

Leadership #31

Aspiring to a Call

“You’re Looking at Me”

January 1, 1995

Shall we pray. Heavenly Father, as we begin a new year, and yet, not a new year, we’re carrying over from the other year, especially in our studies. We ask you to bless us this morning, to open our eyes and our minds and our credulity, Lord, that we may be more credulous, and yet at the same time, utterly incredulous knowing what has gone on and has escaped the people and we ourselves are only so vaguely aware, even as the disciples, who, after the Resurrection, were walking in a haze and said, “We thought that this was the one, and it doesn’t look like it now. And we’ve heard these strange tales of vindicated resurrection, and it’s even more confusing than ever,” and yet You were there. Your Presence is what made it clear. It was Your Presence that undid all the things that should have been undone, and brought in all the things that should have been done, and helped them.

So, we’re depending on You this morning, Lord, to help us in our study and just see reality as never before and take us into this year, Lord, perhaps even through it. We don’t know. That doesn’t matter so much, Father, what comes or doesn’t come. We have a Word of promise for ourselves personally. We all do here, and that’s what really counts, a personal God dealing with each one of us, wishing us, even as John, that our souls prosper, which we believe is the greatest time of prosperity the world’s ever seen, and our bodies prospering in perhaps one of the darkest times our bodies have seen, and even financially, which we know pretty soon that’s all going to go away anyway.

But help us, Lord, to receive Your blessings and know they are from You, and to walk in the light as You are in the light and have fellowship one with another, the blood of Jesus Christ, God’s Son, cleansing us from all sin. So therefore, we are Yours, Lord, and You are ours, and we are grateful today that we are one in the Father. In this we have our claim and ask Your help in Jesus’ Name. Amen.

You may be seated.

1. Now, as Bro. Branham deals with this subject, which is “Leadership”, and it’s his last message that he preached out there in California, and the last one he really preached to the world, he deals with this subject, we find, in illustrating his message, by turning from the rich young ruler to Moses who is an even greater political and religious figure than the rich young ruler. But Moses counted all a loss to gain Christ wherein the other, a figure of much lesser stature, lost Christ to become an eternal failure. See, the one person knew that he was a great success, (That’s the rich young ruler.) and he wanted to maintain that position, steadfastly. He liked the plaudits of the people. He liked to be religious with the rest of them and be one of those, you might say, a little bit of preeminence. And Moses looked around, and he considered himself a failure in the sight of God. And so, he wanted, now, to become somebody. He wanted the Lord to use his life. So, he knew where he was, which was in politics and he would have become the next Pharaoh. He said, “Well, I don’t want that. I’m going to just give it all up because I want something from God.”

So, when you look at the two of them, you can realize that there was a certain ambition and pride in this one person that was thoroughly unjustified. And in the other, you find a lack of ambition and pride that would have been thoroughly justified by his position and his abilities. And that’s something you’ll find in real Christians. They’re, like Bro. Branham said, “*When you’re in the presence of a king,*” he said, “*he talks to you, and he makes you feel like you’re the most important one.*” And I found Bro.

Branham had that tremendous ability to make people feel their worth, and he never exceeded his position. He understood that Christ said, "He that is greatest of all, let him be servant of all."

2. And that's why the Scripture lauds Christ so thoroughly. It mentions the fact that, (though he were a son, and actually tells you in Philippians there that he was equal with God, in the form of God.) being the Only-begotten firstborn, he was actually equal with God. The kingdom was split right down the middle as far as the potential was concerned, as to the extent and those things which were in it.

But most people kind of forget that the Father had a maximum brainpower that the Son never had. Most people don't realize that Jesus was not omniscient, and he was not omnipotent. Now, he was only equal with Him in that stature there, but he would never compete with the Father.

But he came down, became man, and there, as a Son, he learned obedience by the things that he suffered. There was this obedience that he actually fell heir to as a child in the flesh, and he grew in stature. Now, if he was God, how would he grow in stature and favor with God and man? He was a man. Now he was a prophet. See?

3. So, many people don't understand here that, when Bro. Branham, dealing with these two characters, you're dealing with the one person that has exalted himself (and he is actually very superficial) and the other person has actually humbled himself (and he's anything but a superficial person). And, if you were to see the two of them side-by-side, you would begin to think that Moses was quite an underachiever and that this young ruler was quite an achiever.

But, you notice in the end, It tells us that God buried Moses and tells us that the devil got a-hold of the rich young ruler. That's not a very fine epitaph on your tombstone. I would not want to have that; "Here lies a guy that was drunk and no-good bum and wasted his life, and now he's gone to hell." Or I wouldn't like it on my tombstone that says, "Here is a very successful fine young man, who grew to an older man, great philanthropist, but never knew God. May his bones rest in peace." Well, the bones may be resting in peace, but I'm not so sure about the soul. You don't know... The soul... I want you to watch these carefully because it has to do with this whole sermon of the hour in which we live. And, all right.

4. So, this young fellow, he aspired to be what he could never become. And he blew it. But you know, Moses fulfilled a calling. And a fulfilled calling is the most wonderful thing in the world. Now, if you don't think it is, and everything in the Bible has got to run in continuity, and there's no ministries that aren't scriptural in the continuity, and the fourth chapter of Ephesians, which is that tremendous chapter, tells you (concerning the ministry) that when Jesus...when the Lord ascended on high, and then He came back in the form of the Holy Ghost (which is Elohim Himself came back), He made sure that He had a five-fold ministry and through them would be the equipping of the saints, the work of the ministry, the edifying of the body of Christ: "till all come in unity of the faith and knowledge of the Son of God, unto a mature man, unto a measure of the stature of the fullness of Christ." They wouldn't be children any more tossed to and fro; they would be mature adults, not carried about with winds of doctrine, but by proven vindication.

5. If you're not carried by winds of doctrine, what are you going to be carried by? You've got to be carried by something! I'm carried by vindication. Oh, yes, I'm riding high. That sounds like a boast, a little bit, a little foolish boast, but I think you should be with me. After all, it's not the guy that's running beside the chariot that amounts to much. It's the guy that's in the chariot that lets the other guys run beside him. Like they said, it's not the guy that goes before the car tooting the horn; it's the guy that sits in the car for whom the guy is tooting the horn. And this is what you're looking at. This is what actually happens through this ministry, these callings that God gave: going to bring a church to perfection—absolute perfection—based upon the solid rock, just like a solid rock...come growing right up into the

head in all things which is Christ, which even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

6. Now listen, that's a calling. As that one man aspired to be something and to take over, and he did it,. Now the other fellow did not aspire to be anything, but he left it all in the hands of God. He put it all to one side, and he had a calling; he had a ministry. And when God used that ministry in this man Moses, he comes down in history as one of the greatest of all men. Even said concerning him as to his actual temperament, he was the meekest of all men.

