

Restoration Of The Bride Tree #01

Enforcing The Claim; Using The Word Effectively
November 07, 1993
6193

Brother Lee Vayle



Shall we pray.

Heavenly Father, we are well aware of the fact that You are here, the great God Elohim with His other Name Jehovah, whereby He is known through all the processes of redemption. We appreciate that, knowing that this is the final hour of that revelation, the great Jehovah, Who is redeeming us utterly and completely, and bringing the dead out of the ground Lord, out of the earth, and causing those standing here to be changed into His image, having gone from glory to glory.

All these things coming to pass, because of Your Presence and we thank You for it, and we pray Lord, as we study the Word that the prophet brought concerning the restoration, which subject is certainly in the Word of God, in various places stated, we ask You to help us to see what he saw, and to assimilate it to such an extent Lord that by true faith in You we will be a part of that restoration.

Because we know it's not just simply a restoration as concerning conditions, although that is true, but it is the restoration of that for whom conditions are set and conditions are made. And above all we know that is for mankind, and the whole nature waiting for the adoption of those sons as setting forth in this hour into full manifestation to take over the earth, after the long interruption of roughly six thousand years.

So help us in our study this morning Lord, and all the days to come; we give You glory, in Jesus' Name.

Amen.

You may be seated.

01

Now this particular message, and you'll notice that we'll follow it the same as we follow the others, and that is we are so familiar already with Brother Branham's teaching that many times we're going to beat him to the punch line.

Now Brother Branham was a lot like Daddy Bosworth, every time either one told a joke, each one repeated the punch line. So I got my good habits from two of the greatest men of the twentieth century, Daddy Bosworth, and especially Brother Branham.

So instead of, you know, repeating the punch line, what I'm going to be doing without a doubt because the first part of this is quite pastoral, we'll simply be bringing out things instantly that you are aware of but we're going to associate them to in this Message, and as we go along, in other words you're going to find the punch line repeated. That's what you're going to find. So you're used to that here because that's how we do it.

02

Now beginning then on page 13 of Restoration of the Bride Tree Brother Branham says:

RESTORATION OF BRIDE TREE 62-04-22

[13-6] [I have what I'd call] *a very strange reading for an Easter message*, [so this message was started at Easter time, and it will be then a resurrection message without a doubt, be much in here concerning resurrection, which we're looking forward to, which is going to be the Capstone. And he said,] Joel the 1st chapter. [And he reads,]

The word of the LORD that came unto Joel the son of Pethuel. Hear this, ye old man, and give ear... ye inhabitants of the land. Has this been in your day, or even in the days of your fathers? Tell... your children of it, and let your children tell their children, and let their children another generation.

That which the palmerworm has left has the locust eaten; and that which the locust has left has the cankerworm eaten; and that which the cankerworm has left has the caterpillar eaten. Now, the 25th verse of the 2nd chapter...

And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God...

03

And you notice when you use the 'in' there, it's almost always Lord is Jehovah and God is Elohim. And so as I say again, you're looking at the relationship of the God Who would be distant, inscrutable, unknowing, but now is revealing Himself in an intimate relationship with His people.

And you have to see that on the grounds of that's exactly what the Ultimate is, the pyramidal City, the New Jerusalem, fifteen hundred miles high and wide, the base is fifteen square, and it's got five corners which makes it pyramidal structure, and there's the Bride, and with the eunuchs, the virgins round about caring for the Bride, the Lamb is on the throne, and the Pillar of Fire above the throne, and before they call He answers.

So you see the finality is what we took as the inscrutable, unknown, unseen God, is very knowable, entirely scrutable, you might say, in the sense of being able to receive a revelation, and entirely familiar, walking in the light of that City, so bright there is no other light required.

04

See what a fabulous thing we're looking at here, see? Even the words 'Lord God'. See what it does to you? It just opens up everything. See, the whole Word of the Lord is wonderful; there isn't one Word that is void of power.

There isn't one Word that is comforting and wonderful to the Bride, to His children, and there isn't one Word that isn't distressing to those that turn their backs on Him and deny Him and they've, that old serpent seed crowd, it's a fabulous, fabulous God we're serving. And he said:

[13-6] *...the name of the LORD your God, that has dealt wondrously with you: and my people shall never be ashamed.*

05 In other words, there's never a disappointment. And there will never be a conclusion that we draw concerning God that we have to take back and get ashamed in His Presence, or get flustered, that we become presumptuous in any way, no way an error, an absolute state of perfection.

And when you see this Word so perfectly brought, how would we dare to believe other than this tremendous state of perfection coming, Jehovah Elohim working wondrously, and making the people comfortable, relaxed, happy, no fear, abiding with Him in the light. And the lamb lies down with the lion. And the lion eats hay like the oxen. We're looking for it.

And we're not going to be ashamed either. We're not of that gang that goes out there and climbs on a mountaintop and say, "Oh He's going to come now."

They've already been doing it around the world; they've done it many times. As Brother Branham said, they went up there, and next morning their feathers all wet with dew, they dragged themselves down. They were ashamed before God because you see they lied about God. Yeah.

06 John speaks of not being ashamed in His Presence, this hour. If you're one with that Word in revelation, you can't be ashamed. Oh people were going to look at us and say all manner of derogatory things, and heap calumny upon us, and say we should be ashamed, calling us deity, I've been called that from the very day that God spoke through me, or somebody did, or something did, when I heard myself say, "You aren't looking at a man, you're looking at God."

Then Brother Branham said the same thing, they said, "What does it mean, 'He that hath seen me hath seen the Father'" "*You're looking at me, aren't you?*"

07 Oh people can't take that, they just say they can. I imagine those that screamed the loudest and jumped the highest and danced the fastest in this bunch of Branhamites, which "Oh I believe, I believe," turn around, liars. I don't preach tough, it's just the truth.

[14-2] *Also in Genesis, the 20th chapter and the 7th verse, I want to read this to follow for a context for this text that I am fixing to take. I'll begin with the 6th verse, to get a background to this. [That's the text, what he's preaching on, restoration.]*

[14-3] *And God said unto him in a dream, [that's Abimelech,] Yea, I know that thou did this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now, therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restoreth her not, know... that thou shall surely die, thou, and all that are thine.*

08 Well, you know, as I said I'm going to ramble, I'm going to beat Brother Branham to the punch, where we have several punch lines. Okay, in the Book of Revelation 12:7.



Revelation 12:7-10

(07) ...there was war in heaven: Michael and his angels fought against the dragon; and

the dragon fought [and] his angels,

- (08) And prevailed not; neither was their place found any more in heaven.
- (09) And the great dragon was cast out, that old serpent, called the Devil, [even] Satan, which deceiveth the whole world: cast out into the earth, and his angels were cast out with him.
- (10) And I heard a loud voice saying in heaven, Now is come salvation, and strength, the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. [Trying to make us ashamed and trying to make God ashamed.]

09

Now you see the thing is this, what I want to read with this now, about this devil here, what a mess he is, we're going to read Revelation 20:7.



