

Restoration Of The Bride Tree #02

Healing In The Church; The Labor In The Mind

November 14, 1993

#6293

Brother Lee Vayle



...where we can come and worship in, in freedom and spirit and in truth Lord, and at this time, without too much fear of any intervention or problems caused by the devil, outside of that wicked spirit trying to move amongst the people, to disillusion them from the truth and delusion them into error, and then delude their lives.

Lord, we know that's something taking place around the world, and there would be few that enter into the truth, but we pray, Father, that we are of those who are of the truth, and we know that You will keep us therein.

Now may Your Word be rich and real to us, Lord, as preached by the prophet, and Your vindication, Father, that we may be guided to know exactly what is right, what is truth Lord, and not just pass it off as do the philosophers and those in authority, and then go their own way.

But rather, Lord, knowing that You are the authority, and You are giving us truth, especially to the inner man, that we might live thereby, and grow in grace and the knowledge of our Lord and Saviour Jesus Christ. Grow up as calves of the pasture, with the One rising upon us with healing in His wings, taking us into immortality, and that Millennial era from which we were kept by sin.

Now to go back to it, and flourish and receive further sanctification. This is important for us, Lord. We believe that, and we know Your Word has everything to do with it. So, therefore, may we realise that this morning and always keep it in mind, thanking You that You have allowed us this privilege.

We give You glory, in Jesus' Name.

Amen.

You may be seated.

01

Now, we're on Restoration of the Bride Tree number 2, and this Message by Brother Branham was inspired by Brother Neville using the word 'restore' in a particular sermon one Sunday morning.

And Brother Branham then went home to look up the meaning of the word 'restore' and he states there are three applications that truly impressed him from the definition of 'restore' or 'restoration', those words that's found in the Webster's dictionary.

Number one: 'restore' means 'to return to or bring back to a former owner'.

Secondly: 'to bring back to a former condition or state'.

Thirdly: he found that if a claim is made on something, one can enforce the restoration of the property claimed.

In other words, if there's a legitimate claim. And, of course, he's looking at God here in the context of you're looking for something that you want restored.

Now Brother Branham used two portions of Scripture for this message. One was in Joel on restoration, and one was in the Book of Genesis, concerning a restoration of a woman. Now he used the one in Genesis, where Abimelech was forced to restore Sarah to Abraham.

Now Abraham had a very legitimate claim upon her, because she was a part of him, she was his wife, and another man unknowingly took her. And so God enforced his claim. When Abraham dodged the issue, God made him face the issue, but God still dealt with him according to God's Word.

02 You know the Bible tells us distinctly that if God joins two people together, let no man put them asunder under any condition. And that's God's command, and as Brother Branham said, God makes a command, then He has to have a way to fulfil it.

In other words, God has to stand behind His Word so that no matter what anybody does in violation of it or even in unbelief, God's Word will be fulfilled.

Now many times that Word cannot be fulfilled in many people to whom that Word is given, and they could vitally use it to the glory of God and their own good, but they don't do it. And so, therefore, that Word is always fulfilled in somebody. And particularly you'll see in election.

03 But anyway, he used the portion in Genesis so that Sarah was actually forced to be restored to Abraham. He then told the story of how Brother Evan's car had been stolen, along with all that they had brought on the trip, from down there around Macon, Georgia. Well it's Tifton, actually, below there. And how he and four or five brethren knelt and asked God to restore the car.

As Brother Branham and the brethren pleaded the case before God, they took the Word of promise in the Scripture and asked the Holy Spirit to enforce the law or the Word of God.

A vision came where he saw a man driving the truck toward Bowling Green, and then turning around, convicted by the Holy Spirit to bring the car back to Louisville. And Brother Branham saw that car deserted on a certain street that he identified, and Brother Evans got his car.

Now I'd like to ask a certain question. If the Holy Spirit can convict a sinner, you know, to bring back that car... So if the Holy Spirit can actually so control a man that we presume actually is a reprobate. Now he could be some backslidden bird that didn't get to the baptism with the Holy Ghost.

He could be a reprobate, a serpent seed; we don't know too much about him. All we know there is a vision of a gang of people stealing cars and putting out false titles, and there's nothing about this man except that I would certainly believe that he is a reprobate of some description, something wrong with him.

04 So I say if the Holy Spirit can work upon a man by the prayers of sincere men, now I'm saying that sincere men pray, according to the Word of God and they actually ask the Holy Spirit to do something about this man, to do something about that car, and the Holy Spirit can actually convict him and make him just make a u-turn in that road, or whatever way he came back, and abandon that car half full of gas.

I am at a loss to understand how believers who say they are born again can lie, steal and cheat, commit adultery and set people up, etc, etc, without qualms, without fear and trembling, but with dauntless pride and expanded ego, do such things.

I rest my case. If you have an answer for me, I'd like you to give it to me, because it would be certainly enlightening to me, that God on one hand can deliver us from sin and then sanction us living in sin.

Look you right in the eye, or me, and justify ourselves, or their selves, for what they're doing. Now, I'm at a loss.

Well you say, "Brother Vayle, what do you mean about all those things you say, especially setting people up?" Well that's when you deliberately do something to get somebody to do something for you, maybe by devious ways, and they're unaware of it.

It's just the same as stealing and cheating, unless it's you're doing something really, really nice for the person and you want it a surprise.

05 You know, many people don't understand they call themselves Christians that they're setting their kids up. They're literally setting their kids up to the third and fourth generation of vipers to be destroyed.

Now, where did that come from? Unto the third and fourth generation visiting the sins of the parents upon the children? That came to those, in particular, who were the children of God by flesh, and also, particularly the time of the Exodus and the crossing over to the Promised Land that flowed with milk and honey.

And you will notice that God had to deal with that particular item all the time. It was visited upon their children.

I want to say this: though this world doesn't have too much longer to go, and I'm not only in a quandary, but I am in a great fear for the children of some parents and I'm not speaking to anybody here this morning, I certainly hope by the Word I'm not even intimating about anybody here who are literally bringing their children into a place of absolute and utter destruction by the way they are living.

And they're saying, "This is the right way," and they live in all manner of sin. Their words are a lie and their lives are a lie.

06 Now what is that going to do to their children? You answer me. Because if you and I don't live that life in the measure to which we are given, or try in some respect, your children will reap it.

What men sowed, David reaped, and what David sowed, Solomon reaped, and what Solomon sowed, Ahab reaped. There's always a multiplying of the effect because you cannot plant one seed and get one little tiddlywink plant and call that good.

Now you say, "Well I could plant an apple seed." Sure, but you get a whole apple tree full of apples. I'm not talking about that; I'm talking about grain of wheat, grain of corn.

So if the Holy Ghost can convict a sinner and force him to restore a car, how much of the Spirit of God does a so-called Christian have that Brother Branham says has no more conscience than a snake has hips? Well I leave the question with you, to think it over and to remember whatever a man sows, that man is going to reap.

