

# Perfect Faith #10

*Master of Circumstances*

September 9, 1987

Heavenly Father, we want to thank You again for Your Presence, which has been vindicated amongst us, thoroughly proven and shown, Lord, this hour of visitation when You descended with a Shout, came down and set Yourself at the head of the Church, not just to make Yourself known as the Husband of the Bride, but to raise the dead, and then to take the same people away to a Wedding Supper, the great Incarnation.

We pray, Father, tonight that we will not be those who are so ignorant as to be careless concerning this great time of the invitation to the Wedding Supper, the King Himself here, and we, not perhaps oblivious to it, but almost in the sense that we're not as sincere as we ought to be. So, help us, Lord. The prophet said this was his ministry, to declare that You're here. May this be our life, Lord, to receive that and to recognize the fact that You are here, and to then bring forth the fruit which is commensurate to it.

We know, Lord, of ourselves we cannot do anything, but with You, all things are possible in our hearts, minds and lives. So, help us, Lord, to come to that place where we ought to be, and we'll give You the praise in Jesus' Name. Amen.

You may be seated.

1. Now this is "Perfect Faith #10", and in this subject of perfect faith we recognize that Bro. Branham has defined this faith, which he calls 'perfect faith', and sometimes 'a faith', to be a substance faith. And the term 'substance faith' speaks to us as, first of all, being absolutely real, in contradistinction to that which is merely imagined, or some law that works at times, but is not a hundred percent truly applicable as to be a definite, consistent performer. In other words, it's kind of desultory, scattered, not truly dynamic with a true sense of direction.

Secondly, we are assured that faith is absolutely more dynamic through prayer, working in our behalf, than anything or any powerful condition working against us. So, we notice those two things: the reality of faith: It is apprehendable; it is comprehensible. It is usable to the extent that it never fails. Faith visualizes and materializes Rom 8:31, which says, "If God be for us, who can be against us?"

2. Now, last Sunday in paragraph 114, page 20, we saw what the perfect substance faith of the ministry of Elijah was providing for us and working in us, and we took a whole hour and a half on one paragraph. Number one: it was revealing and producing a new creature people that were a part of the whole of God's roster of faith. In Heb 11:32-40, you'll notice:

(32) And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

(33) Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

And, of course, previous to this, he mentions the faith of Abel. So, this is the full panoply of the Old Testament of the four thousand years, of course, that were ahead of us here. And, actually, you could name all those great ones with this that you know about through the history since about...what? about 50-some...50 A.D.

- (33) Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
- (34) Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
- (35) Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
- (36) And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:
- (37) They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
- (38) (Of whom the world was not worthy:) they wandered *in* deserts, and *in* mountains, and *in* dens and caves of the earth.
- (39) And these all, having obtained a good report through faith, received not the promise: (New Jerusalem still hasn't come. The closest anybody's got is in the First Resurrection, the first half of it. That was the promise. Now It says, in verse 40:)
- (40) God having provided some better thing for us, that they without us should not be made perfect.

In other words, these people here, who went through all of that, on the condition of the promise of the New Jerusalem, the eternal Resurrection, show the fruits of faith in their lives, which the Lord demanded, showing their worthiness of it. As the Bible says, "Any man that puts his hand to the plough and turns back is not worthy of the Gospel." [Lk 9:62]

3. Now It says, "God has provided some better thing for us at the end time, that they without us should not be made perfect." So, we're looking at our inclusion in this chapter of faith here, where Bro. Branham designates that literally we are a new creature type of church, which is not simply rebirth, but it's an end-time manifestation which we'll be wholly aware of, and a part of the eye age—the revelation. We don't know just what all is incumbent there, but it will be manifested. So, it's a new creature people.