Revelation 20:7-14

- (07) And when the thousand years are expired, Satan shall be loosed out of his prison,
- (08) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
- (09) And they went up on 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.
- (10) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.
- (11) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and [I found] no place for them.
- (12) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
- (13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
- (14) And death and hell were cast into the lake of fire. This is the second death.

10

See? He said, "You're going to die." He said, "If you don't restore her, you give her back, you're going to die." And right here we see Satan is determined to give nothing back and he dies. He goes to the second death, which is absolute annihilation in the lake of fire.

[14-4] *Now, I draw it from this Scripture reading, [he just read a text,] and I call it restore.*

Now, after Brother Neville preached this morning that notable message, the last thing he said on his final thought was, "To be restored." And so, that gave me the idea, right there: to restore. I rushed home and got my dictionary, and so forth, and some Scripture notes and began to copy some things down.

...And then, I got "Webster's Dictionary" to find out the right definition for restore. [All right.] "To restore" means [one:] "to return to the former owner; [two:] to bring back to the former state of condition. [Or condition. Three:] We can enforce a claim to [that which should] be restored."

...Now, that's what Webster says the word "restore" means: "to bring back to the former owner; or to bring back to a former state of condition." And if a claim is made on anything, to make that restoration, you can enforce it to make it come back to its right place. And God bless the feeble words [we're going to say] now.

11 Now you notice in here that Brother Branham in using the word 'restore' is actually running this word parallel with 'redeem'. Because the word 'redeem' means 'to buy back'.

It's owned by a particular person, and that was either pawned off, sold into bondage, got away somewhere, somehow, then the time for that article, we'll just call it an article, person, whatever you want, that person, that thing, that article... to be restored absolutely has to be on the grounds that the article, though belonging to the original owner, has been redeemed by a price.

Now as I say this restoration then is really a word parallel, it runs parallel with the word 'redemption'. And you can see here therefore the plan of God, you can see foreknowledge, you can see election, and you can see predestination.

And you can also see that if there is no redemption, there can be no restoration, and if there is no restoration, then there? can't? have been no redemption. So now we're looking at a very marvellous picture here that Brother Branham is dealing with.

[14-4] "To restore" means "to bring back... and also a claim that can be enforced."

12 Now when you talk about enforcing the claim, my mind goes instantly to 1 Corinthians 15, and in there starting with the Presence of Jesus Christ at the time of the resurrection:



1 Corinthians 15:20-23

- (20) But now is Christ risen from the dead, [verse 20,] become the first-fruits of them that slept.
- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.
- (23) But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

Now you notice those that were Christ's at His coming in flesh, were positively released from their graves and brought out in the first half of the first resurrection. Now we're waiting for the second half of the first resurrection, which will deal again positively and only with those that are Christ's.

As Paul said, "If by any means, I may attain to the out-resurrection from among the dead." In plain English, there's going to be a resurrection of some and not of others.

And those some are going to be only those that are absolutely the truly elected Bride of the Lord Jesus Christ, in two parts Old Testament and the second part the New Testament, and quite evidently as far as I know, but I don't know I can get a quote on this a hundred percent from Brother Branham, the 144,000, being the virgins, eunuchs' attendant to the Bride, could be in that first resurrection, if they are not in there, they will be placed with those who most definitely are, as Brother Branham brought to our attention.

13

So what you're seeing here then, at the time of the Presence of Christ, in other words the time of the Presence, which is what we're really looking at. You don't even have to use the word 'Christ', that word is simply 'Messiah', just leave it there, those that belong to him, "All that the Father giveth me are going to come to me. None of them will be lost, no man can pluck them out of my Father's hand, I'll lose none."

Now at that particular time of the Presence, there's going to be a resurrection of the rest of the part of the first fruits of which Christ is the original one, in other words, the first resurrection.

Now notice it says:



1 Corinthians 15:24-26

- (24) Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
- (25) For he must reign, till he put all enemies under his feet.
- (26) [And] the last enemy that shall be destroyed is death.

14

So at the time of the resurrection, this is 1 Thessalonians 4:16, "The Lord Himself shall descend from heaven with a Shout, the Voice of the archangel, Trump of God." Shout is the Message, the Voice is the resurrection, the Trump is the gathering to the Wedding Supper.

Now Who is doing that? God Himself. For Brother Branham categorically said, as I've quoted last night and many times to you, "*When the son and daughter of God sinned in the garden, He did not send an angel, a cherub nor a message, but He Himself came down. And that was Elohim.*" And Brother Branham categorically said, "*Elohim is here.*"

Now he didn't say Jehovah wasn't here. He said Jehovah... actually Jehovah of the Old is Jesus of the New. There was no trouble identifying that. But we are dealing with principle concerning Godhead Himself, and we're going back to the very roots and the strictest meanings that we can get our hands upon, and enunciate with our mouths.

15

So he's talking about this here. That God, this One that came down with that Message, that's going to bring forth the dead, categorically is telling you that absolutely there is a time when the enemies are trampled under feet.

So what are we looking at? We're looking at the fact that a claim can be enforced! Now Jesus Christ has laid claim to every one of his brethren. He's laid claim to every one of those born of Adam, where God announced and set forth His line in human flesh in a natural election, which follows from a spiritual election, which follows from a foreknowledge, which came right from the mind of Almighty God.

Bringing forth that seed. Now when Christ pays the price for redemption, there comes a time, not necessarily at the moment the price was paid, but somewhere, sometime, restoration is inevitable!

Now you notice I read to you, Satan is cast out of heaven, the accuser is cast out of heaven, he knows that his time is short, he's full of wrath and he comes down to earth, he incarnates himself in a cruel pope, he's a very devastating individual.

And you'll notice we showed you that he's literally forced, as is the sea, and the earth, there is an enforcement to give up the dead, even to the extent of every single one in the second or general resurrection, where the foolish virgin are separated as sheep from the goats. Enforcement, the enforcement of the claim, and the claim can only be dependent upon redemption.

So that's why you see these two words are so perfect. You cannot have one without the other, because He's coming for His redeemed, the one that He paid the price for by His Own Blood, sent back His Own life upon them and sealed them, branding them as His Own.

The foolish virgins are not baptised with the Holy Ghost. They come as far as justification and sanctification, but they never get to the baptism with the Holy Ghost.

16

Now:

[15-1] *"...enforce a claim." Now, to bring anything back to its rightful owner, where it belongs... [That's what restoration stands for. Now watch.] Therefore, some way it went away from its rightful owner...*

Now we know how it was, was absolute deception. Eve was completely deceived, the Bible says so. Now Adam was not deceived. He deliberately went along with her. Why? Because this was a part of him! He literally played God. He didn't want to lose her. He lost a lot, but it was in his heart, so we leave it there.

[15-1] *Therefore, it went away from its rightful owner, and can wander around anywhere.*

Read the history of Israel, the Old Testament church, and the wandering in the desert, because of the disobedience of unbelief, the same as it was in the garden; unbelief put them out of the garden, unbelief kept them out of Canaan, you see? They entered in because of unbelief.

And Paul said it was the same gospel back there that's being preached now see? looking

forward through types to the reality wherein lay perfect redemption, and of necessity, restoration, because why redeem if you can't restore?