7. Now, the word 'meek' is not 'weak'. W-e-a-k is not m-e-e-k. There's a tremendous difference between the two of them, and not just their spelling and pronunciation. But a meek man is not a weak man. See. A meek person is an entirely different man. He's a man that's not going to be standing up, for instance, for what he feels is his. He's not going to want to do those things that the world would want to do. He's a very humble type of person. I guess that's the word that would actually describe this person.

8. So, in dealing with Moses here, Bro. Branham is showing what... Here now, in using Moses, Bro. Branham is not dealing with any other thought than that Moses was a vindicated prophet, even a forerunning type of Christ who would lead Israel out of Egypt and into the Promised Land and also, actually, an example of this hour of exodus. And this is our hour today.

9. Now, let us be very explicit and careful here as to our knowledge that we have gained thus far. We have gained a lot of knowledge.

Number one: The rich ruler was face-to-face with God, and he turned Him down. Now, this is a blank statement of reality, and here is where we must become thoroughly credulous and meek, and in the eyes of the world, utterly stupid! If you can't give up your brains, your intellect, your intelligence, your education, and your past creeds and dogmas, what you built your spiritual life on in the face of the Word, you've blown it. You've blown it.

10. Now, my statement here is: the rich young ruler was face-to-face with God, and he turned Him down.

Now, we know this to be true because It says in Jn 14:8-9: and this same Jesus that spoke to this man confronting him, was the same one that was confronted by Philip. Jesus said to Philip, "Have I been so long with you..." You know:

(8) Philip said to unto him, Lord show us the Father, ...it sufficeth us.

(9) (And) Jesus said..., Have I been so long...with you, and yet hast thou not known me Philip? he that has seen me has seen the Father; (You are looking at the Father; you are having a confrontation now.) and how sayest thou *then*, Shew us the Father?

Now, you notice here that Jesus added this: "How sayest thou then, shew us the Father." It's added in the sense of a mild rebuke: "Where have you been all the time? I simply don't get where you're coming from? You've been here and seen all of these things, and you haven't got this figured out yet, knowing that I am to be like Moses, and God in the prophet." Because Jesus was a prophet. And so, this rich young ruler actually had a confrontation with God.

11. Now, number two: Moses was face-to-face with God, but he received Him. And, of course, Moses was elevated to a position that few prophets are elevated to, and you'll find it over in Numbers 12, that Bro. Branham quoted so often in contradistinction with Deuteronomy 18. And he says in here... [verse 6]

- (6) ...Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.
- (7) My servant Moses *is* not so, who *is* faithful in all mine house.
- (8) With him I will speak mouth to mouth, (a direct confrontation) even apparently, (in other words, I will make myself visible) and not in dark speeches and [the] similitude of the LORD shall he behold...

In other words, it's not going to be parables. He's going to give him absolute, direct answers. It won't be something he can guess at. It'll be something he'd better not guess at. It's going to be something he'd better not spiritualize. It'll be something he'd better not think that there's going to be an extended meaning.

12. See, that's what the Gnostics did. After Paul, they said, "Well, Paul took us so far, but that's not good enough. We have further revelation; we have better revelation." Now, we have many Gnostics in the Branham message. Worse luck, we have many who have not even become as smart as the Gnostics. They've gone back to Pentecost. And they're there in the mire of Pentecostal religion, and they are part of the chaff that would be burnt. Now I didn't write the book, and I didn't preach these sermons. I'm merely a copycat saying what Bro. Branham said, and I try to help you with the Scripture.

13. So, He says here, "I'm going to talk to Moses face-to-face. And there won't be such thing as dark speech; it's going to be blunt, very blunt, and vital." A prophet should be very blunt and vital; you shouldn't have to second-guess him. Now you might have to wait for revelation, but if you've got to second-guess a prophet, there's something wrong with God, or there's something wrong with you—and me. The relationship isn't there to receive from God. Because I really can't believe for one minute that God is the kind of a doctor that gives you one medicine, then he finds it doesn't really work, so he gives another medicine to make that work. He's telling you here: I'm going to speak face-to-face with him, and it's going... (not in clichés) It's going to be very blunt.

14. Now, there was a time when Jesus used parables, and He said, "I'm going to use parables." But there were times when He was very blunt. And He said here, "And the similitude of the Lord shall he behold." In other words, a very apparent form that fits the eye, matches, that the eye can behold. "Wherefore, then, were ye not afraid to speak against my servant Moses?" Now, we see Jesus had done the same thing at the time of this rich young man. But the rich young man was not to be taken by Jesus. He was courted by Jesus, but he wasn't to be a part of the entourage, a part of the Marriage Supper, a part of the Bride, part of the friends who stood there.

15. Now, it's hard to believe that the young ruler actually had a great confrontation with God, as did Moses. But it was so, because we were over here in John 14 again, and you'll notice in verse 10:

- (10) Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Now, this young man, when confronted by the works of the manifest God, was not actually moved. He just didn't receive and continue; he turned it down. Now, remember that Israel did the same thing, so this young fellow types Israel.

16. So, you see, here is a young man who had contact and influence with God manifest in flesh. Now it must have been so, otherwise Jesus would not have loved him. I don't think that you simply look at a person and you simply love a person when you're the stature of Jesus. I believe that Jesus knew a lot

about him, and I think I could be considered to be very accurate in saying that they had a long enough time (session) together (a rapport) that he would know many things about Jesus the same as Jesus knew many things about him. But he typed Israel on the grounds that Israel remembered Moses, and they couldn't connect Jesus with Moses. They remembered the manna. And they said, "Well, now, Moses gave us manna."

He said, "So, Moses gave you manna."

He said, "That bread you'll eat; you'll perish."

And he said, "Your fathers had manna, wandered forty years in the wilderness, and they all died. So, what's the big deal about God giving you manna?"

Now, he could have turned around and said, "Well, let's go a little further, you boys, if you really want to talk. Didn't your ancestors out there demand flesh which was contrary to your diet which you should've had, God, knowing better. And when the quail were sent, didn't you just get so excited you couldn't even wait to roast them? You ripped the skin off and started eating the blood and all? Well, I ask you, who gave you that?"

Now, you see, you can understand 'the Lord and I' are two different people. He's nice; I'm not very nice.

But He could've confronted them.

"So, had manna. So what?"

"I'm the bread that came down from heaven, and if any man eat of me, he shall never die."

Now, it said, "What's that got to do with Moses?"

Well, this is the one that Moses talked about, and it's in an entirely new frame. You are not now looking at 'was'; you are looking at the continuity of the life that was, now brought to this hour, under these conditions, for these purposes. And Israel couldn't see it.

17. Now, keep all of these things in mind because the Full Gospel Businessmen couldn't see it either. And that's why this message was preached, and that's why I'm talking the way I talk, to try to bring it to your attention and so you get to see this very thoroughly.