Two, it was producing a rapturing condition. Now, remember that Bro. Branham stated he would preach on the conditions of the Rapture when he spoke on "The Wings of a Snow White Dove", over there in Shreveport, Louisiana, in November of '65. And one of the conditions of the Rapture was the 'Shout', and he also said, "*The Rapture is a revelation.*"

So, you will notice, when he started the sermon, he let us know that nobody understood the Rapture, the Appearing, until that hour when he gave it. And this revelation of the Message, in the Message, and the Message being a revelation, puts us under the Shout, which, of course, will bring about a Resurrection, and this is a rapturing condition. And this faith, of course, was not previously a faith that could be apprehended. It was there in potential, but now we are at the end time.

4. Thirdly, the established rapturing condition was bringing us, through the true baptism with the Holy Ghost, into the Kingdom wherein you and God were alone, which speaks of a true identification and unity, which have not been previously known, though known, but not to this end, which is, as we showed you, an Edenic concept, where Adam was with God alone, and able, therefore, to go to the Tree of Life.

Now, you know yourself, the Kingdom of God is not you and God alone: It's a body, but it's you and God alone in rebirth. But, since Bro. Branham is teaching along these lines, I have to stay, as I believe, and correctly so, with what he is actually bringing us at this particular moment. An altar call is not what is being involved. That's why I watch what we are saying here.

5. So, we're just going to go back and read again the paragraph 114 on page 20, and there'll be other precepts, then, that'll devolve as we go along. And he says:

[114] *And so, when a man lives by faith and walks by faith, I mean substance faith, and there never was a time of substance faith as there is today, not even in the time of Paul. It was not said of Paul, "Greater works than this shall you do." He is isolated from the entire world and becomes a new creature in Christ.*

Now, of course, you understand, also, that anybody coming in under this Message comes in with greater faith and a greater fruitage. And this is why people in my age marvel at the new converts, in most cases, are so different from converts of the past. There's a substance there. Because of the purity of the Word, you get a perfect faith right there. See?

[114] *...There, now you're getting into Bride material. He tells you right there: this new creature is getting into Bride material, and, of course, you're speaking of Bride material at this time—not going back to the sixth age or the fifth age. He's talking 'now'. ...See, you're getting into rapturing conditions now. That means for each one of us, not just the pastors, deacons, trustees, that means for the laity, every individual walks in a world with God alone. You're baptized into this kingdom; there's nobody in there but you and God. See? All right.*

You notice right there you're not looking at simply the rebirth and a body, because then, his statement, according to my understanding, would not hold to all the rest of the Word. So, you have to see where he's going. All he's talking about this new creature, Bride material, rapturing conditions. Well, then, you don't go outside of that perimeter. You have to stay within that spirit; that is to say, if I'm teaching... And he, under inspiration, is a far greater teacher than I am. Now, if I can use human laws here, what about the laws of God? They would not be erratic; he would hold to the subject.

6. Now, notice:

[114] *...He gives the orders, and you carry them out. Now, right here again, you notice he's talking also about himself in this picture, which he always does. Whatever He says, there's not a shadow of doubt anywhere, you walk right on. If the Lord says this, there's nobody in the world can talk you out of it; you go right on, just the same. You'll see that repeat down here, when he talks about Satan trying to deal with us and get us off track. Now you're coming into perfect faith, perfect perfection, that cannot fail. That faith never fails.*

Now, that's right there with 1 Cor 13:10 where, "Whether there be tongues and prophecies," and so on, "they'll fail," and all these things, but you're coming down to the end of the wire where, "Now abideth faith, hope and love." And you're coming to a perfection. You can hardly come to a perfection in love without the perfection and earnest expectation and faith. You just couldn't; you couldn't do it.

So, what you're seeing here is the encouragement to believe in this hour that you already obtain, and can bring into use in your own life, that which has not been seen through the ages, to come to this particular area, because no one could come to a rapturing faith. So, and Bro. Branham said some time ago, "We hardly have faith for a little healing," what about Rapture? So, you can tell that this is far beyond anything that Mark 16 is involved in, because the false anointed can produce that left and right, and have gifts and everything else. And you can't major in a minor. So, if what you're majoring in at this

hour is restoration... And restoration bespeaks, positively, the earth coming back to its former condition before man befouled it.

