

## Future Home # 3

*'The Vindication Theorum'*  
Bro. Lee Vayle - May 4, 1988

...which we have, Lord, coming together in this Your... [shrieking noise from microphone] ... asking then my God that You grant mercy to us in this hour, that Your Word will be revealed to us, so that we can know that things are surely given to us of God. We just pray Lord that You'll help us, and we'll be very careful to give you all the praise and the glory because we ask it, in Jesus' name, amen. You may be seated.

1. Now, we're onto number three of the Future Home of the Earthly Bride, and I trust the Lord will help us, because there's so much good material here we are starting into, not that we haven't had... [Blank spot on tape as something's wrong with microphone.]

It's already hooked in, we'll just use this one, except I have to turn around here in a minute or two. We've got something anyway. Maybe that's the devil squealing. Bro. Branham said we have his number.

Now, in presenting this subject, Bro. Branham let it be known that he received his necessary knowledge which was required for this message, supernaturally, by the Holy Ghost leading him into the scripture. Now, remember, he told us how that he got a thought in prayer and then he would begin tracing it through the scripture to see that it was one with the Word. So, when he presented this subject, he let us know that he received what he needed to know in a supernatural revelation by the Holy Ghost in the Word of God.

We therefore contend that this is a part of the revelation of the Seven Thunders under the Seventh Seal, and is a part of the necessary truth of the restoration by Elijah. Now, there again... this will evoke controversy and those who do not follow what we believe, but this is a part of what is to be known in this hour, and it is a part of our redemption in this particular area. Because remember, there is no way that one is going to get out of this earth here, except certain scripture be put to one side by something that God has already foreknown that He would do, in order that a people would not die but would be walking into eternal life.

2. Now, a mysterious part of this subject was the question as to how God would dissolve the old heavens and earth and create new ones. And the answer was that the heavens and earth were not literally annihilated, but that it was the atmospheres, Bro. Branham called atmospheres in the plural, and that which was upon the earth, that was burned up. Thus ridding the entire world of all sin and all the consequences of sin even to evil spirits themselves. All noxious and toxic materials would be destroyed. There would be no germs or weeds or thorns, nothing that could hurt or ever upset creation again. Everything would be in perfect harmony. Satan himself will be annihilated, however, even if he were here, not annihilated, he would

have nothing to work with or work upon. That's what Bro. Branham said, in the millennium he's bound with chains of circumstance. But later on he's actually destroyed.

3. Now, in order for Bro. Branham to present his understanding of this great event, he pointed out that what God was doing was that He was redeeming the earth in exactly the same way or manner He redeemed any part of His redeemable creation. Now all creation's not redeemable.

One: In the days of Noah, He sent the flood which was certainly typical of water baptism.

Two: Then when Jesus died, His blood fell upon the earth which was typical of cleansing by blood. And that has to do with sin, particularly.

And three: Now the fire will come and finish the work so that then the final work of God can come into being.

Now, these three works are identical for human redemption such as water, blood, and spirit. The water, blood, and spirit is the exact sequence of life as it comes in the world. Bro. Branham spoke that the woman carrying a child, the water breaking, then the blood, then the spirit coming into the child, of life.

4. Again, there were three great errors and three great works under Luther, Wesley, and Pentecost. Luther brought justification; Wesley, sanctification; Pentecost was the baptism of the Holy Ghost; and now restoration, which is number four. It is started as we saw in Rev 22:10-15, the opening of the Seals, and getting ready for the entering into immortality which immortality we saw also, given to us through the Tree of Life, back there in Rev 22:1-2. I think we better read those so we get the picture a little more carefully, because repetition, especially of scripture, is just very, very essential to us. So [Rev] 22:10-15.

(10) And he (says), Seal not the sayings of the prophecy of this book: for the time is at hand.

(11) He (that's) unjust, let him be unjust still: he (that's) filthy, let him be filthy still: he that is righteous, be righteous still: holy, holy still.

And so on. You can see the dividing line there, there is no recourse. That's why we look at this as the White Throne Judgment.

(12) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

At that particular time, of the separation, He has not yet come. There's not a coming.

(13) I am Alpha and Omega, the beginning and the end, the first and the last.

- (14) Blessed are they that (wash their robes-- not do His commandments, that's not true-- that wash their robes), that they may have (the) right to the tree of life, and may enter in through the gates into the city.

5. Now already, you've had a complete revelation right up to the New Jerusalem, the new heavens and the new earth. And this is thrown in here from the interpolation of Rev 10:1-7. This is what takes place when the mighty angel comes down with the prophet of God on earth.

Now watch, [Revelation 22:]

- (1) And he shewed me a river (22:1-2)... and shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.
- (2) In the midst of the street of it, and either side of the river, was there the tree of life, which bare twelve manner of fruits, yielded fruit every month: and the leaves of the tree were for the healing of the nations.

So, what we're looking to, is seeing the final work that's done upon earth, and before we will take this over, New Jerusalem, the fire must have fallen, and the earth and the atmosphere been completely re-created, even as we, after the baptism with the Holy Ghost, go into the ground and are dissolved into ashes, gases, and you name it, come back in a complete resurrection of the whole thing. So you can see here the picture Bro. Branham is trying to deal us, is that God works in the same identical manner all through redemption, it doesn't matter what it is, it can be the human race, it can be nature, it can be the earth, it can be the skies, it does not matter.

6. Now, with this, Bro. Branham brought to our attention that all of redemption is by God at a price. That a price had to be paid. It wasn't just something that fell in line, something that was settled in the mind of God as a plan that eventually worked out, but it was something that was paid for. And that's something to remember and never forget it. Now he brings out the fact that Satan tried to give the Kingdom to Jesus Christ, and Christ refused it. Instead He bought it all back, and by His shed blood, and will one day take it all over, as He has said He would.

7. So, we're going to go to page 18, and we'll start at paragraph 82, then we'll start moving into what Bro. Branham is bringing us in this message.

[18-4] *Satan tried to say, "I'll give it to you."*

*He said, "No, sir, I'll buy it." Let it be a witness. He was lifted up for an ensign--that He bought it; He purchased it. But now it has to go through a baptism of fire, holy fire from God which cleanses the earth and the heavens around it, before He takes it over, see? Doesn't want it under the present conditions. Then it's purchased so that the redeemed can live on it--live in it in peace. And you haven't had peace for six thousand years.*

[18-5] *Notice, the baptism of fire is to cleanse it from sin, from sickness, from disease germs, from sinners, from the devil and all of his group. He's to be cast out into the lake of fire. Holy fire from God comes down from heaven -- out of heaven and burns it up to make it ready for God to dwell in.* Now, notice that the parallelism of the redemption of God in the human being. See? *For God, in the new world that is to come, is to dwell in the earth.* That's exactly right.

8. He's going to come right down here and dwell with us, and the incarnation of Jesus Christ, then of course He will disincarnate Himself at the time of the New Jerusalem's institutional government, where Bro. Branham said the Lamb will be on the throne, which is above the pyramidal city at 1500 miles wide and high, and the Pillar of Fire will be over it. So God's going to come on this earth and dwell here, and that's exactly where He intends to stay. Now no doubt He's here in a dimension.

*"He dwells in the human heart." But He and the Bride become One, and they go to their home in the new world. And the same plan of redemption is used to redeem both world and the persons that live in it.*

So, we have a oneness that is coming up, we have a oneness that we have now, because we're one through the Word, and we've already had a oneness by the baptism with the Holy Ghost, which is our sealing into the body of the Lord Jesus Christ.

9. So what you see, really, is what God had in His mind as omniscient being, and then beginning to implement as omnipotent being, all now coming to the final end where what He had in this particular section, because He may have many sections, I don't know, but with this particular one, dealing with this particular redemptive plan that He had, it's going to come into a full being and the emphasis on the complete oneness. As it was all one with God, because nobody was there but God. See? All there lay the ability to project this. Now, having gone through these processes, the oneness is complete in a manifested form.

So what you're looking at, as Bro. Branham said, is the constant going from the negative to the positive. The constant oneness. So, and Him coming down here to dwell in the earth. So if people can't see what we're teaching, from what Bro. Branham taught, I think they need to further study. Now, you're catching what I'm saying. Churches aren't preaching... out there what we're preaching here. And there may be some, there's got to be some, but they're not understanding what we're understanding. Now, we're not proud about it, but I'm going to keep letting you know that. Because, look, it's the only way you're going to get out of this world, is to know these things, because this is a part of restoration! See, God is really restoring Himself to the people. It was God Who made reconciliation, we should have made the reconciliation. We should have been the one tendering toward God, and man is always tendered toward God, and he's always loused up! Now, if you don't want to be loused up, you let God do it all. And the greatest gift is to learn to get out of the way. We saw the prophet having it.