I go down here and buy a car, and I can't take it off the lot and drive it, I'm not going down there to buy that car! Well Jesus Christ didn't shed His blood to redeem us, and then not be able to collect the rewards of His payment. No matter how it's wandered, no matter what the conditions, forget whatever did it.

17 Now you say, "I don't think we should do that Brother Vayle." Well you do it this way, eh? Hebrews 6.



Hebrews 6:1-2

(01) Therefore leaving the principles of the doctrine of [the Logos of] Christ, [the Word, the manifestation,] let us go [to] perfection; not laying again the foundation of repentance from dead works, and faith toward God,

(02) ...the doctrine of baptisms, and laying on of hands, and resurrection... [and so on.]

What is he saying? We are coming to the place of the full manifestation of what God has wanted for us, has determined for us, paid a price for us, and is going to see that we get it!

So as I say, forget about what caused this certain thing, maybe even, not necessarily forget in the sense of deliberately putting out of your mind, but putting it in the position where it lies where Paul laid it! You are now coming to perfection, which is the restoration of the redeemed? possession?!

18 Now in plain English, if you keep talking about the death of Jesus Christ, and you keep talking about sanctification, and you keep talking about gifts of the Holy Ghost as well as the Holy Ghost baptism, and you talk about the fruit of the spirit, and you talk about a wonderful life, and you do every one of those things, and you fail to get the Word of restoration concerning redemption, it proves you were not in the election of the redeemed Bride of the Lord Jesus Christ. See?

So when I say forget, I'm not saying just forget it. How can you forget when the Lamb stands there eternally with the wounds in His hands, His feet, His side, and on His brow?

You cannot He's always called the Lamb, signifying the sacrifice paid for our redemption. But what I'm saying is you can get so lost in the intricacies of the many doctrines through the sixth and into the seventh church age, that you miss the doctrine of restoration! How does it take place?

19 So Brother Branham says here:

[15-1] [It's gone] *from its rightful owner, and can wander around anywhere. [Just out there like the cow got out of the pasture and didn't know how to get back in.] But to restore is to bring it back to who really owns it, or to bring it back to its natural state, where it was at the first time-bring it back into its natural condition.*

Now what's he saying here? Simple as A-B-C. All nature got out of cater when Adam sinned. You read that in the Book of Romans 8. So man will be restored to his rightful place according to what God said in Genesis 1:26-28, when He made man in His image and set him over all the works of his hands, led by the Holy Spirit, to perform as God wanted him to perform.

In other words we are getting back to the original that God set in order, and there was an interruption and we're going to get back to it. A hundred percent restored. And notice Brother Branham goes on:

[15-1] *And in order to do this we have a right to enforce [if there's a law], to enforce this rightful condition of restoration...*

20 All right, Brother Branham now tells us that God is the great Enforcer. The Roman Catholic church had the idea it was the great enforcer.

It came forth, of course, under the man that turned down the Holy Ghost, and he got the idea from having read the Book of Acts, where Paul raging against God, God smote him down, and so therefore he enunciated the doctrines the Roman Catholic church still holds, that because God smote Paul down in order to save him, the Catholic church can smite anyone down in order to save them, and they make the church the instrument, or the person of salvation, when the church isn't that at all!

So you can see where usurpation of power, vicarage, false identification, morbid and false doctrine came, it came from the harlot. And now she's got a lot of daughters, that are just like her.

21 But I got news for you, the great Enforcer is here! Because you'll notice what He is doing even now, and people are not aware of it, is bringing a Bride to perfection through the transforming and transfiguring power of the Word, so that they without us cannot be made perfect, in order to bring the bodies of the saints out of the dust, the great Enforcer here is forcing a resurrection, and we are in the start of it by virtue of the fact the Shout has gone forth.

And the same One that descended, Elohim, revealing His Jehovah characteristics, has identified Himself and completely restored the Word, which in turn now is going to restore a people, and enforce, force, the second part of the first resurrection.

22 Now remember Brother Branham talks about Jesus going down there into Hades, "Thou wilt not leave my soul in hell," the body was on top of the earth in a sepulchre or a cave of some description.

And that one that the soul went down there, which was Jesus Christ himself, and as the saying is, "He ripped the bars, the gates of hell off of hell."

And the scream went up, "Here's the Redeemer." Satan tried to do everything he could to hold him, and he couldn't stop him, and he came out liberating all of those saints, he enforced the claim that he had.

We are now going through the process of enforcement. The Mighty Angel that came down that said, "Come out of her My people," has forced the issue by vindication! So the sheep hear the Voice and know the Voice and they follow. So we're looking at that very closely.

Now Brother Branham says,

[15-2] *Like if somebody stole some property, and they're holding the property captive. Then you can take the law and go to this person, and the law forces this person to restore this property back to its natural owner, into its [prior] or first estate. [He calls that:] Enforcement...*

23

All right, you also know, and I'm sure you do know, that if somebody stole your car, and that car was bought by somebody, not knowing that car was stolen, you as the owner can get that car back, and the guy that bought stolen property is holding the bag.

And Satan's going to be left holding the bag. That's just a common law of the land. And the thing is this: that man, for holding stolen property, though not even knowing it, he can be charged with the dereliction of the law, and fined, as though he himself stole it.

You get the picture? That's why Satan gets thrown into the lake of fire. Now he knows what he's doing. All the time he knew, and he still knows. And therefore he will pay the price of annihilation, perhaps after millions or trillions of years in the lake of fire, and that's just a guesstimate, I haven't got a clue, and I'm not interested how long it should last. God, the great Enforcer.

24

[15-3] *Oh, what a text, how I'd love to have two days on that: enforce. Now, Brother Neville preached for us; and I'm just going to talk to you, teaching the Sunday school lesson... and I'll get to continue on, I hope, with what he had. [What he talked about.]*

[15-4] *Enforce... Then, we have the privilege to enforce upon Satan the claims that God gave us, for God has a law; and His Word is His Law. [Now here he goes into the pastoral and the devotional.] And God in His Word made certain claims to His church. [And for His church.] Therefore, we have a right to force these claims upon Satan and say, "Give it back."*

Just the same as I quoted you from Revelation 12, Revelation 20. And just the same as Brother Branham talked concerning Abimelech, when Abraham's wife, ninety years of age, was turned into a very beautiful young lady, about sixteen age, sixteen years old, and Abraham was turned back then to about age twenty, somewhere in there, a little bit older.

And he said to her, "Now," he said, "you're my half-sister, when the people see you from now on they're going to desire you and they'll kill me to get you, so what I want you to do is to just tell them that you're my sister, which really is no lie because you are my half-sister."

And so she said to Abimelech, "This is my brother."

Well he said, "That's great then," he said, "I can marry you without any problem because it's just a brother." And he took her with full intention of marrying her.

And? with? the Scripture says that God kept him from doing it, and He said, "You give her

back to Abraham.”

And you notice at that particular time that Abraham prayed for Abimelech, and Abimelech’s race was saved, otherwise Abimelech would have been killed and his entire family tree with him. There’d be no issue, there’d be no progress made from that point on.