7. So, what you're looking for is Edenic conditions. And, remember; Eden was already fallen when God dealt with man; so, God's got to bring him right back to that position. Alpha and omega must be the same. And I believe that's what we're looking at. That's why God is here now dealing with us, the same as He came down to deal with the beginning of our salvation. He could not leave it to anybody; He had to come and do it Himself with Adam. So, at the end time, He is doing this. The Lord Himself has descended with a Shout, and this is part of what we're seeing and what he's letting us know here.

8. We've sold ourselves short on the reality of faith, because we've seen it manifested. And, when you and I sell ourselves short, then we're in a precarious position of wandering in the wilderness, until God can bring us into shape to take us over. I know many people feel, "Well, you know, it's just zip-zip-zip... the Lord descends...this, that."

According to the prophet, that's not how it goes. So, we're not allowed to allow ourselves the dubious luxury, if you want to call it that, of foolishness to take us down. As Israel was very foolish, they could have gone to the Promised Land. Actually they were within just a hop, skip, and a jump of walking in, and they just wandered around and around, just like a chicken, you know, trying to find a gate, the hole the stupid thing crawled out of! And then, they said, "Well, let's go back to Egypt."

See? You've got to understand these things. This is a book on faith that you're dealing with. These things, started right in chapter 4, and we have to take this and apply it to ourselves and see the gravity of the situation, that we positively just begin to grow more and more into this with our thoughts and our minds.

9. Now we've come a long way. For instance, the pope's coming over here, and, you know, he stands up as though he's infallible. Well, that's a bunch of hogwash. He hasn't even got enough brains to pick his nose. I mean... The Bible tells you that.

You say, "I'm going to town tomorrow."

Who said you're going to go to town? You'll be dead tomorrow morning. I mean, the man's a liar; he's a honky-tonk liar is what he is. Let's face it. There's nobody shallower or more superficial than he is, and yet we stand that we have had a prophet who is infallible. The Catholic Church was right: There is an infallibility, but they don't have it. They can't produce one thing. They can't produce the thing everybody else isn't producing. We sit back here; we don't have to produce anything, but just stick with this Word here, let this Word work out. And where there are certain things, of course, incumbent upon us to do, we just do them. All right.

10. Now, let's just read on to 115:

[115] *We are taught to resist the devil, (Now here's another law laid down.) and he will flee from us. Now, to 'resist' is to just simply 'turn him down'; just resist him, that is just walk away from it.*

Now, does this mean to simply ignore? Well, yes, and no. Can you simply ignore some things, and say they'll go away? No. You simply can't ignore things. How do you simply walk away from the devil? Because you've got something to walk away with. How'd you like to turn your back on somebody you know that could stab you?

Well, you say, "Sure, if I've got some nice armor plate back there, and I've got this helmet on, and it'll dull his knife or break it—if all he's got is, you know, something that would almost be rubber, to haul off and, you know, to strike me."

Well, you could afford to turn, but can you afford to run from, well, you know, to fool with one of these pit bulls? This is not talking like something like that. I mean, no man in his right man would just say, "Well, ignore it, ignore it, ignore it." That's not a principle of faith. See?

So, what's he telling you here? He's telling you, because he's going to talk about Jesus a little way down the road here, you know that he's talking and basing upon how Christ treated the devil. You've got to have something to defeat him with, or to ignore him. You know you've got to have something that's versatile, that's applicable, that's indomitable, when you're dealing with a guy like that. So, what have you got? Well, you're fortified to do it. See?

Now, this is what he's talking about. You can afford to do this because of what you have. Like faith is over all; it's like that umbrella, like the great piece of mail there, and of course, it's based upon the Word.

11. Now, he said, "*Just walk away from it.*" Okay. Now, how are you supposed to walk? You can't walk, unless you be agreed, and the Lord wants us to walk with Him. So, when you walk away from the devil, you're walking with the Lord.