10. So, All right, we're coming more and more into this unique oneness. Now, the unique oneness for the church started at Pentecost, in that day. Now, it's in our day. Now, at the White Throne, and why at the White Throne?

He said, "You'll know I am in the Father, and you in Me and I in you." Because at that time, the separation is not only total, it is absolute, in that, that which was is no longer. You're looking at annihilation.

"Every plant My Father has not planted is finished. Every thought My Father hasn't thought is gone."

You're into this unique oneness. And the unique oneness is going on now, by reason of this Word. Now I know the world is not going to take this, but if Bro. Branham was that prophet we believe he was, then let me assure you, this has to be the truth that I'm telling you. You're not getting some loused up theology and something which is a myth.

11. Now,

[18-6] *See, the heart has to be cleansed like that. Now, he's talking about what's happened to the earth and all. Before God can come down in the Person of the Holy Ghost, which is Christ coming down to dwell in the human heart, that person must be repented. He's got to repent. Then he must be baptized in water in the name of Jesus Christ to show Who he belongs to. Now, that's the witness. Then it must be cleansed by the Blood of Jesus. That's true. Repent, be baptized. Then the holy fire and the Holy Ghost from God comes down and burns out all the desire of sin, all the nature of the world. I'm going to read this all through at one time. And therefore, he that sins willfully after receiving the knowledge of the Truth...*

*Then again the Bible said it's impossible, for a man that's born of God because he cannot sin; he does not sin. There's no way for him to sin. How can he be a sinner and a redeemed at the same time? How can I be in the pawn shop and out of the pawn shop at the same time? Oh, He redeemed us by His Blood; by His Spirit He cleansed us, then comes to dwell in us, the Church, not the denomination now, the Church.*

12. Now, what you're looking at here is like Bro. Branham has made a contradiction here. He's going along here preaching, how that the desire of sin is gone and all the nature of the world. And then he says, "*And therefore, he that sins willfully, after receiving the knowledge of the Truth.*" Now, it sounds... he has to cut himself short here. Because, actually this is an interpolation that does not belong there. Although it is very, very true. Why? Because he in the Holy Spirit, knows that he is an ordained vindicated prophet, who says, this message here was given him supernaturally, as part of the Seven Seal of the Seven Thunders. And he's saying, "*You reject this, you haven't got the other.*" No matter how far you think you've come, no matter how much Holy Ghost you've got, talk in tongues and everything else, absolutely it's out. See? Because he goes on right away to correct it, he should leave this out. Leaving it out, he said, "*God comes down, all the nature of the world is gone.*" Then it tells you from that point, the Bible said it's impossible for a man that's born of God to sin. He does not sin, there's no way for him to sin. How can he be a sinner and redeemed at the same time?

13. Now, this is not simply an argument. See? Otherwise, you've got people going back and forth, "I'm Mormonism, I'm Legalist, I'm a Calvinist," and therefore you're going to have a fight. There is no fight to this. This is a categorical statement.

*How can I be in the pawn shop and out of the pawn shop at the same time. Oh, He redeemed us by His blood; by His Spirit He cleansed us, and then He came to dwell in us, the Church, not the denomination now, the Church. See? Now, he's talking about the true Church, not the ungodly church.*

Okay, let's go back and examine this. *"And therefore, he that sins willfully after receiving the knowledge of the Truth...."* Anytime God does the real supernatural, such as the great healing meeting, there's got to be a new message come forth. And other messages in the life has gone out of them. All right. The life has gone out of everything but this message here, there is no Word outside of this Word, that has any life in it.

14. So, let's go to the Bible where Bro. Branham talks, uses, this scripture. They that sin willfully. So we got to go to the 10th chapter of the book of Hebrews, 11-31.

- (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
- (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
- (13) From henceforth expecting till his enemies be made his footstool.
- (14) For by one offering he hath perfected for ever them that are sanctified.
- (15) Whereof the Holy Ghost also is a witness to us: for after that he said before,
- (16) This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, in their minds will I write them;
- (17) And their sins and iniquities will I remember no more.
- (18) Now where remission of these is, there is no more offering for sin.

Now, there's no offering for sins that are past. It's all over. See, now you've got to have something that takes you from the blood, based on the blood. And that goes from the intermediary, the intercessor... I mean the intermediary, that brings you in to the intercessor that keeps you in, all based upon the blood.

- (19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
- (20) By a new and living way, which he hath consecrated for us (or dedicated for us), through the veil, (that's) to say, his flesh;

- (21) And having an high priest over the house of God;
- (22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- (23) Let us hold fast the (con)fession of our faith without wavering; (for he is faithful that promised;)
- (24) And let us consider one another to provoke (that is to begin... to excite) unto (acts of) love and good works:
- (25) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

15. Now, this is an endtime message concerning the blood of the covenant and the Mediator of His own blood covenant! Because as you see the day approach. So, as I said the other day, don't anybody ever talk about the blood as though it's out of style, or off the mercy seat as our Bro. Branham meant something, the blood doesn't count. If isn't, if it weren't for the blood, nothing would count! 'Cause you're looking at redemption. See? Now, we're going to get feisty, we're going to get feisty about that one. I'm a pretty feisty guy about a lot of things.

- (25) ...so much the more, as ye see the day approaching.
- (26) For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Now, look it, it's telling you, the mediator ship of Jesus Christ, based upon the blood, giving way to intercession. You haven't got a prayer if you turn down light, during the time of intercession. You follow what I'm saying? Look at it. See, that's what we base upon... all our preaching here upon Bro. Branham's message.

- (26) For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- (27) But a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- (28) He that despised Moses' law...

Not the blood! But the law! What Moses gave. It said, "Shut-up fat-mouth, who do you think you are? We've got prophesy in our midst, we can prophesy too. We're of the Levites, who are you to think you can tell us what to do?" You've got the same thing right here. God sent to Luther, "Catholics shut your mouths." God sent Wesley. "Lutherans and

Catholics, shut your mouths.” He sent Pentecostals, “Wesleyians, Lutherans, Catholics, shut your mouths.” Now He sent William Branham. Whose shutting their mouths?

16. Now,

- (29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

How can you do despite to It except by turning down the Word? Come on, bring your scripture together. I know they’re going to quote that and say, “Well the whole thing was they turned down the blood.” Oh fat-head. There isn’t a Protestant or Catholic turns down the blood. But the Catholics got a bunch of saints and who-done-its in there. And the Protestants are plumb off the Word. As much as the Catholics are. Look at the truth here, brother. See, that’s what you’re up against. Then Paul turns around, and says, “Why do you think I’m in bonds and so on here?”

17. All right. Now,

- (29) ...done despite the Spirit of grace? (30th verse.)
- (30) For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Now, when did God judge those people that mouthed off? He judged them by fire. And you know what, their sensors were not burnt up. Showing that the gifts of the Spirit are genuine. But the people using them were phony. The gifts are still here if you can find them and use them. Still got too many phonies.

Now watch,

- (30) ... The Lord (will) judge his...
- (31) It is a fearful thing to fall into the hands of the living God.

All right now, with that 26th verse was this:

- (26) For if we sin wilfully after (we’ve) received the knowledge of the truth, there remaineth no more sacrifice for sins,

Now listen, Jesus Christ died for Israel. For every single one the atonement was made, but they turned down the Word of Truth concerning it! Therefore the blood covenant was gone. The mediator was gone. The intercessor was gone. It was all gone based upon the acceptance of what God did, or what God purported to have done, which we know God did. As the Bible said, “Who hath believed our report?” The report was not believed.

18. All right, with that verse in mind, we go to Hebrews, the 6th chapter, because this is the endtime.

- (4) For it is impossible (verse 4) for those who were once (for all) enlightened (no more enlightenment), and have tasted the heavenly gift, made partakers of the Holy Ghost (you know positively that's Matthew 12:),
- (5) And have tasted the good word of God, and the powers of the world to come,
- (6) (Having fallen) away, (it's impossible) to renew them (to) repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Now, by turning down an endtime message, they have literally crucified the Son of God, Whom they say was already crucified. And shed His blood. Now how can you do that? Stand before God justified. See, that's why he throws it in there.

Now, let's go further.

- (7) For the earth which drinketh in the rain that (fall) cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, received blessing from God:

Now, what is rain in the Bible? The rain is Word, that's what it is.