25 So all right, what you’re looking at here then, in a sort of a bleak way, is the fact that Brother Branham said at the White Throne we are attorneys. Just what all that means I don’t know. But God said to this man, Abimelech, “You give her back, you restore her.”

Now what we’re looking at here is God’s Own Word, which is enforced by the people who believe. Now you can take all the active faith in the world you want, we know that, and you could end up lost.

Because the anointing at the end time even gives people gifts to facilitate and expedite what they themselves want out of the Word, which believe me is not doctrine. All they want is some kind of power and some kind of authority.

26 But if you’ll notice in here, the 11th chapter, that does not obtain when you consider the false anointed of this hour. Because notice what it says right off the bat, in the 1st verse:



Hebrews 11:1

(01) Now faith is the [substanting] of things hoped for, [the giving of substance, that which is the foundation, gives you that right for things earnestly expected, because God promised you can expect it,] the evidence of things not seen.

In other words it’s a conviction, the deep down in your heart knowledge, which has come by revelation from the Spirit to the mind to the heart, right into the soul. Now you’ll notice in here, he said:



Hebrews 11:2-3

(02) For by it the elders obtained a good report. [Now watch.]

(03) Through faith we understand [it doesn’t say that by faith, without faith you understand, it doesn’t say by the test tube you understand, it doesn’t say by so-called science you understand, it says by revelation we come into an understanding] that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

And it was proven through vindicated revelation! Prophets are always vindicated. My, do you know that’s one of the toughest things to get across to people, that prophets are vindicated?

And then people go around mouthing off they’re prophets and some little tiddlywink thing they say, and it’s a lot of hogwash and hot air. How many prophecies really come to pass?

Oh after something comes to pass, somebody says, "Oh the Sister so-and-so said that in our congregation." Well why didn't you publish it beforehand?

27 You're like the time back when I was a sixteen year old kid in Canada. We had such a mild winter that the chickens kicked in the dust and they got so fooled they laid eggs all winter long. And after the winter passed, and a beautiful winter, just like, you know like a nice fall, Indian summer, an Indian chief said, "Oh I knew it all the time."

That's Pentecostal hogwash, see? Why didn't they put it up front like the prophet did? That's the Word of God, lay it out! Let that come to pass! Now we can start talking! In other words, put your money before your mouth, not even with your mouth.

Before you say you've got five hundred bucks in your wallet, you better reach in your hip pocket, wherever it is, and count them, see you got the five hundred dollars.

Don't even talk, just lay it down and say, "Here's five hundred bucks." Yeah. Not put your money where your mouth is, put your money before your mouth. Before the prophet brings one Word from God, he has this Word: "I'm God backing this man, you listen." Oh if people understood that, my, that would be a marvellous thing, as far as I'm concerned.

28 So here we find the passive faith of revelation! We find the passive faith of Abel! And in his passive faith, now notice, number one: acceptable worship! Without revelation, a non-acceptance. As Brother Branham said, "*Without a prophet, you can neither worship nor serve God.*" You tell that to the churches, watch their hair curl. You think they won't cut your throat as soon as they can cut your throat?

Just as soon as they can conveniently step aside for your blood not to gush on them, your throat's gone. Well they like the sight of your blood, they might even [inaudible] someone. You are not going to tell the people what Brother Branham taught us. And yet it's here in the Scripture! Revelatory faith, for faith is a revelation.

Watch: he worshipped. Then notice:



Hebrews 11:5

(05) By faith Enoch was translated...

That's the next step. What is your faith all about? Translation! Transfiguration! Redeem? restored?! Oh, let's keep reading.



Hebrews 11:5-10

(05) ...[for] he had this testimony, he pleased God.

(06) But without faith it is impossible to please him; for he that cometh to God must believe that he is, and is a rewarder of them that diligently seek him. [In other words, your revelation gives you that hook-up to God, which pays off! You're a part of Him.]

- (07) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark... [Watch how he began to work, on top of his revelation.]
- (08) ...Abraham, called out... he went out...
- (09) ...he sojourned... [dwelt] in tabernacles with Isaac and Jacob, heirs of the promise: [What were they looking for?]
- (10) [They're looking] for a city which [didn't have] foundations, whose builder and maker is God.

29

I don't care where Abraham put his foot, I don't care where Jacob put his or anybody, and I don't care where you and I put our feet, we are not looking at that! That's all transitory. It will all wind up in dissolution after the Millennium. All go up in a vapour, and all come back. And when it comes back, it's a pyramidal City! Called New Jerusalem on Mount Zion.

Now come on, here's your whole plan laid out here. And the great Enforcer is God. Why? Because it's in His Word. Now we lay claim to His Word, and you know something? That's just what they did. Look for the city.



Hebrews 11:11

- (11) Through faith Sara received strength to conceive seed...

How do you think the church is going to bring Christ into manifestation, bring Him back in flesh? She's got to be strengthened to do it! And that strengthening... remember? came? as it came to Daniel, Daniel strengthened, the prophet, the Word of God coming to the people, so they had the same strength.

The church in this hour will bring forth Christ, there is no two ways about it. We saw that in Original Seed, Spoken Word Is The Original Seed. Brother Branham said the church can't do it, because it doesn't have the seed!

Now where did Abraham get that seed? He didn't have any seed, he was dead, seminally speaking. Life came in, life charged him. And there's a life charging the church today by the Word of God! That's going to form Christ. He'll come forth for His Bride. Yes sir.

30

It said,



Hebrews 11:11-13

- (11) ...she judged him faithful who had promised.
- (12) [There] sprang there even of one, and him as good as dead, [as] many as the stars of the sky in multitude, and the sand by the sea innumerable.
- (13) These all died in faith, not having received the promises...

But right down the line you can see here that Brother Branham is teaching us: "Give back to us what belongs to us." Satan took it. And I tell you, you get in the spirit, and Brother Branham told us how to do that.

And that is to confess what God has said. And if you confess with your mouth, and you'll begin to believe in your heart, God will bring that Word to pass in your life and in mine a hundred percent.

31 And so Brother Branham says to the church,

[15-4] ...[tell] Satan, "Give it back." [Get out of my way.]

[15-5] *And he has to do it, because we can take God's Agent, the Holy Spirit, go right down on our knees, and say, "It's THUS SAITH THE LORD." Satan's got to give it up; that's all, 'cause the Holy Spirit's here to make him do it.* [And Brother Branham says,]

[15-6] *The law of the land is to be enforced it is by the land, and for the land. But the Law of the Spirit of God is to force Satan to give up that which he has unrightfully, deceitfully taken from God. Souls of men he took from God, souls of women, children; sickness of the body, he placed upon people where God made them in His image to be like Him.* [And you know there's no sickness and death in God.] *And the church is given the rightful, legal right by the Bible, to take the Holy Spirit and enforce this upon them.*

32 Now, you notice he's going to the church now, as a corporate body in the sense that you have one person with faith, great; you have two people with faith, better still; three, better still. What about if the whole church comes together? Now you see you're beginning to move. Now Brother Branham is going to give us an illustration.