How do you know you're walking with the Lord? Because you're walking with the Word. So, all these things we want you to be conversant with, and be helpful.

[115] ...*God said a certain thing; no matter what he's trying to tell you, you don't even listen to him.* So, God said something, the devil says something, you don't listen. So, what are you abiding by? The Word of God. See? It comes down to the Word all the time. You don't listen to Satan. *Your ears are deaf to anything else but what the Spirit says.* What does the Spirit say? The Word, see: speaking Word. "*To him that has an ear, (That's who listens.) see what the Spirit says to the churches;*" *the one that's got the listening post...* What church has got the listening post? Bride. We do. ...*That catches what the Spirit says to the churches.* Okay.

What does the Spirit say to the churches? Well, let's go over here to Revelation 3, and you can just see what the last day situation is.

- (14) Unto the messenger which is in the church of the Laodiceans write; (He's right there in the Laodicean church. Now we've got to come out of it.) These things saith the Amen, the faithful and true witness, the beginning of the creation of God; (Okay.)
- (15) I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
- (16) So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Now, that's the truth. Some people are going to argue that one.)
- (17) Because you say, I am rich, and increased with goods, and have need of nothing; and knowest not that you're wretched, and miserable, and poor, and blind, and naked.

12. Now, in the light of theology and what is taught by the decent, respectable, fundamental churches, and many of those are very dynamic in their doctrine as concerning justification, they may not be so super-duper concerning sanctification. But the funny thing is, you'll notice, that those are great on justification, bypass sanctification; and those that yap about sanctification, are hardly ever been justified.

They're a bunch of legalists, and they've got nothing but their own works. They're not getting anywhere. They never had any real, genuine experience. So, now you come to the place where it looks like nobody's got anything. Well, it doesn't look like it. That's true.

Now, what are you going to do with this? Do you think that they're going to admit to this thing here? And they could quote you Bible—got big Bible schools. They've got everything all lined up, and say, "Hey, you bunch of miserable, poor, naked people." You know?

He says:

- (18) I counsel you to buy of me gold tried in the fire, you may be rich; white raiment, you may be clothed, the shame of thy nakedness do not appear; (Come and get some eyesalve.) anoint your eyes with eyesalve, that you may see.

Now, they're not going to believe that. Now, that is exactly what people must see in the Laodicean concept, or he's not been liberated. He's got to see why that in the midst of this, he's still got to become a new creature. It's not that a lot of these are not born again. Actually, the born-again experience, as Bro. Branham said, "*You'll find out someplace in your life, it's not a matter of you getting eternal life. You always had eternal life. You just wake up to it.*" See?

13. Now, let's just find that all these people that believe in the total depravity of man, which is all right, but believe in complete reprobation, as though everyone were a reprobate or a goat. I mean, there's nothing holds water in the light of this Message. There's nothing holds water. So, you can see where Bro. Branham said, "*When you come to this perfect faith, which has been demonstrated by the providential acts of Almighty God, and the revelation is now yours, you are stepping into a new creature situation.*" See? Not rebirth. No, that's... Rebirth is great, and we're all for it, but a man says he's reborn, and then turns this down? There's no way, because the Word is not in him. Let's face it: There is no place in his life for the Word, so he couldn't be reborn. All right.

14. And then, he said:

- (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.

Now the point is (Larkin saw this very clearly.) that Christ was put outside the church, knocking to get back in, and a beautiful picture was made by a lovely artist. I forget his name. Christ is knocking at the door, and there's no handle on the door. So you, from the inside, must open the door, and then, of course, to the individual, that bespeaks, really, of an individual experience with Christ—inviting Christ into your life.

But that's not what Larkin says, and it's not what Bro. Branham said. Larkin was right. He's trying to get back into the church; He's trying to get back to headship, to which He's entitled, and this is why Bro. Branham said, "*God, Jesus Christ, Holy Spirit, comes down, sets Himself at the head of the Church.*" That's why you see 1 Corinthians 15. You see? All right.