- (8) (And) that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned (that's Matthew 7; the false prophets, the false teaching).
- (9) But, beloved, (we're) persuaded better things of you, and things that accompany salvation, though we thus speak.

Now, he's telling you right here, "Listen, I'm going to tell you what." He said, "there's a tiny, tiny minority that's going to get this, and the rest are going to flunk it." He's talking to some people who are going to get it.

19. Okay, with that we're going to read Revelation chapter 22, again. This should put this in a light, which, although these things should be brighter than ever.

- (10) And he (said) unto me, Seal not the sayings (verse 10) of the prophesy of this book: for the time is at hand.

The unsealing of Rev 10:4.

- (11) He that is unjust, let him be unjust still: he (that's) filthy, (is) filthy still: righteous (still and so on right down)...

- (14) Blessed are they that (wash their robes), that they may have the right to the tree of life, and enter in through the gates into the city.

Now, through the gates into the city. "I am the door of the sheep fold." You cannot come in through Christ except you verse 10. And what follows. Otherwise you think you're going to get in and you won't get in. Can't do it. The sheep fold is New Jerusalem. Don't try to kid me, I'm telling you, that's what it is, that's what it is. That's the sheep fold. How do you get in? By Christ. Christ the Seals. If you don't come in...

Bro. Branham said everything so perfectly true, it just takes a hundred and fifty years to find out. I don't expect... if I'm supposed to be here teaching, and helping the people understand this Word, I don't expect to get out of here for at least another fifty-five years. To be honest with you. 'Cause these things only break through inspiration. And see it here in the Bible. You can't get it... I don't care, I could ask God for this a million times. God wouldn't show it, He just breaks with inspiration. It's not what I want, it's what He wants. For the minute. So you can see how this all comes together, as we've never seen it before. And that's the secret of it. Is to know the Word of Almighty God, for our day.

20. All right. He says here,

*How can you be a sinner and be redeemed at the same time? What did He say, the Judge say to us? He said, you're the spotless, righteous, virtuous Bride of the Lord Jesus Christ and didn't do it at all. Now not the church, that's the old church. The denominations. That's us. [Paragraph 85]*

[19-1] Now, *notice close now as we take this. Speaking the places we're to dwell in...* Now, they're talking about the places we're to dwell in. Listen closely. *The antediluvian repentance that brought water baptism. Then Christ came and shed His Blood upon it to cleanse and to claim it. Then comes the next, the destruction of the world as it is now.* Remember there's three kinds. The original world, the flood world which we have in order now waiting for the new world. In other words, since the flood, nothing has changed. *Then Christ came and shed His Blood upon to cleanse and claim it. Not just cleanse it but claim it. See? Then comes the next, destruction of the world as it is now. All the sin that's in the heavens above... He's the prince of the power of the air. He wards off the blessings from God. He keeps them away. In there comes thunderbolts of lightning and strikes the earth, and everything from the heavens, sheets of ice and rain, and typhoons, and storms, everything comes from above which is from Satan, the prince of the power of the air.*

21. Now, that's proved by Job. First chapter of Job. Job [Satan?] sent the whirlwind, he sent the fire, he sent this and that, and the thunderbolts and all. Read it yourself. Job 1:1-22.

[19-2] *Notice, see how Satan tried to take it, as I said a few minutes ago by giving it to Jesus without buying it. Then Satan still has a claim because it's earmarked (See?), but Jesus buys it by His shed Blood and brings it back to the rightful Owner. That's how He bought us by His Blood, and how He bought the Church.*

Now, who really is the rightful owner of this world? We are. It was given to us, we got rid of it. So it's really ours. Tricked out of it. So Christ becomes a scapegoat. As though He were the one who done the tricking. So He takes all the blame and gets it back to us. Now it's in God's hands, 'cause He is the rightful owner by creation. Man forfeited it to Satan. So God's got to get it back then give it to man.

22. All right. If Jesus had let Satan give it to Him, in no wise could God have sanctified it. Let's go to Hebrews 13. If I can get what I want here. I wrote a scripture down, we'll see if it works. 13:12.

(12) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

All right. Now, you know that all things are sanctified by blood. So therefore, Jesus Christ, in order to bring the earth back, had to have a process of redemption, a process of cleansing, and He did it by His blood.

23. All right.

[19-3] *And now, it's baptism of fire cleanses from all germs, all diseases, all sickness, even all spiritual things (which is by us too; it does the same way)... that's what the blood and the fire does... to make it ready for God to dwell in, in this great age to come, the new earth.*

[19-4] *See, He redeems it in the same way He does His people. He makes it all just the same, His plan of redemption. For He is the unchangeable God, always the same in His plan.*

Now, in other words, all that can or is to be redeemed comes in this one way, and no other way.

[19-5] *How I've told you before and make it known to you again, by all ages God cannot change. Makes it known every time by the same way. He made it known, His first message in the antediluvian world, by Noah the prophet.*

24. That takes us to Heb 13:8, Genesis chapter 18. God always brings the Word by the prophet. Now people don't like to believe that. So when a prophet comes they repudiate him. But you must remember just the same, Heb 13:8.

[20-1] *Yesterday, I was talking to a dear brother, who's sitting present with me now. He said, "One thing you said, Brother Branham, always shook me."*

*I said, "What is it, brother?"*

[20-3] *He said, "Here's what you said (and it's true): 'the minority,' how a little group is going to be saved in the days of the coming."*

*And we talked of how Jesus said, "Strait is the gate, narrow is the Way, but there'll be very few that'll find it." Sure, because that's the battle of the mind.*

[20-5] *Now notice, the Bible said, "As it was in the days of Noah, wherein eight souls were saved by water, so shall it be in the coming..."*

*The brother said, "Remember, there's only eight souls there."*

*I said, "You just got half the picture."*

[20-8] *Noah was a type of the remnant that carried over, not the translated bunch. Enoch, one man, went in the rapture before the flood came, showing that the Church does not go into the tribulation or anything around it. Enoch was translated: one man. Oh, the church may be a great number but the Bride is going to be a very small group, that'll make up the Bride. Now, the church may be a great number, but the Bride... You see, compare eight with one. Now, listen. Is this a categorical statement? Now, listen, get your attention up and don't fall asleep. Eight times less will be the Bride than the church. Going to narrow it right down. Is that categorical?*

25. All right, Noah. Noah was the only perfect man, genetically, in the entire generation. One out of eight. Go a little further. If he was the only one left genetically perfect, it is absolutely sure that Enoch was genetically perfect. He represents the rapture. So now you've got one out of nine. So therefore, your percentage is 11% to 12%. Of an entire group that are going to have any salvation at the end of time. So with 5 billion people in the world, and there's not one billion Christians, how many Christians of those are truly born again? With the Pentecostals leading the band race, and influencing all denominations, and their [they're?] false and anointed, how many are true believers? You can figure when Bro. Branham said seven or eight hundred might be in a Bride, that's a pretty good guesstimate. Sounds very close. The Bride is the least.

26. Now, *"And if the righteous scarcely be saved, where shall the sinner and the ungodly appear?"* If seven more out of eight, out of the whole caboodle, very, very few of them now, are going to make it, after and during the tribulation come up, later on, what about the sinner and ungodly? That we looked about here, that turned all this down. Not a chance. Not a prayer. Billions will die as serpent seed. *Those who know better to do it and go ahead and do it anyhow...* Now he's referring back to what he said up here. Those that sin willfully after receiving the knowledge of the truth. See? *Those who know better to do it and go ahead and do it anyhow, those who follow the rules of denomination instead of the Word, where will they appear at?* At the Judgment. White Throne. Already going on. And no recourse, see? How can you have recourse in a court of law when they've caught you red-handed? When the Judge himself was there and saw it? How's it going to be? You haven't got a prayer, it's White Throne now. See? Look, the corpse has been dead a long time, it's just waiting for the burial. *Yet called Christians, taking the Name of Christ?* And taking it in vain.

27. All right, I want to read the next two paragraphs together.

[20-9] *Now, Noah was a perfect type of those carried over. Remember, when Noah came out, Ham was with him. Sin was still in there. In the carry over, in the ark. Sin went right on over the ark, unbelief, doubt went over in the ark, carried above the judgment; but Enoch went higher than the ark. No double jeopardy. He went on into the Presence of God, but Noah went through and came out, and there was still sin: type of the millennium--of the world's condition. Why is there still sin there? Because the resurrected dead are coming up. And all they do is change their bodies and their geography. So they're going to try to get rid of God. Just like they're doing now. So sin carries over.*

[21-9] *The millennium is not the end of it; there's still time after the millennium.*

Now, I hear a brother's preaching 2000 years, ...?... 2000 years or 6000, where he gets the information I don't know, and I care less, I'm not going to preach it here. I know the word in the Greek is 'millennial' which is plural. Where do you go from there? Where the prophet took it. He said, *time goes on*. That's it, forget it. The minute you try to speculate and formulate some truth without the prophet of God's other attesting statements, you got a problem. I don't want that kind of problem here. Takes too much re-studying.