18. Now, we know it's absolutely scriptural. It's in Matthew 4 and Matthew 12, that God is obligated to do for the Gentiles at the end time what He did in the form and presence of the Lord Jesus Christ for Israel. Now, you'll not find that in any book of theology to my knowledge. I think I've looked at a lot of them, maybe even most of them. I've given up really because I don't have much faith in the so-called theologians and the teachers in what they have to give me because they're not vindicated, and they're just a bunch of guess work and putting things together and putting things together. They're like this guy that made this chip, he put it together and what was it, two times three made 5.997866543241 or something, you know.

In other words, you could study your Bible and end up with the least margin of error possible. You could stand before God, and say, "Lord, our group here was desperately sincere. We prayed, we fasted, we tried to get out of the way. Lord, the best we know, we did get out of the way."

And God could say, "You know what? I have to admire you in this respect: You're ninety-five percent right; but you don't make it." See? "Because you've added or taken away." Now you can't be ninety-five percent right without adding or taking. You can't do it.

19. So, Israel had a problem with really associating the reality of God in a prophet, who at this time would be deliverer. They actually had that problem, and this young man typified all of Israel. And they would not acquiesce to the fact that the demonstration of power was one hundred percent the same power in a different form of demonstration in this hour as it was back there and, therefore, say "This is the same God who spoke to Abraham and disappeared behind the clouds for four hundred years and now He's reappeared. This is the same God. Praise God. This is our God."

They said, "No, no. That was fine in Moses' day."

20. Take it two thousand years later, and you see things that absolutely vindicate God Himself to the people. Did they say:

"Our God has hid Himself for two thousand years. Either He was behind the temple veil and, then, when the sin got so rampant, He left... We saw Him go in the smoking clouds; He's never come back. But now God has sent us a prophet and manifested Himself in that prophet. And this is God doing it. Let us listen to that prophet.

Now, because we know the power is so demonstrative of God, that it is God, there is a vindication that lies here. There is something that lies here. We must get to the root of it. Because He's the same yesterday, today, and forever; our God does not change. But this is something we must know"?

Did they do it? No. They made a quick survey, and they said, "Ho, man, if we listen to this guy, we're going to lose our shirts and everything of the world."

Now, the rich young ruler, he's going to save his shirt and everything else. Moses threw his shirt on the dung heap. Who was the winner? Who was the one that came out? See.

21. Now, number four: We'll go to Deuteronomy 18, which we've read so many, many times. It's a cardinal chapter of Bro. Branham's great ministry: verse 15.

(15) The LORD thy God will raise up a Prophet unto thee from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

(16) According to all that thou desirest of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again...

Now, notice: God is going to raise up a prophet according to your own desires, how you want a prophet to act. Pillar of Fire will not be there, the thunder will not be there, but the man will be there, and he will be thoroughly vindicated. Now, remember; Moses himself said:

(16) According to all that thou desirest of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Now, you will notice that they absolutely bound themselves and bound God, and there is no escaping this.

22. So next, you go on, and It says here in verse 20:

(20) But of the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

- (21) And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? (Or, how could we know the word which God has spoken?)
- (22) When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shall not be afraid of him.

In other words, Bro. Branham came on the scene, like Moses and Paul, with ‘THUS SAITH THE LORD’, and God backed that man up, and those men up, every single time they had ‘THUS SAITH THE LORD’. But they never had ‘THUS SAITH THE LORD’ on their own. See? That’s why you’ve got the Pentecostals so confused today. They’ve had so many “Thus saith the Lord’s” mouthing in the pews and every place else; they don’t know ‘THUS SAITH THE LORD’ from ‘Thus saith not the Lord’. They simply don’t. They’re entirely ignorant. And yet, here, this Word stands.

23. Now, Jesus could not make it stand for him. You understand what I’m saying? Then Paul could not make it stand for him. And William Branham could not make it stand for him. So, how much acceptance is William Branham going to have with this message? The answer is going to be very little.

24. Now, let’s take Bro. Branham to the Book of Hebrews here, because this is the truth. Hebrews 1:1: “God, who in many parts and many ways spake in time past unto the fathers in the prophets.” God was in the prophets. That’s exactly how they were God to the people. Now, this is in thorough alignment with John 14, which we have read. Let’s go back and read It again. We never get hurt by reading the Scripture many, many times. [verse 8]

- (8) Philip said...shew us the Father, and it (will) suffice us.
- (9a) And Jesus said, Have I been so long...with you and thou has not known me, Philip?

Now, watch what It says. “And Jesus said...” Now I want to ask you a question: Which Jesus said that? Sure: the Father. It wasn’t the Son. Couldn’t be the Son because It said, “Shew us the Father,” the Father’s got to do His Own talking. Remember, the Son never did the Father’s talking; he did his own talking when he cared to.

Now, the Father directed the Son’s talking. [Verse 9b]: “How long have I been with you,” says the Father, “you’ve not known me? He that has seen me...”

Now, what’s He talking about? He’s using the physical form here of Jesus.

“He who has seen me has seen the Father; how sayest thou then, Shew us the Father?”

25. Like Bro. Branham said, “*Sometimes Jesus spoke, sometimes the Father spoke, sometimes they spoke to each other, sometimes Jesus spoke on his own.*” So, you have a combination here. So here, this is the Father now, and He’s telling you exactly how He’s being seen. [Verse 10]: “Believest thou not that I am in the Father, and the Father in me?”

Now you’ve got your conversation going back and forth here. Son and Father. [Verse 10]: “Believest thou not that I am in the Father, and the Father in me? The words that...” (Now, here’s the explanation.) “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me,”

So now, you've got a statement here that the words that are being spoken here are not being spoken by Jesus. He's become a sounding board. I know it sounds kind of confusing, but there is no confusion to it at all. The fact of the matter is that God indwelt the Son, and the fullness of the Godhead was in Jesus bodily.

Now, that terminology belongs to Jesus and to nobody else. I know other people think different, but I cannot agree with them. It belongs only to Jesus; the fullness of the Godhead indwelt him bodily.

26. Now, that's the same as saying that whatever fullness there was of God to be in that body, Jesus had it all in contradistinction to whatever was in the body of other prophets because, remember; God did not relinquish His omniscience and His omnipotence to Jesus. He never did, and He never will. The fact of the matter is: God is here right now putting the church and everything under the feet of Jesus so that everything will be under the feet of Jesus with the exception of Him Who is doing it; that's God.

And what you're going to see in a very short order is the Spirit that is doing it, which is Elohim, here now, the Pillar of Fire, leading us into the Millennium, will raise the dead, take us to the Wedding Supper, incarnate Himself. And you will see that incarnation progress, and then, you'll miss it for a while because, as Joseph had a Gentile bride and left the bride in the palace and made himself known to the brethren, so will Jesus leave the Bride.

How many minutes or hours? Don't ask me. I haven't got a clue to what goes on. All I know...He does it, and he shows himself to his brethren. He also appears in a symbol to Israel, which would be a Pillar of Fire in my books, but I'm not saying it is. But that's just what Bro. Branham said, *a symbol*, and so I just leave it at that, because I can't tell you. I'm not a prophet. So, all right.

