

# Ashamed #05

'And Of My Words; Standing on Vindication'

December 20, 1989

#6889

Brother Lee Vayle



Shall we pray.

Heavenly Father, we're again grateful Lord for the Word of truth which has come to us in this hour, this day, Lord, we've seen It made manifest very clear.

We even see the events of this world Lord, point to Your great righteous and holy reign Lord, because we see even in this hour a great power like America, Lord, taking over another nation, setting it up the way it wants to set up, no doubt will, signifying Lord Your coming when You come back with Your Bride and set up this world the way You want it, give Your people power over it Lord.

We appreciate that very much. That will be pretty soon Lord, and we're grateful for that, that everything points to that wonderful and great day.

We know the cup of iniquity is filled, we know that to absolutely be the truth Lord, we see the world dominated by homosexuals running everything, we see the fall of Sodom of Gomorrah, Lord, all these things indicate that You surely are here Lord, as in the days of Abraham, making Hebrews 13:8 absolutely true, the same yesterday, today and forever.

Help us in our study tonight Lord, may it be glorious illuminating, may it feed our souls, and take a hold of spiritual muscles Lord, and build us up in that holy faith, and make us what You want us to be Lord, living Word Bride. In Jesus' Name, we pray.

Amen.

You may be seated.

01

Now we're in #5 of Ashamed, and in studying this Message I'm sure that the majority of us have been like the majority of Christians, that is Fundamental Christians, in that we interpret Mark 8:38, wherein it speaks of being ashamed of Jesus, we refer it most particularly to the Person of Jesus as Saviour, without the use of the qualifying phrase, "And of My Words."

Now we can see by this Message that to take that attitude is an abject denial of the sense of that statement in Mark 8. There can be no shame of Jesus except in the light of His Words, even as one speaks of Him as Saviour, for that is what He said of Himself.

Now Jesus was not rejected as a man of moral nobility, He was rejected because of His Words. He was judged guilty of blasphemy on the grounds of the Sanhedrin's interpretation of the Scripture, as revealed and claimed through vindication by Jesus Himself.

Now you find that over there particularly in the Book of John 10, so that you get the sense that Brother Branham's taking this text the way he did it. Beginning at verse 22:



John 10:22-39

- (22) And it was at Jerusalem the feast of the dedication, it was winter.
- (23) And Jesus walked in the temple in Solomon's porch.
- (24) Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
- (25) [And] Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
- (26) But ye believe not, because ye are not of my sheep, as I said unto you.
- (27) My sheep hear my voice, and I know them, and they follow me:
- (28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
- (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
- (30) I and my Father are one.
- (31) Then the Jews took up stones again to stone him.
- (32) [And] Jesus answered them, Many good works have I shewed you from my Father; for which of (these) works do ye stone me?
- (33) [And] the Jews answered him, saying, For a good work we stone thee not; but for blasphemy; [because of what you said,] and because that thou, being a man, makest thyself God.
- (34) Jesus answered them, Is it not written in your law, I said, Ye are gods?
- (35) If he called them gods, unto whom the word of God came, [of course that's the prophets,] and the scripture cannot be broken;
- (36) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?
- (37) If I do not the works of my Father, believe me not.
- (38) But if I do, though ye believe me [not], believe the works: that ye may know, and believe, that the Father [actually] is in me, and I in him. [And therefore I am telling you the truth.]

(39) [And] therefore they sought again to take him: but he escaped out of their hand,

03

So you can see what you're looking at here that Brother Branham is categorically correct in saying what he has said. Now today after almost two thousand years there are some Hebrews who would opine that Jesus was a prophet, but that He went too far.

Now then, we as over one billion Christians, affirm the reality and efficacy of Jesus Christ, but are divided asunder into hundreds of sects and cults and organisational denominations, and so on, not over Him as a Person, but over His Words.

Not only the Words that He said in the gospels, which are written down by scribes, but those Words which were given to us by those who wrote the epistles in the New Testament.

Thus we see that Brother Branham would be remiss, even as a minister, let alone a prophet, if he did not address this text properly, which is to equate Christ to His Word, and show that rejecting one was to reject the other. You can't have one without the other.

04

The message of Ashamed clearly buttresses his Message on Anointed Ones Of The End Time, in the light of the Scriptures in Matthew 7:15-23.



Matthew 7:15-23

- (15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- (16) Ye shall know them by their fruit. Do men gather grapes of thorns, or figs of thistles?
- (17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- (18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- (20) [T]herefore by their fruits ye shall know them. [And now he illustrates:]
- (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- (22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? have [we not] cast out devils? in thy name done wonderful works?
- (23) And then [I'll] profess, I never [ever] knew you: depart from me, ye that work iniquity.

And iniquity of course here is the same thing you'll find that Cain did. And because he did the iniquitous thing, that was the evil thing, then he turned and killed his brother.

05

Notice also the words of Jesus in the Book of John 17:14-21.



John 17:14

(14) I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

Now you notice that you're looking at world and Word and they're synonymous, just as the Kingdom of heaven and Christ and the Word are synonymous. You can't change it.



John 17:16

(16) They are not of the world, even as I am not of the world.

Now what was it that Jesus was supposed to do in his day, according to what the people wanted? To say what they said. Tell it the way they wanted it told, and that would have done it. So you're noticing here that God's people are not of those who say what others want to hear.



John 17:17

(17) Sanctify them through thy truth: thy word is truth.

"I am the way, the truth and the life." Thy Word is truth. Christ in you, the Word in you. You cannot differentiate. You can differentiate only to the degree that one is verbal and the other is living. But the living must be the verbal, or the written, it cannot be otherwise.



John 17:19

(19) And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Now what was he doing? He was bringing himself more and more into line with the Word. Not that he wasn't in perfect line with the Word, but you're seeing here an emphasis upon the Word.



John 17:20-21

(20) Neither pray I for these alone, but for them also which shall believe on me through their word;

(21) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

06 Now last Sunday we read where Bro. Branham was speaking of Noah. Here was that great prophet holding forth the Word of truth, but the people simply mocked him, for Noah told them that God was going to send a flood by rain, which was water that dropped out of the skies.

But rain had never fallen, and Noah was derided, for the Word that he spoke was not the assured values or the word that men spoke, because they spoke from what they thought was a scientific viewpoint.

Noah had no shame or embarrassment over that Word. He simply built an ark, and was ready when the flood came. He stood in the door and preached judgement by water – why? Because he had met God. He had met God in such a way that there was no way Noah could get away from it. He built the ark, it had to rain. He knew it. No one else did.

Noah had had a personal convincing confrontation with God and there was no way that he would change or God would change or the Word would change, but you would see God the Word in Noah fully effective and fully manifested to be true.

07 Now we go to page 25 then with the thought in mind that Noah had had a confrontation with the living God. And Brother Branham is using that understanding when he said, *“That’s what it is when you know what you’re talking about.”*

Now when you consider that Noah knew what he was talking about, in the light of merely that God spoke to Noah, or something spoke to Noah, without any conclusive convicting demonstration of that person’s reality, you know that Noah could in no wise stand up in the assured manner that Brother Branham is speaking of. Therefore Noah had to be a vindicated prophet.

Now let’s get that straight. Too many people read the Bible, and they read it just because they read it, and they don’t see and understand the continuity of the Word of God as Brother Branham brought it concerning the prophets. The prophets have to be vindicated.

