

If You Only Knew Who I Am

November 30, 1985

1. It's certainly a privilege to be here and to see all you folk. And, though I don't see the ones upstairs, I imagine they're sort of looking down at us, which is their privilege; because, when you're up, you can look down. And it's also a privilege, when you're down, you can look up. So, it works both ways. We can't maybe see through the ceiling up there; but, if we had a monitor, we'd be able to see them also. So, we're all one tonight and rejoice in the goodness of the Lord Jesus Christ.

2. Now I want to bring a message tonight. It's entitled, "If We Had Only Known Who He Was." And, of course, I'm quite certain you're aware that I got my subject from something Bro. Branham said on more than one occasion when he made the remark, "If you only know...or knew who I am." I think he used the words, actually saying, "*If you only knew who I was,*" but I'm changing it to, I think, a little better and sound structure grammatically. "*If you only knew who I am, you'd all be healed.*"

3. Now, evidently, the people did not actually know who he was, to the point where all would be healed, for it did not happen. Now you remember, Jesus had a ministry where they were all healed, and Bro. Branham came on the scene, and he said, "*If you only knew who I am, you would all be healed.*" And remember, Jesus could not do many mighty works because of unbelief. And the unbelief was actually concerning his own person, as you well know. They could not contest the miracles. That is the record. Right? All right.

4. Now the closest they came was under a gift of healing, where that is where they are all healed, which I told you many times happened back in 1947 in Canada, and Bro. Branham had said at that time: "*Now all of you have prayer cards, you vote because,*" he said, "*usually sixty percent get healed when they go through the prayer line; but, if you prefer otherwise,*" and I'm quite sure he said, "*I'll take twenty-four or twenty-five of the worst cases, and I'll guarantee healing for all.*" Well, of course, nobody took up the challenge, with the result that we never saw the twenty-five miracles; but, as God is my judge and my memory is, I don't believe, faulty, I saw literally hundreds of people go through the prayer line, and there wasn't one person who wasn't healed. So therefore, we did have a parallel there, but that's the closest it ever came to anything in my knowledge where the people were healed almost en masse, though one by one.

Now, during the great meetings in Durbin—to my knowledge—there were thirty thousand healed at one time. They had prayer line there; but, again, there was no record of a mass healing. And yet, the prophet categorically said, "*If you only knew who I am, you would all be healed.*"

And, of course, you say, "Well, maybe that would be one at a time strung out."

That could well be true, but he was speaking to an audience, and everyone present was able to receive that. So, there could have been a mass healing.

5. The fact of the matter is also that, except for a gift of healing, and his ability to bring faith to the people, there were very few that have been healed in Bro. Branham's ministry. And I speak again concerning that which I am aware of, where he could go to a place where perhaps there was a convocation due to the pastors of the area bringing him into their assemblies, and they may bring in a whole school of deaf and dumb and maybe thirty-forty-fifty-sixty, and every single one healed. And this was done, not because of the pastors' faith or the people's faith. This was done because of a gift of healing. And you notice that Bro. Branham, when he would pray for the sick back in those days, say like the deaf people... And always you see on television and in the meetings you've been to, where if someone prayed for the deaf, they'd go, [Bro. Vayle snaps his fingers.] you know, "Snap," and see the person... Bro. Branham never did. He didn't have to do that.

I saw him in a prayer line where he would just say, *"This person has a deaf spirit."*

He just knew.

And he'd say, *"I adjure you in Jesus' name. Come out."* He'd say, *"He didn't come out."* He wasn't... [Bro. Vayle snaps fingers three times.] He didn't have to... He said, *"Come out."* And he said, *"I adjure you in Jesus' name, come out of him."*

He didn't come out.

"He'll come out this time." And just like the man became a giant; he said, *"In the name of Jesus Christ, you come out of him."*

He said something, and the man looked around.

6. So, see, they took that gift of healing. And I want to show you that that lay there, and the evidence was there that when he said, *"If you only knew,"* he was not just giving them something that was an enticement but was very legitimate. And we go actually a step further, and we say this: "Except for the sovereignty of God in this man's ministry, which was demonstrated in 'THUS SAITH THE LORD,' we would have seen even far less healed, because 'THUS SAITH THE LORD' had nothing to do with the person, as to his faith, as to his compatibility, as to his walk, as to anything. It was sovereign, which nothing could possibly stop that from happening."

7. Now I realize that many people would stand up and say, "Well, look, this must be," and "that must be." That's wonderful. You have all your 'must be's' all you want. You just listen to me. It had nothing to do with the person, as though he had anything to do with it, to get to Bro. Branham. It was a sovereign act of God. And you could be the rottenest, no-good whatever and maybe and will be. Now it may be held against you at Judgment Day. But, if you think for one minute that it had anything to do with the person intrinsically, you are desperately wrong. And even discernment had nothing to do with it, because I've had people come to me after a meeting where discernment was in progress and say, "Reverend Vayle, what did he mean?" And that man was picked out of the audience, and nothing happened. Something was wrong somewhere. It wasn't with the prophet. We'd have seen even less healed, if it hadn't been for that manifestation under sovereignty.

8. So, the world and the church and the Bride missed the glory of mass healings or tremendous individual healings, which would have amounted to massive healings. They missed the glory of it, because they not only did not know, and did not bother to actually find out, exactly who he was. Evidently, the ears had been pierced in the year of jubilee so they could remain in bondage, slavery, under dominion, of not what this man stood for, but what something else in their lives they were standing for, or perhaps the ears had been completely plugged. The spiritual ears had been completely defiled by a doctrine which was contrary. At least we know this: that everybody at the time of the prophet, when he made that statement, everybody was marching to the tune of a different drummer. It is not that they did not care for healing. They wanted healing. It is that they missed the key. Now, listen carefully. It is that they missed the key that would have given them the faith and right to healing. Follow me?

You say, "Well, Bro. Vayle, I believe healing is under the atonement."

I never said it wasn't.

"I believe it's this."

I never said it wasn't. I said, "They missed a key," and we know.

And I, for one, know above all of you, and all of you put together. And I'm not boasting now. It's just a simple fact; because I was with him many hours and saw many, many, many, many things. And

that statement has been in my mind for a long time, *“If they only knew who I actually am.”* And that was the key, whether you would want it or not. That was the key to liberate you, whether it set your faith on fire or gave you the faith you did not have, I do not know. I’m not a prophet, and I’m not privy to these things. All I know is that this is the truth.

9. Now, listen. Their interests—that is, the people’s: the world, the church and the Bride—their thirst, their faith attitudes, their search of the Scripture, their zeal, all of this was aimed at healing, when it should have been aimed at the answer to the question, “Who is this man with so great and wonderful a ministry?” Now let that sink in, because you see, you’re thinking otherwise. You’re back in your old dead traditions. You’re back in your denominations. You’re back in your own thinking.

You say, “Well, Bro. Branham said a lot of things, like so and so.”

That’s fine. That’s very good. So, you’re telling me that what you know that he said in other places annul this, and so, therefore, he’s categorically a fool. Why would you quote the rest, if he was so stupid to quote this, and this doesn’t bind? If I’m spiritually imbecilic one place, I would hardly qualify to be spiritually sound in another place. For the Scripture says, “He hath not given us a spirit of fear but of love and of courage and a sound mind.” And a prophet, above all else, would have a mind of God.

10. So, he said, *“If you only knew, you’d all be healed.”*

So, something was above and beyond anything that the world or the church or the Bride possessed or needed to possess and lay in one little statement which, in itself, though small, the content was tremendously great—something like the power that lies in the atom; so then, when it’s split, it could almost destroy a universe.

11. Who is this man—That’s what they should have been saying!—with this so great and wonderful ministry? Had they found that answer according to the man who was sent from God, they would have gained their ultimate desire. Knowing who he was would have brought what they wanted. It reminds us of the Scripture where Jesus said, “Seek you first the kingdom of God and all things should be added unto you.”

And I submit to you tonight that this generation is going to find itself in deep problems, even as they are now; and they should become greater, because they turned aside the simple little formula that Bro. Branham brought to their attention: *“If you only knew.”*

Now he didn’t say, “You cannot know.” That was not what he was saying. He was letting them know that they could know exactly who he was.

12. Now today, as always, we are very critical of Israel, because they missed both John the Baptist and Jesus the Christ. And we are well aware of the judgment that followed. But still, we always want to feel surprised that Israel could miss something so clear, so evident, what we see so clearly. Now, let that soak in. Hindsight is not just 20-20. It is everything; but, unfortunately, it also is nothing. Anybody can tell what Monday was on Tuesday morning. Did it rain or didn’t it? We are well aware of the judgment that followed when Israel missed John and Jesus. I wonder if we are aware, (And I know the church isn’t.) because a certain great man who brought Pentecost into ecumenism and mixed up this latter day following of God with Rome and made her a filthy prostitute like her forbearers, he scoffed and scorned Bro. Branham in his death, and sneeringly said, “Judgment came upon the man who judged.”

13. I’ve noticed Chihuahuas always tackle the St. Bernards. However, though Israel missed John and Jesus, I wonder if they weren’t more alert to their hour of visitation than we are to ours. And I think Scripture bears this out. I know It does. But we wouldn’t be too prone to agree with It. And I’m going to read in Mt 12:22-23, “They brought unto him one possessed with a devil, blind, and dumb, and he healed

him, insomuch as the blind and dumb both spake and saw. And all the people were amazed, ‘Is not this the son of David?’” They were asking questions. They were looking for the Son of David.