Now, they don't want him though to do that. They're plumb against it. Okay.

15. How many people will believe Rev 10:1-7? How many will believe Rev 22:10, the Seals are open? And right now it's the Edenic condition, where there's a direct confrontation, one-to-one, determining whether you, like Adam, will stretch forth your hand and go in. And, by the grace of God, there'll be quite a number going in—stretching forth the hand. They'll make a little, tiny Bride that will be standing here, to be caught away in that Rapture. All right.

He said: *"The one that's got the listening post..."* Who's got the listening post? *"And catches what the Spirit says."* That's the Bride. Nobody else will get it, and you cannot hear the Word of God outside of this Message. Bro. Branham said, *"Nothing outside of this Message will come to life."* That's in this last church age: *"Nothing outside of this Message will come to life."*

Now, either you believe that...

You say, "Well, I think Bro. Branham was just merely trying to be emphatic."

You got to be kidding. He wasn't emphatic; he was judgmental. You're gone. See? Now, that's what a lot of people... They think 'love' is something to soft-pedal. Now, sure, back away from unbelievers, saying, "Oh, that's fine. I'm glad you're going." Walk off. But, look; realize that's not the way it is. See?

16. Now he said, *"You resist Satan."* Now we resist Satan by using the messenger of the Word of the hour. This is our answer to him. And, of course, we turn away from what Satan says involving individual situations over which we have prayed by quoting God's Word, like Bro. Branham said, *"They came by, and,"* he said, *"Abraham, you're seventy-five years old."*

"Bless God! Going to have him anyway."

"Now you're ninety."

"Bless God! Going to have him anyway."

"Now you're a hundred. You must be crazy."

"Bless God! Going to have him anyway."

"What's all that in the corner?"

"What it is," he says, "that's the booties and the, what he called, 'bird's eye', which is an absorbent, looser type of knit they use for diapers. I think some of you older folk might know about it. He said, "There's the big pins, and nail them down, so the baby won't get hurt." And he just went on believing what God said. And no matter what anybody said, that didn't do him one bit of harm. He didn't care.

17. [116] *What Satan says is, "Well, I just can't see that." That doesn't have anything to do with it. See?*

What's he talking about there? Oh, something...maybe divine healing. Not so much, but I think more like: Elijah's got to come.

"What's He got to do with my salvation? Hey! I'm born again."

You born again and not able to recognize the one that God sends? You've got a funny rebirth, kid. Maybe you're still-born, or a part of you is missing. Shhh, I don't understand that.

[116] *..."Well, if you teach that, the denomination will put you out."*

What's he talking to here? Really, to preachers. He's telling the preachers, "You better line up." Remember, he tells them: There'll be some good men that they've been told they wouldn't have their pensions if they believed Bro. Branham. So, they took their pensions. They're going to lose that, too. Don't they know the system is going to go down? All right.

[116] *...They'll put you out. That doesn't have anything to do with it, the believer goes right on just the same.* So, that goes right down to laity also. So,  
117:

[117] *“He that has an ear, let him hear what the Spirit says to the churches.”*

There’s always been ‘churches’, whether you know it or not. “I’m of Paul,” “I’m of Apollos,” “I’m of Peter, Cephas,” “I’m of this; I’m of that.” And a bunch were of John the Baptist. True. Baptist, Methodist, Trinitarian, Oneness, Twoness, God knows what: those that call themselves ‘Christians’ and don’t believe in the divinity of Jesus Christ under any circumstances at all, believe nothing of the propitiatory powers of God. The churches, see. Bro. Branham called them ‘lodges’, but they’re churches. Okay.

18. [117] *...Hear what the Spirit says to the churches.* That’s why he said, “*I indict this generation,*” and turned around and said, “*Methodist, Baptist, witchcraft.*” Idolators.

Rebellion is the sin of witchcraft, and they rebelled against God. Who rebelled against God? The devil. What’s he got? A bunch of covens and warlocks and witches. Put that down for a church. That’s right. I think maybe you’d say, “That’d fit the Mormons.”