Now John the Baptist was not vindicated previous to coming on the scene, but once on the scene he was vindicated. William Branham was here as a born person. But he wasn’t vindicated by God until later on. And he was vindicated by the very Presence of God. Which people understand to a degree and know about.

08 Now so he said here:

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[176] *That’s what it’s like when you’re talking to Him...*

When you really know by vindication that you have been talking to God, you simply do not back away from what you know that God has said. Now Bro. Branham now takes us to himself.

[176] [How glad I am to] *know that there are a few people in the world who hold on to what I say to be the truth. To stand here and say, “THUS SAITH THE LORD, I’m going to Arizona,*

*there I'll meet seven Angels in a cluster," well, there was a group of men standing there to see it happen. [Now] the other night again saying Los Angeles would fall into the ocean... [Now that hasn't come to pass yet, but don't worry about it.] But when you have met God, and the God Who doesn't fail, the God Who does exactly what He said He would do, He has always done it; then you're not ashamed of it.*

Now evidently Noah would be no different from Moses, no different from Paul, no different from William Branham. Nor would any true prophet of God, who came with the true Word.

*[176] You don't have to walk back and be embarrassed about it; you can tell the whole world. When a man meets God, talks to Him, and the reality of God becomes his in his heart, he is not ashamed of it.*

Now what you're looking at here is the vindication theorem. And you will notice that Bro. Branham is speaking of this cluster of angels, which we have on the wall over here to my right and to your left.

Now on page 30, we will check into Scripture concerning that, why it is as it is, but at this moment we'll let it be because it's more pertinent to take it down the road, and simply to look at Bro. Branham's statement here again:

*[176] When a man meets God, talks to Him, and the reality of God becomes his in his heart, he is not ashamed of it.*

09

All right. We're going to go the Book of Romans, and remember it's in the Book of Romans that Paul speaks of his own vindication, how that his ministry was proven, or he would not have dared to speak to the Gentiles. And he says in Romans 15:18.



Romans 15:18-19

- (18) For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
- (19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about Illyricum, I have fully preached the gospel of Christ.

"And have been known to be vindicated! And cannot be gain said that this one with whom I'm in contact is God, and nobody else has it, except me to the Gentiles." And that's absolutely the truth.

10

Now going back to Romans again, the 1st chapter, and you'll notice in verse 16, Paul says:



Romans 1:16-17

- (16) ...I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believe(s); (on the grounds of vindication, not something else.)

- (17) For therein is the righteousness of God revealed from faith to faith: as written, The just shall live by faith.

Now let's go back to the very beginning.



Romans 1:1-4

- (01) Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, [Now notice:]
- (01) ...a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, [which in turn is called Paul's gospel, "My gospel."]
- (02) [Which he had promised afore by his prophets in the holy scripture,]
- (03) Concerning his Son Jesus Christ our Lord, which was made [and made] of the seed of David according to the flesh;
- (04) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

And you know from the resurrection of the dead, He went back to being that One, back to the Pillar of Fire. So that's what you're looking at.



Romans 1:5

- (05) By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Now that's very good to quote Scripture. Anybody can quote Scripture. Anybody can twist it. But Paul had to have authority to make this stick. You don't just come on the scene and say, "Hey there's a book and I'll tell you, I know all about it."

I'll say, "Drop dead, bud. Unless your god can produce something our gods can't produce, shut up. Because we can produce a few things too." See?

11

Now:



Romans 1:5-17

- (05) By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
- (06) Among whom are ye also called of Jesus Christ: [And he tells them by vindication.]

- (07) To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
- (08) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. [Now what faith would that be? That would have to be the faith according to Paul's preaching.]
- (09) For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
- (10) Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
- (11) For I long to see you, that I may impart unto you some spiritual gift, to the end [that] ye may be established; [Other words he's going to do something about their condition, which will give them a real strong position that they have not had before.]
- (12) That is, that I may be comforted together with you by the mutual faith both of you and me.
- (13) Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, [but was [prevented] hitherto,] that I might have some fruit among you also, even as among[st] other Gentiles.
- (14) I am debtor both to the Greeks, and to the Barbarians; both to the wise, and unwise.
- (15) So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
- (16) For I am not ashamed of the gospel of Christ: [and that's what he says, "I am not ashamed of the gospel of Christ."] for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- (17) For therein is the righteousness of God revealed from faith to faith: [even] as it is written, The just shall live by faith.

## 12

Now I have always taken this portion of Scripture that I'm going to read next, and it has always been in my understanding and my estimation concerning the time of Noah and the flood, when the wrath of God was revealed from heaven at that particular time, and also you'll notice later on we come to the place of where we see the time of Abraham, the overthrow of Sodom, and also we see what they'd had down there in Egypt under Pharaoh.

Now:



Romans 1:18-23

- (18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold (or keep down) the truth in unrighteousness; [Just the way Cain did.]

- (19) Because that which may be known of God is manifest in them; for God hath shewed it unto them.
- (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
- (21) Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their [reasonings], and their foolish heart was darkened.
- (22) Professing themselves to be wise, they became fools,
- (23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Now here you've got into universalism and pantheism, where God is merely something in creation, and you cannot place Him, but you know that you have a good spirit toward things, you've got to appreciate these things that are here and all, and in other words, there's something very, very intangible in this attitude.

Now notice:



Romans 1:24

- (24) Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

13

Now notice Paul here says, "I came to you with the vindicated Message, and I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

Now he starts in here and he tells you that because of that premise, the vindicated Word of Almighty God, showing that It is the vindicated Word of that God that is preached, it says here:



Romans 1:18

- (18) ...the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [keep down] the truth in unrighteousness;

Now notice what we said here, in verse 25:



Romans 1:25

- (25) Who changed the truth of God into a lie, and worshipped and served the creature

more than Creator, who is blessed for ever. Amen.

Now that of course you can see here is not only a creature worship, which we have today in this humanism, and a natural type of worship, but you can see the involvement of government in here. Because there is a holding down.

And a holding down is where men's conscience are literally suppressed by an authority. And you can see the church and the state coming together. There's just one. And notice what happens:



Romans 1:26

(26) For this cause God [gives] them up to vile affections:

14

Now until Bro. Branham preached and was absolutely vindicated, homosexuality had no root anywhere in the world of any type or degree.

In other words, once God becomes known by manifestation, which is vindication, and revelation, which is by revealed Word, which in turn depends upon a vindication by this God, then there is only one place that man will go! And that is he will follow the Garden of Eden, except he will not stay true to his natural sexual functions!

Now you want to know where homosexuality came from? It came from the preaching of William Branham. Because of it. That's what you're looking at absolutely.

Once you turn a revelation down, once you turn the truth of a God, and what kind of a God He is, and what He is saying! And remember, people can't just do this by calling a meeting!

Let's call a meeting tonight and see what you come up with. How many even knew they were going to send twenty thousand men into Panama? Not even Congress knew it, except the leaders. Bush didn't have to justify it; he only justifies his rights and the charter, the United Nations.

There'll be a squabble about it, but he's certainly justified as president, he can do it. Okay, how many people know these things? They simply don't know them, even though they're right before them.

15

Now:



Romans 1:27-28

(27) ...likewise also the men, leaving the natural use of (women), burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves... [AIDS. Now do you think they're going to cure it? Don't be ridiculous.]

(28) And even as they did not like to retain God in their knowledge, God gave them over to reprobate mind[s], to do those things which are not convenient;

That are stupid! Brother Branham said, “*No politician can make a right decision, even though he wants to.*” And the church has become involved in politics.