07 Now we're on page 17, in paragraph 2, as Brother Branham goes on with this very thought we are talking about, with excellent pastoral teaching, of how the Holy Spirit can be the great Enforcer in our lives. And this goes into every area, but at this particular area, he is going to talk about healing.

Now he has already used the area whereby the church, even a few men holding up their hands, without wrath, without doubting the word is 'male' in the actual Scripture, as contradistinction to female.

Not that women cannot pray, but women's prayer meetings in my books are verboten. I've seen women pray in Florida; it just ruined everything. I've seen prayer meetings out the church, as Brother Branham said, "That's the first step, your church is gone."

It's where you come together and men in particular and women can be there too. They were there in the day of Pentecost. Mary, the mother of Jesus, was there.

We're not denigrating, we're not taking away anything, we're just saying, if you don't abide by the Bible, and you want to make it sexist, that's your business. Just stay away from me. Oh you can come and sit here if you want, but don't talk to me. Because I'll flatten you. I'm not interested in you.

08 You say, "Well you be nice." I am nice; I'm a servant to God. How much nicer can you get? How much nicer than standing with the Word and calling a spade a spade, or even something that you don't like that could save your life?

As Brother Branham said, "I held their nose, and I poked the medicine down their throat to have it spit back in my face." Don't forget that, a prophet said so.

All a bunch of Canadians, a bunch of moss-backs. Sit there starchy and cold. Where do you think Norway is that forbade him to pray for the sick? They're gone plumb to hell, with the Swedes and the rest of them. Or the girl that bring their boyfriends home, and the mother brings the tea upstairs next morning. Try it in my house, I'd blow you plumb out with a 44. If I could handle it.

Listen, tell you one thing: don't sell God short, and don't sell the devil short. And don't sell your lives short. When you stand up for Jesus, you're not ashamed of Him, there's only one way, that's with the Word.

09 Now Brother Branham says, "Enforcement."

[17-1] *What is it? Enforcement.* [To give back. Not just give it back, to make it be given back.] *See? that's what it's talking about. Restore. Bring it back to its right owner.* [Even if you got to force it.]

I want you to know something. The great Enforcer has not only come, He hasn't gone. The man that He used came and went. But the great Enforcer's here. And He enforced His Message upon a desolate, destitute, backslidden, rotten, corrupt church that had everything but the Word of God.

Because when that Word is changed it's no longer the Word of God, it's the word of man. I don't care what you say, let's just face the issue. The Israelites at the time of Jesus were dealing with the Word of God in a way that corrupted it; it was no longer the Word of God and God wouldn't stand behind it.

10 So the great Enforcer came here by vindication, showed He was enforcing His Word, forcing a Bride out, forcing a Bride ready, forcing a people that weren't of God back to their position, forcing the dead out the ground. Enforcing, the great Enforcer.

[17-2] *And if Satan has robbed you of the privilege of being a son or a daughter of God, we have a right this morning by the Holy Spirit to enforce the claim of God: [and] "Bring them back."*

Now, just a minute.

[17-2] *If Satan has robbed you of the privilege of being a son or daughter...*

Listen, it's not a privilege. In the sense that you are the decider. He's talking here if you are that person, and you've been robbed by the devil through the church and his rotten word, his creeds and dogmas, of being positioned as the son or daughter that you are, this morning, he said, you're getting that right restored to you where you can be manifestly proven to be of the adoption.

Because there's nobody going to tell me and William Branham believed in election to the place, and predestination, and foreknowledge to the place that I've never heard a man carry it. So he's not saying, "Look, God this morning gives you the privilege to be."

A pig is a pig, a cow is a cow, a horse is a horse, a dog is a dog, a serpent seed is a serpent seed, and a seed of God is a seed of God, and there's no changing. And there's no hybridization of the seed of God, wherein God comes down and then divides the seed pbbt so the hybrid part is gone. Don't kid yourself. You can't mix with God with anything, because He's that life.

11 Now:

[17-2] *If Satan has robbed you of the privilege of being a son or [a] daughter of God, we have a right this morning by the Holy Spirit to enforce the claim of God: "Bring them back."*

What's he saying? He's telling you right here: "The great Enforcer is here. I am His

mouthpiece, and I am giving you the Word whereby you can be positioned, absolutely know that you are a son or a daughter of God.”

And if you are, you are no longer robbed of that privilege, which that privilege you are robbed of in the Laodicean church age of tepidity, or lukewarmness.

Completely deluded into a false assumption and assertion, rich, increased in goods and lacking nothing when you're wretched, miserable, blind and naked, but you can come now and get the gold tried in the fire. And you know as well as I do that's the experiences of revealed faith in your life where you can now stand up.

And what you now enter into, and what you now do, becomes that treasure laid up in heaven, where you meet yourself here on earth, as to who and exactly what you are and were.

12

The message then is to bring the Bride to Christ. Now I'm talking about this, because this goes way down, as I told you before, we hit these things now, because we hit them in the sermon as we go down, and we just give it that way, the double whammy on the sins of the devil, and bring the glory to God by giving it the repetition that it deserves.

Even Jesus said, “Truly, truly,” and Paul said, “It is necessary for me to repeat.” So this is a message to the elect. Now:

[17-3] *If Satan's afflicted you and made you sick, [Now he's bringing the same thing back to the personal,] we have a right before God to enforce the laws of God: "By His stripes you are healed." Amen.*

[17-4] *Bring him back; turn him loose. [From what? Sickness and disease.] You're taking him yonder out to death, [Now that's the devil doing it,] and we claim him. [To] bring him back."*

Now, the word 'claim' is not in the Scripture. But it's there inherently; it's in there on the fact that it's certainly not just implied, it is there. Now if you go to the dictionary, the word 'claim' means 'to demand as rightfully belonging'; 'to ask on the terms of right or authority'; 'to assert one's right or authority'. As a noun, it means 'to demand something, allegedly do'. It's 'an assertion for one's rights'.

13

So Brother Branham is using that with this thought in mind with enforcement. And enforcement literally means to see that it comes to pass! Put the thing in motion!

And when the thing is in motion, according to God, the great Enforcer, then there isn't any way that it will not be accomplished, even concerning a Bride of whom Brother Branham said, mixing the Scripture, because there's no Scripture in the book that sounds like this: "I the Lord have planted it, and watered it, lest any man pluck it out of My hand."

There are two Scriptures combined, which a prophet can do. In other words, Brother Branham was saying absolutely, "I the Lord God have planted it. I have watered, and now it is now in My hands! And no man can take it from Me!"

In other words, the Enforcer is enforcing this transaction of putting the Bride back in the

hands of God. In other words, if we're true Bride, we're no longer in the hands of the devil. We are no longer at the whims of any tradition.