14. We are supposed to be looking for the return of the Lord Jesus Christ. Wasn’t there something in our day to excite us to that end to make us wonder? Well, someone could say, “I don’t think I know any Scripture for it.” But you’ll notice that Israel was alert. Israel wanted to know. Furthermore, we go to John 1—that was concerning Jesus.

Let’s take a look at Jn 1:19-25: “This is a record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?”

See, they came, and they said, “Who are you?”

We’ll learn about our attitude later on.

“And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, ‘What then? Are you Elijah?’ And he said, ‘I am not.’”

But he was. But he wasn’t. He was literally only typing the Elijah of this hour, and the One to come; because, though he was the messenger that foreran and introduced the Lord Jesus Christ, the emphasis is upon the burning, the One that is in that hour. So, truly he was Elijah.

15. You notice he said, “No, I am not Elijah per se.” But he had to know that he was in the spirit of Elijah, because his own father knew it, and John in the desert would have to know that.

“He said, ‘I’m not.’

‘Art you that prophet?’

He said, ‘No.’”

That prophet, of course, would be Christ.

Then they said, “Who are you that we may give an answer to them that sent us. What do you say of yourself?”

He said, “I am the voice of one crying in the wilderness. Make straight the way of the Lord, as saith the prophet, Isaiah.”

Now, he said, “I’m not Elijah per se. I’m not Jeremiah. I’m not Isaiah.” But, he said, “I’m a portion of the Scripture. I’m identified therein, and I’m that one of whom it is spoken in Isaiah. I am the voice of one crying in the wilderness; make straight the way of the Lord,” as saith the prophet, Isaiah.

“And they which were sent of the Pharisees, they asked him, and said, ‘Why baptizeth thou then, if thou be not Christ, nor Elijah nor that prophet?’”

Now they had in mind another prophet other than Christ.

“John answered, and said, ‘I indeed baptize with water’” and so on.

16. Now, notice in Jn 8:24-25: “And I said therefore unto you, that you shall die in your sins: for you believe not that I am.” In other words ‘he’ is interpolated there; it’s interjected—interpolated. He is not in there... ‘I am’. You won’t believe that I am, which is Jehovah, you shall die in your sins.

“Then, they said unto him, ‘Who art thou?’

And Jesus said, 'Even the same that I said unto you from the beginning.'"

Now you notice in there that they were alert to the fact that they should question these two men that stood before them.

17. Now there are two things I want us to notice:

(1) They were anxious to know the mystery of Messiah, and if it were possible that their generation would be the generation to receive that Messiah. Now they wanted to know that. They wanted to know about Messiah. They wanted to understand. They wanted to know if they were the generation to receive Him.

Now, first, you notice that I mentioned 'mystery', the mystery Messiah. Now I used 'mystery'. I should, perhaps, use the word 'mysterious' more than 'mystery', because there was much said about Messiah on both sides of the page to the extent that one was referring to His First Coming and one to His Second. And there is much more referring to the Second than to the First. And the First Coming is veiled in mystery wherein He was a dying Lamb to die as the atonement for the people. And that could not set with the people, because how could He die as a sacrifice, or one that was sacrificed, and still be the One who would rule and reign? They could not understand it.

Then, I mentioned 'their generation'. You see, they were alert to see if it was their hour. And every generation through every church age has actually looked for our Messiah to come, even as Israel did. They went through Seven Church Ages, also--all those ages. But this generation was alert to it, whereas I cannot see much evidence that anybody in our generation was alert to anything. They only knew that something lay out there somewhere, but they could not place it, nor would it seem they were too anxious to place it. Nor were they willing to question anything which might possibly be categorized as any type of authority or insight or the ability to gain an insight as to the very hour in which we live.

18.

(2a) Now the second thing I want us to notice is: they went right to John. And then, they went right to Jesus, and they asked outright, "Who are you? Are you the Messiah? Tell us plainly exactly what is so."

But you notice this generation has not done so. We have not done it. Now, according to Matthew 12¹, and we won't read it, Christ has to appear to the Gentiles, and this has been a completely hidden mystery, wherein the theologian has said, "Well, this is the Holy Spirit on earth today. This is what came back, as the proxy or the vicar of the Lord Jesus Christ. He came back as the Holy Spirit." It's been a hidden mystery with misinterpretation and misplacement.

(2b) According to Lk 17:30², the Son of man must be revealed again. But again, the theologians have shaken their heads and said, "Well, you see, it could be a misplacement. What it is...sometimes the Bible does not run in continuity. It could be that those that copied the Word were not too careful, and

¹ Matthew 12:18-21

(18) Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

(19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.

(20) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

1.(21) And in his name shall the Gentiles trust.

² Luke 17:30 – Even thus shall it be in the day when the Son of man is revealed.

something's a bit out of cater. We've got to get better manuscripts and understand more, and, perhaps, we'll get to the root of this."

But, for them to realize it was Son of God, Son of man, Son of David... There's no way they understand that. And you won't find that in any book of theology. Now Bro. Ungren, if he were here, would have to attest to that. He's been through far more books of theology than I have, and there isn't anybody found that one. They haven't done it.

19.

(3) According to Matthew 17 and Acts 3, and, oh, of course, Matthew 17, that's where Jesus said, "Elijah must truly come and restore all things." And John was already an Elijah for his hour, which Jesus affirmed, and we know to be true; but He said there's also to be a restoration, because Elijah would restore. And you'll find that over in Acts 3. We've read it many, many times. It's one of my favorite portions—where It says, "When times of refreshing shall come from the presence of the Lord: Even He (That's God.) shall send Jesus, which was appointed unto you: Whom the heavens must retain until the restoration of all things, which God has spoken by the mouth of all the holy prophets since the world began." [Acts 3:19b-21] And we know categorically there that there is no such thing as anybody taking this restoration to its conclusion except Elijah. Elijah has to come and restore.

But again, these Scriptures have been misplaced, and you'll find people right today say, "Well, look; this business of Elijah coming is nonsense. He has already come. That was fulfilled."

Now, how can they be so gross, when they know positively there must be a burning? They simply bypass one for the other. Even Scofield was not that grossly ignorant.

20.

(4) According to Malachi, Elijah and Jehovah—that's both in the form of the Spirit, because Elijah will not come back literally; it's going to be the Spirit of Elijah; because, remember, the Spirit of Elijah came upon Elisha; and that Scripture says, "He shall go in the spirit and power of Elijah of old..." Absolutely, that's John the Baptist. So, the third time coming (which was in John) it's going to be in the Spirit. And the fourth time, it will be Spirit again. And the fifth time, it could be the person himself; that is something the prophet did not utterly settle for us. All right.

According to Malachi, we know that Elijah and Jehovah, the Spirit of old, is to come back and get a Bride ready to get her out of here. And, of course, we said this has been misplaced by the people. Now, I know that you know exactly, or should know exactly, what I'm trying to get at. And that is: if Israel was alert in her hour of judgment, what about us? Should we have not been also alert, and thereby bypass the judgment of God. Or, because we were not alert, and we did not rise to the question, will we also be judged?

What delegation of one person out of one denomination ever came to Bro. Branham and asked him, "Who are you? Are you Elijah? And, Is this the hour of the return of Jesus? What are you all about anyway?"

They even called him "a man sent from God," and one great servant of God said at a eulogy, "We saw Christ live again when we saw William Branham."

Yet, he did not come, or did anybody come and officially ask, "Who are you? Place yourself and this great ministry. What is going on?"

21. So, the prophet had to prompt us. He tried to inspire us to act or to ask. He knew how much sickness was in the world, and how great it would be to get us free from sickness. And you notice, that's absolutely true. William Branham always played up healing. He always prayed, "*Let there not be one*

sick person amongst us.” He always looked forward to people being helped. He said, *“My ministry is to come and pray for the sick.”* He wanted us free from sickness, even cancer. So, he dangled the loaded question under our noses, *“Do you want to all be healed? You do? Then ask me, ‘Who am I?’”*

Now I said that’s a loaded question: “Who am I?” For was Bro. Branham referring to himself, or was the Holy Spirit speaking through Bro. Branham? Now the answers we don’t know positively—or we could say we don’t. But, when the people came to John, he said, “I am not the Messiah.” So, it seems very apparent that the question was concerning himself, that is, John the Baptist. It was. And the question would be concerning William Branham, “Who exactly is William Branham?” And he would have told us the same as John the Baptist, “I am not Jesus, the Christ, but I am thus, and I am so.”

22. And, instead of the people coming right out and asking the prophet, “Who are you?” they just sat back and listened and watched that they might catch something. But you see, there was danger in mishearing, because the longer you sat back and didn’t go right to William Branham, the more your own imagination would come into play, and the more the thoughts of other people and denominational understanding would bear upon you; and then, you’d be in great danger of turning down the man that you should have come to and said, “Who are you?”

And, like Jesus, he began to reveal his ministry and purpose of being, and their eyes glinted, and they said, “‘Because, when he preached about himself and who he was... He thinks he’s Elijah, the prophet.”

That did it right there. You know why? Because there’s a record of Elijah, the prophets, even in America, through a man like Dowie.

They came to Dowie one day, and they said, “You have got to be Elijah.”

And he said, “I was horrified and very angry, and I scattered them from my presence. But,” he said, “the longer I thought about it,” he said, “you know, the more I began to realize that I was.”