So you try to make a decision outside of this Word, to think that Bro. Branham was saying this and saying that, you are just kidding yourselves. Your allegiance and obedience is to the Word!

I don't care what any preacher tells you, “Stick with me and you'll make it.” I wish I knew some preacher I could stick with, and I'd go there and be sure to make it. But I've watched them.

I wouldn't let my dog around them. You can if you want, you think I'm tough, why that's your business. Go ahead. You count out anybody in that stuff they're teaching. What Terry called it is exactly right.

16 Now notice:



Romans 1:29

(29) Being filled with all unrighteousness,

While the Bride is going from glory to glory, and filled more and more with His Presence, these are being more and more filled with the devil! And what is unrighteous when it comes right down to it?

It is a worship apart from true revelation. The unrighteous act of Cain. Adding or taking from the Word and doing what they want to do.

Now notice:



Romans 1:29-32

(29) ...fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

(30) Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

(31) Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

(32) Who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

17

In other words, the very Word of God that's being taught in the church concerning the just God Who judges, has been thoroughly vindicated as it was in Paul's day, and now there's nothing left but the wrath to come upon them. Now notice the 2nd chapter:



Romans 2:1

- (1) Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Now he's telling you right here, you go to your man-made religion, all you can do is point the finger! When you come to a vindicated gospel, a vindicated Scripture, you no longer point the finger, because the finger has been pointed, and the line of division has been set!

It's exactly why you find in Matthew 25, the separation, one taken, one left is by the Word. Then in Luke 17, one taken, one left is in the Rapture. There is a division. That's why you find five foolish and five wise.

It's not that they equate out to the same number. I don't think for one minute there's going to be an equal number of wise and an equal number of foolish, there's no Scripture to tell you that.

In fact it tells you the Bride is very, very few in number. It's a picture of a division! And the picture of a division doesn't matter how many are on which side, it depends on whose side you're on! Whether you're on God's side or the other fellow's side.

Like they said, "Who is on the Lord's side?" Don't try to tell us God's on our side, that's a lot of hogwash. Although it's true to a measure. It's what side are we on?

18

Now Paul is speaking of vindication! And he said, "I'm not ashamed to stand up before you and lay it on the line, because it's a vindicated gospel that I preach!"

Now the Methodist, Baptist, Presbyterian doesn't want that for one minute. No, they say, "The ministry of Jesus proved who he was." Well just a minute.

That One that spoke to Paul on Damascus Road, bathed in a light that said, "I am Jesus," how did He prove that He was? Just because the light hit him? Pbbt. Why the off-glaring of a bolt of lightning might have done it.

Why they said, "Paul you're mad! You got sun struck! You're nuts!" Why? Because of what he preached!

And he said, "Hold it! I am preaching a vindicated Message, and I can take you everywhere I've been, the people absolutely know it is not I who am speaking, it's got to be Somebody beside me!"

Oh they said, "Paul, sheesh. You're nuts." See they didn't care two bits, you see?

So we're looking at this word Brother Branham is saying, 'ashamed'. He's just using the same way Paul says. "I am a vindicated person with a vindicated Word, and I am not

ashamed.”

19 Now Noah, let's go to 177:

[177] *Noah wasn't ashamed. It seemed foolish to the rest of the world, but not to him.*

See? Now what about Bro. Branham? What was Noah sent to do? He was sent to preach judgement, vindicated judgement. He was sent to preach it. He built an ark. In other words, he stood right there with his ark as a living sermon before the people.

Now he said, "I am telling you that I have met with God, and thus it is exactly as I say, because that's exactly how God told me."

And they said, "You're crazy." No matter if he had vindication, didn't matter.

Now Bro. Branham came and he said, "*I am sent here in order to bring restoration to the Word.*" How many people believe it? Nobody believes it, except a very few people.

20

[179] *Moses, when he was before Pharaoh, wasn't ashamed to tell Pharaoh that certain things would happen, because he had met God. God talked to him in the burning bush. And Moses said, "Well I stutter." ["I can't talk."] That's what he had, an impediment of speech. God said, "There comes Aaron. You be God to him, and he'll be prophet to you. I know he can speak well. But I'll be with your mouth. Who made man to speak?" Amen. I like that. That's God. "Who made man to be deaf or dumb, who made man to speak?" God has.*

*He said, "Lord, show me Your glory."*

*And God said, "What's that in your hand?"*

*He said, "It's a stick."*

*God said, "Throw it on the ground." It turned into a serpent. He said, "Take it up again." It turned back to a stick. Amen. He's God. "Put your hand in your bosom." He put it in, pulled it out, white with leprosy. God said, "Put it back and pull it out again," it was like the other hand. "I'm God."*

Now nobody saw that except Moses. Nobody saw it. He must be first persuaded it was God, and he was the messenger of God. There had to be a personal vindication or persuasion.

Now based on that, he has the faith to stand up, the fearlessness to go before anybody, and say, "I am absolutely here as the messenger of Almighty God."

21

[181] *Then he could walk up before Pharaoh and say what [God told him to] say. He said, "It's going to be thus and thus." Pick up sand and threw it up in the air, and said, "THUS SAITH THE LORD, let fleas come upon the earth," fleas came. Took water and poured it out in the river, he said, "THUS SAITH THE LORD," the whole river and everything turned to blood. Called hail down out of heaven.*

[182] *You know, in the last days there's supposed to be those plagues repeat again. And*

*remember, an adulterer in the Bible time, his penalty was death by stoning. And the unbelieving church will be stoned to death [that's in Revelation 16:21,] hailstones, once God's way of punishment. He'll stone this unbelieving world, this adulterous generation. He'll stone it from heaven with hailstones weighing a talent apiece, which is a hundred pounds. [And that's right, about one hundred pounds apiece.]*

*The adulterous church will die; and her adulterous world will die under the punishment of God, under stoning, like He did in the beginning. Get right with God, church. That's what we must all do: turn back to God.*

Well how do you do it? Well how did Moses come on the scene? What did he do? What do the prophets do? You see?

22 Now we just stop awhile here and remember, it was time for God's promise going into Canaan, and Israel knowing it to a degree, were just muddling around in Egypt. That's what they were doing.

Now they couldn't get out. They were bound in there. There was really nothing to bring them out, because to bring them out, they noticed that what came out usually ended in folly. There was a lack.

The people coming out just seemed to more or less fritter their time away, to go to some little group or by themselves and have their own ideas.

They really had no more assurance when they came out than when they were in except they knew it was a good thing to come out, they were muddling around. In plain English, that's what happened in the days of Moses. Now Moses had to come and turn them by a manifested and vindicated ministry.

23 [183] *That old fuzzy-faced, grey-haired whiskers, bald-headed, skinny arms, eighty-year-old Elijah sitting up there in the wilderness, looking out upon the sins of the people... God spoke to him one morning, and said, "Go down there and tell Ahab that not even dew will fall from heaven till you call for it."*

Now before he used the illustration of Elijah here, he uses the illustration of Noah and Moses. Now I believe that he used them for this reason: Noah represents the people being saved during destruction. In other words, everybody but Noah and his family got destroyed.

They rose up by the waters of judgement to come back and take the earth over. So here you can see a picture literally of the Bride being saved out of the tribulation and coming back to take over the earth.