We are not at the behest of anyone but God that's right Who will present it to Himself at the Wedding Supper, at the great incarnation. That's why it's called, "My spouse; my sister."

14

All right. Now, Brother Branham is saying, "Mark 16 never was taken out of the Bible, use it." And with Mark 16, more emphatically, he is using James 5:14-18.



James 5:14-15

(14) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

(15) And the prayer of faith...

Now who is going to pray? Well, it isn't the sick man, because it says, "Let them, the elders, pray." Just the same as I take my car to the garage. I don't know the first thing about changing spark plugs, though I think maybe I could learn a little bit about it. And in due process of time break the portion every single time.

Because the cap would slip and the wrench go pbbt and then my spark plug's gone. And then worse still it'll break off in there and you got to call someone to drill it out. That's another hundred and fifty bucks right there you shot, by being stupid, trying to stick your nose where it doesn't belong.

15

I hope you're getting what I'm saying here now. It's the elders. I wonder if Brother Branham called the deacon 'elders' because he couldn't find anybody that had enough faith to pray. Now this church has a problem. I've got a problem; we all got a problem. Here's the Bible. What are we doing about it?

So if I take my car to the garage, I simply take my car there, I leave the keys in the ignition, I step out of the car, the guy's going to step in after me. I simply close the door and leave the car. He takes it to the mechanic, and the mechanic does the work.

And my prayer of faith is already in my pocket. It's the amount of money that I need to pay the bill, and the mechanic's there to fix my car. I've got news for you, God's not one of these dumb mechanics that can't fix a car.

Isn't it strange how we trust mechanics who can't fix cars? Now some mechanics are really good; some mechanics simply can't do it, because it's the engineer's fault. Well the beautiful thing is God is the Engineer, the Creator, the whole thing.

We've got a wonderful Mechanic when it comes to God. We've got the Boss, the Boss Man, controls every atom, controls everything. How can we have confidence in somebody doing something for us physically, and not have greater confidence in the One that is above everything? That gives the inspiration?

16 So all right. He says here, "The elders should pray the prayer of faith after anointing." And it says:



James 5:15

(15) ...shall save the sick,

Now the word 'save' really is the word 'heal', and the word 'heal' is the word 'save'. It's the word 'sozo' in the Greek. It means 'to heal', 'to make reconciliation', 'to bring together', 'to cause to mend', and so on.



James 5:15

(15) ...and the Lord [will] raise him up; and if [he's] committed sins, they shall be forgiven him.

Now there's a fantastic recipe. You could even have a guy that's backslidden, and he's got a real mess in his life, and an elder or elders period the ministers can come by, and they pray the prayer of faith, and the prayer of faith is: if any two be agreed upon anything that's touching the Kingdom, it shall be done to them.

So now it's out of their hands. They got to believe it. This man committing sins you watch God will raise him up and you watch his life turn around. Enforcing. Literally enforcing. The privilege has been restored to you. See? Walking in that light, God has something for you.

17 Now Brother Branham explains what I've been talking about, so let's read the next paragraph.

[17-5] *Now, that's the enforcement. Restore it back to its natural condition again. The man's [been] sick, [the] baby's [been] sick, [the] woman's [been] sick [See?]; they're out of their natural condition. Then we have a right to enforce our claim: not our claim [Why does he say that? Because he means it is not self-energised, or self-begotten, but] it's our claim [we possess it, because it's given to us,] God gave it to us: "By His stripes we were healed; He was wounded for our transgressions; with His stripes we were healed."*

Now, remember Brother Branham said, "Don't major in a minor," and healing is a minor. But in this statement he's making healing, rightly so, to be an added benefit of the atonement, showing the Holy Spirit makes up for the loss of the Word body!

See we were supposed to have a Word body! Couldn't get sick if you tried. How can a bug attack a Word body, spirit body? We were put here, to endure all the temptations of the flesh.

18 So the Holy Spirit makes up for that loss, giving us the privilege of being healed. Healing is ours and paid for. The outer man will perish eventually, but the inner man is constantly renewed and even in the process, and sometimes, many times by the process of our getting very sick and then being healed, it puts an impetus in our lives toward the spiritual,

because we know what God did.

We rejoice in it, and the more we testify, the more in greater dynamic it gets. Healing is then on demand! Which means when we have a need, we present it.

So, it's just like food is on demand. When your stomach growls, you're hungry, and the food is there. You have a need, so the elements that you have required are there. So if you have a need for divine healing, the elements are there; we present our case, and God does the healing.

19

[17-6] *Now, [he says,] we have a right to enforce that law.*

Now, to enforce a law takes some type of legal manoeuvring. The legal manoeuvring, of course, is number one: are you entitled? So, therefore, you have to have a case to present, or the judge won't even take it to the court.

Then secondly: you've got to have somebody to plead it. Well all right, definitely God has given us the Word; definitely we have an advocate, which is Jesus Christ the righteous, and also the Holy Spirit bearing witness, that little modicum of the Holy Spirit that's in our hearts.

So we have a right to enforce that law, which means we take sides with that Word! And It's presented. And as the Word is presented, we are presented with It.

And if we have the Word, we present the Word, we're presenting ourselves! And in the same light, if we're presenting ourselves, we're presenting the Word, because we know of ourselves we did not conjure this up, or in any way generate it.

So when you talk of a right to enforce that law, it means that you know that you are able to take sides with that Word and you cannot be denied, because that is your Word that God gave you.

20

Now, he says:

[17-6] *And the Lawgiver, the Holy Spirit Himself is here, the Agent of God...*

Now, that's an awful mouthful. I can't find that in the Bible either.

[17-6] *...Lawgiver, [Well it's there; it's the truth.] Holy Spirit [That's true, we know that.] Himself is here, the Agent of God [Now he's talking about healing, is what he's talking about.] to see that it's done [away with. That's sickness.] Amen.*

Now all right. Let's just look at this thing here. He says here, we've got a right to stand with that law, present it, say "That's mine. There is no way out, because it is mine. It was given to me." And he says:

[17-6] *...the Lawgiver, [Who is the] Holy Spirit Himself is here, the Agent of God to see that it's done that way. Amen.*

Well, I can take all of these things three here to be the same Person. Now he's telling you

here the Lawgiver that's God Himself the Holy Spirit is God, and He's here Himself, and the Agent of God... Does God have an agent? No, God does not have an agent.

In the sense that you and I would have an agent. Well now, you and I could have an agent spiritually, and God could have one in the form of Jesus Christ, who is the mediator. Well that agent is not here. He's not here yet; we're going to meet him in clouds of glory. So that's not it.

21 But what did Brother Branham say? He said, "God is His Own Prophet, God is His Own Messenger." So God is all of this, and God is here, and we're not just we're sort of extrapolating this in the sense that we're bringing it over here to this hour, the Message, and we're still watching it in the form of healing in the church. Now remember that.