No, that’ll fit the Methodists, too. If you didn’t mean the Methodists had anything on the ball to kill old Joe Smith—hang him for a horse thief... I don’t think he stole any horses. He might have winked at some of their women; I don’t know. Figured the Mormons had a better deal than the Methodists had. Carnal bunch of so-called Christians, see? All right.

19. [117] *“He that has an ear, let him hear what the Spirit said to the churches.”*  
Now, this is the mind age, as you well understand, and the mind is getting to God by way of hearing.

Now, let’s go, and go back to something I haven’t said for a long, long time, and it may be that some of you sitting here never heard this. So, I want you to read It with me; it’s in 1 Samuel 3. If you haven’t got a Bible, it’s okay. You just go ahead and listen, as I read It. Now this is a story of God speaking in an audible voice to his young servant, Samuel, who was there, reared under Eli, and Samuel would be a prophet and the high priest. And, when God spoke:

- (5) (He ran and said, “Eli, you called me.” And he said, “No, I didn’t,” he said, “you go and lie down.”)
- (6-7) (After the boy came the second time and third time....)
- (9) Old Eli perceived it must be God speaking to him, So, he said, “I’ll tell you what you do,” he said, “you go lie down, and the next time the Voice speaks to you, you say, “Speak, Lord, for Thy servant heareth.” So, Samuel went and lay down in his place. All right. Now:)
- (11-14) (Then the LORD told Samuel exactly what was going to happen. He told him everything. Samuel did not see one thing, but notice in verse 15:
- (15) And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. (He saw it with his ears. All right. And in verse 21:)
- (21) And the LORD appeared again in Shiloh: (the LORD appeared in Shiloh.) for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.



So, therefore, a true appearing must have the Word. For you to be a part of the Appearing, you've got to come to this Word. And your hearing of the Word, and receiving It, is no different from Bro. Branham having a vision.

20. Now I know you'd like to consider that you're a little bit weaker, a little toned down, and that, my, it just doesn't hold. But I'm going to tell you something, brother/sister: If you read the Bible very carefully, you will find that everybody is responsible for his little bit, or big bit, in whatever position he holds, and God holds him just as responsible with a little bit as with a lot, for He gave one man ten pounds and five pounds and one pound, illustrating faith, and He held each one responsible.

Now, the little fellow who said, "Well, I just haven't got enough on the ball, and I haven't got enough, and it's just too bad. I just can't do it," and he came back to the Lord, and the Lord said, "Okay. Take it from him that has this pound, so he's got nothing, and give it to the guy that's got the ten pounds."

They said, "Well, Lord, this guy's already got a bunch."

He said, "That's how I do things. If you're faithful in much," He said, "you'll get much."

And this fellow just wouldn't rise to the occasion.

So, here we are, brother/sister. If we say we believe this Message, we have just as much vision, and seen just as much as the prophet by hearing, because he's been very faithful to tell us the Word. All right.

21. Let's understand, also, by going to John 8... And you've heard me talk on this many, many times, but there again, you might have lapsed your memory, or someone might not have heard it. Verse 42:

(42) Jesus said to the Pharisees, (Israel, the church at that time)...

Now, let's hold our finger there, and go back to the Book of Romans, before we'd even say one thing about these sweet, little boys, and I want you to see something here till we understand perfectly. All right. Romans 9 is what you're going to hear that these people He's talking to, who they are.

- (1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- (2) I have great heaviness and continual sorrow in my heart.
- (3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- (4) Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;
- (5) Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

They had it all, and they had nothing. See?

Now, let's go back. And these are the ones he's talking to, had it all, at least they thought they did. And yes, carnally they did. See? The life had passed up through them; they were simply carriers, and amongst the carriers were serpent seed, and he said in verse 43:

- (43) Why do you not understand my speech? *even* because you cannot hear my word. (You can't get it.)