27. Here we, then, come to the place where the people in this hour cannot deal with the thought of a prophet being a literal temple or carrier or tabernacle of Elohim Himself within specific and certain bounds, which you can use in English as perimeter and parameters. You've got a perimeter, which encloses here; you've got parameters, which are measurements. Well, only Jesus had the fullness that ever went to a body. And Bro. Branham said it very well when he said, "*Each prophet had a portion of the Word, and a portion of the Spirit,*" because we know they're the same and the portion of the Word is the conduit, so it would be the portion of the Spirit. They're together: portion of the Word, portion of the Spirit."

Now Bro. Branham had that for this hour here. And, as people stood before him, and he said to them the same thing that Philip said, they asked him, "What does it mean: 'He that has seen me has seen the Father?'"

He said, "*You're looking at me aren't you? The same thing.*"

Now, that really throws people for a loop.

28. Now, what I'm trying to show you is this: Look, they couldn't take it back there; they can't take it now. They sold out to a mess of pottage back there; they're selling out to a mess of pottage here. They cannot stand the literal confrontation of God as God has determined through their own desires to be confronted. It's going to be done by a prophet. And this is where you start, and this is where you stop. But just a minute now; when Israel got to the place: this is where you start, this is where you stop, they said, "Show us a sign."

"Oh, yeah. Well, what sign would you like?"

He didn't ask them that; he just cut them off. He said, "You vulgar, stupid generation. You haven't got a thing spiritual. I'm going to tell you what: You're going to get the sign of the prophet Jonas, and it'll be all over when it comes. It'll be too late for any of you."

And he walked off and left them.

29. The Church of Christ, which hates divine healing, I think it was in Texas, that offered the thousand dollars or ten thousand dollars if someone could get healed by the power of God. So, Bro. Branham had this little girl wonderfully healed, and he came and knocked on the door, and they said, "What are you here for?"

He said, "*I'm here to collect my thousand dollars*" (or ten thousand dollars or whatever it was).

"What do you mean?"

"Well," he said, "*I'm Reverend William Branham. We had this meeting last night in town, and this little girl was healed. We got the evidence.*"

Well, man, the guy jumped: boing, boing, boing. His eyes almost popped out of his head, and he about had a heart attack. So, he called the elders in, in a great big fat hurry, and they got together and they investigated. The child was absolutely healed; you couldn't deny it was a miracle.

"Well," they said, "we really didn't mean that. What we meant was that we would cut her hand, and then, you would heal it."

And he said, "*You are of your father the devil! And the works of your father you do.*"

30. See, the simplicity of meekness is a far cry from the great pride of: "Look at us; we've arrived. We've got these great churches. We're prospering. Even the Pope listens to us."

I don't care two bits for the pope listening to me. I wouldn't want him to listen to me, merciful God. A man that can sign the concord in year 666, a man that can make the statements he's made by the year 2000 he wants to be the head of the three monotheistic religions of the world. What would I want his ear for, except on a silver platter? You know, come on. And why would he want anything I have to say?

See, I want to show you the fallacy, the stupidity, the inaneity (These are all good words, Janet [White], you've got to get a good vocabulary.) And, not just that, not just inaneity and stupidity, but the vacuity of their minds. They're like vacuums. And you could wonder how in the world would people be that way in the face of an evidence that demands investigation. Well, put it this way, and you'll get your answer. How many people at that time are direct descendants of God? And the answer is very few, very few. It's always like the ark, a certain small percentage.

31. See, as I've said, (And never let this out of your minds as long as you live.) God is seeking worshippers, yes; but the only worshippers that God is seeking, or allowing near Him, are those that worship Him in spirit and in truth, which are believers. Anybody can worship God. The Jews worship God, the Muslims worship God, and it's a devil they're worshipping, but they think it's God. And, let's face it, spiritists and Satanists and different ones (I don't think Satanists do, though.) but a lot of people think they're worshipping God. They're not worshipping God, but they think they're worshipping God. You can even go so far, Bro. Branham said, to get healed by going to a spiritist or somebody that's in witchcraft because you believe that is God. You could be healed, simply on the grounds of faith.

32. But God is looking for true believers. And the Bible said, "Blessed is the man whom thou chooseth and causes to approach unto thee."

“My sheep hear my voice and they follow me.” See? “A strangers voice they will not follow.”

And, remember; “the Lord Himself descends with a shout,” and the voice raises the dead. So, you’ve got a voice coming up in the land here. And I can tell you categorically, if you have not listened to the shout, which is God Himself putting His Own church in order, the very church I read about here to you, this calling, God called an end-time prophet to see that His Bride would be washed in the waters of separation and He could take her home.

33. So, all right. So, when we see Dt 18:15¹ and Heb 1:1² combined with John 14, we see the Full Gospel Businessmen confronting God on an exact scriptural basis that they’re supposed to confront Him, and they refuse Him. Now, please get what I’m driving at: There are no excuses allowed by God. There aren’t. Once you blaspheme the Word, or once you turn on light, there are no excuses. There’s no way you can justify yourself.

34. It’s like Bro. Branham said, *a woman that’s caught in adultery or fornication, she can never be justified*. Well, the point is, of course, you understand what we’re talking about; the woman’s a sacred vessel for childbearing, and so, therefore, to be loose in any way concerning that, there’s no way she can be justified, because you can only be justified if the thing is contained within the purpose and used within the purpose. So, see, she can never be justified.

Now, she can be forgiven, and, of course, we’re not going to try to carry this too far because the thoughts of justification as a doctrine kind of veer away from that. But Bro. Branham was telling you the truth. And you talk about the bride of Christ, and she’s caught out there in fornications, she can never be justified because she was a sacred vessel for the Word of God and she moved over here to where she had the perverted word...she wouldn’t align with it. So, you can’t... So, see, there’s no way to justify anything when you do not apply it to that for which it was to be applied by nature of creation and forming and those things that lie there.

35. Now, I hope you listen to me carefully so that you understand. We’ll add to this as time goes on, no doubt, because usually the Lord helps me with all these thoughts here. So, what I’m saying again is this: This confrontation at the end-time: it’s over. They’ve had it. There’s no second chance. See, as I’ve told you, my greatest beef all the time was with dear old men of God in Pentecost, “Well, Bro. Vayle, I know Bro. Branham was a great man. He was a prophet...and I’ve had a vision myself and I’ve had a dream myself.”

And I always say, “Oh, shut up!” I would say, “Listen, old boy. Let you and me match our visions. How many have you had, and how many have I had. Let’s match a public display of witnesses, and I’ll likely run you out of town.”

I ain’t got nothing to justify me. I’m no more vindicated than a housefly is a peacock, or a peacock is a buzzard. Yet Pentecost always wants to rest upon a little gift. And the Giver stands right there. They turn down the Giver.