Because this man is unique! No Message is barren of the fact of the Presence of God, God Himself and His prophet, vindicated Word. I don't care what sermon Brother Branham preaches.

If you can find one sermon that neglects it, or a Scripture that doesn't show it head on, or circumstantially, I'll eat it. And you won't even have to put jam on it, I'll just eat it. And my stomach's not that tough. I'm giving you a point. Don't ever forget you are talking to a present day prophet, with a present day Message.

And healing is an old shoe if there ever was one! But the absolute Presence of Him the Person is not. Because Moses, Paul, and William Branham are all one in the experience with the Pillar of Fire. So let's not bandy words.

22 So all right. We have a right to enforce that law, and Brother Branham led the way in showing how it was enforced as he knelt with the men! Now being a prophet, he's way above us. So he had a vision. And that vision showed that man stopped in his tracks and bring the car back.

That vision is our example that we now do not need a vision. We have the example. We have the outworking of the Word where men can gather particularly men, and women also can gather, and the men taking that lead and asking the Holy Spirit, asking God Himself, asking Him Who gave the Word Himself, to do what was necessary to be done.

23 Now let's go to Exodus 15, because I'm talking about the current situation. Now, this is after the Exodus. They go through the Red Sea, where Pharaoh and all his armies are destroyed as the water covers them.

And Miriam gets out her tambourine and I don't blame her she had a whale of a good time, dancing with all the women, and the men stood by, laughing and cheering them on, and shouting "Hallelujah, glory to God," singing and praising the Lord.

Now nothing wrong with the right kind of dancing, just make sure it's unto the Lord, and you do it by yourself or selves. Of course, today I wouldn't want to see women dance with women, because they're a bunch of homosexual perverts. Yi-yi-yi, they spoil everything of God.

Why don't we just go home and cover our heads in the bed and pray to God, take us up by

morning? These bunch of louse-bound heathen mess everything up. But that doesn't stop us. We're going to get out of here. Anyway, it says:



Exodus 15:23-25

- (23) And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.
- (24) And the people murmured against Moses, saying, What shall we drink? [Now, dangerous to murmur against God's prophet. But anyway, he was a good hearted old fellow.]
- (25) And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he [tested] them,

24

Now the testing at these bitter waters was a bit of a test that God allowed to teach them something about Himself. It's a tremendous thing, but it's no big thing when you think the people need water and there's no water to drink. Unless they drink this? better? bitter water, and I've got an idea a lot of it was salt, because you can gulp down bitter water, but if it's got salt, you going to kill yourself, buddy.

Now if the bitter water is containing arsenic, which it could, you know. But you know the funny thing is, you used to go west, you know the first thing they did when they looked at water to see it wasn't full of poison? They looked for little wiggle worms in it.

No wiggle worms showed you that that area had arsenic or some poison in the water, because if there wasn't life in the water that you could see, it was dead water. Don't you dare touch it. This water was evidently a dead water. Bad, bad stuff.

Now God did this on purpose to teach a lesson to them about Himself and their relationship. You know, don't get your feet hot and burn out all your good leather shoes by just running. You know. Slow down.

Say, "What's going on"? Or, "What is in this for us?" See, right away say, "Well, God did this; why didn't He do this? God did this; why doesn't He do this? Oh, God did this; why is He doing this? What's the big idea?" Hold it.

Now you see, God was proving them. To see if they'd learned a lesson by coming through the Red Sea. And they didn't do too well. All their shouting and screaming, "Hallelujah, glory to God," all their emotion, when they were hit, why there wasn't one person dancing anymore.

Oh, these Pentecostals. They can sure hoop and holler and climb the walls and go over the ceiling when everything is going good, but let the chips come down not all of them, not all of them, but a lot of them. But you hit them with the Word, you watch that pussycat scratch you. You watch that pussycat come up and hit them.

25

Now, so what He did on purpose in order to bring a revelation of Himself. And notice He calls it a statute and an ordinance, and the statute and the ordinance watch:



Exodus 15:26

(26) ...If thou wilt diligently hearken to the voice of the LORD thy God, [Jehovah Elohim,] and wilt do that which is right in his sight, [Jehovah Elohim's sight,] and wilt give ear to [Jehovah Elohim's] commandments, and [will] keep all [of Jehovah Elohim's] statutes, [the same thing,] I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

And then what did He do? He took them right over to twelve wells of good water and seventy palm trees that bear fruit. Right into the picture of the Millennium. As soon as He gave them this revelation. Now watch what He said. He said, "Moses, there's a tree there; cast it in the water." You say, "I think, I think somebody took an axe and cut the tree down."

I don't. I don't believe it. I believe he pulled the tree they pulled the tree up by its roots and threw it right in the water. You know why? Because that's what Jesus did when he came down; pulled all his roots up and came right down here on earth.

And when He died upon Calvary, He pulled all the roots up here and took them right back. Why? He never had one child. Who shall declare his generation? Didn't have any. But a seed shall be for him for his generation. He had a Bride that he saved and brought out.

26

And now at the end time, when the fire falls, there's neither root nor branch anywhere. The roots all go back to heaven. That true Bride root all goes back. All the ones were in Him, that firstborn foreordained bunch.

The foolish virgin, you deal with them yourself; I just leave them plumb out of my sight. I'm not interested; I'm interested in us. The ones with the Word. In other words, I'm looking at the very fact that God Himself came down, manifest in a human form, the same as the Son came down. I've got the same thing right today that God Himself came down, right there. God Himself is here right now. To lead us into that Millennium.

And notice it says He called Himself, "I am the Lord that healeth thee," was it Jehovah Rapha or Raphe, whichever you want to call it. He gave that revelation.

And this is why you have today what Brother Branham absolutely taught us, without going to the Scripture and naming it, little Book of Acts over here, in the 3rd chapter of Acts, he's speaking here, when the times of refreshing shall come from the Presence of the Lord.

God Himself right there, a great healing revival! A great healing revival that shows you God is going to restore you, and restore me. And the token of it, the down payment of it, is healing. That's why Brother Branham came with that great gift of healing and a great vindicated ministry; the Enforcer is here!

And yet Brother Branham said, "*If I knew that God told me to go raise Abraham Lincoln from the dead.*" He also mentioned George Washington. He said, "*I would call the armies of the earth to come and shoot me down if I couldn't do it.*"

27 Do you think Brother Branham said that of himself? No, the great Enforcer was here. The great Enforcer to enforce His Own Words! And that's where I think we're making a big mistake. We don't realise that this Book contain and are the Words of God Himself. Not a messenger, not an angel.

He used those; that is true. He ordained covenants; that is true. But this is God's Own Word, and Rhema Logos is our God, just the same as Jehovah Elohim. Never forget that. When you think of Elohim, think of Jehovah.