He was not Elijah, the prophet. Now people get afraid of Elijah, because there’ve been so many misnomers. There have been so many mishaps. There have been so many foolish things done, like Elijah’s garments, Elijah company, and Elijah this and Elijah that. But that does not obviate the truth that Elijah must come—because the Bible says so.

23. So, they said, “He thinks he’s Elijah, the prophet, and there are no prophets, and especially, there are none to the Gentiles. There is no Gentile prophet. Try to find us one.”

Now that’s a little ridiculous. See? And they use Heb 1:1. I tell you, this is the most amazing thing in the world, to show the gross ignorance of mankind in this hour, of what they think is this fantastic enlightenment, that they have by way of their great educational systems, especially in the theological seminaries, where you have all manner of tremendous input into you of the cultures and the great literature and all the fine things of life, so that when you use the Word of God, you may be the most meticulous and blessed person in using the Holy Scripture. But here’s as far as they’ve come.

- (1) God, who at sundry times and divers manners spake in times past unto the fathers in the prophets,
- (2) Hath in these last days spoken unto us (in the) Son, whom He hath appointed heir of all things, by whom he made the world.

And they say, “That’s it. There’s no prophets. He was the last one.”

And they don’t even know that he was a prophet. They skim over that so lightly, as I’ve shown you in many messages.

“No,” they said, “there is no such thing, especially a Gentile, and Hebrews proves it.”

Others said, “He thinks he is Jesus Christ.”

And they laid traps for him how to destroy his standing with the people, and put his doctrines to confusion. But they would not come and ask, “Exactly who are you in the Bible, if you are indeed in the Bible? What are you all about? Where do you fit in? What is going on?”

My, if they had only listened and asked him, “Who are you that we all might be healed?” See, they didn’t believe that. How could they believe that? It’s too strange! Too foreign!

Just like a person says, “Well, you can have light, if you just press a button on the wall.”

They say, “Ha!” (If the person didn’t understand about lights and things.)

Man doesn’t seem to learn, that is, what he should learn. But, if they had only listened and asked him, “Who are you that we might be healed?”

24. You know, Israel came to Jesus and said, “Well, what about this bread? How can we get it?” They said, “Who are you?”

Israel was very alert compared to us. You understand what I’m saying? Gross darkness shall cover the people. People don’t want to believe they’re in gross darkness. They don’t want to pull the curtain and say, “Hey, this age gets burned.”

Now, I’m not as rough as people think I am. I’m rougher! Just wanted to throw that in there. Look, I’ve got a heart for people. I came out of Pentecost. Pentecost has been the cream of the crop and the thing that looked the closest to the original seed that went into the ground. I agree with Bro. Branham; concur heartedly. But you realize something, brother/sister? The chaff, which is Pentecost, gets burned. Do you understand what I’m saying? I’m not a monster to say that, and you’re not monsters to listen. Do you understand that’s the Word of God? Got nothing to do with you and me! So, denude your minds of your stupidity.

You been asking for years, “O God, let the Holy Ghost come in to burn off the dross.”

Let it burn out that dross!—your denominational corruption, the inability to hear the true Word of God, because there’s another seed standing there. It’s the truth.

25. Where do you fit in? What’s going on? We want to know, because we want to be healed.

Now I’m going to tell you something right now. The word ‘healing’ actually is a form of restoration. It’s a form of reconciliation and restoration. And this world is so abusive, and the Bride was so far gone, that God had to institute a form of reconciliation and restoration. And healing is where members of the Body are reconciled and restored in functional use to each other, so that under an Intelligence, they move beautifully and in harmony. And that’s what we’re looking at. So, you see, it becomes a great type.

26. But, because of unbelief in his statement, and not, perhaps, unbelief, so much, as the complete overlooking it—missing it—not hearing it at all, what would have been the great proof of his ministry and the great blessings of Almighty God upon the people, were lost. Very simple.

Remember Naaman, who wanted healing one time? A little girl got the prophet, Elisha, in trouble.

She had said, “Well, if you were just back there in Israel,” she said, “under my king—your king’s a pretty good ol’ boy. I can see that. He’s a pretty powerful ol’ fellow and you’re a great general. But,” she

said, “You’ve got nothing going compared to us, because our king’s got a prophet. He’d just strike that leprosy ‘wham-bam’, and it’d be gone.”

Well, Naaman, at that point, was... He was on his toes. He said, “You really mean to tell me?”

“Why,” she said, “sure.” And she named him some experiences, no doubt.

He said, “I think I better go see the fellow.”

Well, don’t you know, Naaman went there, and Elisha wouldn’t even come to the door. He said, “Well, hey, just tell the fellow to dip seven times in the River Jordan.”

Oh, he blew his stack!

“Well,” he said, “those dirty, filthy rivers down there,” he said, Abana and Pharpar—they’re beautiful...clearer.” He said, “I...I...why don’t you go and tell me to go and do some big thing? Something...why...worthy of my dignity!”

And the servant said, “Hey, Master, hold it; hold it; hold it.”

See, there was a simple guy along side of a complex guy.

He said, “Look.” He said, “If he’d of told you some big thing to do, you’d have done it. Then, why not do this simple thing, and see if it works?”

27. Everybody came to get their faith built up—a big thing or a great thing there or a great something; and the prophet said, “*If you just knew who I am. Why didn’t you come and ask me who I am, and I will tell you, and you will get this healing*”—which is the great symbol—the great proof of the Resurrection, the great sign of the Resurrection, is what it is, and they’d have seen it, and it would have blown their minds; and in blowing their minds, it would have killed their doubts, their unbelief and their foolish dogmas and tenets and creeds, which are an abomination. That’s what he wanted to get to.

And you can’t get to the understanding of anything, unless you go to that thing and find out from that thing itself. In other words you do not know all about a cow by studying a horse. How would we know anything, and get that which is pertinent to the prophet, where the Bible says, “A friend of the prophet receives a prophet’s reward.”

Now he laid it right out here, clear. He said, “*Look. You’ll be healed.*”

28. Now, awhile ago I mentioned the mystery that attended the doctrine of Messiah, which in plain English means that there is a mystery concerning that doctrine. One school said, “It’s this.” One school said, “It’s that.” Another school said, “It’s something else.” And they’re still doing the same thing in Israel. No one really knew the truth. No one understood. As I mentioned, there’s two ‘Comings’—the First and Second. And that got them all confused.

29. It was like the Seals were for us. They were probed at and guessed at, but no one knew for sure. You see, when you put a seal on a book, what you’re doing, you’re covering up part of the writing. And then, you can see part of the writing, and you guess at what you don’t see. Now then, if you just guess, the whole thing becomes wrong, because it’s not a guessing game. But that’s what we do to the Seals. Now there weren’t seals on them per se so that you couldn’t read the Bible. The seal was on the revelation, because there’s a time element involved. See? So, they could not know at that hour.

So, like the Seals to us, the Messiah doctrine was a mystery—probed at and guessed. But no one knew for sure. Denominations had their own interpretations of it all, and they’d plugged the loopholes by

their traditions and by their guesswork—because that’s what it was. But they weren’t so sure that they dared not ask. Now that’s Israel. They weren’t so sure. See?

30. Now, in our day, just as in Jesus’ day, they would not come and ask. Though they asked in Jesus’ day, they won’t do it in this day, when He’s here in the Holy Spirit. Now, in Jesus’ case and in John’s case, they showed their wisdom by coming to them, for they knew in themselves this thought that who knows better about himself than the man with the ministry? If you really want to know, you better ask him. Certainly, John should know who he was. Jesus should know who He was. And they did know who they were, and they told them. And only the election got It. Nobody else got It.

31. So, they at least asked, but they could not accept the answers because of traditions that they had for their doctrines. So, how far is our Christianity gone when we couldn’t even ask? And we never did. But the point is this: who should know better who he is than the person himself. So, John told them who he was, and you’ll notice it was scriptural. He took them right to the Scripture. Jesus said who He was, and He gave them the law and the prophets. And He proved He was their Messiah and challenged them to prove by the same Word that He was not, when He said that He was.

32. And just as surely, William Branham said who he was, and quoted the Word, and that’s the main thrust of this message tonight, which I’m getting to: what William Branham said about himself. He told us who he was and what he was. And what he told us was so far from our understanding of Scripture that we could not place the description of himself with the Bible. Now some of the things he brought out we felt were, perhaps, acceptable, until the actual definition was presented to us according to his own understanding and interpretation. Then, that acceptance collapsed.

Now there’s not one person who hasn’t gone through that. Very fortunately, the estimation, if it is correct—and it will be when the elect begin to understand who he was—does not collapse. It gets very sticky at times and very steamy, because the mind becomes enflamed, because it’s already got too much in there now that doesn’t belong in the Word. And, if the Spirit of God’s going to burn up the dross, It’s going to burn up that misword in there, and that’s going to cause friction. It’s going to cause steam. It’s going to be a conflagration. You’ll get steamed up! Don’t worry. If you’re a child of God, you’ll simmer right down. It’ll burn out, and you’ll say, “I can take that.”

Now I’m not leading up tonight to see everybody healed. I’m just telling you what was missed. So, don’t get expecting beyond what the message is going into.

33. Now, to get what I mean, we take the first and obvious thing he said about himself—an office that people knew that he absolutely had to possess.