Now he used Moses, because Moses also is a picture of Egypt being the Babylonian church system, of which we were in and a part whether we wanted to be or not. And now they are going into the land, which they were promised to enter into.

And they were going in under the power of Almighty God, and under a Pillar of Fire, and they were going in, yes, as one family Israel, yet diverse one from another. Because they were actual companies, and many, many people, not just like a little tiny group like Noah, eight people going in.

So Brother Branham is using that I believe, and using it for this hour, when he's showing us that before we escape the tribulation, and come into the land of promise, which is our promise in the Millennium, there must be a prophet of the calibre of Elijah, who is going to restore.

24 Now let's read on till we get maybe next two paragraphs.

[184] *I can see his little old eyes looking out from under the fuzzy-looking white beard, that stick in his hand, walking down the road like a sixteen-year-old boy. [And Brother Branham was told he had his arteries like a sixteen year old.]*

*Walked right up in the presence of the king and said, "Not even dew will come from heaven till I call for it." He wasn't ashamed of God or His Word; tell a king or anybody else. He wasn't ashamed. Didn't have to hide, and say, "Now, Ahab, you.—you [just better mind me]..." [You know, he didn't do that.]*

*It puts me in mind of something like ourselves. Then I said to the people, "I'm getting to a spot I need more faith." That's what I'm home for now is to get a new burst of [And so on.]*

Now Brother Branham here talking about Elijah, he wasn't ashamed, he wasn't ashamed of God, puts a new meaning to the word 'shame'. That is to say it takes on a connotation and a meaning that we usually do not associate with the word 'shame'.

So it appears to me that this thought of 'shame' Brother Branham is bringing to us, surpasses what we usually call 'shame', unless we are thinking in terms of ashamed of what we're going to say on the grounds that we have to feel embarrassed because we don't know that God is really going to do what God said He's going to do.

Now that's where you and I would be as we view ourselves in the light of our peculiar faith in the Word of God as Christians. But Brother Branham is not talking about that. He's talking about a man who is vindicated. See?

25 Now to be like Elijah, is to have that living Word so overpowering, that a man actually can talk as God and know his words will come forth in an event that has been prophesied, because It is God's Word, and God standing behind It.

So when he's speaking of the thought of ashamed here, I don't feel that we can apply this to ourselves as much as we apply it to Bro. Branham, because he is applying it to himself, letting us know that through the vindication theorem, we don't have to have any fear as to our outcome, just stay with the Word, say what he said, and It will come to pass.

Now talking about this business of Elijah, with this great faith coming down and going to Ahab and saying, "Listen here boy, don't tell me I'm causing any trouble, you're the one causing trouble, and I'll let you know flat right now that there's not going to be a drop of dew till I call for it. And it's going to get worse and worse."

26 Now Brother Branham knowing he's in this authority, taking a gift of healing to the world and so on, he said:

[185] *"I'm getting to the spot where I need more faith." That's why I'm home now to get a new burst of faith.*

[186] *Got so, look like, when you pray for people, you apologise, "Mr. Devil, would you please move over and let me [do so and so]?" Nothing. Faith has got muscles and hair on its chest. When it speaks, everything else shuts up. Don't walk in and say, "Mr. Devil, will you move out." "Get out of here! I'm a son of God, commissioned of God.*

Now after Brother Branham came on the scene, the Pentecostals got very, very moved to a real streak of dynamism, where they began to take authority in the Name of the Lord Jesus Christ like Brother Branham did. And they thought they had within their power this great ability to speak the Word and do so and so and so and so.

Men like Hagin rose up, and he's a Trinitarian, so he's way out of orbit entirely, and all these other men rose up thinking that this is the way that God wanted it done, and they had the great authority.

Where are they today? It wasn't meant for them. It wasn't meant for them to try to do what Brother Branham did, as he said what they did, they tried to grab the ball and run with it, instead of running interference for him, and helping to get a great victory to God.

27 You are going to find in the judgement that these men will be more harshly judged than anybody else, even as it says in Matthew 7. Because they have used the gifts that God allowed them to have against the vindicated prophet of Almighty God.

And they didn't know that God was pulling the rug on them. Because all you've got to do is to study history as this, and you will find that no great ministry ever repeated itself.

Uh-uh. Jesus' great ministry never repeated itself. Paul's great ministry died, he got thrown in jail. Dr. Price's ministry went down the hill. Aimee Semple McPherson, anointed true, anointed false, the ministries always go down. Then what do they do? They immediately go toward teaching. Always go to teaching.

If you don't believe it, you just study what I've studied and you'll see it. Let God use any man at any time, and you watch, he peters out, then he goes to teaching. And they're false teachers. There's only one man can teach, and that's a vindicated person.

28 Now you listen to what I'm saying, you keep it in your minds, and you'll see it's the truth. Yes sir, he said:

[187] *...I'm commissioned of God. Leave them alone." That moves. You have no apology for the devil, nothing to do with him, not ashamed of the Word of God, not ashamed of your commission, not ashamed of who you are.*

Now he's talking about himself, because he's been talking about Elijah, and he knows that he was Elijah for this hour. Elijah with the Message, and the Presence of God the same as John.

John was the forerunner and he had a Word, "Messiah's here amongst you, I don't know him myself, but I will know him, I'll point him out to you." And God vindicated the man.

So William Branham was the prophet of God vindicated to point out the Presence of Almighty God by signs and wonders and a great ministry to the people to show them it was a genuine gift of healing, a genuine new Message.

[188] *The only shame that I have, is I'm a Branham; that's my earthly birth. I'm ashamed of my failures. But as His servant, I am not ashamed. I'm not ashamed of His Word.*

Now remember that's what Paul said. "I am not ashamed of His Word, because it is the gospel of Jesus Christ, it is the one means of salvation." He does not tell you that Jesus Christ is the means of salvation, he tells you that the gospel is the means of salvation, which is the centrality of the person does not come into effect without the Word of the person!

You simply cannot have Christ and deny His Word. It isn't going to work! And the more you see this, the more you'll find the Bible is full of it. See?

29

Now. He said:

[189] *As His servant, I am not ashamed. I am not ashamed of His Word. Whether it's denominations, kings, potentates, whatever it might be; just ready to give an answer, God calls for it.*

In other words this is the vindication theorem once more in action. Now remember that. Denominational spirit is everywhere, and he came against it. And they could not answer him.

[190] *Moses walked up before Pharaoh. He wasn't ashamed to tell him that they would not compromise and take his so-many days out in the wilderness. [Because they said, "We're going to go out." And he said, "You just go a few days and come back." They said, "No way."] [Pharaoh] said, "Some of the women stay with the children."*

[191] *Moses said, "We'll all go. Not even one hoof will be left behind; we'll take all our cattle." [Everything.] He wasn't ashamed. Why? He had come into the Light of deliverance.*

Now looking up the word 'ashamed' in the Greek, I can't make a tremendous amount of sense out of it, it comes from two words, like 'epi', meaning 'upon' – so that would be like a superimposition, and this would imply some type of disgrace.

So therefore what we're looking at here then, Brother Branham is saying that Moses wasn't worried by any superimposition that Pharaoh and his gang could pull off, because he would stand there vindicated with God pulling it off!

Now that's what he's talking about then from the literal Greek of the word 'ashamed', because he's taking it from Mark 8, where the Greek is, not the Hebrew.