When you think of Jehovah, think of Elohim, because it's Elohim Jehovah, or Jehovah Elohim. He always was Elohim, then it became Jehovah here, but that was Elohim come down. That's why Jehovah of the Old is Jesus of the New.

That's why that's the One that went back to the same Pillar of Fire. That's not the Son of God, or God the Son. We're talking about God. One God, One Person, One Great Spirit.

Now He's the One that gave the Word, and when that One in-dwelt Jesus Christ, it was by the stripes, because the life was in the blood. The healing was passed on to you and me. And we have a right to it, see?

28 Now, let Brother Branham explain the next verse, what he says.

[17-6] *Now, the only way that God can work is when you let Him work. See? You've got to believe it.*

[17-7] *There's a law... Oh, if I ever get to my text. There's a law, there's a law given amongst everything.*

Now Brother Branham's going to go to nature and talk about that law. But you notice, the law of faith is the ennoblement, the glorifier of God via the Holy Spirit infilling. As the Spirit helps us to believe and use that Word, God becomes glorified.

If you read Hebrews 11, you will see the complete glorification of God in man, and those individuals spoken there. And in not one case do you find one thing mentioned that's negative concerning them.

Yet you and I can go back and find in the Scripture where Moses did some pretty raw things. Especially when he struck that rock. In direct disobedience to God standing there.

29 Now listen, you and I can't see what the picture, what the camera took. What if the Pillar of Fire whirled right down right now and every one of us saw it? Do you know what would happen? There wouldn't be one here that, "Oh hallelujah." We'd hit... we'd be just like the guy that went to the snake handler's meeting.

They began passing the snakes around. You know, the guy got so scared, he looking for a door, and the guy said, "There's only one door and that's it."

So he say, "Where do you think they'd like another one?" Yeah. Come on, let's be honest. What do you think you'd really do if suddenly the Pillar of Fire stood here? How much screaming, dancing and jumping?

See, listen, I'm not against screaming, dancing and jumping, except in a way. My big thing is this: would you do it when you saw it whirl right down, knew what it was? You'd scream for mercy. You'd be in reverential you'd be more than reverential fear and awe. You'd be in terror.

30 Now I'm not saying we live this way, because there's joy and peace and all these things that God gave us, and we love Him Whom having not seen, we love. I'm going to tell you something. It's a good thing that you and I don't see Him, because it's going to be a million times easier to love Him right from this Word of revelation.

Now, what we're talking about then, in the 11th chapter, there's nothing negative about the guy. Nothing said bad about David, a man after God's Own heart.

Nothing about any what I'm saying is this privilege of us being baptised with the Holy Ghost, making us as much as commensurate as we can to the Word body, able now to have that Word of God manifested and proved in our lives, we stand right there, and God is glorified in and through us, and we are glorified by Him in and through us.

It's a two-edged sword, and it's a one person deal, with the two people getting the benefit because it's Christ in us, you see?

31 All right. Now Brother Branham begins to talk further and explain something to us that I think he said in another place, "You'd better not carry this too far." But he's not doing that right here. Now he's explaining something. He's talking about a fish, and that a fish is born with it.

And if we're born again, there's something that's born in us, that's a part of us, innate to us, that we are comfortable with and can utilise. Now just a minute, if I've got a prosthesis of wooden hand here, or steel and all, mechanical, I'm not too comfortable! I wasn't born with it; it's not a part of me! It's not an extension of the man within; it's some kind of a crutch! Now let's get this straight: we're not talking about that!

32 Now listen, let me read now. Now:

[17-7] *You know, a fish has a law. And that fish can stand up here in water, and he has a law within him. [That's on the top of the lake, or top of the ocean.] If he'll just let go of that law that's in him, [see?] he can sink plumb to the bottom of the sea: [it] won't bother him a bit; won't break one cell.*

So, therefore, what he says, if he'll just let go of that law within him he's not saying, "Let it go and don't pay any attention. Just go down the road." He's saying, "Let it go so it can take over!" I'll prove to you. Let's read a little further.

[17-7] *...won't bother him a bit; won't break one cell.*

[17-8] *You try to do it. That law's not in you. You can't do it, but the fish can. He deflates himself of that air, such a way that he can; there's nothing in him to burst open. And he's made that way; he knows it, and he can enforce that law [use it anytime, see?] to take him plumb to the bottom of the sea and then raise him back [or he can rise, back] up again.*

33 So Brother Branham says a fish is born with it. We that are born again, into it. He's born with it, we're born into it. See, part of something in here wasn't there till the Holy Ghost came. Everything else was there. But only because we were ordained to it, the same as the fish was.

So the Christian vessel is actually made for a life of faith. Now, if we were a fish and fought that law, that lets him go down without bursting open or dying and crushing, whatever it is, and didn't use it, we'd be in trouble.

Now that's the same thing he's telling us. That fish innately knows to do it. And Brother Branham preached on the sixth sense is something within us that we know. How did I know to think about a certain man, just about three days ago, and I get a letter in the mail? See?

You don't know. All of this is part of it in a natural way, that's natural to all of us, but this is supernatural, yet natural to the Christian. See? You're born into it.

34 Now we use this enforcement of the law, because it is by its use that we get the desired thing, or what we need, because we are amply qualified or endowed. Now many people do not believe Brother Branham at this point, where you can take a fish story, talk about a fish, and apply it to a Christian.

So let's go and look at a couple Scripture here and I guess they'll do us some good I'm sure they will, rather 2 Peter 1 and the first part of the 4th.



2 Peter 1:4

(04) Whereby are given unto us exceeding great and precious promises: [Now those promises, of course, are given, number one:] that [we] might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Bypass all that junk that James says we go through, to try to get things. Just bypass it all; use what God's given us.

35 Now, let's go to Hebrews 5. And Hebrews 5:13-20. Is that what I want? No, not a 13-20 there, it's um... that's sure not it. I got to go a little different place. See, I wanted in Hebrews... Okay, it's not those verses that I had in mind here.

Well let's take Hebrews 6:13-20, on Abraham, but there's some more verses I'll use later.



Hebrews 6:13-14

(13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

(14) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Notice that? So, therefore, when God Almighty said to Abraham, "In multiplying you, I am going to do it for you." So, therefore, when he took Hagar and I think he really blew it he wasn't being multiplied at all. But in Sarah, she brought forth Isaac; that was it.



Hebrews 6:15-16

- (15) And so, after he had patiently endured, he obtained the promise.
- (16) For men verily swear by the greater: and an oath [of] confirmation is to them an end of all strife.

In other words, if you confirm it with an oath, you say, "I give you my word as the Lord liveth. Absolutely I'm here, I'm believing it, I'm good for it." That's it. Today you go to court.

Where is it written? Even when it's written, you'll get out of it. Man's word's no good today. Why should it be? Phtt. Scream they believe this Message, don't give me that stuff. I'm more confirmed than ever, eight people made the ark. I don't know about you.