(1) **He was a prophet.** That he was a prophet is so evident that to deny it was the mark of gross spiritual ignorance. His enemies called him a ‘false prophet’, of course, but they, at least, recognized an office. And he let them call him a prophet. They did. They called him a prophet. But he, himself, spoke of himself as being a seer, which is a ‘see-er.’ S-e-e—e-r, a man with visions who could tell the future. What he said future-wise never failed. It always came to pass. People loved his “THUS SAITH THE LORD.” Oh, they did. To them, it was icing on the cake, for here was now a prophet who was a prophet of a very special kind. He could do a super job. Not like others with the gift in the assembly, or even ministers. This man was extra super. He had “THUS SAITH THE LORD.” Other men said they did, but this man could bring it right out into the open, and it came right to pass.

Remember that time he was in Phoenix? I think it was Bro. Shakarian’s sister. What was her name? Florence. And he said she’d be dead in the morning, and the convention got all steamed up Pentecost-wise, so they thought like the prophets of Baal (Now I will not take that back.) that they could dance and shout and scream and do this and do that and the other thing, and she would not die. So, somebody said, “THUS SAITH THE LORD: she will not die but live.”

So, they told Bro. Branham.

Billy Paul said, "Daddy, what about it?"

He said, "*All I know is: He said she would die. Watch the clock.*" Two o'clock in the morning she was dead.

34. I want to ask you a question, "How come that convocation—that great assembly—did not come together and apologize? How come that man was not put on the spot?" Oh, they were willing to believe that. Oh, they wanted to believe that. See, they wanted what lay there to deliver the girl, but they wouldn't say, "Who are you?"

And you know why they wouldn't say, "Who are you?" Because they didn't want to find out. Come on, let's be honest. I'm not stupid. You're not stupid. They didn't want to know. There are lots of things I didn't want to know. There are things today right now I don't want to know. That's not one of them. Now, if you're sitting here and telling me that you're tens steps ahead of me, you could well be. But I would just laugh at you and say, "I doubt that very much." Not that I'm ahead of anybody. I'm not saying that. I'm just saying, "Come on. You're all down here with the chickens." You're eagles, but you're just potential in the sense that you haven't got out of here yet. But cheer up! We'll be getting out of here one of these days.

Oh yes, he was a special kind of a prophet. They liked that. How they loved to get "THUS SAITH THE LORD," because faith or no faith, life or no life, they received what the prophet said would happen. They ate it up. I sat there wanting "THUS SAITH THE LORD," too.

35.

(2) On top of being a prophet ***he had a gift of healing*** that operates actually without your faith, though the faith of the people can bring It into action. The last time I know that took place is back in about 1957 in Lima, Ohio, when I had Bro. Branham in there, in the Allen County Memorial Auditorium. The gift of healing went into operation that Friday night, and there were fifty miracles in fifty minutes. And I don't know that it ever operated again. It was the faith of the people in prayer and believing. But it was not the prayer line. It was the people, because faith was so high. I know the secret of it, but the number one secret is, you have to have a man with a gift. Oh yes, I can get water out of the well, but I must have a bucket. Sure.

(3) On top of that ***he had a sign in his hand***. I could have mentioned that before, and that sign was the fooler. They all ran for it. And I told you, and I'm not smart, but I was sitting there backslidden. But a backslidden elect child has more on the ball than the smartest non-elect who isn't backslidden. He never slid in the first place, that is, forward.

And I said, "Just a minute, why is the sign in his hand, if a Voice has to tell him where the cancer is? Let the Voice tell you what it is and where it is."

I was one hundred percent on the ball, because right on his tapes he'd tell you that was to fool the people. So, everybody began to have sensations and smells and deviations and fibrillations, and heaven knows what. Really, what it was, they'd come to menopause and didn't know it. That wasn't snide. Think it over. They weren't bearing God's children. No-o-o. There was no spiritual intercourse. No-o-o. Wasn't any use. They were barren.

(4) Furthermore, ***he began discerning***, and that was incredible. With all these incredible, unknown ministries, or not known previously, it had to be admitted that William Branham had something no one else had. That's right. On one tape he tells you. On another he says, "*Why don't you let the man carry the ball that's got it? Why don't you run interference for him instead of against him?*"

How'd you like to stand up (It's very complimentary.) and hear a great man of God like William Branham say, "*Bro. Vayle, you're the only man that ever set me forward in my entire ministry as a manager.*"

Tell me, in the name of God, why wouldn't you set him forward? Where do you think you stood? Have you no sense of humility? I would trust you would tonight—every one of you. Isn't there something in man's heart to recognize greatness? We hear them sing about the "rolling thunder," and "the majesty of God," and it's all going to be destroyed and dissolved. But William Branham will stand there above it all, with all the saints of Almighty God immortal. There's no dissolution for the saint of God. Let it be in nature.

(5) **Credibility:** A man came back from Africa—former business manager. He preached for Bro. Branham. He let the people know that it was his ministry that made Bro. Branham credible—credible for the people. Or he'd be just too unique. They'd have turned it all down. [End of the first side of the audio tape.

36. So, they knew that Bro. Branham had something no one else had, that this was not an asset to gaining the knowledge of who he was. The reason was that others sprung up with other gifts and ministries that began to manifest the healings that the prophet had promised: "*If you only knew who I am, you'd all be healed.*" Then, who needed that now? We can go elsewhere. We can go to Bro. Roberts. We can go to Bro. Osborn. We can go to Jagers. Go to Paul Cain. I'm not running these men down. I'm just mentioning names. We can go to literally dozens, if not hundreds. If we don't find them in America, we can go to Canada. Find them in Europe. Find them in Mexico. Find them down in South America. There's the Hicks. There's the Ericksons. There's the McKays. There's any number. So, why would we come and ask, "Who are you anyway? We're not particularly interested. You're simply a phenomena of some description. But beyond that, what is there to know?"

37. Healing was before us as a part of the atonement. And a very different kind of a man, that we called the prophet, put himself right on the record that a certain knowledge of him (That's the man.) would activate the efficacy of Calvary's procurement of healing from sickness.

"Well," they say, "that's blasphemy. Why, that lowers Jesus."

Not if Jesus sent him!

"Well," they say, "I doubt if Jesus sent him."

Oh, Jesus sends a lot of people. I've no doubt about it. He sent Mrs. McPherson. He knew she was going to preach anyway. No problem there. That's the prophet who said that about her.

38. An outflowing of grace and mercy was lying in a certain revelation that could be had. And that revelation was about a man. Who is he? We have to know who he is, and what he is. But, what one person ever came and said, "Bro. Branham, you openly declared that there was something about you that, if we only knew it, there'd be no way that we could not get healed. I want to know that, because I want to be healed."

You say, "Could a person go to Bro. Branham and say that?"

Based on what he said, you could. Or why did he say it? A prophet better be pretty careful what he says, especially a man like William Branham.

39. Now I want us to be real careful to see something here. The challenge that Bro. Branham put before us was not an obscure beam of light that flashed past us, not to be emphasized, over and over again and with the idea that if you missed that challenge, which I only know of in two places. Forget it! Forget it. It was something special in two or three meetings. No way is that the truth! It was not a one-time or a two-

time or a few-time challenge. Time after time, after time, after time, after time, under the anointing. And you can dispute what source the anointing came from, if you want to. But time after time under that anointing, hundreds of times, he said, *“Do you believe me to be God’s prophet?”* There it was. Hundreds of times in the prayer line, under the anointing, under the discernment, he said, *“Do you believe me to be God’s prophet?”* If you only knew me to be “God’s prophet”—not just a prophet in the economy of God... That could be anybody. But God’s own prophet? **God’s own prophet!** That is different. *“Do you believe me to be **God’s** prophet?”* Not a prophet of God. Not a prophet from God. **God’s** prophet.

Like Jesus one day said, “I’m the Son of God.” And according to the original extended Greek, he was saying, “I am a Son of God in a manner that nobody else is a Son of God.” And that’s exactly what Bro. Branham was saying: “I am a prophet in a manner which nobody else is a prophet.” That’s exactly what he was saying. You say what you want. I’m telling you exactly what he was saying.

You say, “Well, you’re just Lee Vayle.”

Exactly, and I have a spirit of prophecy. The prophet said so. I don’t expect a picture of the flame of fire. I’m not interested. There’s a difference. He was God’s prophet.

40. Now arises this thought: who, even one person, who ever thought of God having His Own prophet in the hour of the Resurrection and the Rapture and the Second Coming? And the answer is: nobody, except very vaguely and obtusely.

Do we have Bible for a prophet for the Day of the Lord? That’s it. See? They can’t put it together. The mishandling or the misplacing or the misinterpretation of Scripture is death. They could not put it together. And that is that the Day of the Lord encompasses the Resurrection, the Rapture, the Wedding Supper, the Tribulation, the Coming Back and the Taking Over.

41. Watch now. He asks, *“Do you believe me to be God’s prophet? If you only knew who I am...God’s prophet.”* Put them together and recall the scores or hundreds of times under discernment that he spoke to those in the prayer line—those seeking healing—and he asked, *“Do you believe me to be God’s prophet?”* That happened in Macon, Georgia, as I recall. It could have been some place else. But my mind goes back to Jack Palmer. And Jack Palmer sat there with a condition that was just destroying him because of stomach problems.