30

So we understand a little more than about ashamed. Brother Branham said, "*We're not to be ashamed because we know we're standing on vindication.*" And when everything is over, and it looks like we're in a mess, God is still going to bring us out on top. See?

No matter what is superimposed, superimposition doesn't mean a thing! It's just exactly

what the Bible said. "Shall their unbelief make the faith of God to none effect?" No!

He said, "By their unbelief, all the more is God clearly vindicated as being faithful." And we see that, absolutely the truth. Look at through history, you can't change it.

[191] [Now, he] said, "*We'll all go. Not one hoof left behind; we'll take our cattle.*" He wasn't ashamed. Why? He had come into the Light of deliverance.

The Word of the hour was manifested. In other words, that which was perfect had come.

Now we read 192 in the light of 191. He wasn't ashamed. He laid it down, "Everybody goes, nothing left, we're clearing out, and you're going to take it whether you like it or not, that's it. Because this is a vindicated Message.

I'm walking in the Light of deliverance." And the Light of deliverance, positively you're looking at Noah, you're looking at Moses, you're looking at today.

31 All right.

[192] *That's the reason a man or a woman, sick or anything, comes in the Presence of God, and knows that God has healed them, you're stepping into the Light of deliverance. You don't compromise on anything.*

Now he's telling you here, because there is a vindication you can apply the vindication of that hour to anything that lies in the hour whereof vindication was given! And healing is one of the strong ones. Remember the series we took on Perfect Faith? That's what he's talking about.

32 Now let's go to Romans 4:17.



Romans 4:17

(17) [As it is written, I have made thee a father of many nations,] before him whom he believed, even God, who quicken[s] the dead, and calleth those things which be not as though they were.

Now you notice right here that this was something already written. It was written actually before there was a speck of stardust. If it wasn't, it was written not long afterward. It was written up there.

Now you'll notice this dealing with the Presence of God and Abraham, and you'll notice in here it says:



Romans 4:17

(17) ...who quicken[s] the dead, and calleth those things which [are] not as though they were.

So therefore the quickening of Abraham and Sarah's body is going to be typing the time of the resurrection.

33

So all right, we have here Brother Branham on the scene, God on the scene, exactly as we know to be true, and God is here, bringing us the Word of revelation, He's here to quicken the dead, and He is here to take us to the Millennium.

Now you'll notice here that one of the peculiar things about this God is "He calleth those things which be not as though they were". That's exactly why Brother Branham preached the White Throne in the present tense. You can see an absolute perfect picture here how it was done.

Now I know that the average mind cannot accept it. I don't care two bits for the average mind, I'm not interested. I'm interested in my mind and your mind that we receive the Word of God. Because here is where the battle is, the battle of our Armageddon.

Now in here then he says:



Romans 4:17-22

- (17) [...I have made thee a father of many nations,] before him whom he believed, even God, [and that's Spirit,] who quicken[s] the dead, and call[s] those things which be not as though they were.
- (18) Who [when] hope [was gone, hoped on in faith], that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
- (19) And being not weak [and not weak] in faith, he considered not his own body now dead, when he was an hundred years old, neither the deadness of Sarah's womb:
- (20) ...staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- (21) And being fully persuaded that, what he had promised, he was able to perform.
- (22) ...therefore it was imputed [unto] him for righteousness. [And not for his sake only, but for ours.]

34

Okay, now you just swing that back over to our time. And that's in Ephesians 1. Now notice in Ephesians 1, the whole schema of God is laid out, from eternity to eternity, when we were in Him and down here in human flesh to be baptised with the Holy Ghost, which is temporal! Which runs out. After the running out or the time, it's running out, and there's a change:



Ephesians 1:15-16

- (15) Wherefore also, I heard of your faith in the Lord Jesus, and love unto all the saints,

(16) Cease not to give thanks for you, making mention of you in my prayers;

Now notice, you people full of the Holy Ghost, the time is running out. It's time for what? The resurrection, because the baptism with the Holy Ghost signifies a personal resurrection. In other words, it's your guarantee as an individual. Now what though?



Ephesians 1:17-22

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you [that's the church as a whole] the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, the riches of [his] glory [in the] inheritance in the saints, [Now that's just like with Abraham's day, the Presence of God, he had the Holy Ghost.]
- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places,
- (21) Far above all principality, and power, and might, and dominion, every name that is named, not only in this world, but that which is to come:
- (22) And hath put all things under his feet,

35

Now notice that, "And put all things under his feet," and that hasn't happened yet. And yet it says it has. So you're right back at the time of the visitation of God, when God's written Word must now come into physical manifestation, and God comes down and deals with Abraham. See?

And at that time there is the raising of the dead, and God calling those things which are not as though they were. And this is exactly why we take our stand that we are citizens of the New Jerusalem, we are literally bypassing in our faith the promised land of a thousand years of millennial reign. You stand here in a never-never land according to other Christians.

They cannot begin to see how Brother Branham could use Scripture that way. It's because that's the way Scripture is used! Now if you don't like it, you just do what you want to do. I'm going to tell you one thing; you'll simply miss the Rapture.

It's too bad, but somebody's got to tell you. Bride material simply becomes numb to the fundamental theological concepts, and alive to the things of God.

36

Now if you'll notice over the past year or so, you have been unconsciously bypassing the Millennium, though you know you are going there, it's only a further extension of sanctification and that's not your goal. Abraham looked for a city!

And if you and I don't do it, you've missed it, you've missed Hebrews 12, you cannot defy the

Word of God and stand as a saint! There's a division going on right now over this Word!

Now what I'm preaching may sound very superficial, but believe me it is not superficial! Well I ask you a question, how come Brother Branham preached what he preached?

Especially out of Malachi 4, leaving root nor branch, and he put it right down the judgement of the great tribulation, and the burning, and he said right there, then he said, "How come you try to tell me that there is an eternal lake of fire? Tell me there's an eternal hell? There isn't."

See he stood right there with the picture of the hour. What is one thousand years? Twenty-four hours. That's all. You can't change it.

37 All right, now he's talking about Moses.

[193] *Deliverance was in his heart, for he had met the God Who said, "I am the God of Abraham, Who gave Abraham the promise. And the time--time of redemption, of deliverance, is at hand. I'm sending you down there to take them out." What's to apologise about that?*

All right, now this jives perfectly with 2 Thessalonians 1:6-10.



2 Thessalonians 1:6-10

- (06) Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;
- (07) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, [Now this is the time of the revelation that Bro. Branham had over here.]
- (08) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- (09) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
- (10) When he shall come to be glorified in his saints, and be admired in all them that believe [because our testimony among you was believed] in that day.

Now notice he says that his own word, he's projecting the gospel that he preached, which began to deteriorate and bring forth prostitutes in 2 Corinthians 11. He said, "Satan's already got you."

Now he said, "The great rest is coming because of the believing of my gospel." Looking down to this hour. Was believed at that day.

Now the most important thing we're looking at then is:



2 Thessalonians 1:10

(10) When he shall [have] come to be glorified in his saints, and be admired in all them that believe [because our testimony among you was believed] in that day.

So before any single thing can happen, the gospel of Paul must be restored and completely revealed for this hour.

38

Now Brother Branham speaking of deliverance back there in Moses' day is bringing it up to this hour by speaking in this day of what is going on in his ministry. Now he said deliverance was in his heart. Now see if I can get a Scripture here. Okay, in Matthew 12:34, it says:



Matthew 12:34

(34) When he shall [have] come to be glorified in his saints, and be admired in all them that believe [because our testimony among you was believed] in that day.