28. Now, let's go to the book of Revelations and see that. He's typing here Noah. And Enoch. Enoch took a higher level. See? And notice. Before the flood there had to be, he that is righteous, is righteous still, he that is filthy is filthy still. And Noah got away. And entered in through the gates. Come in through Christ. So therefore, now, Enoch has got away. He's in the higher level. There is therefore now, no condemnation to them which are in Christ Jesus. He's secure.

Now, you've got to come back and see that it's anything wrong with anybody. But He'll be in the Throne. Judging, with the One on the Throne. So now these are being judged.

29. So, let's take a look at this in Revelation 19, to see the coming back. ?Sin? going over and so on. Verse 11.

(11) I saw heaven open, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

He's already judging. Judge and He's still judging. Now He make war.

(12) His eyes as flame of fire, head (with) many crowns; he had a name written, that no man knew, but he himself. (Then how we going to know it.)

(13) And he was clothed with a vesture dipped in blood: and his name is called The Word of God. (He's got a name no man knows but He's called the Word of God.)

- (14) The armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
- (15) Out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: he treadeth the winepress of the fierceness and wrath of Almighty God.
- (16) And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- (17) And I saw an angel standing in the sun; cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the great God;
- (18) That ye may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses, and them that sin (upon) them, and the flesh of all men, both (bond and free...) free and bond, (and) both small and great.
- (19) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. (Now that's Armageddon. That's just before the thousand years opens up.)
- (20) And the beast was taken, and with him the false prophet that wrought miracles (with) him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. (And) both cast alive into a lake of fire burning with brimstone.

Now, you can see right there that that's all this Pentecostal bunch at the endtime that have the anointing on them. Turn down the Word of God. Because they're the leaders. The Catholic church has been sucked into, lock, stock and barrel.

- (21) And the remnant were slain with the sword of him that sat upon the horse, (and the) sword proceeded out of his mouth: and all the fowls were filled with their flesh.

30. Now, we keep reading. [Revelation 20:]

- (1) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
- (2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

- (3) And cast him into the bottomless pit, and (was) shut up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (See?)
- (4) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, which had not worshipped the beast (now that's throughout the whole 2000 years), neither his image, (nor) had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (And they weren't organized.)
- (5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. (That's the first resurrection already taken place, the second's coming up.)
- (6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but (they'll) be priests of God and Christ, and reign with him a thousand years. (They're not going to be judged, they're judged.)
- (7) When the thousand years are expired, Satan shall be loosed out of his prison,
- (8) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is (to be) the sand of the sea. (There you are.)

Then it says here,

- (9) And they went up (to) the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. (They're cast into the lake of fire, going to be destroyed.)

So you see what you're looking at here. Bro. Branham paints the picture perfectly.

31. All right. Paragraph 93.

[21-2] *Notice in that; we'll get to it after a bit. See, the earth, redeemed now goes back to its original Owner again. Now, that's after the water, the blood, and the cleansing. And it's going to be put in service for God, with God right there in the middle of it. It said, they shall serve Him day and night. Yup. They're in there. He took it from Satan. He took the earth away from Satan just like He took you away from Satan, just like He took the little woman at the well away from Satan. There stood the priest, thought he was with God and yet he had nothing. Thought he was in God's pocket, see? I'd like to*

*draw on that just for a moment. How much tape we got, time we got? Better watch your tape there, got plenty of time? All right, because I'm going to use the blackboard a bit here.*

[21-3] Now, notice in that we say, we're going to talk about it. There was a woman, there was a priest. *Now, we want you to get this real clear, watch now on this teaching, close on this teaching. Now, this here, here is God.* Now, he's going to be drawing.

32. Let's read it.

*God, which is the eternal and all alone. There is no one but Him. That's right. But in God, He had attributes. Now, this here represents the Word, the Word of God, which was made flesh and dwelled among us in the Person of Jesus. Now, this here--fellow here we're going to make him like this. Now, this is called the woman at the well. This is the priest, Pharisee. And where you see this open blackboard, means grace and salvation.*

[21-4] Now, *"In the beginning was the Word, and the Word was made flesh and dwelled among us."* The three stages: *it was an attribute first, was God that He thought of Himself as being human... that's the first attribute God had, He wanted to make Himself into a form which we would take... and that transmitted Him down to Jesus. He took on human flesh. And now, if you'll ever be there, you were with Him then. For there's only one form of Eternal Life; that's God. Now you had to be a part of God at the beginning. Not what you just chose down here; He chose you. "All the Father has given Me will come."*

[21-5] Now, look at this priest here. *We find his bottom part here, his back life, back behind him, his predestination back here is sinful. Here's hell down here. Now, this little part in here (looks like the blackboard), that represents his purity. He was a priest; he was an honorable man. That represented this. He had to be a good man or he couldn't be a priest. But you see how he got it? With intellectual learning.*

33. Now that's all he had. Was a priesthood.

[22-1] *Now this little woman, her first life up here, she was a prostitute. She was all marred up, but way down in here just a little bit of understanding, and she knew when Messiah would come... That's all she knew.*

[22-2] *Notice, when Jesus came and manifested the Word, because the Word discerned the thoughts that was in the heart (as Hebrews 4:12--says He would and does today through Bro. Branham)... The Word was a discerner of the thoughts of the heart, and He came as the Son of man, the Prophet. What happened? The priest with only intellectual learning said, "He's a devil," because that's what his denomination called it. That's all he could do. What did it do? He had no representation, so it blacked him out.*

[22-3] *But this little woman had nothing to present; she was as filthy and dirty as she could be. But notice, way down here she's got representation...?... And then, she was looking for this to be made flesh, and when He said, "Go, get your husband and come here."*

*She said, "I don't have any."*

*He said, "You said the truth, because you have five, and the one you got now is not yours. You've had five; that makes six you had."*

*She said, "Sir, You're not Beelzebub. I perceive that You are a Prophet. Now, we know the Messiah, which is called Christ will come; when He does, He'll do this."*

*He said, "I'm He."*

*No more doubt. You can't explain it.*

34. Now, you can't explain revelation. You can't give a revelation. Now you can't explain to the extent that explaining a revelation the person will get it. But if you already got something by revelation, then it helps to be taught about it. And that's where I stand. You can't explain a revelation, there's no way it can be... it comes or it doesn't come.

[22-8] *She saw it; she believed it; away she went. Why? What did It do to her? It redeemed her.*

*Now watch, He came to be a Redeemer. Is that right? What does redeem mean?--bring back. Buy back, is what it really means. Why didn't He get the priest? He never was up there. He had no representation.*

So, now we've done this before on different occasions, and what we'll do, if I can do this for you, without getting all tangled. We're going to start up here, as Bro. Branham did for me one time, and I showed it to you, represented of God.

35. Now, in Him were the major attributes that He wanted, was Himself to become in the form of human flesh which He wanted for Himself. All these other things were in there too. So Bro. Branham mentioned that from Him, out of Him... Is this mike on, are you people getting me? Are you getting it out there, from the speakers? You're not, because I've been battling all night long, and I don't like to fight. There's no need for it. I'll scrap otherwise, with you and a baseball bat. All right. If you're getting it now, that's better. Because this way you're not getting it properly.

Okay, now in here, were you and everybody else like I was saying, and now God... [squealing from microphone and blank spot.]

36. Now, he calls it the Logos, which is fine because we know we were in Him, but what we're looking at is this particular area here. Now, the Holy Spirit comes down through the Word, and of course Jesus Christ, being that Word, we'll put Him down here. We'll make this Jesus. Now this then, coming through here, it needs discerning. So what we got here, is what I

know Bro. Branham had in mind with his blackboard, to give you the understanding – he said, now here is the priest right here. And this priest stood here, and this priest here, because he had no representation. He had this little seed down in here that's black. But he had all the intellectual understanding of the priesthood that was before him, and they taught the law of Moses, and he knew these things, he knew Messiah was to come, he understood the hope of Israel, a lot of things he got, but he was not represented, and down here, Bro. Branham said, was hell. So, if hell was down there, we're going to put heaven up here.