He looked up, and he saw Jack Palmer, and he said, *“Jack, you believe me to be God’s prophet?”* He said, *“He used to...you still do. You’re healed!”*

And he was healed. No more pabulum. Really Bro... Only God could speak through a prophet and tell a kid, eaten up with cancer of the bowels, who could no more take solid food than nothing, *“Go on, eat all the hamburgers you want!”* Greasy, rotten meat. And then, he had the nerve to talk about the African eating rotten meat in the jungle and getting by with it, and we can’t. Oh, that was kind of a joke thrown in there. Bro. Branham didn’t have to have nerve for that. It’s the truth. Their immune system was working. Not like ours. He said to that boy, *“Go on and do it.”* He said to Jack, *“You believe me to be God’s prophet? Sure, you used to. Sure you do.”* See?

42. Now, listen carefully and get the thrust of this message. People admitted that he was a prophet, even a more versatile and talented and gifted one than all the others, for:

- (1) He had “THUS SAITH THE LORD.”
- (2) He had discernment that never failed; his “THUS SAITH THE LORD” did not.
- (3) He had a gift of healing like nobody else.

(4) He saw visions and could even pattern after Joseph and Daniel, who could interpret dreams and recall dreams that were lost, and then, tell them exactly what it was. I saw that happen, especially with a dream that a man remembered but didn't remember it quite correctly.

(5) He had a sign in his hand, which was to fool the people literally and cause all these to run out.

(6) He could produce miracles in a physical realm. Remember the girl that was lying there with appendicitis, and, if they moved her, the appendix would rupture?

He said, *"Do you have faith?"*

She said, "All the faith in the world."

He said, *"If you had all the faith in the world you wouldn't be lying here dying. But,"* he said, *"would you believe now, if I make that chandelier cord go clockwise and, then, counter-clockwise?"*

She said, "Yes."

He said, *"All right, chandelier, go begin clockwise."*

The girl jumped out of bed healed.

43. Do you know the same man had power to reach into his pocket and pull out either twenty-five cents or fifty cents whenever he wanted to, but he never did it. How'd you like to sit all day long and pull out quarters out of your pocket?

You say, "Well, that's got to be the devil."

Well, I'm glad you worship the devil. If that's got to be the devil, why don't you just get in league with him, then? Seems you know a lot about him. Pull out quarters out of your pocket. I'll tell you how long you'll pull out quarters, devil or no devil—long as you got quarters. That's the extent of your ministry. Right? Not meaning that personally. That's just the truth--certainly the truth. He had miracles around the physical.

44.

(7) It was documented by scientific photography that a light did appear to him exactly as he said it did.

(8) He could even make a challenge and see it happen. He said, "I challenge you: bring me your worst case. I guarantee healing. And the child was healed. It happened near the Mexican border.

(9) Oh, yes, he was a prophet and very unusual, and on top of it all, he claimed creatorial acts, like Moses, in his own ministry. He said two times at least squirrels were created.

And I've told you that was a bit of a stumbling block to me, till one day I realized, when he had the first meeting with me down in Florida, how that the microphone cord--like this cord here--made three turns, was wrapped around him, then two complete times and one-half.

And I stood there, and I thought, "O God."

The exact thing Billy Paul said, "Don't let it happen, because Daddy hates those cords on the microphone."

And I stood there, and I thought, "Well, maybe a little pull will just get it out of the way."

I pulled, and it fell right around his ankles. Now you know the law of the fulcrum. Oh, brother! You know how they tell you in boxing: Don't ever put your two feet together or the first little push, or you're down flat on your back or your face. You've got that one foot balancing the other, and you've got to stand in such a way that you can't be thrown out of balance.

And I said, "O my Lord, now one step and 'whammy,' he goes."

I was not sweating blood, because I didn't have any blood to sweat. I don't know what I was doing. I looked there with my eyes riveted, and I thought, "O God," and suddenly the cord was straight beside his feet.

That, to me, is just the same as squirrels. No difference at all.

You say, "Well, Bro. Vayle, you could have blinked your eye."

How fast could he have moved? My eye blinks (Bro. Vayle blinks). You can't even... Fap! Oh, listen. Don't be... Don't be foolish, brother/sister. Settle down in your souls and understand something has gone on in our day, brother, that's going to bring condemnation to this earth—destruction, the chaff to be burned; and a Bride to get out of here. Yes, sir. Like the Bible said, "Be careful how you listen: in faith or unbelief."

45. But to them he most certainly was not the kind of prophet that his preaching inferred that he was. They knew all these things, but they could not believe that he was the prophet he inferred that he was from Scripture, all the while disclaiming that he never called himself a prophet. It was the people that did it. They could not understand it. But, what was he saying? "Look, you people, you called me a prophet, and you all know exactly the extent of my ministry. So, if I am a prophet according to you, can you see what you're actually making me, based on the reason you call me a prophet?"

Now they didn't analyze that. They said, "You're a prophet."

And all they could think was, "The man could see visions. The man could tell things. He could prophesy, and it came to pass."

But here was an entire, whole ministry before the people—a tremendous ministry! So, when they made him a prophet, what kind of a prophet in the light of what he produced? Now, it's just as simple as A-B-C. You got a Guernsey cow, and you got a Holstein cow. Now the Guernsey will outproduce the Holstein when it comes to butterfat; and the Holstein will outproduce the Guernsey when it comes to milk. It all depends on what you want. But a Guernsey is not a Holstein. And a Holstein is not a Clydesdale. That's a horse. And it's not a Shropshire, because that's a sheep. I'll forget about the hogs, because I kind of forget how that's... Ask Gregg [Sleutz] about that, because I plumb forgot some of those names we used to know about...some kind of a black one...a red one. I don't know.

46. But you can see, there's **prophets** and prophets. The people don't want to believe that. That's the way nature is. That's the way... Everything runs in continuity.

Now they say, "Well, what do you mean? A prophet's a prophet."

No, a **prophet** is not just a prophet, because one day Paul said to the Corinthian church, "Any man that thinks himself to be a prophet, he had better admit that what **I** say is the commandment of God."

So, there are **prophets** and prophets.

47. Jesus himself testified to the greatness of Moses, yet he stated that John the Baptist was the greatest prophet born of a woman. It is not that prophets are not all great figures in God's economy, but the Scripture does mention the singular greatness of Moses, Elijah, and John. But Jesus was the greatest of

all. And, when it comes to a “five-fold ministry prophet,” there is no comparison to the prophet to whom the Word comes and stands as God before the people. William Branham was one of the greatest prophets of the ages. He stood with Moses and Paul. William Branham was not just a five-fold minister prophet as in Ephesians 4.

48. He was not that kind of a prophet. And the people never made him the kind of prophet that his preaching inferred that he was.

He said, “Look, you people, you called me a prophet. You all know exactly the extent of my ministry.”

They did. When the rest were wrong, he was right. Never made a mistake.

“So, if I’m a prophet according to you, can you see what you’re actually making me based on the reasons you call me a prophet? Look in the Bible with me. Let’s study together and place me as to what kind of a prophet I am, and then see what such a prophet might appear and in what hour. Just look and find out. Now you look at the whole picture.”

He said, “You call me a prophet, and I’ve demonstrated it to you. Now let’s go to the Bible and find if there is such a prophet that contains these elements for a certain predestinated hour.”

And that’s exactly the truth.

“When would that prophet appear? What’s going on.” (All right?)

49. We’ve previously stated that, if anybody knew who John the Baptist was, it would have to be John the Baptist himself. The same goes for Jesus. The same goes for Paul. The same goes for Moses. The same goes for Samuel. The same goes for William Branham. And, what did he say he was? Categorically, he said that he was God’s prophet. That, unequivocally, is Mal 4:5-6. So, let’s go back there. We’re going to settle the question, “What did Bro. Branham want us to know?”

(5) Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

(6) And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite you with a curse.

He tells you right there: a ministry by Elijah, the prophet, would be upon this earth at the time of the day of the Lord, the integration, and that day of the Lord be present. And, except for that prophet, there would not be anybody saved. In other words the Day of the Lord would be completely failed. The promise of immortality, as set forth by the apostle Paul, in 1 Th 4:16, as set forth in 1 Corinthians 15, could not come to pass. There would be no way. Every single person would have to die and, then, be raised. The Scripture would be fulfilled.

However, It says, “It is appointed unto man once to die and after that the judgment.” It would be fulfilled. It could not be fulfilled, as It said way back in the Garden, “lest he put forth his hand and take of the Tree of Life and live forever.” That could not be. God had to restore that condition so there’d be people living right in this hour. And this is the hour that people are going to do it. They’ll stretch forth their hand.

And the stretching forth starts with, “Who are you, man that stands before us? What’s going on? You’re an answer to something. Tell me about yourself.”

50. Now, we read It. Notice in verse 5: “I will send you Elijah, the prophet.” God’s Own prophet. Remember, they called Elijah, ‘man of God’? Prophet. You’re the prophet of God. You’re the man of

God—Son of man's prophet. Put them together. Get that word 'man' in there. Prophet. Prophet of God. Elijah. And that coming is going to be the difference between preservation and destruction.

And, notice that verse 5 places that prophet as God's prophet of the Day of the Lord. And to see it rightly, we begin reading in Malachi 4: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts. It'll leave neither root nor branch. But, unto you that fear my name, shall the Sun of righteousness rise with healing in his wings."

51. And the prophet said that was immortality. *"If you only knew who I am, you would be immortal."*

You say, "Bro. Vayle, that carries it too far."