Now he's speaking here of course of the same thing that you find back there in Matthew 7, of these people who do not have the Word, and so therefore they speak out of their heart, rather than to give the complete and true revelation of God.

Now Moses was speaking out of his heart, that's what he was. And what came forth was the absolute vindicated knowledge and a perfect faith concerning this God and Moses' ministry from God.

And so when God said to him, "I'm sending you down there to take them out," that's exactly what Moses anticipated doing and did it. And there wasn't any way that he could have been stopped.

39

Now listen, there was no way that Moses of himself could have got there. There was no way that Moses could have chosen himself, there is no way that Moses could have given himself a revelation, there was no way for him to do it. This was the sovereign delivering power of Almighty God.

So therefore what will be the sovereign power of God, what Paul speaks of? It will have to be another person doing it. It's going to take somebody every single time, because that's how God said it's going to do it, the Presence of God cannot be manifested without God's Own chosen vessel.

40

Now listen to what he says here:

[194] *Pharaoh could've killed him. [Why?] Moses was just a man. He was also a slave. So Pharaoh could've killed him. But Moses wasn't ashamed. He didn't come down and get on his knees and beg Pharaoh for anything. He said, "I came to take them."*

Now Moses here knew the unfailing power of God's Word. So he said, "All right, I've seen it

happen to me, it's going to happen to them."

*And Pharaoh said, "Well, you can't take them."*

[195] *He said, "All right, then there'll be fleas on the earth, till you'll wade through them."  
And that's what happened.*

*Pharaoh said, "Moses, take them away." He said, "All right. Now, do you repent?"*

*Pharaoh said, "Well, you can go so-many days in the wilderness."*

[196] *He said, "Then flies will come." Amen. He said, "Darkness will come." It was so dark  
you couldn't see one place to another.*

[197] *And finally death come from Pharaoh to the servant, it was death for the oldest child  
in the family. Didn't have any apology for anybody. He was a son of Abraham, born in the  
Spirit of God, given commission by God, the message of God to go down and to take the  
people out.*

41

Now Moses then was the living Word of God as pertaining to the flesh, as pertaining to Genesis 15, way back there when God talked to Abraham. Notice beginning at verse 13:



Genesis 15:13-15

- (13) ...he said unto Abram, Know [for] a surety that thy seed shall be a stranger in a land that is not theirs, and [they] shall serve [those in that land, which was Egypt]; and [the Egyptians] shall afflict them four hundred years;
- (14) And also that nation, whom they serve, will I judge: and afterward they (shall) come out with great substance.
- (15) And [you will] go to [your] peace... be buried in a good old age.

Now actually that really happened, and Moses was the one who literally then became the Word of God in flesh, because he was the human deliverer that God had ordained.

42

Also you'll notice in here that this is the parallelism of Scripture. You cannot find at any time that there is not a blessing or a cursing whenever God is on the scene, or whenever a Word of promise is being fulfilled. Like we read over here in 2 Thessalonians, he said:



2 Thessalonians 2:7-8

- (7) ...when the Lord Jesus shall be revealed from heaven with his mighty angels,
- (8) In [flames of fire] taking vengeance on them that know not [the gospel]...

In other words, this is a period of time in here, and the whole thing is all one. The division of the people from each other, the church from the Bride. And also the great tribulation. Also the death coming upon the people.

All of these things are in there, and you cannot ever deny that Word, because always when there's a blessing there's the opposite to where there's a cursing.

That's why you see in the Bible Ebal and Gerizim. Half the people went on one side, half the other on the other side, and one shouted blessing and one shouted cursing. You cannot get away from it.

43 There's no way at all, there's got to be a time of cursing and this is where people don't like the idea. Because you see, the people in Pentecost, and the Full Gospel people and all those others just like them, which are the chaff of this hour, they could not stand Brother Branham actually standing before the people and preaching a Message of judgement. No.

The judgement they wanted was vindication, and let's save the whole world. That's Catholicism! The Catholics got an idea, if they can take everybody and convert them, whether it's by the word of their understanding or by some pressure they can apply, then Jesus will come down and take the world over!

That's the biggest bunch of hogwash anybody ever thought of. There's no way that the Catholic church or Protestant, anybody else is going to do that.

And yet every denomination has the same idea! "You listen to us, and the Kingdom of God is come." Hogwash! The kingdom of hell has come! And the church is full of homos! And the government's full of homos, and it's all over.

And if fire doesn't come, I'll set a match myself. It's going to come, don't worry. I don't have to set any matches, the fire's already started. The cleansing fire in the hearts of the Bride and the other fire's going to destroy the earth. See?

He said, "I'm a son of Abraham, born of the Spirit of God, commissioned by God, got a Message of God, I'm going to go down and take the people out."

44 Now listen, he said:

[198] *Well, can't God call the same thing in this hour to take out of the church a Bride?*

See? Absolutely, it's been done right now. The turning point was with the opening of the Seals, when the seven mighty angels came down, the seven spirits from before the throne came on down.

[199] *David, wasn't afraid before Saul.*

Now notice he's connecting again shame to fear. David wasn't afraid before Saul. In other words, he wasn't worried about some superimposition coming in now to upset the apple cart. In other words, he's going to show you where David goes back to experience.

[199] *When everybody was afraid of Goliath out there, he wasn't afraid to walk up. And say,*

*"Your servant..." This little ruddy-looking fellow said, "Your servant was herding his father's sheep, and a bear came and got one of them. I chased him out in the wilderness and killed him with this slingshot. A lion came. [And I said,] "Oh, my. "A lion come in and got one of them, and I ran out in the wilderness, I knocked him down with a slingshot. When he got up, I killed him." He said...*

*And that backslidden king standing there, wishy-washy soldiers claiming to serve the God of heaven, and let that uncircumcised Philistine stand there and defy the armies of the living God. He said, "Your servant also will slay him. For the God Who delivered the lion and the bear to me, will also deliver that uncircumcised Philistine." He didn't stutter, didn't say, "perhaps it'll be done." He said, "It'll be done." He wasn't ashamed.*

45

In other words, he's typing himself to Revelation 18:4, "Come out of her my people." The one that came down, the same as David, knowing by experience that there was absolutely no way that he wouldn't knock Goliath on the head, and he was the head of the armies that withstood the children of God. He was their literal head.

And so Brother Branham is standing up here, defying all the headships. And he said, "You watch." He said, "I know by experience it's going to happen. The Bride is going to come out of the church by vindication."

Now this was not some vision or a command of God that David had here, but it was because he was anointed of God to do the job, and knowing from experience what he was in the sight of God, what God did in and through him, there would be no problem here, because he was the future king of Israel and anointed to the job. That's the way Brother Branham was.

[200] *Daniel, before the king, wasn't afraid to defy his orders that nobody would pray, only to him. [That's to Nebuchadnezzar.] He opened up the windows, and threw up the sash, and prayed three times a day. He certainly was not afraid.*

[201] *Shadrach, Meshach, and Abednego, weren't afraid of the fiery furnace. They said, "Our God is able to deliver us. God can deliver us. But if He doesn't, we're not bowing down [anyway] to your image." They weren't ashamed of it. No, sir. No, sir. They weren't ashamed of it, because they knew.*

46

Now again you'll notice here that superimpositions had come in. But that did not void the power of God. Now that's what we've got to watch, and so many people today are going back to Pentecost in this Message. I get telephone calls from people you wouldn't believe.