[15-7] *I believe, I just quoted it the last meeting here; I'm not sure. But a brother came to Louisville from down in Georgia and left his car over [in Louisville], and someone stole it. And he had his clothes, his wife's clothes, the children's clothes in it... It was Brother Evans here...*

...They drive fifteen hundred miles every day when we have a service, [750 up and 750 down,] coming in here for the service. And the poor fellow was here without anything and seven hundred and something miles from home.

[16-1] *And he didn't know what to do. He turned it in to the police, but they got a big racket down there in Louisville. [That's Kentucky.] Where they were stealing cars and painting them. And you don't have to have a title [in Kentucky] to sell [such a car that you steal]; and they can make you a title in a few minutes [if you want it you'll get one, you know, illegal,] to any number you'd want to put it.*

Any number of titles you can buy, just buy them from a guy down the street. That was the cops and the whole bunch.

[16-2] *And so, they were having a terrible time. [That's the Evans, is having a terrible time.] So we got down on our knees. See, now, Jesus wouldn't have had to do that, for He was the Word. Now, we're not the Word.*

33

Now there again you'll notice that Jesus did not bypass his Word body, but we do. And in bypassing our Word body we are given the Holy Spirit to make it as commensurate as possible to that Word body, which we still don't have!

Now when you die you go to it. If you don't die, you go up in the air, it comes to you. Meets you. But you miss it. It's not in the plan of God that you be like Jesus. No way. Remember, he remembered everything when he was here on earth. He said, "Restore to me the glory." You and I cannot remember that.

[16-2] *...Now, we're not Word.*

You see? But we're true sons of God according to the baptism with the Holy Ghost, which evidence is, to believe the Word of the hour, to believe the prophets, and thereby we do prosper.

[16-2] *Now, [he said,] we're not the Word. [But notice:] The Word of the Lord came to the prophets; they weren't the Word either, but the Word came to them. But Jesus was the Word. You see? He didn't have to pray; He was God Himself.*

Now what are you talking about? Are you talking about now God the Son, suddenly turned from God the Father to God the Son? In no way. We're talking about the changing of the mask, where it says, "The Word became flesh," and so now we have the Word.

And Brother Branham said, "If you make the Word Jesus, you've got three gods." And he perfectly correct from John 1:1.

34

So what you're looking at here is the incarnation, God Himself, Elohim, the Jehovah Elohim God is dwelling in this body, this one born from the womb of the virgin Mary. See, He's dwelling in him, "This is My beloved Son in whom I am pleased to dwell. Hear you him." So all right:

[16-2] *...He was God Himself. See? We are His prophets, His servants, whom the Word of the Lord comes to. Then the prophet is vindicated by, whether it's the Word of the Lord or not, by what he says coming to pass.*

Now you got to say that before! That sets you up as vindicated. See, because anybody can come afterward and take that Word and use it! You don't think Satan used it? He hasn't got any word but God's to use! And he perverts it.

Do you think Satan's got a word of his own? You got to be ridiculous. Satan is a liar and the father of a lie. And what is a lie? It's a truth perverted. You can't have a lie if there isn't a truth there somewhere.

Well come on! Simple as ABC. People don't want to hear simple ABC's, "Give me the higher mathematics of theology." Forget your higher junk of theology, let's get down to nitty-gritty. The Word became flesh, God Himself! Became flesh when? When He came down in the form of the Holy Spirit, descended upon Jesus and indwelt him.

Say, "Well just a minute. What about a voice from heaven?" Oh. The word 'heaven' means 'a

higher plane’.

35 So the highest Authority said, “This is My beloved Son.” What if you just spoke to him down in a shoebox or something? You going to get all confused because of the geographical situation of a voice? “Oh bless God, there’s two gods.” Hogwash. There’s one God. And He’s got one only begotten Son and millions of other sons, for all I know. Ain’t one female amongst them.

That’s the truth, no female Holy Spirits. That doesn’t downgrade women. Shape of your body hasn’t got one thing to do with the fact, or anything else, because over there, marriage and all those things are entirely gone, showing if you’re going to get restored and be there in that condition, that’s what you was in the first place. No marriage in heaven, no bearing of children, no sex, nothing like that.

So, see, come on, these guys are preaching false doctrine, as far as I’m concerned. Anyway I got no fuss with them; they can do their own little thing. But here he says, “*He was God.*” And the Bible said? it? was God manifest in flesh, and my question is: whose flesh?

Now if you can attribute to yourself the fact that God can manifest in your flesh and through your flesh, by the little bit of spirit He gives you, then all right, what was God doing in Jesus? The very same thing. See you can’t change the divine order. I don’t care if people think, you start changing divine order, you’re finished. God must abide by His Word.

36 Now here’s the antidote for the people that are in human erring flesh. See? Because we’re not the Word, we bypassed even the Word body.

[16-3] *So then, we had a Scripture here that Jesus said, “Wherever two or more are gathered in My Name, and if they’ll agree [I’ll be in their midst] and if they’ll agree on touching any certain thing and ask it [don’t doubt it], they shall have what they asked; it’ll be given to them.”*

Now he’s talking about taking the Word of God and actually coming against Satan with that Word and overcoming whatever condition obtains at that particular time, which was that Brother Evans, his car was stolen, and all the clothing for the whole family, and he was left there in that particular condition.

So all right. They are going to agree, as they’re kneeling in prayer. And remember it also says, “If any two of you agree upon anything touching the Kingdom, it will be granted unto you.” I’ve done that many times on the telephone, prayed with people, and seen the results of the Word of God, which most of the time dealt with healing.

37 Now Brother Branham said,

[24] *That’s... law. [What law? The law of God.] And the One Who is here [that’s the Holy Spirit,] to enforce that law is the Holy Spirit. How about people... [Now watch his question, here’s his judicial and his pastoral thought coming.] How about people who don’t believe in the Holy Spirit, and would reject Him? See? You’re rejecting your own peace and mercy.*

Brother Branham of course is talking about the baptism with the Holy Ghost, which is a little tiny portion of the life of God Himself. Now let’s just take a look at the Holy Spirit

moving and working in the individual.

As Brother Branham is talking about the same One that Christ said, "The Comforter is come." When He comes with the One called alongside to help, the Paraclete, He'll lead you into all truth and do all these things that you need done.

38

So we go to the Book of Philippians, is what I want, and 2nd chapter and verse 13, listen what it said, well let's read 12.



Philippians 2:12-13

- (12) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. [Now notice how you do it.]
- (13) For it is God which worketh in you both to will and to do of his good pleasure.

There you are right there. See, that's why Brother Branham said you bypass the Word body, sure, but the baptism with the Holy Ghost makes it as commensurate as it can possibly be under the present conditions, which are absolutely God's plans being fulfilled.

39

Look at Ephesians 3rd chapter and in verse 20, I've read this many times:



Ephesians 3:20

- (20) Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us,

And that literally rendered, means God, like it says in Philippians, God Himself is the Judge, every moment of your life here. So He is directing you and helping you and me if we want His help.

40

Notice what it says in John 14, concerning the Holy Spirit that Jesus said was to come to us. And that's in 16 and 17:



John 14:16-17

- (16) [But] I will pray the Father, [he'll] give you another Comforter, that he may abide with you for ever;
- (17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: [for] ye know him; for he dwelleth with you, and shall be in you.

