harder on me than it is on you. I can get so terribly tired I don't know whether I'm coming or going. I guess you might have guessed that by now. But I'm going, and I'm also coming at the same time.

57. Okay, we're going to go here to Revelation 17:

- (1) And there came one of the seven (messengers) which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:
- (2) With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
- (3) So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
- (4) And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of (the) abominations and filthiness of her fornication:

See, she gets paid for every bit of her whoredom. The Roman Catholic church will take over the whole world financially, see. They've got the gold.

- (6) And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Bro. Branham said, “*John was staring. He looked at her and said, ‘Man! You look really beautiful. What ... (you know), looks great!’*” Man alive, pay for a couple sins and get a priest to forgive you. Rome with her glory – Cistine Chapel, all those things.

- (7) And the angel said ... (why do you) marvel? I will tell you the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and (the) ten horns.

Now, this is the end-time, right?

58. Now let’s go back to Matthew 23. And let’s get a little picture in Matthew 23. And we could read all of Matthew 23 from [verse] 25 where he talks about “You Pharisees, you hypocrites”...

- (29) ... ye build the tombs of the prophets, and garnish the sepulchres... (That’s what the Catholic church does, making all these guys saints, everything else.)
- (30) And (they) say, (well) if we had been in the days of our fathers, we would not have (done so and so to the prophets, and blah, blah, blah ...)

And come on down, He said in[verse] 33,

- (33) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- (34) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:
- (35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- (36) Verily I say unto you, All these things shall come upon this generation.

Now, just a minute: if all that from that beginning came upon Israel at that time in Jerusalem, all this will come upon this church, the Gentile church, at the end-time – all of this written here. Now, you can see, it’s an exponential building up of sin. Because, it says “All of the blood, all the Alpha to the Omega I’ll require of you!” So when you look, then, at the end-time church and Christianity, sinners – 99.999 ... (God-knows how many nines to get it right). And that’s built up exponentially, what kind of mess is this church in before God? That’s why when the fire hits it will go a thousand miles high, destroying even all the germs. (See?) You’ve got to understand the hour in which we live. And I want you to see it with me, tonight, because I’ve been dealing with the exponential.

59. Now, in her was found all the blood of the martyrs. Do you follow me? Now, let's go back ... now, just keep with me because I'm going to take you through this, Scripture by Scripture, so you can see just where I'm coming from and where I'm going. Acts 8:3,

- (3) As for Saul, he made havock of the church, entering into every house, and haling (men) and women committed them to prison.

Now, that's the situation that Paul came out of. It repeats. That's the situation Bro. Branham came out of, although Bro. Branham didn't persecute. But I'm looking at the fact: Israel ended up attempting to destroy the very Bride of Christ, exactly the way Satan wanted to do it. And this church at this end-time will do the same thing. It will persecute unto death, because the blood of all the martyrs must be in it. And if there are martyrs of us, our blood will be in it.

Now, as Israel had to pay, this end-time ecumenical church will have to pay. Do you see what I'm talking about? And it's come to the exponential curve. That's why it says, "Double unto her double." Double, double is four. Now, put the whole thing in respect from the time of the first martyr, from the time the church went haywire to this date of where the church normal (carnal) has persecuted and tried to destroy the true church, you look at it and you see the exponential curve as it comes up. Now it says, "Double unto her double!" What if it's a hundred and twenty-eight? Then double the hundred and twenty-eight to the double. And you tell me, then, this earth isn't going to be destroyed by fire? You tell me God's not going to come down here and take this whole mess out of here? You don't know your Scripture! And you're not even using the common sense that God gave you as mathematicians. Now Bro. Evans is a way smarter mathematician than I am. But am I telling the truth, Bro. Evans? An exponential curve where I double unto her double? Well, if I double a thing doubled that at least four times, right? Then take your exponential curve to the Twentieth Century, and double, double! They will gnaw their tongues in pain and curse the God of heaven! Read the book of Revelation.