And say what is the matter with those people? They want to go back to gifts on the floor, they want something, what do you want? Why there isn't a person amongst us in this whole Message that has any genuine gift I really know of. And they're on the shelf, as far as I can understand, they're under a control, under an order.

Now why do you want a gift from God to operate when God Himself is here in the living Word that came by a vindicated prophet? What do you want? Understand what they want. You say, "Well Brother Vayle, we may go down the drain." Well let's go down the drain.

I'm looking for Brother Branham to come back any old time. He's going to come back

before there's a reincarnation of that Spirit amongst us.

That Spirit is not going to incarnate itself that's amongst us, until caught up to the Wedding Supper. And the dead are going to be here on earth rejoicing when they're come alive and rejoice with each other. And whatever Bro. Branham's supposed to do, he'll do it!

I don't have any problem with that at all! How he does it, that's God's business and his business, and what he does is their business, just don't try to get me caught up in telling what he's going to do, I haven't got a clue! I can give you a Scripture what might happen. But don't ask me to do something else beyond that, because I'm not that kind of a person.

47 Now 202:

[202] *Samson wasn't ashamed before the Philistines. When a thousand ran up to him, he picked up the jaw bone of a mule. And those helmets, they were about an inch and a half thick brass. He beat them down with it, still had a jaw bone in his hand.*

And Brother Branham mentioned that, he said a dry old jawbone with a split and splinters, a thousand splinters, and then he picked it up and whipped them over the head, but it didn't break. The miracle lay in what was in the man's hand that God Almighty took.

Now what has God given the prophet? A vindicated Word. What's He given you and me? A vindicated Word, which is a million times greater than anything in this world. Because by the Word of God the world's were framed.

And by the Word of God they're kept, and they're kept how? They are kept in storage until God wants to dissolve them! By the same Word, then by the same Word bring them back together again!

Then if you want something more than the Word that's been vindicated, there's something wrong somewhere. With all of us. We might as well quit pretending. We can sell the building, all go out and get drunk, at least for one big bang.

Then I'd advise you to put arsenic in the last drink. Because you've got nothing left. You blew it. You put your hope in this life and the life to come. And I'm going to tell you something, it ain't worth looking to. Everything's so mixed up, my Lord have pity. I tell you, it's pitiful.

[202] *He wasn't embarrassed. He just picked up what was in his hand, and went to work with it. He knew that the Spirit of God was upon him. He knew he was born a Nazarite. He knew that nothing could bother him. [Overcome him.] He was a servant of God. As long as he was in the will of God, nothing could stand in his way, no matter how many kings or Philistines, or whatever more [might] come up.*

48 Now that's over here in 2 Timothy 1:7-9.



2 Timothy 1:7-9

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

mind.

- (08) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;
- (09) Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace...

And what was the purpose and grace in that hour? A vindicated gospel! Now there you are, so don't be ashamed of this. You don't have to get embarrassed. Don't be worried about it. Don't pull your punches.

Now Shadrach, Meshach, and Abednego, they weren't Daniel. But they stood with him! And they got free by the power of God.

For us to stand with the prophet puts us in the prophet's place. Wherever he will be, we will be. Where he stands, we will stand. And remember, the righteous shall stand in the judgement! They'll be standing there when the rest are blown like chaff to the lake of fire. You'd better stand right now with the Word, brother/sister.

What came up, he didn't care. Right.

[203] *John wasn't ashamed of the Word of God that came to him in the wilderness, and told him to go baptise with water. He wasn't ashamed to say, "Behold the Lamb of God that takes away the sin of the world," for the Spirit of God was upon him. He wasn't ashamed before the priests.*

There again 2 Timothy 1:7,8. Now we say, "Greater is He that's in us, than he that's in the world." That is true. But I'm going to tell you something. Greater is He that was in the prophet, because the great One was in the prophet, and we stand by vindication. See?

49 All right, listen about John.

[204] *He wasn't ashamed of the Word of God when he walked up to Herod. Philip's wife was living with Herod. Walked right up in the face of the king, this old woolly-faced fellow out of the wilderness there, came right out of there, with no education or anything else, walked right up in the face of Herod, and said, "It's not lawful for you to have her." He was not ashamed of God's Word. Sure. He was absolutely not ashamed of it.*

There again you'll notice that the lack of fear is involved in this. Brother Branham was not afraid to come right before the Pentecostals and tell them exactly where they stood.

[204] *Stephen, wasn't ashamed of God's Word.*

[205] *First, the Pentecostal people up there on the day of Pentecost, when they gathered in the upper room, the Holy Ghost fell upon them according to the promise of God. Luke 24:49 that said: ... behold, I send the promise of my Father upon you: but wait... in the city of Jerusalem, until you [endued with] power from on high.*

[206] *And the very promise that the Word of God promised them, "Behold, I send the*

*promise of My Father upon you, but wait there; don't get any more theology or educations, and so forth; but wait till you're endued with power." And when that power from heaven came, like a rushing mighty wind, they were not ashamed of the Gospel.*

[207] *Peter stood up and said, "Repent, every one of you. You men, with wicked hands, you've crucified the Prince of Peace, which God raised from the dead. And we're a witness. For this is what Joel said would come to pass in the last days, `I'll pour out My Spirit upon all flesh.'" He was not ashamed of the Gospel.*

50

He certainly wasn't. And you'll notice the Spirit went right to the Word after Peter stood up and opened his mouth. And they were all three, one. The Word, the Spirit and the people. Maybe this was what Jesus was speaking of in John 17:21. And he said:



John 17:21

(21) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Of course we know the world never did, mankind never did believe entirely, but there's a day coming when they all bow and they'll know who It was that did It. So there's a great unification going on now.

[208] *Little Stephen, I mentioned him a few minutes ago, when he went through there like a tornado. He wasn't a preacher. He was just a deacon, he testified everywhere of the resurrection. He had met God. [In the baptism with the Holy Ghost.]*

[209] *Try to stop him? Well, it was like trying to put [out the fire of] a house, burning, on a windy day, in a dry season. Why, every time the wind blew, it just set another fire.*

[210] *They jerked him up before the Sanhedrin Council. Can you realise what that is? (Now listen.) That's like the Ecumenical Council. All religions head up, in under the Ecumenical Council. All of them headed up there under the Sanhedrin Council. Pharisees, Sadducees, Herodians, whatever they were, they had come into that council. And they snatched him up, just not one organisation, but the big council snatched him up. "We'll scare the liver out of him."*

51

Now you notice in here the appeal of the government to the officers of organised religion started years ago. Now even organization are appealing to the government.

All right down the line, because you'll notice this was a religious organisation that was the government of the people. Although there was another government over them.

And you'll notice what happened at that Roman government? They gave them the authority to deal in this matter with government backing. It was Herod, Pilate, and those men, that destroyed the Lord Jesus Christ. And so you see here, back at the time of Pentecost, already there was this set up under the Roman Empire.

And it's going to be again, because the church will certainly take a tremendous part with

the government. They've been doing it for years, and they're going to keep on till they're one.