Now, here we find this little old girl down here, she was a prostitute. Okay. And it seems that her life was completely shambles. In fact we know it was in complete shambles, and I guess I made this so big, it's going to take a long time to cover it. Now, you've seen me do this before... [end of side one.]

Watch what happens. In this particular case, because the light strikes and he turns it down and says, "you're our devil", and that's the best he can do, because that's his organization. Now see what happens.

37. Now do you understand how that filthy is filthy still and righteous is righteous still, when the manifested Word comes on the scene? So this is what Bro. Branham is trying to get across to us. And he said, if you don't have representation up there to begin with, see, coming down, down, down... and notice how representation in Christ, you go back through Christ every single time. See? Now see, what we'll do here is show you this. Her aspirations... no, put it this way... her aspirations toward heaven, here, went this way, and here. See? Showing that's exactly how it's to be done.

Now, that's my understanding of what Bro. Branham was saying here. I stand to be corrected though I doubt very much if there's any correction to be done.

38. All right. He said here at the bottom of page 22...

[22-10]*He came to redeem that which had fallen, which was lost sheep.*

Now, notice, had fallen, shows, from the very terminology, had fallen, a previous condition of unfallen. How could you be fallen in Christ? You'd have to get out of Christ. And then that part which was in Christ could not fall, see? Like Bro. Branham said, "*There'll come a time when you'll realize you always were saved. You always had eternal life, you always were right with God.*" All right.

The serpent had nothing to fall from. He's already down. Cain, did he have something to fall from? I doubt very much. He couldn't. There's no repentance there, nothing there. What about the priest? He couldn't fall either. That's why Jesus said, "You generation of vipers, you're a bunch of serpent seed."

39. All right.

*In the fall this got messed up with that girl, or the girl got messed up in the fallen condition, but God had her in His thinking before the foundation of the world, and*

*He had come to cleanse her.* Now he said, *Then He* knew He had *Eternal Life* – whatever that means, I don't know. I think at that time, he simply means, then He knew at that time, He had Eternal Life for her. And He presented it. Or eternal life to redeem, and He was redeeming her.

[22-11] Now he said, *Where's the priest... What did it do to him? It sent him right back to his destination.* Right down here. See, right down there. *He had nothing to begin--only intellectual learning.* Now there is your great battle.

40. All right, let's go to the book of Jude. [Verse] 3 and 4.

(3) Beloved, when I gave all diligence to write unto you of the common salvation, needful for me to write unto you, and exhort you that (you) should earnestly contend for the faith which was once (for all) delivered unto the saints. (That's original faith.)

(4) For there are certain men crept in unaware (and they're doing it right now), who were before of old ordained to this condemnation...

In other words, they were spoken of that they would be here but they were never in the thoughts of God, for foreknowledge, election, predestination, and final redemption. They were not. They were spoken of. And there's a big difference. When God speaks of things, and not speaks concerning you directly. See?

(4) ...ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying (saying no) to the only Lord God, and our Lord Jesus Christ.

That's identical to Peter, there is no difference in this sentiment.

[23-1] *Now listen, friend, if the only thing you've got is just intellectual learning, you get something different from that. You'll never be able to get it unless you got representation.*

41. Now notice, I admire Bro. Branham's honesty and his fearlessness. He said, "*You'd better get it.*" But he's telling you right there, *you ain't going to get it. "Unless you got representation."* I like that. Most everybody thinks they got to preach of salvation in such a way that you don't use the whole Bible. You must never preach to the sinner, "Hey, now look, there's such a thing maybe, that you can't have it." Don't ever tell anybody that, you know, oh, no, no. Hogwash. Am I nicer than God? Jesus came to a generation of vipers, He said, "You're not with it, you're not going to get it." Are we supposed to be different? We a bunch of stupid psychologists! Christ was spiritual, William Branham was spiritual. Had he been a psychologist, he'd have said, "*Now, I'll just listen folk.*" He'd have been more suave like Spurgeon was. On the outside of the door, "whosoever will may come" but over the altar, "elect, foreknown of God." Well that's pretty well telling it. But I tell you, the old hard shells had the truth, they went to far. I love Bro. Branham, I admire his great honesty.

*You'll not get it unless you got representation. That's the reason I believe, notice what he said to the people, from the east, west, north and south: the Word, living, made manifest.*

42. In other words, they knew God was manifesting Himself, the Word was living for the hour, the prophet was the living Word of God manifest, and these people were the same Word, in their order, manifested by coming to the Word, and saying, "Yes," like the little prostitute. Everyone of us were prostitutes, there's no two ways about it.

[23-3] *Notice, now, how He makes His Way known by His prophets in the beginning. He never changed it.*

There's a blank place on the space there, and that's a terrible, terrible thing to think that a man was given charge of the tapes, who never had two machines ready to tape the message – how much did he believe? Ask you how much did he believe? In spite of all his protestations, nothing. Been a trouble maker ever since, let's face it. I'll tell you, but these are serious things, brother/sister. You understand, this is making Bible history, this statement right here, blank on the tape. Just sit and think it over. How strong are you in your convictions tonight? Are you just sitting here listening? Or have you got a conviction of life and death? Are you still playing games, and playing church, little things this, little things that, little picky things? We're all pretty guilty, we better stop being guilty. That the Board could give a man this job, and him sit there and not turn the tape over and get that tape moving. I'm not speaking about me, doesn't matter about me. I'd like to know what's here. You say, "Well, it's like the Bible, Bro. Vaile, it'll be someplace else." Yet it will be someplace else. That doesn't excuse it. There's too much of that going on.

*And He justified him, sanctified him, sent the Holy Ghost and Fire, and burnt the sin out him, and dwelled in him Himself.*

43. That could be a prophet, that could be everyone of us, but remember, the Token is the Lord Jesus Christ, Himself. You and I do not get Jesus Christ, Himself, we get a portion, we get a life. The prophet could say he did, because he said, "*The great endtime*" – how'd he put it, I forget the exact words, but – "*The great endtime tremendous thing, when God was once more veiled in human flesh.*" God Himself, not the whole Bride now, although that's true. That is true. Everything that God wants by way of redemption will be in the Bride as she comes up in a resurrection and will still go on. But when it comes to God Himself in a person, God was in the prophets. And we do not understand it fully, but we accept it, and say God was in the prophet. Not like you and me, no way shape and form. I don't believe that for one moment.

44. [23-4] *He does the earth that He's going to use in a plan of redemption the same way. In other words, He does to the earth, or what He does to the earth, is in the same way, which is the plan of redemption, like you and I go through. It repented and was baptized in water, by Noah. Jesus came and sanctified it by dripping His Blood upon it and claimed it. That's right, He bought it. And the new earth that's to come, it's to have a holy fire baptism to clean it of every devil, every germ, every sickness, everything there is, and make it anew. "I saw a new heaven and a new earth."*

*You become a new person (Amen.), not just an old one patched up by joining a church or trying to turn a new page, but you are a complete brand new unit.*

Now how are you a complete, brand new unit? By building around the unit that was there from God! The original. If you didn't have that to begin with, I don't have it, it's not going to be there. Won't be there, it's got to be something from God, in His original thinking. See? Now, by building around the original. That original seed, see? That you are. So the earth, the same thing, takes the frame of the earth, inside, just builds around it. Burns the old around, changed like you and I change our lives, He changes that, then of course in the resurrection it's completely changed.

45. *God takes the old man and burns him completely out with the Holy Ghost and Fire and comes Himself, sends down your representation. "No man can come to Me except My Father has drawn him. And all the Father has given Me will come to Me." You see it? Same plan, same way.*

[23-5] *Satan will be taken from the earth, just exactly like Satan was taken from you. Satan can tempt, but he cannot get a born again Christian... in other words, he cannot entrap him. He cannot make him fall like he was before. He can't get a born again Christian, for God from the foundation of the earth foresaw him, and sent Jesus to redeem him, and the Blood speaks for him. How can he sin when it can't be seen even by God? See? The only thing He hears is your voice. He sees your representation. Amen. That is true.*

In other words, Bro. Branham said, *He doesn't see you and your sin, He only hears your voice.* He sees you through the blood, and there's no sin whatsoever and He sees through the blood. And he sees our representative which is Jesus Christ the Lord.

46. Now, he says in here, "*Satan can tempt you but he can't get you back where you were.*" Let's go to 2 Peter, that the Legalists use. When they talk about this 2nd chapter of 3rd Hebrew, of 2 Peter, the 2nd chapter, you know about these false prophets and all. Then it says in verse 22, their influence does this to the people, they entrap. How's the tape? We okay yet? ...?... turn over, or is it turned over? Okay.