No, I'm not trying to give you anything sensational, I'm just telling you. Paul was a product of that bunch. William Branham was a product. We are products, but we have come out. We're born into Laodicea. We're born into a mess. But sheep having gone astray heard the Voice. No one else can hear the Voice. (See?) All right.

So, even if you take seven church ages, you will get 2^7 , which is 128 times worse than the end. Now, double that double. Now, if you double that double, you could even go to the fact of squaring it each time. Now, if I squared 128 two times, what am I going to get? Now, this is Laodicea – women on a rampage – the church a mess. The seed all but gone ... 99.9 (and how much more, we don't know) serpent seed by the flesh. Here is the church today.

60. So, we go to Mt 13:31-32,

- (31) Another parable put he forth unto them, saying, The Kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field:
- (32) Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Now, what is the revelation of that one? Because Jesus doesn't give it. It's found by the apostle John, who gave it in Revelation 18. So, let's go over there and take a look at it ... in verses 1-5,

- (1) And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- (2) And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, and become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
- (3) For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth (... and so on)

And it tells you right here, the image that America built is that image of this little grain of mustard seed, that came back in the time of the apostle Paul, that got put into it, that invidious thing which was called perversion. And now at the end-time it is become the hold of every foul, rotten spirit, is Christianity today without Christ – fully devil-possessed. You tell me I'm wrong and I'll put the Bible under your nose and read it again to you: "Double unto her double." That's her mess, and that's her punishment, too, you watch and see. What happened to Israel is nothing. They say the blood ran in the streets. The blood is going to run to the horses' bridles, or that high, before it's over. And God's going to do it. You'd better believe it.

61. Now, that's what we looked at here. Now, let's go back again to Mt 13:33, and it says here:

- (33) Another parable spake he unto them: The Kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened.

Now, it's likened unto a leaven "which a woman took and hid in three measures of meal, until the whole was leavened." You're going to find a lot of people will tell you that's the Trinitarian message. I'm not going to tell you that it isn't. But in my understanding, there is no place in Scripture the word 'Trinity' is used. There is no place, that I understand. I don't know any time that Bro. Branham ever said that this had to do with the Trinity. But let's read it again, take a look at it.

- (33) Another parable spake he unto them: The Kingdom of heaven is like unto leaven ...

So that, now, leaven is a very bad thing. Leaven is a very bad thing. You can't have leaven; there's no way. It must be purged out. Bro. Branham spoke about that in the Church Ages. He nailed it down in various times he preached on it. (See?) And notice, is "as a woman took". And who's the woman? She's the church. And what did she do? She took it and she hid it in three measures of meal, till the whole thing was leavened. Now, as I say, you try to find where the Trinity is in that one. Now, I'm not saying that Bro. Branham couldn't have said it,

but I don't know that Bro. Branham did say it. I know that certain people said it, but I disagree with them. And let me tell you why I disagree. Because I can give you the three-fold leaven. It's right here: and he said here, "For he that cometh preaches another Jesus, or another spirit, or another gospel." It's all leavened.

62. Until this thing that God started here on earth, and specifically with the apostle Paul, the Gentiles, it says it's a great big tree with every foul, rotten bird in it. And the Pope says, "It doesn't matter what you believe. Come and believe with us." Huh, to the witch doctor, why, he said, "We worship the same spirit you worship." Ha-ha, I believe that's the truth, all right – devils. [Laughter] And the doctrine of devils. He bewails the fact that they open their doors to everyone of these things, and yet he goes right on doing it. He can't help himself. And he calls himself the vicar of Christ, when he's the vicar of Satan. Anybody can know that.

And this is where your church is today, see, on the exponential curve. Now, the exponential curve teaches you one thing, and that thing is very simple: a man has a bottle in which he places a bee. And the next day he doubles the bee, and the next day he doubles those bees, until one day in doubling the quantity that is in that quart jar, he comes to it half full. How long does it take to fill the jar? One day. Even if it took him thirty days, fifty day, one hundred days to get half full. Doubling, it's full that one day. In one day Babylon falls. We're waiting for that day now. Hallelujah! ...[Could]?... take one day with the exponential curve.