And Brother Branham said that Spirit that left Jesus, literally the soul, went back to God and joined, and was given back to the people. In other words it's the same Spirit. There aren't two spirits, three spirits, four spirits, five spirits, there's one Spirit. God is that One Spirit, we know that. The Bible teaches that in Ephesians 4, read for it yourself and you will see it.

41 Notice in verse 26 of 14.



John 14:26

(26) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Now notice right there, what greater Comforter could anybody have than the Instructor in perfect wisdom if we would only sit still long enough to get the answers and the directions that we can have, either by ourselves or collectively? See?

42 Now he said:

[16-4] *You're rejecting your own peace and mercy.* [That's true. Now he continues his story.]

[16-5] *Now, we got on our knees, about five men* [with Brother Fred Sothmann, and many of the others were there] *four or five men; and we knelt down, and pleaded this case before God.*

43 Now I want you to turn to 1 Timothy 2:8, and I want to show you something here.



1 Timothy 2:8

(08) I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

This word 'men' is masculine. It does not speak of the feminine. This is an isolated men's prayer meeting, not that women aren't welcome. But notice what it says in the verse concerning women:



1 Timothy 2:9-11

(09) In like manner also, [the] women [are to pray] in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

(10) But [which becometh women professing godliness] with good works.

(11) Let [them] learn in... subjection. [And so on.]

Women are not excluded from prayer, no way, shape and form. But the men are to take a leadership in this, is absolutely what Brother Branham did here. And notice, let's find out what happened.

44 Now:

[16-5] *...we knelt down, and I pleaded this case before God. Then, I took the Word of the promise and sent It forth. The great Holy Spirit, as He took the Word to serve the summons, a vision broke, and I saw a man going towards Bowling Green, Kentucky, with a yellow shirt on, driving this truck.*

...And the Holy Spirit came upon him, and condemned him, and he turned around [about halfway] [He was about halfway down there to where he was going]. I saw him come back and park that car on a certain street, over across the river there. [See he was in Louisville.] And I raised up and told the brethren, THUS SAITH THE LORD.

[16-6] *And when they started out, they went on the road, and [they found] the car sitting there, half empty with gasoline the tank half empty [where it had been filled up], just enough to take him half way to Bowling Green and bring him back. [I guess that's where the ring of thieves were down there, see? Paint the car and all.] Now, these men are sitting right here this morning, as witnesses."*

[16-7] *What is it? Enforcing...*

Now that's a secret enforcing. Getting ourselves out of the way by faith to let God do it. This is a tough, tough battle. It's the toughest battle there is, to give the mind over to the peace and mercy of God and the Holy Ghost, to let Him fight our battles, so that we're not full of retaliation, recrimination, payback, etc, etc, etc.

This is the tough one. I got trouble with this, make no mistake about it. And I imagine you've got trouble with it too. But here is the secret that Brother Branham and I talked about last night a little bit, of putting things in the hands of God and really leaving it there and meaning it.

45 Now I know enough about discerning, and knowing things to know that actually by discernment, which I'm not allowed to use, and I couldn't use it if I tried anyway, to be honest with you, it's gone, entirely gone, and I'm glad. But you don't need that. I've used it on different occasions. I've gone to a person's door; I didn't really know where the person lived in a certain town.

I've gone back and found jewellery in dust in the sand. Working around the house, I've suddenly known exactly what people are going to do hundreds of miles away. Never failed. But that's not how it works.

Brother Branham is telling us, even though he's a prophet, here's how it works. You get together, and you send the Word forth by the Holy Spirit, never doubting that God the great Enforcer, the Holy Spirit Himself is going to bring that Word to pass, and you stand right with it.

46 Now it might not be as quick as when Brother Welsh Evans got his car back, but it will, it will work. Absolutely. I remember my sister one time, they asked about a car was stolen, and as she prayed, she saw the name of the street and she said, "It's around the corner," on such a street. There's where the car was.

Now you see, the thing is, don't look for those things. They can happen. We're not against them. But you're not majoring in that. What you're majoring is the 11th chapter of Hebrews, by faith! When there wasn't any evidence!

When there wasn't anything to be seen, anything to be heard, what they saw and heard as evidence was that revealed Word that was vindicated. And they stood on it. And every time they did, the results were commensurate, which means God delivered His Word to the people to whom the Word was delivered! That's not a tongue twister, that's a perfect statement. All right.

[17-1] *What is it? Enforcing. "Give it back." See? That's it; that's what it's talking about. "Restore it. Bring it back to its right owner."* [Which absolutely we know to be Welsh Evans. See?]

47 Now this is not limited to Brother Branham, we tell you that, just certainly isn't. It's not limited to him at all. But the vindication of the Word was limited to him, and if we have the Word vindicated to us, which now presents to us the whole of salvation, then we would be absolutely wrong, in error, and even false to deny that any part of any of this is missing.

In other words, if we're going to claim the totality, that which is perfect is come, the totality, then all of this what Brother Branham is saying, how to minister in the realms of the Holy Spirit, sending the Holy Spirit with that Word to enforce the Word, standing back and believing it.

Because Brother Branham didn't enforce any word, and the cops wouldn't even do it, because they were in cahoots, likely. That's a big joke, they're going to put a hundred and ten thousand more police out there hundred and ten thousand more crooks maybe?

I don't know. All policemen aren't crooks; I would be a liar to say that. Anymore than to say all preachers are like Swaggart down there. I see he's got his church built up big again now. Oh the? blowfly?, she will blow. Yeah. Anyway, that's beside the point.

48 What we're looking at here is what is in this Word that was always there for every believer, and you'll find in this sermon here that it was eaten up by the caterpillar, the palmerworm and the cankerworm. The promises, the Word of Almighty God.

Now that Word is restored, so therefore everything in the Word is restored to us; that's why Brother Branham continually spoke on Mark 16! And yet at the same time condemned those who applied Mark 16, took into Matthew 7, and Matthew 24, because they turned down the revelation!

In other words, every single act of active faith was presumption in the sight of God to use His Word as did Satan. Without the correct division.

49

In other words, where you and I through true revelation, laying our lives on the altar for the Holy Spirit, to minister by faith through this Word and the Holy Spirit, healing for the people, to pray, and to plead, and to believe with them, that is counted to our credit! Because we're real believers. But you operate outside, that goes to your debit.

They'll come and say, "Did I not cast out devils?"

He said, "Yes you did, and I'm going to hold you now to using My Name. For it says, 'Thou shalt not bear the Name of the Lord thy God in vain'."

That's right, that's the Bible, brother/sister. That means to bear it, to take it. Say, "I'm a Christian, yeah, I've talked in tongues, and I've done this and that, I've cast out devils, oh yes, yes."

"I never knew you. Depart from Me."

Isn't it strange? Right today there's a great mercy call, "He's here. "Come to Me and live.'"