[211] *When he [waked] up that morning, the Bible said his face looked like an Angel. He said, "Men and brethren, let me speak to you. Our fathers dwelled in Mesopotamia before they came to Charran," and so forth. He still went and gave them the Scripture.*

*Then when he got all wound up, the Spirit come upon him; he said, "You stiff-necked, uncircumcised of heart and ears, you always resist the Holy Ghost; like your fathers did, so do you." He wasn't ashamed of the Gospel, wasn't ashamed of the Word. He wasn't embarrassed before any Sanhedrin Council. No.*

52

It's like Brother Branham said, *"How can you have the Holy Ghost and then deny the very Word that the Holy Ghost brings? The very Holy Ghost that wrote It, the very Holy Ghost that's revealing It, the very Holy Ghost that's demonstrating the revelation to be correct, how can you say you've got the Holy Ghost and then deny It?"*

"Well," they said, "we speak with tongues." No problem. Devil can do it. Genuine anointed gift. No problem. But people cannot see it, there's no way they can see that.

Brother Branham stood up and he said, *"You people are Laodicean." He said, "You positively are those that are wretched, miserable, naked and blind. But you think you're not."*

And he let them know that they should listen to a vindicated voice, because they were in darkness, not in light, and they just turned on it, and now of course, they turn more and more and more. And because he's dead of course, now there's no rebuttal.

They're not afraid. But you see, when they do that, judgement sets in more and more and more, because remember, the One that is here now in a Pillar of Fire, that same One that was in Brother Branham, that spoke through Brother Branham, He's still here, and the people are under judgement of His Presence and His Word.

And what they're doing is getting more and more heaped to themselves of the last day, which is coming upon the world.

53

[212] *Paul said before Agrippa. Being a Jew, taught under Gamaliel, a great dignitary he was; but one day, on the road to Damascus, he came into the Presence contact with God. An Angel came down from heaven [and he used that term as an angel, the messenger of God, because He's God in that particular form, bringing His Own Message,] in a form of a Pillar of Fire, a Light that struck him on the ground. Raised him up, and he said, "Lord, Who are You?" And He said, "I'm Jesus."*

[213] *Standing before Agrippa, he repeated the story again. He said, "I'm not ashamed of the Gospel of Jesus Christ, for It's the power of God unto salvation, to everyone that believes." Sure.*

[214] *Now, friends, we have come down with man down through the ages, but we're past time.*

[215] *Let me say this. A man who has once come in contact with God, which is the Word, and the Word has been made plain and manifested to him, there is no shame about that. You're not embarrassed. Doesn't embarrass me to say I believe every Word of God. Doesn't embarrass me when the Lord says to say anything, you go and say it and do it. Doesn't embarrass me to say I've been filled with the Holy Ghost. Doesn't embarrass me to say I've spoken with tongues. It doesn't embarrass me to say that our Lord has showed me a vision. Doesn't embarrass me to say He's the same yesterday, today, and forever.*

54 Now you see he's letting you know of his ministry, he's the same line as those that were before him, as vindicated messengers of the Word of Almighty God.

And so therefore, there is no way that he can deny what has happened to him, which is a face to face confrontation with God, an absolute vindication in his own mind, that this is exactly God that he's speaking to, an absolute vindication in his own mind and demonstrated to us that it's correct, going to the Word of God and bringing it out, but this will never satisfy those who are not called to it. Won't do it.

You know let's face it; a lot of nature is going into extinction. Down in Florida, of course, there's a few panthers left, I suppose, and they could become extinct too.

Now the point is this: those panthers are dying. Can you then suggest that we're going to work some kind of a deal where we can inseminate a lion or something, breed back and forth till we bring the panther back or keep him from dying? The answer is no.

There's no way, and if we're not called to this Message, you'll never believe it. If the life that's in the Message and brought the Message is we're not a part of it to begin with, there's no way we'll come to it.

There's no way that it will breed back, there's no way at all. There has got to be that life. And that life must come into the people, down the people, and they'll come back on the other side.

55 You just look at nature; you can see what I'm talking about. And you know, one of these days the Bride's going to be extinct. She's gone, and you'll never breed her back.

People say, "Well I'm sorry Lord, I understand now it's the Word, give me, give me a second chance." Well you – forget it, you can't breed it back. It's an extinct specie. Bride will be gone. See?

Try to breed back the passenger pigeon. It's gone. Going to take a resurrection, bring it back. Neither can you ever – when the Bride's gone – ever have any hope of being a part of it. It's all over. We're an extinct specie. One of these days, and how do we know the last one hasn't been called in? Bro. Branham himself wondered. The last one called in and child trained, see? That's what we're looking at.

All right, that's as far as we'll go. I thought maybe we'd get through tonight, but I kind of figured we wouldn't do it, but we'll get to this another time, I don't know just when, but we'll get to it.

Let's rise at this time to be dismissed. Remember next Sunday is Christmas Sunday, and

next Monday is Christmas, so we'll see you next Sunday morning.



Heavenly Father, we want to thank You again for the privilege of coming together to see again, as the prophet did so many, many times, and so much of the time, bring forth a vindication, not for himself because he was thoroughly satisfied, but to get us in the same realm of understanding that he was in, this cannot fail. Everything else is going to fail, but this is not going to fade.

Everything else is going to come tumbling down, every Word of Yours Lord, that man has taken and exploited, that man has changed, that man has used for his own values, with his own understanding, in this last hour Lord, that we know there's not going to be one word that stands except the Voice that speaks from heaven, according to Hebrews 12. It's going to put us right into the New Jerusalem.

Not as though we won't go to the Millennium, true enough, but Lord we're people standing here now with Abraham, looking for the City. Thanking you for everything else that comes in-between, the great Millennium, little twenty-four hour time of sanctification, wonderful, we appreciate it so much, but knowing Lord we're looking at that great Headship and New Jerusalem. That's what we look for, because we're a part of it.

So Father, we thank You for what we learned tonight. We know we've learned some very strong things from the prophet. May they be so full of the Holy Spirit that they chart our lives from this moment on, through the processes of the Word in the mind, the spirit and the soul, until we become a people who are truly a spiritual people, from the Spirit-filled Word rather than a people who are merely a people, but an end time people Lord that will walk right into immortality.

Someone's going to do it Father, we believe that, however strong, however much, forgive us Lord, but we can only go as far as You will take us, but this we do see as the only hope and understanding we have of anything which is written in heaven and which will come to pass, and that is this Word Lord, which we know to be vindicated.

Now go with us Lord as we go, may you give us strength Lord for our journey as never before, in the constant beautiful preparation of Your Word, which prepares us for the days which are ahead, which increase in glory, until one day we shine in the perfection of it all, because of Your mercy and grace.

Again we pray for the sick amongst us Lord, that there'll be a complete recovery of the people Father. But because we know that You are still healing the sick, we're not ashamed, I guess Lord we will have to admit that we're embarrassed because of our lack of faith so many times, but we're not embarrassed about the fact that we know that You healed, we're not embarrassed about the fact we saw 'THUS SAITH THE LORD' and tremendous healings and tremendous miracles, we can't be ashamed of we know to be the truth.

And as Brother Branham said, if we're ashamed of anything, we're ashamed of being what we are according to flesh. But that can give way Lord to the life of faith that You place within us where we walk according to truth. Walk in the light as John said, having fellowship one with another, Blood of Jesus Christ cleansing us.

Let us be that church's great quest Lord, and let it be their reward in this last hour, that here is a people walking in the light as You are in the light, and have fellowship with You

and with each other on this earth, with the Baptized Blood cleansing and going on Lord, to the heights that You call us.

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

Amen.

'Take the Name of Jesus with you.'