63. Now, let me tell you something, what I believe is my own personal understanding. For years I have not understood the gold standard. All I know is, to me it's very, very stupid. But you have to have something whereby you gage every single thing else, when it comes to trade, to facilitate trade. And I didn't understand till the other day, why American currency controls over seventy-four percent of all the commerce in the world. I didn't know. And I suddenly got my eyes opened. And you'll notice ... have you read your papers ... the yen rose above the dollar, the yen dropped below the dollar; the mark rose above the dollar, the mark dropped below the dollar; the franc dropped below the dollar; the [Brazilian?] real dropped below the dollar; the pengo went above the dollar; the Swiss franc went above the dollar; the yen went above the dollar. Everything is measured by the American dollar. They have set us as the nation that you go by. And we're going down. And when we go down it's all gone. Right? It's exactly right. And we're going down. And when that happens I don't think we'll be out of here. Unh-unh. Watch the squeeze come down. I'm not speaking now as a prophet. I'm giving you my understanding. We'll be here. As Bro. Branham said... they asked the question, "Bro. Branham, can we join the union?"

He said, "*It's okay now, but you'll know when to leave it when they put the pressure on and say, 'You've got to join the Trinitarian Catholic-Protestant church'.*"

64. Yeah, we're kind of quiet, aren't we, because we're beginning to see the exponential curve. Just takes one day [Bro. Vayle claps once] and it's over. One day, the jar of bees [clap]. One day, that little bit of God's Word [clap]. Like the drop of sugar that crystallizes the entire amount of sugar in the jar that you keep dropping, drop by drop, in the water. One day [clap], it's solid. The exponential curve. And, brother/sister, it's happened here in the Pentecostal church; it's happened in your day and mine.

Now, tomorrow morning, by the grace of God, we'll go right into what I want to go into to show you why Bro. Branham called them the seed of discrepancy. And it's so simple that I

wonder why it is, it takes thirty-nine sermons to figure it out. [Laughter] But I never said I was a smart guy. Never said I was stupid either, though I could qualify at this time very well for that high mark. Let's bow our heads in prayer.

Heavenly Father, we've taken a long time with this preliminary, Lord, to maybe conclude pretty soon the series on The Seed of Discrepancy . But we trust, Lord, the people have understood in my feeble poor attempt tonight to lead them to the place where they see just exactly where we're at, what's going on, and how momentous the hour is in which we live, and how that one little drop could crystallize everything. One little move, and the tablecloth is whipped off, and we see that incarnate-one standing there, antichrist, ready to take over.

We see everything, Lord, in line tonight and we trust by understanding what we've looked at, these series of messages, that we've been benefited. And we give Thee glory, Lord, in Jesus' Name we pray. Amen.

Communion Service

1. Now, we're going to go ... I just feel suddenly led to go back here to the book of John, and we find here that the foot-washing scene ... and then after the foot-washing scene, you know, we have the Lord's supper, and then the betrayal. And , you'll notice that the betrayal never took place until after the foot-washing scene and the communion service, wherein Jesus washed their feet, even the feet of Judas, and then gave him the sop, that was the piece of bread that was dipped into the wine, which I understand is given to the chief guest or the one you are pointing out for something or other.

And, anyway, my thought on that was that this man, Judas, was ordained to be a part of those that were the true disciples of God. And, I don't believe for one minute that it's possible for anybody in the church to really betray the church or people in the church, even the Bride, except you have somebody in the group. There must be somebody that's, you know, that type of person like we see here with Judas.

2. Now, just look at it here in [Jn 13:]:21, he said:

- (21) When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
- (22) Then the disciples looked one on another, doubting of whom he spake.
- (23) Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
- (24) Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
- (25) He then lying on Jesus' breast saith unto him, Lord who is it?