As Brother Branham said, years ago, he said, "*It was death to enter in behind the veil, but now it is death not to enter in behind the veil!*" Then he said, "*Come to the place suffering without the gate.*"

Leave the dead churches. Get there with your absolute pure revelatory faith, which is a passive faith, then... don't just sit there, begin to use your active faith. And you'll see how God will bless it.

50

And he says here now:

[17-1] ...*"Restore it. Bring it back to its right owner."*

Well listen, what was the rightful owner of Mark 16? The original church of Pentecost! Sure. The Gentile church under Paul! Marvellous things were done, and they've been done all through the ages, that never has left the Word, and it's greater than ever, because it's entirely vindicated.

[17-3] ...*if Satan's afflicted you and made you sick, we have a right to enforce the laws of God: "By His stripes we are healed." Amen. Bring him back; turn him loose. You're taking him out yonder to death, and we claim him. Bring him back.*"

Now Brother Branham did that on many occasions. Man at death's door, he said, "*Lord let this poor boy come back in order to repent.*" Came right back. But when that girl said she wouldn't give Bill Branham's religion to her cow, when she died, she suffered to such an extent like her freckles popped out on her skin, and I guess her eyes crossed. She lay there dead, the husband said, "Brother Branham pray for her."

He said, "*There's no use praying for her. She'd asked prayer before she died, she wouldn't be in this condition.*"

You say, "Well now I tell you what, that sounds like an awful tough-hearted person."

What are you talking about a tough-hearted person? Have you sold yourself to the devil

with your maudlin sentimentality? Well you might as well be the pope sprinkle a woman with thirteen kids and fifteen husbands, give her holy water and she's a virgin. Hogwash, my foot, she's a prostitute. Shee.

51 Listen, don't listen to the church. Listen to the Holy Ghost. Say, "Where's the Holy Ghost?" There it is right there, I'm glad you asked the question. [Brother Vayle points to the picture of the Pillar of Fire] There's God to the people.

Everybody seems these days to have his own household god and his own household high priest. Oh my heavens. I could never sell that to you or to my family, look, hey listen.

There's the man, the prophet that is God to the people, he wasn't God by any stretch of the imagination, there's God in the Pillar of Fire above him! Huh? Two people!

One William Branham and the next is Elohim above his head! Shee. And we're a couple of leaky buckets alongside of him. Rusty old galvanised tin buckets with the bottom out trying to pull up water. Well thank God a little bit caught on the rim. Okay, all it takes is a little bit. Doesn't take a whole lot. Mark 16 is here.

[17-4] *Now, that's the enforcement...*

52 In other words, using the Word of God in our lives by faith, the Holy Spirit, the great Agent, bringing it to pass.

[17-4] *Now that's the enforcement. Restore it back to its natural condition again. [In other words, it's going to be forced.] A man's sick, a baby's sick, a woman's sick [See?]; they're out of their natural condition. Then we have a right to enforce our claim: not our claim it's our claim because God gave it to us:*

In other words, it's not superficially, or anything to do with us, as though we produced it. As the apostle Paul said, he said, "Now if you didn't produce it, why do you act as though you did produce it?" Yeah.

Oh man, that's a good one. That's a good one right there. See, many people say, "Well bless God, look at me, bless God." You know what they got? They got an ego so big that well it's so big that God can hide behind it, and leave enough room for at least three thousand millenniums. You don't believe that? Come on, have you watched your TV once or twice?

I don't have a TV, but I backslide every now and then when I turn it on a Sunday morning if I'm in a motel, and I turn these guys on that have these great programs. And that's the trumpet and the fanfare, whoop-dee-dipody-no.

Why you talk about here comes a Bride hey, pbbt, that's not even solid peanuts alongside of these great cashews and pecans, as they come on the platform with the flair and a sweep and a bloop, the organ howling out, trumpets blaring, "Here I come!"

You say, "How far did you come? To get here?"

53 You know that sounds like a joke, but you know, that's the way I preach. It's the truth. It's kind of casting a little slur on them, and a little irony, but it's... Here a guy the other day, and

he got through preaching what I thought was a great sermon, but I knew it was padded, uh-uh, it wasn't straight Word of God, it was padded, and then when he got through preaching, you should have heard that orchestra, man alive!

And poor Jesus came in riding upon a second-hand donkey, a borrowed, little white donkey. Yeah. And they even begrudged a few people waving a few palm fronds and say, "Glory to God in the highest." You talk about egos.

Well we won't talk about egos, we're not going to talk about we're going to talk about God. As I said, their egos are so big that God could hide behind one of them and have three millenniums to spare.

I'll tell you, I've said it before, you can buy God for nothing and sell Him for billions, but one day He's going to ask for His money back. Now we brought that out last night about money in the church. Yeah. I haven't been preaching in vain for nothing.

May take me twenty-five years to get one thought, but thank God I got it. This one took thirty years; it took more than that, from 1958 to 1993, whew, man, thirty-five solid years to get that one. It was worth it.

Absolutely worth it to me, it meant a lot to me. One thought. Hallelujah, if you're one thought of God, you got it made. And if you get one real thought from God, it's that much better.

In other words, if you being a thought and God piles thoughts upon you that's the intrinsic, you being the... well that's not the intrinsic is you, being the thought of God.

The complementary being that which God piles upon you. Which is revelatory concerning. I got that one right. Don't you think I didn't, it's a hundred percent right.

54 All right, listen. This is a nice sermon Brother Branham's giving us here, good pastoral teaching.

[17-4] *Now, that's enforcement. Restore it back to its natural condition again. A man's sick, baby's sick, woman's sick; they're out of natural condition. We have a right to enforce our claim: not our claim... [You know as though we own them, but], our claim because God gave it to us: "By His stripes we are healed; He was wounded for our transgressions; and with His stripes we are healed."*

Now remember, Brother Branham said, "Don't major on a minor." See?

And healing is a minor. But in this statement he is making healing rightly so to be added as an added benefit from the atonement, showing that the Holy Spirit makes up for our loss of our Word body, by healing us, keeping us, one day transforming us, whatever. It's made up. See? Healing is ours! It was paid for!

55 So the point is: this is what always amazes me when I drive. And I'm mean on the road, I mean I think mean thoughts, as I watch people drive, because they're not nearly as good as I am.

Now that sounds funny, but I'm going to prove it to you. When I'm on a straight open road, I put my car on cruise. Almost every car in America has a cruise. Why don't they use them?

No, the first thing right up to you, and then they'll sit right on your fender. And then they'll get ahead and put on the brake. Then you go by them... Why do they bother going by you in the first place? That's people with the Word.

Why don't we use what God's provided with the car? Which in this term is rebirth by the baptism with the Holy Ghost. Why aren't we doing it? Now we can. We can do it. Don't say we can't, because we can.

Now it may take some time, some confession, good for the soul, may take different things, but it's all here in the Word, Brother Branham said it's for us, and he proved it meeting after meeting after meeting, because he says right in this sermon here, he said, "I'm fixing to have a healing meeting." So this is about healing.