You see, it's always carrying it too far. Jesus carried it too far. John carried it too far. Paul carried it too far. Luther carried it too far. That's always the devils cry, "Too far!" You bet it's too far. Too far for those birds. Certainly. They'll never see it. Chickens can never see what eagles see. Eagle screams and rise above the storm. Chickens run to the hen house. Daughters run back to mother.

52. "You shall tread down the wicked; for they'll be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts."

That's your chaff.

"Remember the law of Moses, my servant, I commanded him in Horeb for all Israel with statutes and judgments."

That's the second time the law was given, and was all grace, grace, grace. And, remember; the headstone is brought forth with cryings of "Grace. Grace. Grace." I would destroy everybody, but I will intercede, and I will do it my way, which is by a prophet.

And everybody sings, "Jesus paid it all. All to Him I owe. Sin had left a crimson stain. He washed it white as snow."

Who needs Elijah? Praise God! See where you're at? Now, come on. You've got to see where you're at.

I know this sounds superficial—facetious to many. I know it sounds completely out of whack. That's exactly the way the devil wants it. And when so many people today have a spirit upon them looking for great big things, that's just too little. William Branham did the job. I don't need to do it. The job was done. I just need to believe it. He said right here, "I'll send him." He said, "That'll take care of it." Destruction stares us right in the face. He's sending Elijah. That's going to take care of it.

53. Notice Mal 4:6 carefully: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Let's go to Lk 1:17. Even Scofield saw this. I didn't know he did.

When Bro. Branham said it, I said, "Bro. Branham, where did he get it?"

He said, *"I wouldn't have known that, Lee, except He told me."*

He didn't have to read Scofield himself. Let's read about John, Lk 1:16: "Many of the children of Israel shall he turn to the Lord their God." It tells you right there. "And he shall go before them in the spirit and power of Elijah, to turn the hearts of the fathers to the children"

It said nothing about the children back to the fathers. So, he doesn't do it. Only half—John did one half. John and Malachi 3 did one-half. That's Elijah of Malachi 3. Elijah of Malachi 4 does the second half.

Now, what is the “turning of the hearts?” It's simple as A-B-C. “Even the disobedient to the wisdom of the just in order to make ready the prepared people of the Lord.”

54. Now ‘disobedient’ does not mean ‘a willful act’. It means those who ‘don’t understand’. “William Branham, who are you? John the Baptist, who are you? What are you doing? What is your purpose? What is this all about?”

“I’m glad you asked, and I’ll tell you. And here’s what will happen to you. You are going to have your heart of faith turned in the right direction. That’s what Elijah did on Mount Carmel—the Mount Carmel showdown.” He said, “This is the hour of turning the hearts.”

Israel had to be judged, because the heart was turned. Look at old Ahab—a wicked heart. But the minute he softened, God said, “Hold back, we won’t judge today. Watch how he treads softly. I’ll put him down the road.” The day came when Ahab didn’t have any heart, any left to repent...Like the anti-Christ, the heart turns to a beast. What’s to save? Nothing.

So, now the heart of man has gone worldly-wise. The harlot has made her bed for her daughters and brought them in...the ecumenical move...the charismatic...even the most outstanding Christians have fallen for the one world church: ‘love’. ‘Love’ to turn on God. ‘Love’ to be sweet to your brother. ‘Love’ to even die in the name of Jesus Christ and turn against God through an ecumenical program.

55. No wonder I preached seven, maybe twelve times on love. I still haven’t maybe finished it. I don’t know. It’s still hard to get it across, even to my thinking. And I preached all those sermons on it. Love isn’t what you think it is. It’s what God says it is. Doesn’t have a thing to do with you and me. That “love shed abroad in our heart by the Holy Ghost” is not some thing that we have of ourself. It’s getting rid of our junk by what He puts in there by His goodness.

56. So, they didn’t understand. They came, and they said, “What is this all about? Who are you, John?”

And the Elect immediately said, “Great.”

John said, “He’s standing among you. You don’t know Him. I’ll know Him. I’ll see that Dove come down in a Flame of Fire. It’ll be at rest upon Him. It’ll fill Him. That’s Messiah.”

They said, “Great! Wonderful! When you get to know Him, let us know Him, too.”

He said, “Sure will.”

That’s right. Because all but a few disciples turned towards Jesus Christ. John had some left. See? There’s always a mixed multitude.

There’s always three kind of believers. Let’s not fool ourselves. But, let’s get this understanding here. Who are you, John? “I’m the voice of one crying in the wilderness. I’m the one who’s going to turn the hearts of the fathers to the children, bring the understanding of the prophets to the sons.” Because, remember; this is the hour of Sonship. It’s still the hour of Sonship. It’s not that God isn’t still Father. He’s still Holy Ghost. He’s still King. He’s still Judge. He’s all of those things, but this is the hour of Son. It started right back there. Sure, let’s understand these things. That’s why He’s Son of God. He hasn’t left that position. But He’s still Father. Nobody’s going to deny that. He’s Judge. He’s all of It.

57. It is just the same today. What are you doing?

“I’m turning the hearts of the children to the fathers.”

That’s exactly what it is. It’s Acts 3:19-21, which I read to you. It’s Mt 16:28. Let’s go to that one. We haven’t read It. It’s actually Matthew 17, but verse 16 says, “There will be some that shall not taste death, till they see the Son of man come in his kingdom.” And, of course, after six days, Jesus took them apart. There was a transfiguration. They came down again after seeing Elijah there, Moses there, Jesus there.

And His disciples said, “Why, then, say the scribes (verse 10) Elijah must first come?”

And Jesus said, “Truly Elijah will first come and restore all things.”

He didn’t say, “Hey, he’s already come,” (Though he said he was in John.) “so, don’t bother looking for him. The scribes are entirely wrong.”

He said they were talking concerning the kingdom, which they saw as the true kingdom, in its pure state, which is glorification; not this stuff you have here, where trees die, animals die, people get sick, bugs come in and molest you, robbers break in and thief and steal. No, it’s an immortal kingdom. All the carnal has been burnt up. It’s come back now in a purified state. Not even germs around the place. All that stuff is gone that was brought in here, not in the original.

58. “Now,” He said, “That’s the kingdom, and,” he said, “Elijah’s going to come before that in order to bring it in.”

And God, Himself, says in Malachi—and Christ cannot be contrary to God, because He is God in human form—“Elijah must first come and restore, or I’ll just destroy it.” He categorically described what kind of a prophet Elijah would be:

(1) Without education, without denomination, with a wilderness spirit who’d denounce the system of traditional theology. He said, “Just a minute. Where’d you get that?” He said, “The axe is laid to the root of all trees” and bam-bam-bam. He cut them all down. He said, “You soldiers...” He said, “You Pharisees, you bunch here.” Nailed them all down. There wasn’t one that got off the hook. Not one.

(2) The prophet would be a prophet of the Word, and though he could not add one word to the Bible, he, alone, could interpret It. Oh, listen, that cooked him right there. The prophet said the very truth. He said originally your prophet meant ‘revealer of Word’. Of course, it meant to reveal the Word, because he got the Word, and then, he revealed It. He had to know the things of the past.

59. Let’s go to 2 Peter there and just take a look at It. Let’s find out, but they’re not going to believe this. Only people like you and me believe this—which is our duty and our joy.

Peter, speaking in 2 Pet 1:18, and he talks about the excellent voice of the excellent glory: “And this voice which came from heaven we heard, when we were in the holy mount. We have a more sure Word of prophecy”—that’s the Word of prophecy made more sure. More sure than what? More sure than the vision. Something greater. It’s something greater. If you’re convinced that that back there was greater, then you go there. It’s just that simple. Now, if I’m speaking out of turn, at least I’m getting emphatic, and that’s always good. If it’s a good thing, then it’s a good thing.

He said, “This is sure; whereunto you do well to take heed, as unto a light that shines in a dark place.” It’s going to be awfully dark when this really takes place. They just saw a preview. That’s all, and Peter’s not even there yet. He’s still someplace pretty well in the same kind of category that Bro. Branham is, in with the First Age group. See? Now, in this dark, dark age, which is Laodicea, “a light that shines in a dark place until the day dawn and the day star rise in your hearts,” turning the hearts to the fathers. See? “Knowing this first.” This is the big thing. This is the primary principle: “that no prophecy of Scripture is of any private interpretation. For prophecy came not of old times by the will of

man, but holy men of God spake as moved by the Holy Ghost.” And he tells you right there, there’s a prophet connected with this. What’s it for? To give you the true revelation.

60. Now, how are you going to make it without the true revelation? How do they get to Jesus without John? See? In the minds of people they can always go back and criticize the Jew. And I say the Jew was ten million miles ahead of this generation. They had it all over us. As a nation they can be born in one day, and God will do what He wants, and He’ll sure do it with Israel. But this nation is finished. You watch and see. This nation is done gone. She’s blowed. She really has. So, there you are.

61. “What is this?” Peter is saying. He’s telling you about Mal 4:6, based on Lk 1:17. There will come a man who will tell you all about this. About what? What had happened to him. He’d got caught up in a rapture. The Lord carried him up to the Mount of Transfiguration, and there they had a vision. But reality is a billion miles ahead of vision! Right. Many people know many visions, and they die. But the people in this vision will not die, because there’ll be a prophet.

And always people say, “Why does God have to have a prophet?”