Hebrews 6:17

- (17) Wherein God, willing more abundantly to shew the heirs of promise the immutability of his counsel, confirmed it by an oath:

36

In other words, He intervened Himself, he interposed Himself. God literally interposed Himself, like He's doing right now. To prove healing is in the book, to prove resurrection is here.



Hebrews 6:18-20

- (18) That by two immutable things, in which it was impossible for God to lie, [that's God in His Own Word,] we have a strong consolation, who have fled [see?] for refuge to lay hold [of] the hope set before us:
- (19) Which we have as an anchor of the soul, both sure and stedfast, and [it goes right] within the [inner] veil;
- (20) Whither [Christ Himself has entered, and is now as a High Priest making sure we get it.]

Now we don't believe that. That's our trouble. That's why I said this morning, our minds are not with this Word. The renewing of the mind is the most important thing in the world, and this whole Book is the renewing of the mind. Yet men today try to turn it into a book of pure psychology. Forget it. It is spiritual life we are looking at.

He said:

[17-8] *You try to do it. You can't do it... [See?]*

But we were thoroughly ordained to a life of faith! Now, I know it's hard on the natural man, but the only way to win over the natural man is to go this route. Can't go any other way.

37

Now listen, page 18. I don't know if your book's the same as mine, if you got it, doesn't matter.

[18-1] *Oh, there was a law in Christ; [and now] that law's in man.*

You notice I put the word 'now' in there? Because that's exactly true. Or you'd be saying, "Oh, there was a law in Christ. That law's in man." His English might not be too good, but my God, we know by now the Scripture. That's Romans 8. That law is now in man. The same law in Christ.

[18-1] *You can bury him [in] the deepest grave, the deepest sea, the lowest hell; there's a law of the Spirit of God, that will raise him up again.*

38

Now that which was in Christ! Now let's find it. And it's always tremendous, over here in 1 Corinthians 15. Did everybody know I was going to go there? I'm sure you did. If you don't, I'm going to come down and hit you with a rotten apple. I wouldn't waste a good apple on you. Because you deserve nothing but a rotten apple.

All right, you with me? 1 Corinthians 15.



1 Corinthians 15:20

(20) But now is Christ risen from the dead, and become the first-fruits of them that slept.

That is a proven, absolute fact; he was seen! By over four hundred or five hundred people, about forty days. Actually... yeah, forty days, ten days he went away, the fiftieth day the Holy Ghost came back.



1 Corinthians 15:21-23

(21) For since by man came death, by man came also the resurrection [from among the dead, or] of the dead.

(22) For as in Adam all die, even so in Christ shall all be made alive. [Some were made alive, the rest are going to be made alive.]

(23) [And] every man in his own order: Christ the first-fruits; afterward they that are Christ's at his [presence.]

He was present when they were healed; He's got to be present right now. Now what is Christ? He's the anointing, God Himself. Sure. Christ didn't raise himself; God raised him. Bible said so. See? All right. Verse 35:



1 Corinthians 15:35-39

- (35) But some man will say, How are the dead raised up? with what body do they come?
- (36) ...fool, that which thou sowest is not quickened, except it die:
- (37) And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance wheat, or some other grain:
- (38) But God gives it a body as it hath pleased him, [according] to [the] seed [that he put in that] body. [And then he said,]
- (39) All flesh is...

You know corn is not wheat, wheat is not oats, oats is not barley, barley is not rye, rye is not sesame, sesame is not teff, teff is not this and that and the other thing. Fish is not cow, cow is not dog, pig is not horse. They all have a place in the kingdom. So has man got a place there. So he tells you: "There is that law."

39

Now where is that law found? It's found in Romans 8. So we go to Romans 8, and it tells you. There's a little bit of a misinterpretation, they got a little Scripture, and it should be down further; they know that.



Romans 8:1-4

- (01) ...therefore [there is] now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. [Watch:]
- (02) For the law of the Spirit of life in Christ Jesus [the same life in Christ Jesus, that same law of the Spirit, that same spirit's in me, has] made me free from the law of sin and death.
- (03) For what the law could not do, in that it was weak through the flesh, God [giving] his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- (04) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. [Tells you right there.]

Now let's look at verse 10:



Romans 8:10-11

- (10) [But] if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
- (11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that

raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you.

The same law that was in Christ. What was in Christ? God Himself was in Christ. Who was in us? God Himself was in us. See? It's going to do it.

40 Now:

[18-2] *A bird has a law. Now, its body is material; it's earthbound, [it sits] on the earth here; but it has a law within it, that the way it spreads its wings, it can fly plumb out of sight. [That's right, I've seen little birds fly right out of sight.] That's against science.*

...They claim [the bird's] earthbound; gravitation has to hold it [here.] But it can defy gravitation, lift itself right off of it, and go right on out; because it has to put the law that's in it to work; and it's built to possess that law. Now, I'm beginning to feel religious.

Now why? Because he's telling you the truth. The law is specified now as the power that is at work within us, according to what we are. Now that's what he's saying. The bird can fly, although it shouldn't fly. But it's got a power to do it.

Man does not have a power to fly. But he's got a power within him that can enforce the Word of God and thereby, that is lay claim and put the thing in action, where the Holy Spirit goes to work. God Himself backing us up.

We the same as the bird and the fish by birth, by what we are, in the realm of this universe where God placed us, everything else is under us we have the ability through the Word and God in His Word, no longer to be earthbound or held by the things of the earth, but to literally have the Word of God in our behalf.

41 [18-3] *Now, we have a law, the law of the Life. [I just read it here in Romans 8.] Only thing we have to do... You're made, and born, and placed in [this] Body of Christ as sons and daughters...*

Now he said the only thing you have to do. All right, what should he have said here? The only thing you have to do, or the only thing you must become cognizant of, because it is not you doing. It is God in you willing and doing of His good pleasure. He's not really made a booboo here; he's just telling you what you have to do.

They say, "What will you do to inherit Eternal Life?" Believe. Well believing isn't anything that you can do; believing is something you receive as a revelation from God. That's your passive.

So he's telling you here, what do you have to do. Now notice: what is your position in this thing? How do I fit in? Where do I go from here? See? Follow the example.

They were made, we are made. They've got a specific, we've got a specific. They go by their specific. Why don't we go by ours? Because in the soul lies a choice! Yep. Say yes or no.

42

Now he said:

[18-3] *Only thing you have to do* [is this... They were born and made, you were born, and made,] *placed here in the Body of Christ as sons and daughters of God. You don't have to "knuckle" down to the devil. We've got a law; that's the law of the Holy Spirit. The only thing you have to do, [Now listen, the doing,] is to know how to let go and let God...*

Oh, that's going to make us sweat right there. "Stand still and know that I am the Lord." Jacob went through the sweats. Boy was he sweating. As it came time for Esau, with his great big camp of goodies, strong men, warriors, he was a tough character.