36. Do you realize that this rich, young man turned down the Creator of streets of gold for a few bucks in his pocket, the same as Judas, thirty pieces of silver? And silver’s not even mentioned in the holy city. I suppose it’s there, maybe. If somebody brings it in, they can sweep it out. It’s trash. If you want to hook up to the potentate, my brother/my sister, to the rich ruler, get a hold of God, and don’t worry about now.

1 Dt 18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken...

2 Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

Eighty years have gone by like nothing; I'm looking forward to eight hundred trillion or whatever is supposed to be my lot. And that's just the start.

So, they refused, inexcusably...the same people all the while saying, "We know, if we'd been back in Jesus' day, we'd have recognized Him. Oh, we'd have understood the Scripture and taken It."

Did they?

37. Number five: Make no mistake about it, Bro. Branham, like Moses, like Paul, was ordained to lead, but they were rejected by all but a Bride.

38. Number six: Not only were they all rejected, but all were opposed by groups who attempted to destroy the works of God and take over anything there and incorporate it with what they had, so they could control it.

When Jesus refused to be controlled, when Moses refused to be controlled, Paul refused to be controlled, and William Branham refused to be controlled, that took care of them. And when Lee Vayle refused to be controlled by George R. Upton, head of the big PAOC in Canada, which one fellow said means 'peanuts, apples, oranges, and candy'... I tell you, the guy was... I forget his name, that said that. He used to ride the trains. Fields. Fields was the guy that said that.

They threw me out by ear. And like a fool, I got bitter for a long time. But I got over it. I know what a root of bitterness can do to you. But I'll tell you one thing: What would I have done with organization? They just wanted to use me. They wanted me to lose a church that God gave me, I was building up. But they wanted another guy to go in because I was a bachelor at that time, and he had a family.

They said, "Oh, this is great. Well, Lee Vayle built a church up, and we'll put this man in here now, and he can have a living."

And the people didn't want him. They couldn't support him anyway; there wasn't that much money there.

"Well," I said, "Well now, how come you want me to do this?"

"Well," he said, "I think it's a good idea. I think it's best."

"Well," I said, "The point is that, what if I've got a revelation that I'm supposed to stay there, and this guy doesn't have one, and the people have a revelation that I'm supposed to stay there, and they want me? What about him?"

And the guy said, "In the multitude there lacketh not wisdom."

Now, watch the Scripture that idiot used. And I'm not going to take that back for fifteen seconds. He was a mealy-mouthed crook. He said, "In a multitude there lacketh not wisdom." I looked around for the multitude.

In other words, he represented a bunch of people, "You do what I say, or else." Well, I've got news for you and me this morning: God represents God, and He'll do what He wants or else, and you better believe it. So, we got rid of those guys.

39. But, you see, here again now, you've had a lot of backgrounding in this message to make you to understand the crisis hour in which we live. And the crisis hour in which we live, according to man's mind will always be, what you might call under-manifested as to the...how crucial it is. And they'll say,

“Well, if it was really that bad, or it’s that big, there should have been this or that. There should’ve been this or that and the other thing.”

“Yeah, now this is really something; William Branham should’ve done so and so.”

What about the thief on the cross? “Why, if you’re the Son of God, and you’ve got this great nation coming, get off the cross and take us with you.”

What about the other guy? There wasn’t one thing there to make him believe that this was the Son of God, the Messiah, and he said to the other guy, “Shut up!” He said, “We deserve to be here. This man’s done nothing.” Then he said, “Lord, remember me when you come to your kingdom.”

40. Now, there you see a picture of what I’m talking about in this hour. You might not believe it, but I’m going to tell you something: This is the hour of the second crucifixion: the crucifying of themselves, the Son of man to themselves. And you’re going to have a thief on one side, “Well, if you’re God, do this; you’re God; come on, do this.”

Somebody is going to say, “I can’t help it. I just know this is right. I don’t have to have a bulldozer or a Sherman tank or anything else for I’d take my life over.”

41. All right. Bro. Branham speaking here, then, on page 38 [paragraph 265], he talks about Moses, “... *take your shoes off*; you’re standing on holy ground.” Well, we’re standing on holy ground. What is holy ground? It is the Word of the hour, the revelation of the hour.

What was Bro. Branham’s revelation? What was his ministry? “*My ministry is to declare that He is here.*” And out of that ministry of the presence of God came the great revelation; “*There is one God,*” and it was not either Trinity or Jesus-Only. And never forget that. I will argue that and fuss and fight till the last breath is gone, because I am right. I can afford to give my life for it because I am right. I cannot afford to give my life for something that isn’t right, although God knows we do that all the time like a bunch of idiots.

So, he stood there and said, “*My ministry is to declare that He is here.*” So, the holy ground we’re standing on, which means ‘the foundation’, what we’re building on, is the presence of Almighty God.

The next would be: why is He here? What is He doing? To whom is He doing it? What is His role, what is His next role? In other words, there would be a thorough examination, not of what is past, but of what is present. Since Bro. Branham’s gone; you’ve got to look at all this Scripture here. Down the road, forget it. He already calmed your fears by saying under the Seven Seals, with the opening thereof and the thunders therein, “*You have everything you require to put you in a rapture, just be good Christians.*”

42. So, all right. He said, “*Take your shoes off; you’re on holy ground.*” You’re standing on the Word of the living God for this hour. In other words, it’s a part of your existence; it’s a part of your earthly journey. It’s what you’re in right now is going to take you all the way into the Millennium and all the way yonder.

Don’t start looking and saying, “Well, I tell you, I’m going to have this experience here and have that experience there, or we’ll get Shelly in and with his, you know, grandma with the hot cross buns and the rest of it.” Merciful God, it is so pitiful, it stinks. It is so pitiful, I could vomit. Don’t fool with that stuff. You are in it **now**. As Moses stood there, “You’re on it Moses. This is it! This is your journey; this is your life. Get your shoes off.”

In other words, He’s telling him flat, “Respect this part of your journey which is now vindicated to be of God.” And how many people respect this part of the journey that is vindicated of God? I’ll tell you,

hardly anybody does. If we get eight people to make the ark, we're going to be lucky. That means a whole lot of us are going to die ahead of time, like a bunch of flies get caught with Flit [fly spray] or something from mayhem, mow us all down.

43. [265b] Now He said: ...*I've heard the cries of my people, ...heard their groanings, ... I remembered my promise of the Word. I'm coming down. I'm going...to take them out of here.*

[266] *God came right back—that same Pillar of Fire—...vindicated that prophet standing out there on the mountain, to prove that it was, when he took his hand and performed all kinds of miracle and things. Oh, they had impersonators. Sure. ... Jannes and Jambres stood right there, ...same thing they did. But who was the original? See? Where did it start from? Where did it come from the Word? Was it the hour?*

Now, this one is a tough one. Of course, we looked at this last time, but this is really tough. Because, here's the point: It says here, "*But who was the original?*" Well, now, we know that Bro. Branham was the original, same as Moses was, the same as Paul was, the same as Jesus was. But especially we are dealing with three men, not God manifested in flesh as bodily. We're dealing with Moses, we're dealing with Paul, we're dealing with William Branham.