Because that’s what God wants. And what God wants, God gets!

Oh, they can sing the song, “What Nola wants, Nola gets,” and everybody happy little Nola’s gonna get it. You’re going to get it, little Nola, don’t worry. Right on the back of the head before it’s over. You’ll find out you weren’t so smart.

62. I’m going to tell you: God gets what God wants, and no preacher like Lee Vayle, or any preacher you sit under is going to stop God from doing it. And I can say anything I want to try to stop God, and it’s not going to stop it.

And now, then, people can say anything they want about this, and they’re not going to stop it, because the next verse said, “As there were false prophets,” letting you know, right after this comes the false prophets. And there cannot be ‘false’, unless there is ‘true’, as Bro. Klassen brought out so beautifully last night. It cannot be done.

Oh yes, this is what this man does: he turns the hearts back. As Bro. Branham said, “rapturing faith.” You see how you got “rapturing faith,” because you know who the prophet is, what he is, what he’s doing, what he’s done, what it’s all about. And if you know that, what more do you want?

“Well, Bro. Vayle, I’m going to help it.”

Please, when you do, let me know how you do it. I’ll be so anxious. That’s what Herod said. He said, “When you’ve worshipped, come back, and I’ll worship with you.” “Oh,” said foxy-loxxy. Oh, yes, let’s not be naive. The word is stupid, but I will use the word ‘naive’.

63. [continuing from point #2 in paragraph 58]

(3) They hated him, for he believed in one God. See? They couldn’t stand his doctrine: baptism in the name of the Lord Jesus Christ, the full revelation of the sovereignty of grace, where he believed in foreknowledge, and election, and predestination and said, “You’ll really believe sovereignty when you realize that God knew how many fleas there’d be, how many times they’d bat their eyes, and how many it would take to make a pound of tallow.”

“Oh,” you say, “Oh, horrors, I cannot believe that God would...”

God would. No, you don’t believe God at all, period. You just deny that. You don’t believe in sovereignty. You just have some imagination of your own. You have some system you got worked out. You’re a theologian but not a saint of God.

For a long time my theology always went to the fact, that I'd say, "God's got two things: knowledge and power. How can you foreknow a thing, unless you got power to do it?" That is true in a case. But then, I got to thinking, "How much more wonderful to know a God who wouldn't use His power, but still knew anyway?"

See, I don't know that it works that way. Exactly how it does, I'd be confused. I couldn't tell you. But I can tell you one thing: God knows. And I don't have to know as long as I know that God knows. If God knows my name is on the Book, and I believe that, and my knowledge is from what I know from what He says in Scripture, and, when I see a vindicated prophet, (Because that's what the ministry of William Branham was all about was vindication—to speak for Almighty God.) then, I know that I'm right.

64.

(4) He revealed the true baptism with the Holy Ghost and put the gifts in order.

(5) He revealed the Seven Seals, and therein, brought to light all the mysteries of the Word, using Rev 10:1-7, where God, Himself, comes down as His Own great Messenger in the Pillar of Fire, and the prophet of Rev 10:7 is Malachi 4. Certainly! He revealed them all.

Oh, people want to say, "Well, the Seventh Seal isn't open."

How come He said It was? The only part that's not open is that Coming where we're going to meet Him in the air, because that is the Coming. It's our going, too. And to prove He was able to do all this, which He did, He used a vindicated ministry based on Deuteronomy 18 and Numbers 12. He categorically said It. And then, with all of this:

(6) He established and emphasized the truth of Heb 1:1, that God always did use prophets and always will use prophets, as long as His plan of redemption goes on.

And He closes out with two prophets: Elijah and Moses. If not the two men themselves, then with that same Spirit and ministry upon them.

65. And, when this began to be fixed in the minds of the people that the prophet of God was God to the people, He let it be known that God was His Own Prophet and that He used a man; and that man, through the Holy Spirit ministry, was God in human flesh, God in a human form. That's right. You heard what I said: Deuteronomy 18, where a man stands up, he says, "*When you see God descend from heavens, stand before groups of men and declare Himself as ever He did.*" That's exactly what he said: the "Rapture" tape.

You understand that God, in human form and human flesh, is when that man stands before groups of men and says, or groups of anybody, publicly declares, that which only God, Himself, could say, because the words of man will not do that: that is, God in human flesh in human form. That is not the Bride; it is a member of the Bride. People get very confused there, because Bro. Branham used singular and plural both.

66. He revealed Lk 17:30 and explained his part in it. They said, "Bro. Branham, somebody said you're the Son of man. I thought the Pillar of Fire is the Son of man."

He said, "*I am not He. The Pillar of Fire is not He. I'm just the Son of a man.*" He said, "*It's in the form of the Holy Spirit.*" And he said, "*The Son of man...*" He said, "*The prophet is not the Son of man. He reveals the Son of man.*" He made it abundantly clear that all this gave him by vindication and infallible revelation, and that revelation was not a new patch on an old garment, but a new Message which was the Word of promise for this hour made manifest. Now that's a mouthful, but it's true.

What is the Message? It's the Word of promise for this hour made manifest. He was given that. He made it clear that he had the right of an infallible revelation, and we have a right to believe an infallible revelation that, if we believe what he said, and understand what he said, we know that we are right, and we know that our hearts have been turned.

67. Now, brother/sister, if you're not going through the agony of a turned heart, I just doubt if you're born again, because I want to tell you this: we can talk all we want, and it's true, about the Holy Spirit purging all the dross out of our hearts, getting rid of all the phoney pudding and all the unreal. But I'm going to tell you, Bro. Branham said the big battles were right in the mind. That's the Armageddon right there. That's the big one right there. Get rid of all that old doctrine. Don't try to understand the prophet in a glare. Understand him in a light, which is a new Message.

And Bro. Branham said, *"There's no such thing as a true healing revival unless a Message follows it."* And he said, *"If it's the same, tired, old message,"* he said, "It's not a true healing revival, because God does not belabor putting something over you that you've already got."

Why would He come in and say, "Hey, you people, I want to give you a pound of apples to eat, when everybody's already got a pound of apples?" See, it won't work. It's just as simple as A-B-C. It won't work.

68. And just before he left us, he brought exactly what we had to have: the truth of the Rapture, the truth of the Appearing. What's the Appearing? Everybody believes in the Appearing. It's fundamental. But they think it's a rapture. It's not. It precedes the Rapture. The Rapture is the going away and embraces the Second Coming, because He comes down immortal, and the Spirit that's amongst us becomes incarnated at that Wedding Supper; we crown Him King of Kings and Lord of Lords, and the tribulation sets in for three and a half years, and we come back and take over with Him. Sure.

Now, let me start closing off by running down, and I hope I can get finished very quickly now. So, there it is.

69. Who was William Branham? And I haven't begun to really cover... You know, that's a 250 page book, close type material. It is evident he was Elijah which was to come, which was the prophet of God, which was vindicated by God, Himself, to introduce the Church to, and make known, Eph 1:17, which is "a spirit of revelation and wisdom in the knowledge of Him" that brings about the Resurrection and the Rapture into glory.

It is the truth of Matthew 12, the One in the form of the Spirit, Who comes to the Gentiles to do in the Spirit what He did when He was here in the flesh. And He is the voice of Rev 10:1 as stated in Rev 10:7. He's the one that stood by. And he is the same one that Paul spoke of in 1 Th 4:16. He is the voice, for the Lord, Himself, shall descend with a voice; and it is known in the Greek, It does not say It is the voice of the 'One' that descended.

70. To be responsible for the blood and life of the Bride, as her teacher, that she does not fall into the antichrist trap, he fulfills 2 Th 2:10, wherein It says, "And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." He's the one that brings the truth. "For this cause God shall send them strong delusion that they should believe the lie: That they might be damned who believe not the truth, but have pleasure in unrighteousness." And that is what? The unrighteousness of Cain that offered sacrifice and worshipped God under a wrong spirit and a wrong revelation. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth: Whereunto you were called by our Gospel."

71. In Paul's day, It was Paul's Gospel. In Moses' day, It was Moses' law. In this hour, It's the Branham Message. You do what you want with It. I cannot bandy words and fool with people. I just got to lay It

out there as It is. Bro. Branham has gone on. He, like John, decreased. He said that he would. But the One that appeared in the positive in Revelation 10, to join time and eternity, is here, as the head of the Church, (That's Jesus Christ, Himself.) to raise the dead, because the prophet said so. And that same Spirit in our midst will take us to the Wedding Supper; and He will be incarnated there to bring us back to earth to reign and rule with Him a thousand years.

72. I'm going to close now with reading what I always enjoy reading from the back of my Bible. I've written in here, posted in here from "End-Time Evangelism" and "The Anointed Ones at the End Time:"

"See, same thing today, when you see his work. Now, we have already seen and are witnessing the appearing of the Lord." He said so. "Remember, 'appearing' and 'coming' are two different words, 'to appear' and then 'to come'. Now is the appearing, He has already appeared in these last days. Right here with us in the last few years. Now it's the sign of His Coming. He's appearing in His Church, in the form of the Holy Spirit, showing it's He, because people cannot do these things that you see the Holy Spirit doing; so, that's the appearing of the Lord. Now, remember; it's spoken both places, 'appearing' and 'coming'."