- (26) Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
- (27) And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
- (28) Now no man at the table knew for what intent he spake this unto him.
- (29) For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.
- (30) He then having received the sop went immediately out: and it was night.
- (31) Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
- (32) If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
- (33) Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come; so now I say to you.
- (34) A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another.
- (35) By this shall all men know that ye are my disciples, if ye have love one to another.

3. Now, this setting here could sort of lead some of us to believe that you're going to see a purification of the people that claim to be the disciples of Christ. They will, like Judas, give themselves up and away, because they carry the bag. It's a money scheme. The money is the important thing to them. Going by numbers and crowds and so on, rather than by the fact of a dedication to the Word of Almighty God, and the dedication to the Son, Lord Jesus Christ. But I really can't say that, as though that has to happen. All I know is, that there isn't anybody that can betray anybody unless that person actually has some kind of an access to something which is feasible ... you know, at that time that is going on or present with the people.

For instance, I really believe the greatest enemies we have today (if you want to use the term 'enemies') or the problem we have today, that faces us, is actually that which is amongst us, where you have people that are not content with staying in their place where they belong, you know. Just being as Bro. Branham said, "*You have everything you need to put you in the rapture now. There's nothing that's been hidden from you. There are no parables, there are no secrets, there are no dark things. It's all been made (I'm paraphrasing, now) ... it's all been made clear. The mysteries of God have been revealed. The corrections have been brought in. And now we are in a position, you know, whereby that we just live good Christian lives.*"

4. And Paul back there had a problem with personalities. And personalities will rise up, and always they will claim, like, a revelation superior or different, or somebody else's, and thereby foment trouble. And the trouble usually rises up by saying, "Well, you're not part of the Word, and you're not part of the Word." And I know that's a very bad thing that comes against the Branhamites, and I'm very much a part of that problem myself because I'm very much of a sticker for the letter of the Word that Bro. Branham preached, as well as the spiritual. Because, to me you start with the letter of the Word and you go to the spiritual. Because, if I did not know the alphabet I would never be able to put words together. I couldn't spell the words; I couldn't read the words. And so it is that Bro. Branham spoke of the fact that if people didn't know their A-B-C's, why would he try to teach them gifts? In other words, until the people were thoroughly inured with the Word of God – they really knew the truth of the Word of God, they really understood what the church discipline really was, what was really required of the people in the worship of God, the basics – how in the world was he going to, then, introduce these other things which are not extraneous at all? They're there but they are not the elementary building blocks. So that the people that try to build upon ... the church upon that which was not the elementary building blocks, the thing just caves and crumbles in. It just goes to pieces. You simply don't find what you really need.

5. So, I look around and I think, well I really don't know what the future holds. I really don't understand exactly all the things that are going to take place. All I know is, if we go step by step with this Word, it really doesn't matter if anybody betrays us, as Christ and the disciples were betrayed. It really doesn't matter. It's got to come from within, that's for sure, because it came from within, there. It's got to be someone go along until the time comes. You have the witness all in, "This man said so and so. That man did such and such." You've got to see that there is going to be a pressure which comes down. There's got to be somebody from within that would exploit anything whatsoever that would lead to the pressure.

Now, you've also got the same thing that has been fomented all the time amongst us, and ever since I've been in this Message. You've got the thing on marriage and divorce. You've got the thing, "Well, if a man proposed to a woman and they broke up, well, were they really married?" ... and all that sort of jazz. Well, they're not really married. If you really believe that and you want to pull that on the law, you go ahead and you'll find out that you're way outside the law. Then, if you're outside the law there's something wrong with you, because God says, "Stay within the law." So you've got to stay within the law. So, there are many things that can crop up, you know, where people can do things that are what I would consider not to be legitimate. But I suppose if they're convinced in their own mind, that's a different story there.

6. But here we find that this man, Judas, was not really one of them, but he hung around for the reason that he ... well, he was supposed to, let's face it. It was ordained of God that he be part of it. But he had to stay there till the hour of betrayal. And I suppose, myself, if I take this as an actual example, when we take communion which signifies really the death of our Lord Jesus Christ, the crucifixion, the shedding of the Blood for sins, it would be very remiss on our part to ever put it in any other situation than that very situation: that this is honoring his death, but not his resurrection. Easter ... and celebrating Easter as we do today, which is ... Bro. Branham put it in its right context. Easter is a pagan holiday, but what we do, we use it right. We use that little day as a right thing, celebrating his Resurrection, which we do.