44. So, all right. He says here then, [266] "*Where did it start?*" Now Bro. Branham categorically said, *if there's twins, one of them has to be a perversion.* Now I'm not talking about human twins. Of course, you know that. We're talking about the twins of the Bible, the two vines. Two of them standing there, razor blade difference; two doing almost identically the same things, but one hearing from God and one perverting the things of God; one living the straight line with the Word of God and one not giving a rip about the Word of God—just anxious to have power; glory in the power because the power is going to make lots and lots and lots and lots of money. That's why these TV evangelists have empires. They're vampires; they're bloodsuckers. I wouldn't give you a nickel for a barrel of them. I'm sorry. Bro. Branham didn't have it; he didn't want it. He knew what the trouble was with it. I'll just stick with the good old prophet called Bro. Bill.

45. All right. [266] "*Who was the original? Where did it start?*" Now, watch; "*Did it come from the Word?*" The point is not: "*Did it come from the Word as act-by-act and moment-by-moment,*" but "*Is it Word-based?*" Is it Deuteronomy 18? That's the thing. Can you say this has got to be Word because of this: 'THUS SAITH THE LORD'. Now, if it hasn't got that, you can have it. I'm not interested. Hey, look; I just wouldn't want to buy any. See.

46. Now, [266] "*Was it the hour?*" That's even tougher. Well, you've got to go to the Bible. All right. One thing you know for sure: Israel's back in the homeland. So, you know, you've got God's timepiece. Is it the hour?

Now, in there comes the muddle; in there comes the brain waves that emanate from a softened, unspiritual brain. And we've all got them. It's easy to ponder and come up with questions, you see, about: "Well, just a minute, Elijah the prophet. Now Jesus said John was, so I just can't take the fact that William Branham would be Elijah." But, as Jack Moore said, if he was, "I'd give him my vote."

I don't care two bits for Jack Moore's vote and his wife's vote and his kid's vote and his whole church's vote and the whole American vote. He can have it. The point is, was William Branham Elijah, or wasn't he? You don't put it up for a vote. He [Jack Moore] couldn't even recognize Deuteronomy 18.

47. Now, let's say the Rapture's over and we're caught up to the Marriage Supper. And let's say—unscripturally—he comes back, whether we do or not, and of course, he would appear as a businessman.

He wouldn't have whiskers; he wouldn't have long hair, but be clean-shaven, dark blue suit, go down the street very decorously, very calm like a young businessman.

Now the point is...my question's this: Is there something in you that he could evoke toward him to make you to know that you're looking at God? Because, when that spirit becomes incarnate to us, you're looking at God. I don't care what you think you're looking at, that's beside the point. I don't even care what you think. I'm telling you, you're looking at God, because that's the Bible.

So, with this in mind, is there any way that you can categorically know the hour outside of a vindicated person telling you? And the answer is "No." Because the vindicated person merely lets you know, by vindication, that God wants to tell you something. And then, that vindicated person, being thoroughly vindicated as the authority from God, he will not only tell you what is from God, but tell you what to do with it. He will explain it all, because a prophet is not just a fore-teller to tell the future, he is a forth-teller.

48. So, they turn Bro. Branham down as flat as a fritter. And, I'm glad they did because I want to be one of those small percentages. When I first saw him, I was in horrible shape. I didn't care two bits any more for preaching the Word of God or any... I knew God was real, I knew the Word was real, and I knew that I wasn't very real myself. I didn't want anything to do with anybody, preachers, or anything else. But that one night, I confronted God face-to-face. I was not looking at a man; I was looking at God—God with a cover on it. Just like a prophet, a great of the end time.

49. See, this... [266] "Is *this* that *hour*?" Yes, it is that hour. These people are all rejoicing in the magnitude of their qualifications and extensive members, and the money they have, and what they can do. And they can put up radio stations and every person is going to hear the gospel according to them. But, what if it's the wrong gospel? Then, they're in the anti-Christ's pocket. I'm not going to feel bad about that. I don't like to think of these things. You think I'm hard-hearted? But the point is this: if there are eight out of five and a half billion (Now, this doesn't mean that's an exact number this hour. It was for that hour, so let's not get confused on that point.) but the percentage is so tiny and so small, what will go out to capture for the enemy the people for destruction? A perverted gospel. That's all. So, all right. Let it go.

50. [267] *And do you know that same thing's promised again in the last days?* The *same thing*? What do you mean *the same thing*? Same time, even current events, the very same thing is going to happen again. The same scenario. Bro. Branham should've said, "Do you know there's going to be the same scenario in the last day because it's prophesied?" I think they'd a really perked their ears up. You know, they'd a hated him a little bit more.

Now, watch: "*As Jannes and Jambres withstood Moses, so will these men of reprobate mind concerning the truth.*" So, this is Moses in the exodus; this is William Branham in the exodus, composed by men of reprobate minds.

51. All right. I'm great at mentioning names. So, who cares? My name's mentioned, too. One man is dead, I know. The other man may be living; that's David DuPlessis may be alive. And Gordon Lindsey's dead. And they got up and told the people, "Now, William Branham's only a prophet when he's discerning your bodies, but when he comes to doctrine, forget it; he's no prophet."

Now, what kind of a mind is that? Reprobate. People are so shy to mention it. So shy! A little pink, hairless mouse you'll talk about. You'll dissect the human body and talk about it. When it comes to the Word of God, they're strangely silent, where God has opened His mouth and shouted from the housetop "They're reprobate!"

52. Now, there's a doctrine in the world called complete reprobation, which means there's really no serpent seed, but everybody's a reprobate because Eve messed up. Not because she had sinful intercourse with the serpent; they don't believe that, period. And yet the serpent has to have a seed. My God! Where is the seed if there's something...? You know, let's get the picture. Now they can't even think straight, see.

So, to the world... "All these sons of God are reprobates. God's reprobated them."

They're not reprobates. They're a bunch of poor, dumb sheep that went astray. Oh, brother, the junk I've learned. Shoo, from so-called Bible students; merciful God. They didn't no more than know the Bible than nothing. I'd been better studying geography than studying those birds. It's the truth.

53. Now "*reprobate minds concerning the truth.*" Doesn't say they're reprobate concerning computer chips and electronic circuits and using space-age types of metal, being fabulously brilliant in tracking down the DNA and the RNA and everything about the genomes and the 'goonomes' or whatever you want to call them. It doesn't say reprobate concerning that. It says reprobate concerning the truth.

54. [267b] *...see, in the last days. They do the same thing (impersonate everything), right on in the same gully, ('Gully': that's like a ditch, like a valley, like a gully.) "Hog going to its wallow, and a dog to its vomit."*

[268] *You Pentecostals that come out of them organizations years ago and cursed them (your fathers and mothers), and you turned right back around and done the same thing that they did; and now just the same wallow and vomit.*

Now, what's he saying? The minute you organize, you're right back in the same gully, the same wallow. Now they say, "We, now, no, no, no; oh, we can't take that."