56 [17-5] *We have a right now to enforce the law. And the Lawgiver, the Holy Spirit Himself is here, the Agent of God [that's a real Vicar,] to see that it's done that way. Amen.*

Now he's not 'Amening' himself now this cannot be overemphasised. The literal baptism with the Holy Ghost Presence cannot be overemphasised, even in the light of the fact that the Baptizer Himself is here, because He being here without you being baptised with the Holy Ghost spells death, as the foolish virgin or serpent seed.

So it cannot be overemphasised! And He's the One given to us to make sure our minds can recall the Word that God gave us, and then the thrust, the power of the force, He Himself, to bring it to pass as we get out of the way.

You know the trouble with America is for too many years it has been a do great thing nation, and now it's sit around and a do-nothing great nation. How come we as a church can't strike the happy medium? We should be able to.

As a church that knows how to use the Word of God effectively, and that effect is in peace and quiet, allowing the Holy Spirit to bring it to pass.

Now see, America was a great nation at one time, they moved ahead by their own energy. Now they sit down, nothing's happening. And the church you see is the same way, at one time that church way back there was a moving force, now it sits back, "Where are the gifts? Where's this?" Nowhere.

When will we strike the happy medium, the truth, of the fire of the Word of God by revelation and the same fire impelling and compelling us to believe His Word for those things that God says are ours?

57 Now listen, if He condemns the person outside of revelation for using gifts of the Holy Ghost, then those of us with true revelation cannot be condemned for any genuine gift that is used by us. And if we fail in the line of gifts, there is the simplicity of what Brother Branham did right here, they knelt and lifted up holy hands, and called on God to fulfil His Word, and He did it.

See, listen, there is no excuse for the church, under any consideration there is no excuse I told you years and years ago, when I was pastoring as a young guy, twenty-three years of age, I couldn't pray for anybody, because I knew it wouldn't work.

I knew other people just might make it work, and once in a blue moon it could work, you know, some great phenomenon came across the sky, like a... you know like God gave a great drum roll of a million angels floating across and? we had a miracle? you know, we'd get a healing.

Well I believed in tongues, interpretation, everything went with it, and everything didn't go with it. No, yup, oh yeah, yeah. Yeah, if crackers didn't come with the salad, I picked up something else. Yeah, it's right. Like Daddy Bosworth said, "I knew all the arguments in the book for speaking in tongues, and all the arguments out of the book."

58 Well I was that way with gifts, I thought, at least I thought I was. I know I was. I tried everything. I told you about this girl, she was dying, she was pregnant, and couldn't stop vomiting. They were going to take her baby from her; she was gone down to skin and bones.

And we were praying, and I spoke in tongues, which is great, you know. And you know, I mean, let's face it; you're looking at an immature person. And then I heard myself give the interpretation, and said, "And I will heal Evelyn."

And I thought, "Oh my God, my God, what have I said? What have I said?" You know, "What have I said?" And I thought, "Now what if she doesn't get healed? What if this and that?" Well I said, "Well folk listen, I know I said it. If it was God, she's going to get healed; if it's not God, she doesn't get healed."

I got out of that one. But I still wasn't out of it. We went down and prayed for her. Nothing seemed to happen. Within half an hour she vomited up what her husband said looked like about a banana, yellow almost looked like a banana smelled to high heaven, what it was nobody knows, they buried it, she was completely healed.

59 Now what I'm showing you is this: God does not want to put us in a straight jacket to use us. He doesn't even want to give us all kinds of gifts to pamper us, as it were. He just wants us to believe the Word!

And that's when Brother Osborne went to Brother Branham! And he said, "Brother Branham, I don't know the first thing about gifts, but I do know the Word of God that it works!"

He said, "*Amen, you've got it!*" And he said, "*Go sit under that old oak tree, Bosworth, and learn from him.*"

And Tommy Osborne learned from Bosworth. And Bosworth did not know gifts, although he was involved in Pentecostal ways, he only knew the Word of God worked, he knew that God said what He meant, and meant what He said, and He would do it.

And listen, I'm going to tell you, that's what Hebrews 11 is all about, Mark 16 is all about, I don't care how you brand it, I don't care how you delineate, I don't care how you describe, I

don't care what you and I say, that's not got a thing to do with it!

What has God said. Period! That's it. No question marks. No question marks. If God did all this, He can do anything else contingent to it, what He laid down in His Word.

60

That's what we are looking at, brother/sister, that's exactly why the late great Dr. Lake, the apostolic faith man went to South Africa he was a Jesus Only, something like that anyway, whatever he was.

He had a great ministry of healing, and the blacks there were laughing at him in the streets of Johannesburg, or someplace, I forget where it was exactly, I can't remember now where he was.

And as they laughed, they were about him, because nobody believed him, the whites didn't believe him, the blacks didn't believe him. And a horse was lying in the street, dying, frothing at the mouth.

And so the blacks were kidding, and they said, "Well, you got a great God? Lake, pray for the horse! See that he gets healed!" And Lake said, "I'll do that!" He prayed for the horse, and like John Wesley's, jumped up completely healed. Brother Branham's opossum.

See what we're looking at here, brother/sister, the great Enforcer, if we just believe Him, is here in our hearts and in our midst to fulfil His will of His Word for you and me, and it contingent to redemption, we can have Him.

Okay, that's good until Tuesday, 7:30. Remember now, Tuesday, 7:30. If I'm not here, you play a tape. But I think I'll be here.

Let's rise and be dismissed.



Heavenly Father, we thank You again for the time we've had here with Brother Branham's Message, in the pastoral sense of seeing these things which were given to the church, which are not the great mysteries. The big mystery is Lord, why aren't we doing it and seeing it? Even as back in Israel, they said, "If God be for us, where are all the miracles?"

We saw it in this day, God's for us, and all the miracles, and it continues. And I pray Lord, as You've been good to us in the past, and done beautiful things and lovely things for us, that even now Lord You'll give us a little nudge to learn to get out of Your way and just put everything back into Your hands, and believe for the healing of the saints in this building this morning Lord, as Brother Branham said, "*Let there not be one sickly one amongst us.*"

Let God come in and heal the people. And Lord, we know we've been touched many, many times, we've been helped many, many times Lord, and we thank You. And if there's any one here this morning Lord, and I'm sure there are people here who need a special touch, we pray in the Name of the Lord Jesus Christ at this moment, as we all agree together, everyone is for those people that need help Lord.

And we send forth Your Word by the Holy Spirit Himself, to overtake those people with the love and mercy and the healing power of God this morning, and they are touched and set free, and a freedom in hearts and minds Lord, the bondage where Satan has kept people

captive in their minds by past sins, or even lives today that they cannot be too proud of, because they're dwelling all the time upon failure.

I pray in the Name of Jesus Christ that You reveal Yourself to those people if there be such, to let them know that the Blood of Jesus Christ has scattered sin till there be no evidence, and how can you call a man a sinner if there isn't any sin around to show that he's a sinner.

Father, help Your people to stick with this Message that the prophet brought so thoroughly vindicated, and every Word that was manifested and judged and proven true for this hour, this very hour in that ministry that You sent by this man, the prophet William Branham.

And now unto the King eternal, immortal, invisible, the only wise God be all power, honour, and glory through Jesus Christ our blessed Saviour.

Amen.

'Take the Name of Jesus with you.'