He had a pretty soft heart. He's a good old boy, actually in many ways. He just didn't know how to understand God and the things of God. Can't condemn a man for that; you try to help him. You know.

And old Jacob kneels there, and he said, "Now Lord," he said, "I'm going to take time before I ask anything, to bring forth in my mind and toward You all the good things You've done for me, how You've blessed me, how You've helped me."

In other words, he began to position himself in respect to God, the God that he knew was a good God to him. We say the same thing. "Lord, I'm going to position myself before I even talk about this.

Before I even preamble, I'm going to make a preamble in my heart toward You, Lord. Before I ask You this. And that is Lord, You sent a vindicated prophet. There's no doubt this is the Word of the hour.

I've seen 'THUS SAITH THE LORD' come right to pass. I've seen Abraham again before the tent, and You before Abraham. All of these things, Lord, I've seen." See?

43

You got to remember who you are and what you are in the economy of God, and then turn it over to God. See, that's the thing we are looking at. See, that's the thing we are looking at. To realise and stand with the revealed truth that we are born to this, and we are born again confirming it with the evidence that we know to be true. And in Timothy 1:7, it says:



2 Timothy 1:7

(07) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Now notice, it's "God has not given us a spirit of fear; but of power." Notice the next thing is love. You say right away, "I believe, Brother Vayle, Paul made a mistake. He should have said, "God has given us a spirit of love," hallelujah." He did not say that.

He said, "God has given you the spirit of dunamis; the ability to overcome anything and everything that stands in your way."

You are more than able, you are overqualified. See? You don't have a spirit of fear. Fear is when you don't have the power. Fear is when you don't have the knowledge.

Fear is when you stand there and there's something different! Did you hear what I said, the last thing I said? Fear is when you stand there and there's something different, and you don't know if you can cope with it.

44 This is the trouble with the races today, the various colours. The whites are afraid of the blacks and the reds and the yellows and the browns. And they in turn are afraid of us. Why? Because of our skin. Because we're different.

Say what you want, it's the truth. And the difference is a hundred percent superficial. Take the colour off, nobody's scared. That's the dumbest thing in all the world, isn't it? But I'm showing you, because something is different!

Now, appearances don't necessarily tell the truth. "Bless God, I believe what I see." Do you? Ha, ha, ha, ha, take a look at that. "I don't believe that." Shows where you are. You know the way to overcome fear? Live with it, with the Presence and power of God.

That's why Brother Branham was not a segregationist, except when it came to the world, the flesh and the devil, and he got away in a hurry. There's no other barrier. People are so afraid they can't live with it.

"I can't live if I don't have my TV." Well you're already dead. Keep your stinking TV and get four more like them. I hurt your feelings then? I didn't really mean to hurt your feelings, just tell you the truth. The truth cuts? Well, pbbt too bad for you. "I can't live with this and that, without my cigarettes."

You ought to be like old Ralph Brewer. When he quit smoking, my wife said, "Ralph, did God? help? you?"

"No," he said, "Why," he said, "He didn't ask me to start smoking, so I reckon I shouldn't ask Him to help me quit."

Fear! Because it's different! Why are people afraid of us? Literally hate us? Because we're different! Why did they kill Jesus? Now it wasn't his colour, it was his religion!

45 Listen, follow this thinking right through, with all of these things called segregation, everything else, and you're going to find I'm hitting everything on the head. Right on the head. Why are the whites mad at the whites? What's in the head? Not the colour of the skin no, no, no, no, no. In here, and then down in here, in the heart. See? Oh yeah, flaming and warring, everything going on, you see.

Now we got to realise, see what we are born with, what we are made! See? What we are born again into! Then you don't have the spirit of fear, no! Because even if there is a difference, it doesn't matter, because you're not afraid of that difference! Because that's dunamis! "I can do all things through Christ Who gives me inner strength." And of love!

46 Now look. When you're in the driver's seat, it's easy to love. I'm in the driver's seat, I'm not afraid. Well you say, "Just a minute. Perfect love casts out fear."

Hold it! I'm not going to fight that Scripture. But I'm dealing with this Scripture. And this Scripture says I've got power, so therefore I'm not afraid, and therefore I can love.

The next thing is I got a sound mind! Now we might want to reverse it: I got a sound mind oh yeah, that's what they tell me now I got love, now I got power, now I got no fear! Well you want to reverse it, that's fine. Maybe it does work both ways!

But the Bible doesn't say it that way here! The Bible's talking to a bunch of jittery people like you and me! That when something different comes, oh my heavens. Like that stupid little kid. I loved him, because he was a corker, a little sweet little kid.

I used to drag him around the floor on a broom, little Ralph Schoff. And his mother put something new on the table, he said, "I don't like it; I won't eat it." Then: "What is it?" Here it is in the Bible. Isn't that a pity? Oh man, I wonder if anybody's got the Holy Ghost.



2 Timothy 1:7

(07) For God hath not given us the spirit of fear; [See, God's not afraid of anything.] but of power, [He's omniscient,] and of love, [He won't let His power do anything wrong.] and a sound mind. [He works by His omnipotence.]

In other words, brother/sister, you can reverse it now if you want to. God, by His wonderful grace, gave us our sound mind. We know how to love, we've got authority and power, we're not afraid of anything. But I'm going to tell you something, that's from our end working up, but from His end working down He gave us power.

Because that's what He gave to Adam and Eve: authority and power in that garden. Oh yeah, don't mess with Scripture. Just go along with it. Yes, amen, amen, amen. All right. So all right here, that puts us in the place of rest.

47

Now what does Peter say over here? 1 Peter 5 and that's a good verse coming up. In verse 6, it says:



1 Peter 5:6-8

(06) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

(07) Casting all your care upon him; for he care[s] for you.

(08) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour:

Now listen! Here is your parallelism of Scripture! Left hand/right hand, cursing/blessing, fight/peace! War/victory! Huh? Right? How are you going to have the peace of God without the devil stirring things up?

Well come on, answer my question. There's no way you can. Look it. In the Millennium or the Millennia, because in the Greek it's Millennia that's a different story.

Today this is this story. This is one of those spots that you don't like. Like when you're just young, trying to raise a family and you've got no money, and suddenly all the kids are through college or whatever, and then there's plenty of money.

You say, "Why wasn't it this way when I really needed money?" Yeah. Well you need the money for your health, because now you're sick. Or whatever.

48 Okay, we're reading Scripture. Now listen! Now watch here:



1 Peter 5:6

(06) Humble yourselves under the mighty hand of God,

But the devil's out there roaring! Resist him! In the faith, steadfastly! Don't stand back from him; challenge him!



1 Peter 5:9-10

(09) ...knowing that the same afflictions are accomplished in your brethren that are in the world.