Well, is it the truth, or is it not the truth?

You may say, "Well, I think Bro. Branham might have overreached himself to make a statement, that is, to make a statement that would be listened to, like emphasized."

I don't think so at all. I don't believe it. I showed you by Scripture that it only takes three years to organize. Paul said, "by the space of three years day and night and I prayed and took care of it, and now I'm gone and that's it. You've had it. The Corinthian Church is now messed up; she's no longer a virgin." See. My goodness me. Back to the *wallow and vomit*.

55. [268b] *If it made the church vomit it out in the early Pentecostal age, it'll make it vomit it out again today. (So, Bro. Branham said, "All right, the Bride is going to be cast out of the Pentecostal church.") It has to be, though; it's the shuck has to come. The tassel can't be the only one. The shuck has to come, see, the carrier.*

Now Bro. Branham using nature there is very, very wise and very, very good. He's letting you know, 'Now, listen; when you talk about wheat, remember the last thing is that chaff. Don't just talk about the stem and the pollen and the tassels and all of that stuff,' he said, 'That's true,' but he said, 'the last thing is the chaff, that guard. And that life in there goes into the wheat bud itself.' They call it a berry, a wheat berry.

All right. So, remember; even though you have had the things of God revealed to you, you Pentecostals will come to the place of being thoroughly dried out and no longer the life will be in you, it will have passed on. And where is it passed on to? No one else to pass it on to. The last few mature, persecution, and they're taken away.

56. [268c] *We're living in the last days; watch the things that's promised for the hour.*

[269] *Watch this Moses confirmed—vindicated.*

Now, he said, “*You're looking at the last hour, and when you do, look at Moses.*” And he's going by type, Exodus, and by Timothy, in the last day. Moses, Jannes, Jambres. So, Bro. Branham's on one hundred percent Bible grounds here. He's not missing a turn—absolutely fantastic. This Moses was confirmed; Paul was confirmed. That is ‘vindicated’.

57. [269b] *Know. (In other words, this man Moses knew. That's perfect faith.) When he got out of there, some of his own brethren turned against him, wanted to make an organization. They said, “You act like you're the only holy man amongst us.” “The whole congregation is holy,” said Korah, Dathan, and Abiram. “Let's choose up men and do something.”*

Now, you see, this is the thing right here that is dangerous, just the same as a five-fold ministry can be dangerous, and you get a Nicolaitan complex at the end time. You've got the Nicolaitanes, where the clergy has organized, and you're not going to un-organize it. And you've got the same spirit that's in the Branhamites, where you've got these Jesus-Only spirit guys. They want to take over and beat you down and run your life. And they're going to do it if they can. They have no qualms, no fears, no conscience in my books. I've seen what they've done. They'll say, “You can't commit adultery, but I can. You can't steal, but I can.”

Always it's the same old, legalistic concept. I don't know why they don't know why they don't believe in eternal security because they live it worse than the Baptists ever thought of doing it. I don't understand it. And I'm not talking about a good Baptist. I'm talking about these moderate ones out here. They just mouth over certain things. “Shake my hands, join the church, give me—give him a few bucks.” You know. I'm not talking about... There's some mighty fine Baptists out there that... And you can tell by some of the preachers preaching that they've got a light glimmering in there.

58. So, he said... Okay, now. So, you've got to watch. You've got to watch the Nicolaitane spirit coming against the congregation, and the congregation's got to be also alert; don't let a Laodicean spirit come into your midst.

Well, you say, “Well, I'll tell you; we don't need any five-fold ministry. You know, we don't. We're just going to have tapes. We're just going to have this and that.”

And pretty soon you ain't got nothing because the five-fold ministry is ordained. So, don't fool with it and try to chuck it. You'll get yourself into hot water.

59. Now, let's put it this way, the Laodiceans rise up with their independence and the freedom of the people. “Us congregation, we're not bound. And we've got the Bible, bless God. We let the preacher talk to us, and that's fine. But, you know, we're... Yeah, we got Bro. Branham's tapes...” Blah, blah, blah. Same old thing.

Well, you know, that can deteriorate and does deteriorate to the place where, pretty soon, you just have anarchy, and then you have the church splitting in a lot of places.

Now, you see, Paul was ordained as the apostle to the Gentiles and he was doing a good job when these men rose up against him. And the first thing they said was, “Well, let's go along with this guy; we'll go along with that guy; we'll go along with the other guy.” And there became schisms in the church due to certain brethren who desired to preach certain things, and therefore, desiring to preach them, the church began to split along these lines of schisms.

60. So, you've got the problem with the church, and you've got the problem with the clergy. You've got the problem with the pastors can run you down into the ground and mess you up like Hogan's goat, and I've seen it time after time after time after time. And then, you've got the congregation that they, "Hey, man, we've got it all, and we don't need anybody."

And don't think for one minute that that never came out of Pentecost. It came out of Pentecost; it came out of the Oneness and the Trinity.

And the Oneness ground them all down, and the Trinity people said, "We're free, bless God. We don't even need a preacher." And that went to the Latter Rain. You didn't hear many Oneness in the Latter Rain. They were more Trinity.

And in there they became like the Gnostics. They said, "We've gone beyond the Bible." They sure have. Oh, brother, some of the stuff they did.

61. Those days I could discern in. We found a woman who was doing, you know, they asked me, they said, "Bro. Vayle, there's this place up in Nelson, British Columbia, and we feel terrible because our son and daughter-in-law's up there, and this woman, her name is Mrs. 'Somebody' and we'd like you to pray, and maybe the Lord will show you something about her."

So, I prayed, and I said, "Well, I can tell you one thing; they've gone into Mosaic mysticism. They're trying to build a pattern on the temple of Moses, and the next thing they're going to do is fit it to the people, and the next thing they're going to have free sex."

They did. How did I know? Now, that's quite a lot of telling, isn't it? I knew. Where did I get it from? I thought I got it from God. I'm not going to say nothing about what I get from Him anymore, because I don't know why I get this and get that. I think, I believe, it's the Lord.

So, your congregation can go crazy, splitting up this way, especially women taking control and all, and everything else. And, I don't think... I think we're so close to the end that we can just look at this and thank God we're not involved in it.

62. Now he said here, "Moses..." Bro. Branham said;

[270] *Moses, I felt sorry for him. He went down and said, "Lord..." Fell down before the altar and said, "Lord..."*

[271] *God said, "Separate yourself from them. I've had enough of it." Just opened up the earth and swallowed them up. He knew his commission.*

See, Moses knew when to call a halt. And 'call the halt' is when you go against the ordained man that God put with you which is that prophet. Now there's one person you know that's ordained. Because nobody can do what he does.