But when you talk about his death, you talk about the fact that he was betrayed. And you know that somewhere there is going to be a betrayal. The apostles were betrayed. There isn't anybody that somehow or another, that is not betrayed. And I'm looking at this end-time church, that there's a spirit of betrayal, no doubt. And there will be betrayals amongst us. There will be people who say they believe, and they don't really believe. You can tell by the fact that many ... that people I know, I've known over the years in this Message. I've been with Bro. Branham way back since 1953, and been a friend of his until the time that he died, and I've seen many, many people that they said they believed, but when it came down to reality, there wasn't a real understanding there. And so, we're kind of like a divided people, though we believe Bro. Branham, in our own way perhaps. But there's always going to be something in there that gives us a problem.

7. And so we find that those rose up at that time of Jesus Christ in order to betray. And there will be a betrayal, you know, there's no doubt about it. There will be people that sell out. I've seen them sell out already. I've seen them do things which most people would say, well, shouldn't be done but they actually betrayed it.

And so, there are those that, as I say, at this end-time will be here, and they will not be one of us in the sense of the Spirit of the Living God. There'll be problems. But that's not to be worried about, those things have to be here. The thing is, that until the Resurrection takes place and the Bride is caught away, I don't think anyone has a right to believe that everything is going to be all, you know, roses and beautiful ... palm fronds waving and we're all going to go to heaven on beds of ease. I don't believe that. I believe there's coming a show-down. I don't know what it's going to be. I believe we've already had a show-down to a great respect. There's a turning toward the Lord in this Message; there's a turning away. But I look forward in the sense that there could well be things that happen to us down the road that will make some of us really wonder what it's all about. On the other hand, I believe without a doubt a true Bride will just use that to be all the stronger. As Bro. Branham said, *"Every time the oak is shaken, its roots go deeper and deeper until the oak cannot be shaken."*

8. So, there'll be shakings coming. There'll be things coming our way, but I don't think we need to put our time upon them and worry about them. I believe the thing to do is to just put our roots down deeper and deeper until we are so solidly grounded that no matter what happens, and even though like Judas left there was conjecture. Nobody understood till it was all over. It wasn't made clear to them what was happening even in the time of Judas betrayed them. I don't know if they really understood until after the resurrection what had really happened. But you'll notice that some of them just merely put their roots down deep and deeper.

So, whatever is happening to us in this hour, and I know time is going on rapidly, there's got to be things happen to us that's going to cause divisions, no doubt, even greater than we've seen. Problems that will cause us to either turn our backs on the things of the Lord and say, "I can't take any more" [and] walk off. Or there's going to be the strengthening process where we just go on and say, "Hey! What's there to life, anyway? This is what it's all about." And we go on ... just like these disciples. Now, these disciples did not have the same revelation they had after the resurrection. They had a good revelation, and it was good enough to take them to that point. But then after the resurrection they had a greater revelation.

9. Perhaps we're the same way. We're looking perhaps for some things today, that aren't going to be our lot. Many times we focus on things, and think that, "Well, this is what it's going to be." But you know, the thing to do is to just stay with the Word as we have it in this hour, that's all. That's what I'm trying to get across tonight, if we just stay with the Word. Don't worry about people; don't worry about anything. Just look at the Word as we have it, as [has] been taught to us by the prophet, and just keep on going. And if it comes our day when we have to drink a very bitter cup, well, that's all right. We wouldn't be the first ones that died. Wouldn't be the first ones that would have to be thrown on the street. We ...[weren't]?... the first ones. I don't know what's going to happen. All I know is, that at this hour which we're entering into – this last hour, here – I kind of liken it to the apostles (those twelve, one of which deserted them) and here they were with the Word at that time, waiting to go on.