(22) But it happened unto them according to the true proverb, (that) the dog is turned to his own vomit again; the sow (is) washed to her wallowing in the mire.

Now, the thing is this, the dog will go back, and the sow will go back; but the sheep won't. Whoever heard of a dog becoming a sheep, or a sow becoming a sheep? It's utterly ridiculous. They want to put the Bible together according to their own thinking, as to justify their means. To win an argument, rather than to have eternal life. I know many are sincere and all, and that's true. But sincerity is not the answer, truth is the answer.

Now, he's telling us here, that God doesn't even see us. He cannot see us or our sin, if we should sin. He only hears our voice. He sees our representative which is Jesus Christ the Lord. Now that is "Thus Saith the Lord." And all legal mouths are shut because this is a

vindicated statement, and is under the vindication theorem. Now here's what you must understand, that this is very important to put this together tonight, and understand that this is part of the vindication theorem. You absolutely receive this and know this to be true. Now this will not cause you to say, "Well, I can do it and get away with it because He doesn't even see it." Shows you never had it in the first place. But this is your confidence that you have in Him. So put that down as a vindication theorem.

47. So, All right, now,

[23-6] *By the same means... For the world is one of His attributes just the same as you are one of His attributes. The world becomes... it was and it becomes to manifestation... one of His attributes, because it was God's thinking in the beginning to have a world, to be on a throne, to be a King, to be a Redeemer, to be a Healer. That's His attributes, just like an attribute of you.*

All right. We have a true... we then, Bro. Branham from what he told us here, we then are a true type mirror of God and Son of God, for our attributes are the outworking of we ourselves, even as God and His, and Himself. Now that's a tough one. But I wrote it down just exactly as I thought of it. Now, let me go over this again.

*By the same means... For the world is one of His attributes just the same as you are one of His attributes.*

Now the world was one of God's attributes, in other words, it was in God's thinking. So what did He do? He brought it to pass by His Spoken Word. It was a manifestation of God Himself from the fact of what God exactly was. It had to be in there, or it couldn't have been.

48. Okay.

*The world becomes one of His attributes, because it was God's thinking in the beginning, and it did, to have a world, to be on a throne, to be a King, to be a Redeemer, to be a Healer. That's His attributes, just like an attribute of you.*

Now it's not saying we're attributes now, but that is true, but saying an attribute of you begins then to come forth, into a manifestation, because it was there in order to manifest. Now because we have an attribute in us, which really counts, which is an attribute of God, what is it going to do? It's going to do the same thing. So then we are a true type mirror of God! In other words, we're mirroring God in our watered down, trickle down position, the same as God is sovereign God. So then we are a true type mirror of God and Son of God for our attributes are the out working of we ourselves! What we're going to be in the resurrection, millennium, and New Jerusalem, is already in there! And if it's in there, it's going to be an outworking of it! That's why you see here! Could never be that otherwise. That's why it's the way it is. So let me read it again. We then are a true type mirror of God and Son of God, for our attributes are the outworking of we ourselves, even as God and His attributes, and Himself. Now, you heard what I said, if I give you the picture. Because it says right here, that's His attribute, just like an attribute of you. Now I take him to mean what he said.

49. Now listen, let's watch him some more now.

[23-7] *I can't say "a post" lest I think of post. I can't say "man" lest I think of a man. Then when I think of man; then say "man," the thinking is my attribute and the expression is the word. See? Like Isaiah--how could he say that a virgin was going to conceive? What is a thought?*

Now, let's think of this. He said, *I can't say "post" unless I think of a post.* All right, fine and dandy. Can't think of "man" unless I say "man," unless *I think of a "man."* In other words, it's got to be there in my thinking before I can say it. In other words, we think and then say. That is God. However, we work it backwards. We can think only because something is there that produces a thought. In other words, how can I think of a 'hudnut'? There's no such think as a 'hudnut'. There'd have to be a 'hudnut' to think of it. So before Bro. Branham can think 'post', there'd have to have been a 'post' there, or he couldn't have a thought of it. That's opposite to God. God doesn't work that way. See?

50. Now, let's just try to work this where you can see what I'm driving at. There has to be something there before we can have a thought ourselves, which in turn we will express by word. So, vindication theorem. Bro. Branham manifestly proved through his ministry what God wanted him to say. He himself could not say it. But the ministry gave him the proof that whatever God gave him, he could say, so that he was working in the same principle we're working from, it's got to be there before we can say it! Now, if it's there and he said it, and we saw it is there, then we say it! And now we're perfectly identified with God in His Word. You see what I'm saying? Once more, and I'm trying to get us to vindicated theorem. Now, see I've been wanting to go to vindicated theorem for a long time. And I thought maybe I'll preach this, and I'll come to where I can start a series. I don't have to start a series, we're getting it right here. Because this is the sermon that's needed to show you vindication. To show you vindicated theorem.

51. Now, let's keep reading, we'll go back again.

[24-1] *Now, many of you wonder how that the discernment comes? I'm going to tell you. See, it's a word that I say, it isn't my thinking, because I don't know.* In other words, he takes up his parable and he said, *I won't tell you the words, because I get them from God.* The Hindu religion has tried to copy this with the Mantra. Going to lead you plumb to hell. *It's a word that I say, and it isn't in my thinking.* Might be a word that's in tongues. I don't know. *I don't know of the thinking of it.* In other words, I didn't manufacture it. *How can I tell you who you are and where you come from, when I don't know you?*

52. Now watch right there. Bro. Branham is not now working from something he knows whereby he can work. He now tells them something that he doesn't know at all. That's God. And it's proven, because there it is. See? Vice versa if you're learning something in the world. You say, what's light? A kid knows light because a mother and father tell him. That's the moon. The parents say so. That's red, 'cause the parents say so. The child in itself does not know. He can only learn through the sensate manner. And because he's able to have a

mind and a spirit and a soul, he can put some things together. But this is different! What Bro. Branham is telling us.

He said, *“I don’t know. But he said, when I tell you, it is manifested, not that it is manifested because I say so, but it’s already there and I know nothing about it! And when I tell you and it is so, then that’s it! And that’s so explosive that everyone should turn to Christ! And everybody get healed!”* And here is where we have lost out on vindicated theorem! Brother/sister, we’re not sold. We’re not sold. We got to be. See?

I don’t know what you’re thinking of. *How can I tell you who you are and where you come from, when I don’t know you?*

53. That’s right. How can I say “post” if I don’t know of a “post?” Now I’ve got to know “post” if I can say “post.” I was chased from “pillar” to “post,” then I’ve got to know what “pillar” is. I never knew what a pillar is when that saying came up. What’s a pillar, tell me? Well, a pillar’s a post, really, but it’s a different kind of post. Oh, I see. Now, I can talk about a pillar. I can’t talk of anything unless there’s something there to talk about. See?

So this is God moving. It’s in the spiritual world. The devil can do it, too. But he doesn’t do it this way. But people think the devil does this, that Bro. Branham’s the devil – well fine, I’m glad they think that because that means I’m right. Always a minority. Let the majority say anything they want, I’m not going to hell with them. I’m not going to cry crocodile tears. Be honest with you. Why should I? Sure, I feel sorry. Anybody would. But I’m not going to try to take a place above God, don’t think for one minute. See?

54. Now, *how can I tell you who you are or where you came from, when I don’t know you? How can I tell you what you done ten years ago, when I never ever saw you in my life? How can I tell you where you live and what you’ll do ten years from now? How do I know the future? But it is Somebody Else’s thought. See? But a thought must be spoken. See, here’s the omniscient God now, that predestinated the whole thing, as Bro. Branham’s ministry shows it. All right, 108.*

[24-2] ]”*Let this mind that was in Christ be in you. Let the mind that was in Christ be in you.” See, then it isn’t your thinking; it’s His thinking through you, and you’re not expressing your own words; you’re expressing His Words.*

Now that’s prophet, telling about his under discernment. But you can hand that down to you and me. When you begin to say what Bro. Branham said, and express his thoughts, you’re expressing the thoughts of God. When you begin to take, and I begin to take, the positive side against the negative, the confession is mentioned in Hebrews.

55. Look at it right over here. The 10th chapter we read, in verse 23.

(23) Let us hold fast the (con)fession of our faith without wavering;  
(for he is faithful that promised;)

Now that's in the face of the vindicated Word, based on a covenant. So you confess it. And we're trying to do that here. And we're going to keep doing it.