(10) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Does that mean sickness? No! That has to do with your mental equanimity! Whether you are settled in your minds and your hearts. The peace of God by grace is helping you. It's not being stressed out in your body! Our bodies get stressed because we let our minds stress us out!

The Bible says, "Thou wilt keep him in perfect peace whose mind is fixed on Thee, because he trusteth in Thee." In other words, your faith can give you and me perfect peace before God.



1 Peter 5:11

(11) To him be glory and dominion [and honour] for ever and [for] ever.

49 And in Hebrews 4, Hebrews 4:9-16.



Hebrews 4:9

(09) There remaineth therefore a rest to the people of God.

Now this is just thrown in here. It has to do with the end time, passing over like the first passing over at the time of Jordan and the Red Sea.



Hebrews 4:9

(09) For he that is entered into his rest, hath [also] ceased from his own works, as God did from his.

In other words, God was through with that particular thing. That's it. "Don't try to call Me back to it. It's over, it's over, it's over. So you use what I gave you." Now:



Hebrews 4:10

(10) Let us labour therefore to enter into that rest,

50

How do you labour to get rest? "Well Brother Vayle, you work at least eight hours a day for six days a week, and you save all you can, and you can all you get," you know what I mean, put it up there on the shelf "and then when you get real old, hopefully, you'll be able to sit down and enjoy the fruits of your labour."

It doesn't say that. It's not that kind of labour. The labour lies within the mind! To remember, appearances are not necessarily truthful! Appearances are only partly true! By that I mean it signifies something is there! But it doesn't really tell you who and what is there. The same as nature there's a plant, and I think that plant's a real living ficus.

I don't know if it's a ficus tree, living or not. Anyway, let's just pretend it's a living plant. That just shows God's in nature. Doesn't tell you what kind of a God there is.

"Well I think He's a God of beauty!" I think He's a God of ugliness too. I've seen some pretty ugly things. Without mentioning people by names. I'm just kidding you.

"Well I think it's a God of peace!" Just a minute! I've seen some pretty turbulent things out there, a tornado coming, rip people up, little kids, just gut them across rocks and just shred their stomachs. You can't judge by appearance, you don't know by appearance. So the battle is go to the Word!

51

Now he tells you:



Hebrews 4:11-12

(11) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. [Now listen:]

(12) For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and joints and marrow, and discern[s] the thoughts and intents of the heart.

That's what the Word of God is doing for every single one of us. With the promises, with every gift, everything else that God displays.



Hebrews 4:13-16

- (13) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.
- (14) Seeing then we have a great high priest, that is passed into heaven, Jesus the Son of God, let us hold fast our [confession].
- (15) For we have not an high priest which cannot be touched with the feeling of our infirmities; [see this is all hard, to do that,] but all points tempted as we are, yet without sin.
- (16) Let us therefore come boldly... that we may obtain [grace and] mercy...

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In other words, don't give way to the conditions and the appearance, because God's just ripping you wide open with His great x-ray and looking at every single thing of you. Proven right today how He does it. Discerns thoughts and intents. There's nobody that's not opened before Him.

And that's this discerning, we're doing it! And you go to God and say, "Look Lord, now I agree with Your Word. You've stripped me from centre to circumference. I don't have a vein, I don't have a cell, I don't have one thought, I don't have anything that You're not fully aware of, and we both know that I'm pretty chicken at this point, not much of an eagle. Now, Lord, I'm willing to face the battle, but You've got to go with me."

And you're going to find that all the great men said the same thing, "Lord God, look it, hey, pshew, man, I can't do it. And I don't want a messenger, I don't want somebody to come in and do it, I want You to be standing right there with me."

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And those are the guys that went through the lion's den, everything else. Boiling oil, you name it. If they had to be sawn asunder, the same as Isaiah was, and great men of God, thrown to wild dogs and wild beasts, that can be done too. Gird up the loins of your mind.

Right here it tells you listen that's the law of the Holy Spirit. The Spirit of God only works through His Word and His Word comes to your mind, where your spirit takes it down to your soul! And if you got a soul that can take it, to feed that life within there, and come right back manifested. Until one day we're made a hundred per cent immortal by the power of God.

Now I'm going to stop here, and I'm going to catch up on Wednesday or not, but I told you this message is a lot pastoral. And I thank the Lord it is. It gives me a chance to talk about these things, and we'll get a chance to go into some of the things Brother Branham mentioned a little bit later on.

All right, let's rise and be dismissed.



Heavenly Father, want to praise You and thank You for the Message Brother Branham left us. And again, we see the beauty of the hour in which we live, that here was a vindicated prophet, and here was You vindicating Your Word in this particular manner, and here were You thereby showing that You are the Author, the great vindicator of His Own Word, vindicating Yourself. Lord, the whole thing is open as a book.

There is a God, one God, and there is a baptism in the Name of the Lord Jesus Christ. There is a Word opened to us in this last hour Lord, of which we believe we are a part because we find it so marvellous to confer with it and to confirm it in the sense, yes, amen, amen, we believe it.

This is what we live by Lord, and even at this point, may not seem that our lives are very much, and we may be a little bit disgusted with ourselves, and even, Lord, a little critical of You, because it doesn't seem to be working too fast.

But Lord God we know one thing, or by this time we ought to know one thing, that You abide faithful, and Your Word can never change, can never be altered, and they that have put their hope in It, and that Word is put Its hope in us, we make a marvellous pair, and we will get there.

We're going to get there in Your image, and the Wedding Supper's coming on, hallelujah. Very, very close now. We believe that, Lord, and we pray that not one of us shall miss it.

And now, Lord, we know that this is the time that if people want to shout and dance in the Spirit and glorify Your Name, they certainly are privileged to do it. Because we have the Word of faith. We have absolutely the vindicated Word.

We have seen it manifested, and there's no different Word in that hour than what there was now because it is the Word. And if anybody Lord, therefore, becomes highly gratified and highly emotional within his spirit and leave here walking on air as it were!

And living out that, the truths therein, having crucified the flesh, the spirit might be victorious, especially crucifying the mind, putting to death the old man, the old reasonings, the old thoughts, the old devil himself.

Fighting necessarily every inch of the way, to maintain the glowing revelation within us, and then also the power of God that's aggressive toward evil works of the devil, which one day Lord You will burn up. But at this time, Lord, we see those works can be destroyed by the power, Your Own Spirit in us through faith, as we believe that Word.

As Brother Branham brought that car back, and showed to the people all things are possible, only believe. Get to the Word the way You put it there through Paul and Timothy, people right there, as Brother Branham did, there is no difference.

Father, this morning, will You help us at this point to realise that there isn't any difference since the prophet's gone, not one bit. The big thing is Lord, You haven't gone, and You're here to lead us to the Millennium.

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

Amen.

'Take the Name of Jesus with you.'