Now, that's the way we are. We're waiting to go on. And that's all I feel we should do, is just keep on going on. Not asking too many questions. The more you ask questions, the deeper you get involved in your doubts. But to just believe simply, going on day by day. And no matter what happens, keep trusting the Lord.

10. I thought by now, myself, we should be out of here. We're not out of here. Now I'm thinking, likely I'll die and be buried. My thinking could be entirely wrong. Just because I'm eighty-one, you know, going on more and more until I get up, if the Lord carries ... I hope I don't live to be ninety. But the thing is: what if we keep going on? You just can't look at yourself. You've got to look at the Lord, here, in His work, and just keep going on. Because, we don't have all the answers as far as our own pilgrimage is concerned, moment by moment, but we have the answer tonight. They were with the Living Word. They saw what they needed completely fulfilled. They saw their own hopes go. But they saw the Word of God, superior, and come back and fulfill everything the Word said, exactly as it should be.

We're in the same position tonight. We've seen so many things that didn't come to pass. We've heard of so many things that didn't really help us. And now we're at this place where the apostles were. We're waiting for the imminence of the resurrection. That's what they were, in that position. They were waiting. They saw their hopes disappear. But, you know, they saw it come back. And now that's where we are today, too. So many things are trying us. So many things are hitting us. Like, the other day I was just looking at Scripture, and one of the Scriptures that came to me very, very strong was, that what happened at the end-time, if you look at the plagues in the Bible (the plagues that are mentioned there, that come upon the people that turn from God) and I was wondering as I looked at even the people that I would believe as Bride (counting myself and others), that we're a part of this Kingdom of Almighty God, just waiting for the Resurrection and the Rapture, and I look at the problems that are amongst us physically and I begin to think, "Now, why in the world do we have those problems?" And I don't have an answer for you, because some of those things from the Old Testament, particularly (I'm going back in type, you see, to the Old Testament), those were things that were a part of the curse. And if the curse is removed through Christ, upon Calvary, I wonder at times, "Why do some of these things take place?" I don't have the answer for them. I wish I could tell you I've been certified by the Lord in the Scripture.

There are certain things that bother me. They don't bother me too much; they just bother me to the extent that I don't have a clear answer to them. And I wonder, now, if that was under the curse of the Old Testament, and I'm seeing things happen today which Calvary would

obliterate and obviate, I begin to wonder, “Well now, just a minute now, are we out of line somewhere with the Word?” Now, we could be. Not in our understanding so much, but in the application of faith – a more active faith. I don’t know. I only know one thing, and that is this: a true servant of the Lord Jesus Christ will be taken over to the other side. He will make it, because it’s already made in Jesus Christ.

11. So, tonight, as we take the Lord’s Supper – and that’s what I’m looking at – I believe in that. There are the emblems, that Paul the apostle said, if we take with a pure heart, with a clean conscience, our attitudes right, get wrong motivation out of the way, get all these things out of the way that should be out of the way, you won’t need to worry about anyone like Judas upsetting the apple cart. You won’t need to worry about emotions and all these other things. But get our hearts clear before the Lord with real understanding of His grace and His mercy and His power to us-ward who believe, wherein we can walk the Christian road here, as Christians after His resurrection, full of the Holy Ghost (which we are). To really walk in that light, to bypass the Corinthian church, to be utterly beyond it. To be into the Ephesian church which is where we should be at this time, under the true ministry, under the power of the Holy Spirit, with God Almighty dealing with us, building us up in the most holy faith, counting ourselves in there and living there, as we take communion. That’s the affirmation that we have that we are in the Ephesian church. And Bro. Branham made a big distinction. He said, “*Paul didn’t write to them as he wrote to the Corinthian church.*” The Corinthian church was a carnal church. We look around today and we see a lot of carnality. But there is a spiritual church, which is the Ephesian church. And my thought tonight is, on this Lord’s Supper: can we come to the place where we abandon the Corinthian church? Abandon it and go into the Ephesian church where you’re past the baptism with the Holy Ghost, because you are baptized with the Holy Ghost? Where you’re coming up now to that full stature. (See?)