[24-3] *That's how many a times the brethren get confused of interpretation of tongues and things.*

He says up here now, *"You got to express somebody else's thinking, not your own. He said, that's the only way it's going to be God's Word, as we inputting His words right in you, the mind of Christ. And he said, then here's how many people get confused, interpretation of tongues and things."*

*See, they say things that aren't right. So they're not saying the mind of God. They don't realize that's Satan doing that. You say, "In the Garden of God?" Just wait till we get through. Find out if it is or not.*

56. Now, what's he talking about, the Garden of God? Two trees. Anointed ones at the endtime. The need for judging, in the prayer room, even before something ever comes out. Discerning of spirits. Is the Spirit of God here, or is it not here? Ha. You'd think I'd have trust that bunch that left Bro. Branham's? With their tongues and talking and all that stuff? Why they came against the Word of God! You think I'd make time for that kind of hogwash? A man have tongues interpreting the congregation? Oh my, they spoke of one fellow, I forget, I won't tell you where he is, it wouldn't be kind. Oh they praised him to the sky, oh my, how every time this church order was right, this and that, and I said, I just stood back, and watched. Now they haven't got a time for him, he's way off the Word, pitiful. Completely skunked up. Now they got the same fellow down in Jackson, Mississippi, the same thing.

I phoned him one time, said, "Brother, you've got to quit doing that."

"Oh, you don't understand brother."

I said, "Brother, I do understand, you don't understand, let me tell you again." I said, "He'll fool you, you're going to pay a price." No man even give that man a second look today. He fostered the guy with an eight inch pick, you know, playing guitar. Who in the name of common sense wants to play a guitar with eight inch picks and bring anybody to God? The guy's stupid. Would you like that kind of man in your pulpit? A lot of people would, they think that's great, that's Pentecostal hogwash. "Anything goes in this message...." Not around here it does, bless God.

57. You better stick to this Word, here. I'm not talking about holy life now, I'm looking for a holy life I don't have. But this Word will bring it or I'm shot 'cause I haven't got a clue. You look what you want. I'm telling you in this pulpit what I'm looking for. Got to be God in His Word doing it. He had a Word in one age, the life went through for justification. And I tell you, poor old Luther, much as I love him, and I know he's that messenger God.. and I respect him more than any man outside of Bro. Branham. I tell you frankly, messengers, I think the world of him. And he said, he's the one that Hitler literally quoted, "You got to exterminate the Jews." He caused the peasants rebellion, many were killed.

Wesley came with the higher order holiness. Pentecostal came with the grace, where'd it go? If what we got is real, brother/sister, righteous will be righteous, and filthy will be filthy, we'll be on the righteous side. Tell you, I'm standing on it. You stand what you want and I love you people, respect you, I let my stand be here in this pulpit. The Word did it each and every time the message, let this message bring forth, or we know William Branham was of the devil. We've been fooled, skunked. It's got to bring forth. And it won't organize. I may be accused of it. Yeah, I'm cutting off preachers more than that big church over there, we better rent it half the time. Or pad the seats, put... I don't want the crowds. Not looking for people coming in. That's only once on the week-end, once a month maybe. I'm not, not trying to win the world for Christ, not for one minute. When all the souls I can, if souls are to be won, yes. They're being won too, they come here and they sit and they finally see it, this is the Word of God. We're winning souls. We're wise, we're doing the right thing, it's just there's not a lot of right stuff out there to work with. That's all, let's face it. They've just gone down to the end of the barrel. That's how things got confused, he said here, they got the... Satan made them say the wrong thing.

58. Now listen,

[24-4] *The weeds and the wheat grow in the same field; they both live by the same sun and the same rain.*

That's the Holy Ghost comes in and anoints, the Spirit of God begins to move and Satan moves right in, and the first thing you've got a bunch of folk... Satan just takes over. They say the wrong things, they haven't got it in them. Now listen, 110 paragraph.

[24-5] *"But if there be one among you who's a prophet, I, the Lord, will speak to him; and if what he says happens, then that's Me, 'cause he's not expressing his own thoughts; he's expressing My thoughts. My attributes are the things that have to come out, use his mouth to express them by. After he's said them, they've got to come to pass. See, that's a manifestation of the thought. Heaven and earth will pass away but My Word will never fail." See, goes beyond gifts, right to the truth of the Word. See, and he says, I can judge these people, they're wrong.*

*Isaiah said, "A virgin shall conceive." That settles it: she's going to conceive. What God said, He does. How He does it, that's His business.*

*Oh, makes known by His prophets all His manifestations, because it's His attributes of His thoughts that's expressed.*

In other words, the manifestation starts... the manifestation actually is attributes expressed, and it starts with the thinking. And from the thinking, it goes to the power. From omniscience to omnipotence, and watch it. That's all there is to God. And I mean that in an offhand term. A basic explanation. God is omniscience and omnipotence. He is Spirit. And He's Holy Spirit. And we'd never know Holy Spirit from a rotten spirit except God had told us. And that's part of His omniscience. And He can do it, that's part of His omnipotence.

59. So that's what you always see, is God moving in that area. And we love Him.

[24-7] *Oh, make known by His prophets all of His manifestations, because it's His attributes of His thoughts expressed. Now, here it was in this little woman; she was one of His attributes.*

In other words, she was right up here to begin with. And watch her come on down through the human line. See, the human line, and Adam, and then the old Serpent gets.... Down, down, down, and here they are at the time of Israel in the day of Jesus Christ.

[24-8] *And there was a priest representing the Light: he had learned it from the Bible, no trouble; he had learned that God was God, sure thing; he had learned that holiness was right; he had learned that there was a law of God; he'd learned it because of an intellectual conception. And he was born of the right lineage: he was a Levite; but he only knew it by intellectual conception. And when the Light of the hour... See, he learned it by what had happened; not what was happening, but what had happened. Moses seen those. And when he found what was happening, his denomination said nothing about it; therefore, he had no representation of it. But here was a Redeemer on earth at that time to redeem those attributes of God, and she received it.*

60. Now, then at the time of Jesus, it was a priesthood, and today, there is no difference, for the Levites from Levi. No difference, from the Levites from Levi, Lutheran priests from Luther and Wesleyans from Wesley. No different. And Pentecostals the same way. It is Ecclesiastism. That's all it is.

Now, Jesus made known the elect, who they were. Who they were already. Let's read it again. Jesus made known the elect, who they were already, His own attributes. But only now made flesh and manifested. So with Bro. Branham. So Jesus made known the elect. That they were the manifested attributes for that hour, manifest in flesh. So with William Branham. No problem.

61. All right. 113. No here.

*But there was no Redeemer on earth at that time to redeem those attributes of God, and she received it. No, I beg your pardon, but here was a Redeemer on earth. Before there wasn't, but there was, and she saw that and she received it. The same with Matthew 12 in this hour.*

[25-1] *She never questioned it. She said, "When Messiah comes, He will do this," and that settled it. And she saw it done, so He said, "I'm the Messiah," so that settled it. He could tell her that. Couldn't tell anybody else that. There's no more questions; she just went telling everybody, "Come, see Who I found."*

What about today? If she became one with the Word, then what about now? Same thing. You see, it's the same redemption. He's trying to tell us, it's going on now. And He's doing it the same way. And He's showing it to us. And there's nothing that's redeemable that isn't done this way. So it's one big happy experience to one big, happy unit. And it's all of God.

[25-2] *These processes make us clean--a temple for His dwelling place: justification, sanctification, baptism of the Holy Ghost with Fire, that does the cleansing of the temple.*

62. Now with that notice what you've got in Ephesians the 5th chapter. In 26. Now this is here,

(25) Husbands, love your wives, as Christ loved the church, and gave himself for it;

Now watch:

(26) (In order) that he might sanctify and cleanse it with the washing of water by the word (to the end),

(27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; it should be holy and without blemish.

Okay. Back to Revelation 22, again. And 10,

(10) Seal not the sayings of the prophecy of this book: for the time is at hand.

(11) (Just is just; filthy, filthy, so on.)

(12) I come quick; and my reward is with me, to give every man according as his work shall be.

(14) (And) blessed are they that (wash their robes), that they may have (the) right to the tree of life, and may enter in through the gates into the city.

There you are. Same thing. The washing of the Word, water of the Word of the last day.