63. Now, we're going to quit with this paragraph here.

[272] *God doesn't deal with organizations. He doesn't deal with groups; He deals with individuals. That's right. Always. Not in groups; individuals, one person. In the last day, He said, "I stand at the door and knock, and if **any**...(not any group), any man will hear my voice, and hear me, I'll come in and sup with him, (you know, hear him: sup with me.) See, "If any man can hear..."*

Now, what Bro. Branham is telling you there, is over here in the book of Revelation right after, at the end of the church ages, which is the Laodicean church age: Chapter 3 [verse 20]: "Behold, I stand at the

door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” And that becomes William Branham. And that becomes identical to John 14. What does it mean, Bro. Branham, “He that has seen me has seen the Father”? “*You’re looking at me aren’t you?*” Same thing.

64. Now, does it have an extended meaning? Yes, it has an extended meaning on this grounds, that you too, as an individual, can sup with the King, if you listen to His voice in the prophet. Let’s read It again. Get the picture. Don’t fool with It. It says: [Rev 3:20]

(20) Behold, I stand at the door and (I) knock: if any man hear my voice, and (any man will) open the door, I will come in to him, and will sup with him, and he with me. (In other words, communion.)

Now, the extension of this is—not the main meaning, just the extension—you can be there, also, through the prophet. But you cannot get there without a prophet because this age is “wretched, miserable, blind and doesn’t even know it.” And when your teeth are full of holes and you don’t know it, and your heart is full of sin and you don’t know it, and your eyes and body and your pride and all full of lust and you don’t know it...in fact, you not only don’t know it, but you attribute it to another source and call it God, hey, you’re in trouble. And even if you don’t recognize that you’re in trouble, you’re going down with the boat, and you’re happy to think you’re not in trouble while you’re drowning, you’re still in trouble. This is not an attitude of the mind; this is an attitude of reality, of what life is all about.

Now, right here Bro. Branham identifies himself as Rev 3:20. Now we’ve found other places Bro. Branham identified himself. Over in John 14, Malachi, and now right here.

65. Now, any group... Notice; Full Gospel Businessmen, they purport to talk for God. They tell the world, “Hey, look at us. Where we’ve come from, where we are, and where we’re going. Wouldn’t you like to join us, when the saints go marching in?”

And my answer says, “I’m in the opposite direction, honey.” I wouldn’t want them to do me a favor.

In fact, I’m like the Frenchman who said, “When I see someone trying to do me a favor, I run as fast as I can to get away from them,” because he understood what happens when people do you favors. They always want it back again and a whole lot more.

I would sooner have a calling from God, where He calls His sheep, and the sheep hear the voice and they answer. I’d sooner be just a little sheep out there in the wilderness, which we all are, to hear the shepherd’s voice. And remember; the eagle never killed a sheep yet. No. The great prophet eagle came down and actually hovered over the little eaglets and hovered the sheep to lead them by, not a new way, but the old way rediscovered. Huh? Thoroughly restored, restoring the path and all. And then, to set our feet on holy ground—not just waiting to get there, to have our feet on that solid rock; it’s going on all the time.

66. This is the most important time anybody ever had a time to build, and I think we’re very fortunate this hour, in fact, I know that we’re, of all men, the happiest, the most blessed, to have had a prophet like William Branham, and to be able to get these sermons and just go over them and look at each...try to look at each word and just see things in there that we skipped.

I tell you, it does my soul so much good to know that every time we open these books, there’s just new light that keeps coming out. And the point is: Well, how much light can you take? Until there’s not one bit of darkness left. That’s the answer. Who’s going to try to measure anything? Not one bit of darkness left, not one bit of doubt. And Bro. Branham said, “*If there are ten people in one place, just,*

were thinking the same thing,” in other words, this same word, just glowed in there, *“there’d be a rapture.”* I think we’re getting pretty close to rapture. By the grace of God, I certainly hope so.

Let’s rise and be dismissed.

Heavenly Father, again we thank you for the time of fellowship we have in Jesus Christ, our blessed Lord, knowing that it’s going to go on world without end. It’s not just a fellowship now, but it’s something which will increase, and it also gives us quite a clue, Lord, to what’s down the road if Bro. Branham could honestly say, which he honestly could, *“He that’s seen me, you’re looking at God,”* these wonderful works that are being done.

And then, Lord, down the road, it would certainly be appropriate to believe the marvelous things that will be done for us, the great things of God continuing. And we continue with them, perhaps stopping to savor just one little illumination by one little work for maybe a trillion years or two. We don’t—just don’t know what’s going to happen. We know we’re not going to measure time. But it gives us great satisfaction to know that this road, which we’re traveling, just keeps going on down, we keep... or rather, going up, and we keep going up with it because the bend in the road is bent up.

And we appreciate that, Lord. We also appreciate the fact of Your love and concern concerning us, and we know that there’s sick amongst us. I don’t feel too hot myself, but then again I’m not so young. But we definitely, honestly, sincerely pray for every one of these prayed for this morning. Oh, God, touch them we pray, in the name Jesus Christ for Your Own satisfaction and Your glory, showing, Lord, Your great heart of compassion as the poor believers struggle along down here and look for the help that You alone can give.

In the mean time, Lord, flood every heart with light and life, we pray in Jesus’ Name—every mind become suffused with the Word of God and not one place in our body that is void of light and then, Lord, we know that there won’t be even one little atom that doesn’t have that light life within it to get us out of here. And Lord, that’s not the big thing, to get out of here. The big thing is to be child trained and pleasing to You and ready to go. And whether that takes short or long, I don’t know, Lord. You know, Lord, I’m not going to worry about it one way or the other. I’m just going to say, “Lord, You make ready Your prepared people, Your Own time and Your Own way,” and we know that it’s going to be wonderful. It’s going to be just perfect anything else would not be right.

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

“Take the Name of Jesus with You.”

NOTES:

Bro. Vayle brings out the following in this message after he says, "...knowledge that we have gained thus far," speaking of the Leadership series of messages up to this point in his teaching. These points are enumerated through paragraph 40 before he gets back to explaining the next few paragraphs of Bro. Branham's message, Leadership.

- Number one: "The rich ruler was face-to-face with God, and he turned Him down."
- Number two: "Moses was face-to-face with God, but he received Him."
- Number three is not given. Bro. Vayle does not identify a 'third' point per se.
- Number four: "We'll go to Deuteronomy 18...God is going to raise up a prophet according to your own desires, how you want a prophet to act. Pillar of Fire will not be there, the thunder will not be there, but the man will be there, and he will be thoroughly vindicated."
- Number five: "Make no mistake about it, Bro. Branham, like Moses, like Paul, was ordained to lead, but they were rejected by all but a Bride."
- Number six: "Not only were they" [Moses, Paul, Bro. Branham] "all rejected, but all were opposed by groups who attempted to destroy the works of God and take over anything there and incorporate it with what they had, so they could control it."

"There you see a picture of what I'm talking about in this hour. You might not believe it, but I'm going to tell you something: this is the hour of the second crucifixion."