Now he's telling you that neither he, nor any of the others around about him can do what he's talking about. And he's talking about that Appearing right there. [Bro. Vayle points to the picture of the Pillar of Fire over Bro. Branham.] There it is, right over the man's head--up in the clouds. Just can't be done. Now, remember; he said that, when Moses went down to Egypt, God did not appear just in signs and wonders. He literally appeared in a Pillar of Fire.

He categorically told us what was in here, and that Pillar of Fire, was three times in history—Moses, Paul, William Branham. You can't deny that. See? Scientifically proven, scientifically proven.

73. Now, listen to what he says here:

"Now, you...I want you to know this is sure. And you that listen to this tape, you might have thought today I was trying to say that about myself being I was preaching this Message. I have no more to do with it than nothing, no more than just the voice." That's 1 Thessalonians 4. *"And my voice, even against my better judgment. I wanted to be a trapper."* Just skin skunks and coons and things. *"But it's the will of my Father I declare to do."* See? Wilderness man. *"I'm determined to do it. I wasn't the One that appeared down on the river; I was only standing there when He appeared."* Did He or did He not? *"I'm not the One that performs these things and foretells these things that happens as perfect as they are, I'm only one that's near when He does it."* But you see, *"I'm not the Son of man; Pillar of Fire's not the Son of man. It's in the form of a Holy Spirit."* God manifest in flesh just the same, because words of man won't do what those words do. Those words come to pass. See what was going on here? God and His prophet, the prophet and his God. Like I said years ago, God—prophet; prophet—God. [End of the first audio tape.]

"I wasn't the One, it wasn't what I knew; it's just what I surrendered myself to, that He spoke through. It isn't I. It wasn't the seventh messenger, oh no; it was a manifestation of the Son of man." There you are. See? That's the manifestation, what was said, proving it was by coming to pass. There's your manifestation—Son of man. The day's returned again. The prophet revealing Him. *"I am not He; Pillar of Fire's not He. It's in the form of the Holy Spirit."* Watch how He's moving. It wasn't the messenger—his message—it was the mystery that God unfolded. That's Revelation 10. It's not a man. It's God. He's just using a man. The messenger was not the Son of man; he was the messenger from the Son of man. He's a prophet, see? The Son of man is Christ. *"He's the One you're feeding on. You're not feeding on a man. A man, his*

words will fail.” But, notice; Bro. Branham’s words never fail. So, they weren’t his words. *“You’re feeding on the unfailing, Body-Word of the Son of man.”*

74. You are feeding on that which gives you life and, in this case, is immortality. And, what more does a person want?

You say, “Well, the thing is, Bro. Vayle, I do think that’s very nice, and we certainly appreciate eulogizing the prophet, but, you see, I got Jesus.”

I submit to you, my brother/sister, you wouldn’t know Jesus if you met Him tomorrow morning in your porridge. That’s an old Scotch saying. I’m sorry about that. I don’t want to be facetious, crude, or anything else, but that’s the truth.

You say, “Why?”

Because I’m talking about vindication. I’m not talking about ‘smarts’. I’m not talking about what you might think you know—what I might think I know. I’m talking about what came to pass, is documented, is known. Not strictly anecdotal, or little testimony, but it’s true. Like John said.

75. Let’s look what John said, brother/sister. We’re not off-base to what John said in his first epistle there, and I’m not going to read Chapter 3, just the first part of the first: “That which was from the beginning, which we have heard, which our eyes have seen, which we’ve looked upon, our hands have handled, the Word of Life; for the life was manifested, and we have seen him, and bear witness, and show unto you that eternal life, which was the Father, is manifested unto us.”

You mean to tell me we haven’t seen it? Certainly. No, we couldn’t handle the man in flesh, because He’s not here in flesh. No way. But, what was done was just as much God. So, the prophet could say, *“He had more success with His ministry in my life than He had with His Own.”*

You say, “Well, that’s boasting.”

That’s not boasting. That’s putting exactly all the glory in God. See?

76. So, there’s the picture we have tonight, brother/sister. He said, *“If you only knew who I am.”* Do you know, tonight, who he is? Sure, he’s the prophet of God.

You say, “Well, Bro. Vayle, could you not mistake it or oversimplify it?”

Could well have been. Not going to say anything to the extreme. But, what I said tonight was true. And the thing is this: we did not know this, because we were too anxious to hear something we wanted to hear, to get what we wanted, thinking, if we heard that, we would get what we wanted; then having missed what we should have heard, we’re still going to get the immortality. But we won’t recover the mass healings except, perhaps, as Bro. Branham said, *“When that sweet Spirit comes into the Church, that love and that sweetness, the gifts of the Spirit, as it were, on the shelf, there’ll be healings. Everyone healed all over the place.”* I love that, but I recognize this: that every single person here, if the Lord tarries, will get sick, will get better; and one day what takes us off of this earth, will take us off this earth. Some will go suffering; some will go without much suffering. Those that don’t suffer are very fortunate. It could be that you paid a price already. It could be that you have no price to pay, because you’re not one of them anyway. Nobody knows the answers to those things, unless you’re a prophet. That’s not necessary.

77. We’re all going to die, unless, by the grace of God, some standing here shall not see death. And that’s true. That’s true. We’re young enough here to not see death. I got a friend, she’s way up in her eighties, and I pray every day that she’ll be standing here for the Resurrection. Not that she can’t go, and not that she shouldn’t go. But I think the hour of the promise is that immortality is here. And I’d hate to

see her go. She's a lovely, lovely Christian, and I believe it's a great testimony that one of her age live long, like old John, and just God take him out of the picture.

78. So, the question came up, "Who was this man?" Prophet of God—and whatever prophet of God entails, which is, literally, Malachi 4. There's your answer, and, as I say, "If you don't get healed, that's not the big issue. The big issue is this: there is a land beyond the river and the shores are coming closer to us, than we going closer to it." Although in some cases, it may be we are nearing the shore. In other cases the shore is nearing us. I trust for everyone of you sitting here tonight, it's the shore that is nearing you, instead of you nearing that shore, because you know the truth. You know the hour. You know Elijah. But best of all, you know the Lord God of Elijah, which will see you through.

Let us pray. Heavenly Father, we thank you tonight for grace and mercy extended to us, the love of God shed abroad in our hearts by the Holy Ghost, and these things, Lord, which are assuredly true. We thank You, Lord, that You gave them to us, and we know better now, we trust, than we've ever known before, because we have been able to coordinate some of these things that the prophet tried to show us, what went over our heads, and what didn't go over our heads. But, Lord, we realize that more and more did go over our heads, but now, Lord, we want it into our hearts. May it become ours as never before, a part of us that we are actually feeding on now because of His ministry, the Body-Word of the Lord Jesus Christ.

Father, tonight we know more than ever how true it is that we must get rid of all unbelief, as the prophet said, "*All unbelief must go.*" Father, I don't know if concerning what we've got into tonight, if our faith is where it should be concerning this subject. I hope it is, Lord. And I don't know my own heart like You know my heart, but I know this one thing, Father, that I wouldn't know where to go apart from this Message, because the warning has already been out; too true. There is no use looking any further, because the Real has come. And to look any further is to go for the counterfeit, and to go for the lie.

So, Father, we cannot do that tonight. It's just... I don't believe we could do it, Lord. I believe that somehow, though we certainly don't have the evidence of what the apostles had back there, as far as their lives and ministries and those gracious elements of Christian grace. I realize we don't have that, and yet with them, as the prophet said, we can say, "Live or die, sink or swim. There is no place else to go but this," because this is It.

So, Father, tonight we trust by knowing who William Branham really was and is in Your sight, because prophet never changes, even as Samuel came up... He was still that prophet in his prophet robes and all. We know, Lord, that the prophet is Malachi 4, certainly real, but You are even more real, Lord, because it was not the prophet sent from God. It was God's Own prophet: God and the prophet. And we believe, Lord, that now that he has decreased and left the scene, that You will increase more and more. And You will increase, Lord, in our lives. We'll ripen and mature by being in the presence of the Son, as the prophet taught us to, and we know, Lord, also, that this maturity may not be according to our thinking.

So, help us, Father, to get into the real groove, in the realm of Your thinking, so that we will know these things that we have not known hitherto, and, thereby, grow up as calves in the stall, truly, and Lord, not of our own desire to walk on the ashes of the wicked. That is not of our own desire, but in your program, Lord, because we are not trying to 'out-righteous' You, Lord, or in any way have our desires to supersede Yours. We are in fear that we are so carnal that we cannot actually let Your desire supersede ours, and that's what we want. We want all these things done away with which are not of You. That's where the prophet came to now, and we don't want to just necessarily be where the prophet came, but, Lord, we want to follow in those steps. And You know our hearts, so You understand what we're saying.

So, Father, tonight, though there may be some of us here still looking for healing, may go on to the kingdom looking for healing, we know one thing about it, Lord, that now that we know more than we ever did concerning who Bro. Branham really was, we have the true healing—that restoration, the heart turned back, in order that now that, if You so let us live, we will not die, but we'll be changed in a moment, in the twinkling of an eye, to stand with those who are already resurrected, and rise to the Wedding Supper.

Father, we appreciate that tonight, and pray Your rich blessing upon every one tonight. May the soul be well fed, and the hearts and minds glorify You forever. In the name of Jesus Christ, we pray. Amen. The Lord bless you.

[Communion service follows. Bro. Vayle goes to 1 Cor 11:23 and on: discerning the Lord's Body by seeing the prophet.]