63. Now,

[25-3] *So as the old world frame was not destroyed by the waters when it was washed off--the frame of the planet, the old frame... All the dirt, all the stuff that God put on the earth, was not destroyed when the first world was destroyed--and the Bible said it was destroyed. But it never destroyed the frame; it just destroyed the sin and the sinners that were on it. Good. The framework remained. Now that's logical.*

[25-4] *But you see, as justification (as you Baptists and Methodists want to think of it)--just justification, believing and being baptized, that's not enough. You'll wander right*

*back into the things of the world; bob your hair, wear your shorts, everything else. See, there's nothing happened yet. You just looked back and saw you done wrong.*

[25-5] *What did justification do to the world? Never did a thing to it; started right off again, just as much as sin as it ever was. Now that's very important to know that. That's the way a man does and that's all the further he goes. That's the way the great evangelist Billy Graham ought to see. He said, "I go and have thirty thousand converts--come back in a year and haven't got thirty." That's all the farther they went. See? Surely, they repent. I believe they repent--most of them, or some at least; but that isn't what it takes. It proves it here.*

[26-1] *Now, so the old world framework was not destroyed by the water. The world only washed off. That got its baptism; it was baptized. So will the framework remain though it be burnt by fire. It don't destroy the earth; just destroys the sin that's on it.*

64. All right. This strong and constant typing, is not exactly typing, but really proving the complete process of redemption to the end, which is immortality, which is what we really want. So God is taking these steps here to bring us to the place of complete immortality and so He's doing it with the world, and so that's what we want to see here.

[26-2] *Now, notice here, some of you Bible students (especially Bro. Vayle looking at me). Notice, in Peter, in the 3rd chapter, he uses the word "world" as the Greek word, "Kosmos," which means "the world order." The earth shall pass away, melt with elements with fervent heat. See? Doesn't mean the earth, the planet's going to pass away, but the world, Kosmos, the politics, sinners, the system, sin, disease, germs, everything that's wrong will pass away.*

Then you see, He shook the earth, then; *this time He'll shake the heavens.* Everything that was, *God once shook the heavens, but this time He said, He'll shake the earth: heavens and earth also. He shook the earth, then; this time He'll shake the heavens.* In other words, the heavens are going to be on fire, but the Bible never said they're on fire at the time of the flood or when the blood dropped upon it. *For we receive a Kingdom that cannot be moved, the eternal Kingdom. Watch how He does it.* And that of course is said in Hebrews the 12th chapter, 25: We once hear from God.

65. Now, Bro. Branham used the word "Kosmos" there, which means "in order." And if you go to the Bible, you'll find that there's two orders. One is God's order, and one is the order of the ungodly. The order of the godly which is God's. God had an order on this universe, and it's been disspoiled, by Satan had taken over and brought to a very bad place.

So, we're going to look here in 2nd Peter, how much time we got? Quite a bit? Okay. I'm going to have enough time to get this in quick. We'll look at 2nd Peter, here, the 2nd chapter, and I think it's verses 4-6, yeah.

- (4) For if God spared not the angels that sinned, (and) cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

- (5) And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

See, the flood didn't do the damage to the world, no problem at all, it just busted loose the old order, wiped it plumb out. Laid down a great, big layer of silt; you can even see the mastodon, I suppose it was there at that time, under feet and feet of silt. They say that's the time he died, when the water came down, causing that... it said the sudden release of water like that, could cause freezing. Temperatures, terribly unnatural. He was solid frozen, flesh freezing, just shoo. Even the green grasses in his mouth. They say, they claim they even took a steak off of one and could eat it. That's a good deep freeze.

66. Now it says here, you can see here that the earth was saved. He just got rid of everything on it, but let it all come back. Because it wasn't fire. Next time it's fire. It isn't going to come back. No way, shape and form. Now with that, now he said here, 6.

- (6) Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an (example) unto those that after should live ungodly;

And you see the fire there, but even after that little fire, of course, we saw that they came back. So, what you're looking at here is that God is changing the order, and the regular disposition of that order, to His own divine order, that He wanted in the future.

[26-3] Now, notice here, Peter said, "And will melt with the fervent heat and the works therein be burnt up," not the planet, the works – that's good. *The works of man. All their politicians, their schemes, and their denominations and manmade schemes with it, will all go when it burns.* Now that absolutely is Heb 12:25.

67. Now, the start of this great close-up, this great clean-up, is right at hand here according to Daniel, the 2nd chapter. And 31-35, if I've got it down right.

- (31) (And) thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.
- (32) (And the image had a head) of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
- (33) His legs of iron, his feet of iron and part of clay.
- (34) Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were (made) of iron and clay, and brake to pieces.

Now, you know something, this is at the endtime of the Roman empire, at the time when an image is made with hands unto the beast. Everybody coming together and giving

their hands, and their minds, to the Anti-Christ. Roman Catholic and Protestant churches combined. Now, this one is not by that. This one is not made by hands. It's not a stone that's cut, see?

(35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like chaff of the summer threshing floors (complete destruction of the world systems); and the wind carried them away (and there was) no place found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

68. It's going on right now. They're breaking down the whole system. Fill the whole earth. Doesn't destroy and annihilate it, just gets the thing ready for the people of God to come back, and God Himself to come down in the Person of the Lord Jesus Christ, as Bro. Branham said, when that Spirit that's in our midst became incarnate to us, we'll crown Him King of kings and Lord of lords, and that will be the Son of God, the Son of man, the Son of David, the Rose of Sharon, the... you know the Father, Son, and Holy Ghost, the whole bit.

[26-4] *"And the heavens will pass away with a great noise." Did you notice there? "Heavens will pass away with a great noise." Listen, the whole earth will be on fire and will ignite the gases that's in the earth and explode it. Exactly. That's as far as we'll go because that's good enough at this time, we couldn't get any further.*

69. Now, try to remember some of the things I mentioned which I wrote down here. And if you remember them, you're going to do better than I am, 'cause I don't remember them without my notes. But I want you to get the understanding that we're looking at the vindication theorem stronger than ever. We're looking at the fact that this has been proven, there is nothing left to prove, this is a divine order of God, everything is crumbling, as the world order's crumbling, then by the same principle, our own wrong thinking and everything we've had that's wrong is crumbling, and is being burnt out at this moment. So that God can really live in us, as Bro. Branham said, the real baptism with the Holy Ghost, the genuineness.

Now you say, "How's it being done?"

I'm telling how it's been done. Now I could be wrong. Maybe you got to do something, maybe I got to do something. Maybe we got to chase each other around the block, squealing at each other, fight each other, battle, pray, fast? Just ask you a question. How was it done back there? And how's it going to be done again? See, you got to realize this one thing. It was grace that did it to the Elect and the rest removed.

Now we're in that hour today. And I don't look for anything other than what happened then. I can't see that my own volition has anything to do with it. Because my own volition has already spoken, "I want this and I want it bad, and I don't know a thing I can do about it, except believe."

I've got to believe like Noah, in spite of everything that came to pass, they wouldn't say, what nobody's believing you, it doesn't mean a thing. As long as you believe. I don't

believe that Noah was the most sweetest, wonderful man in all the world, I don't even know that Enoch was. All I know is he walked with God, and my Bible said, "If we walk in the light as He is the light, we have fellowship one with another and the Blood of Jesus Christ is cleansing of all unrighteousness," and we stand here in that position today.

70. So all I can say is, take these things that Bro. Branham laid out, and let us together try to understand them, let us believe them with all of our hearts, and just stand here with this Word, because that's if I having done all to stand, there'll come a time when you've done everything you can do, and you've just got to stand there. It's just like dying, brother/sister. The doctors done all they can do. Everybody's done all they can do. All the prayers have been sent, and you've still got to lie there knowing that pretty soon your breath is gone, your hearts stopped beating, and you're gone. Then you're right in God's hands. And you know what? You're in God's hands now.

So that's the best I can tell you. You just keep reading and seeing what God gives us. The Lord bless you, let's rise and be dismissed.

Heavenly Father, again we thank You for the Truth that You bring us through the message of the prophet, Lord, we only pray, my God, that it shall go deep down in our hearts, by way of our minds, the spirit and the soul, and become a stone, Lord God, a stone in our hearts. A rigid, rigid stone, Lord, that everything in the principle of the Life of Christ stands on and springs from. Like that rock, Lord, that Moses stood on, that brought forth the living water. Bring it forth Lord, as a rock in our soul, of living water. And let the Tree of Life spread It's fruits on either side, and let It come forth in manifestation, O Lord, and a life that was blameless. And a body that is healed. Bless Your people, Lord, we pray. I believe You have, Father, and I know You've given us something to take with us, O God, let not the devil snatch it from it, Lord, we pray. Let nothing fall to the ground this evening hour, our living God, but let it rather bring forth eternal fruit in us, Lord, to manifest the divine attribute that we are of you; we pray this, in faith, in the name of Jesus Christ our Lord, amen.

'Take the name of Jesus with you.'