[End of side One of tape Two]

... things that are divisive, and these things that are so mundane. And not just mundane, but sometimes have a connotation of the monetary. To get over all these things and just begin to be just sweet Christians in Christ, plying our trade, doing our work, our mind on Him, our thoughts on being [a] service to others – not what others can do for us, but what we can do for them. Looking around to see where we could be pleasing to the Lord. Not as carnal laborers who are legalistic and try to make things function, but knowing we are a functional people in the Holy Spirit, the children of God. To begin to enter into this more blessed life that I believe He has for us.

12. So, that’s my thought tonight on the Lord’s Supper. And I trust tonight, that somehow in partaking of these emblems we turn a new chapter in our lives. I hope, at least, a new page. I’m hoping that we get away from so many things in this age that are ... they’re carnal to the extent that they pass away, that they don’t have any permanency. Whereas, this Word has a permanency. The life that’s in the Word in us, and we obedient to it, and growing in grace. That’s a permanent thing! That’s a thing that’s there for all eternity.

So, let’s look at that tonight as we meet around the table of the Lord, and we then go home and take our rest in the Lord. So let’s at this time rise, that we might have the brethren come forward. [Bro. Vayle gives directions how to proceed for the communion line.] Okay, let’s bow our heads in prayer.

Heavenly Father, we know that Your Word is true, Lord. And we know that these emblems here mean so much to some people, and so little to others. And, Lord, if anybody would have a claim to truth, we believe that we have a claim. And we trust that it's not a false claim, it's not a false hope. But it's a reality wherein we take this as the communion. Is it not the Blood of Christ, the Blood that was shed? The Bread, is it not emblematic of the Body that was broken? That we, Lord, are literally living on Him Who is the Living Word. And what we do, Lord, here, though symbolic, is not a matter of just some formula or some little form, but it goes back to what really occurred when Jesus Christ died upon Calvary. His Body was given for us, and his Blood was shed for the remission of sin, to wipe away all sin.

Now, we know that where remission of these is, there is no further remission, because there isn't any necessity. Because, even as You said, Lord, in Your Own Word, "If a man is clean, he's clean all over." That's what Jesus said. Didn't have to wash anymore than the feet. And Your cleansing, Lord, we know has separated us and made us clean. And may we thereby tonight, as we partake realize this. That this is looking back upon what was efficacious for us, and is even now even more exceedingly efficacious for us at this time, as we walk in the light. That the Blood of Jesus Christ, God's Son, does cleanse us from all unrighteousness. And this Word which is the Living Word, where we partake, is Bread unto us, whereby we live, building us up in the most holy faith, giving us strength. Even, Lord, unto healing for those that require healing and need it tonight.

Grant, Lord, that our strength may come from You internally and externally so that the whole is of Thee, Lord. If there be any here amongst us, whose sins should be forgiven, Father, we pray that every single one of us would receive the cleansing by the Blood of the Lord Jesus Christ, through the mercy of our great High Priest, even Jesus Christ Himself. So that we be entirely renewed tonight, Lord, as a people, each one of us, even individually, so that we can walk, Lord, cleansed by the shed Blood, filled by the Blessed Holy Spirit to give us strength, Lord. Our ears filled with Your Word, Lord, as we listen to You. Our eyes beholding You. Our mouths proclaiming Your glory. Truly temples of the Holy Ghost dedicated unto Thee, making not just a temple of the Holy Ghost, but living members, a living temple unto the Living God, which will some day be New Jerusalem.

Father, we're looking to You for that, tonight. And trusting now, as we partake of the emblems, Lord, which You have blessed to us, that we will be more confirmed than ever in this faith which is in Christ, and the walk which is in Christ Jesus according to the Word which has been revealed, Lord, not only through revelation, but vindication. And we give to You the praise, Lord, from the youngest to the oldest. In the Name of the Lord Jesus Christ, we pray. Amen.