- (47) He that is of God heareth God's words. You therefore hear *them* not because you are not of God.

So therefore, when the Word of God came at that time, they weren't of God. So, they couldn't get it. Now, here's what Jesus himself said. Does He say any different, being Heb 13:8? Does He say any different to you tonight? The answer is, "No." He says no different, because He can say no different. See? In that respect, Jesus is a robot, can't change, because he's programmed a certain way. The church tries to program God always, according to what they want. God cannot be programmed; He was already fully programmed before He uttered one Word: "Let there be light." So, we understand these things, don't we? All right.

22. Notice:

[117] *You know, in the Bible, it constantly is saying that. "To him that has faith. To him that has an ear, let him hear," see. "To him that's got something inside of him, he will respond. See? "He that has wisdom, let him count the numbers of the beast." Well, they don't have wisdom. How're they going to count it? How are they going to know whether it's the pope? All these different things. "He that has..."*

Who is he that 'has', when it's talking to the churches? The Messenger! Who had It in Paul's day? Paul. I know Peter was a good man. There's no doubt about it. But you understand they were laying a little platform, a little foundation for the Gentile church, which was to be built upon it. But Paul was the spokesman; he was the one that had the revelation. Peter was not the spokesman for the Gentiles. He only became, after a manner, by introducing to the house of Cornelius, but it was Paul who received the revelation, and he corrected Peter, because Peter had not gone far enough with this revelation, because he could not. See? It's true. Luther could not go as far as Wesley; Wesley could not go as far as Pentecost; and yet both of those, I believe, were greater men in their understanding in the Word, but the Word wasn't at that time—the capacity wasn't there.

So therefore, we have a capacity and a Word. Bro. Branham's message could not come to Pentecost—no way—any more than Luther's message could go to the Catholics. There's no way.

23. [117] *"He that hath..." who is it that's able to tell the rest of them. "He that has," that's the messenger, "let him tell it to the rest of them, that they might have." And then that goes down to you and me, as we tell what the prophet said. See? In other words the mysteries of Rev 3:14 and on, Rev 10:1-7, Rev 22:10, and so on, right down the line. All of those things, the prophet brought us, explaining carefully by vindication, what was in our hour. We, in turn, pass it on by the trickle-down experience. Now, "He that has, the messenger, let him tell it to the rest of them, that they might have."*

[118] *And that's by faith we're talking now, faith that you've got to have, that perfect faith, that faith that says, "Yes!"*

Now Luther had it in his own way. He said, "I can't do anything else but stand here!" I don't care what they did unto Luther. Do you think Wesley cared two cents what they would do to him? By the grace of God he stood there; they pillored him and everything else—threw rotten eggs. Why, the man rode a hundred thousand miles in his lifetime, preached about two or three times a day for about fifty or sixty solid years. His horse stumbled and got sick. He prayed for him. So, the horse got better. God didn't make the horse better because he just simply wanted the horse better. He wanted Wesley to have a ride; he was a hard working man.

24. A clown was going down the street, a big, burly guy, one day, and he said to Wesley, he said, when they were going to meet in a little, tiny, narrow sidewalk, and he said, "I don't get off the sidewalk for fools."

Wesley said, "I do," and simply walked to the other side."

Those old guys had something on the ball.

Now you come to this time right today, you're talking about William Branham had the perfect faith for this hour, which is above all faith. The others were pointing to it. Now we've got it, see? Now he's talking about this messenger.

25. [118] *And that's by faith we're talking about now, faith that you've got to have, that perfect faith, the faith that says, "Yes!" There's nothing you'd say "No," to when it comes to God.*

Now, come on! Where do you find that in anybody outside of a man of a genius caliber in the Scripture? Why, this man's in a tube, but it doesn't say we can't get there on our own level. We're not required to say, "THUS SAITH THE LORD, if God tells me to raise George..."

"Well, we could."

No, we couldn't. How do you know the voice that spoke to you said, "Go and raise George Washington"? Only a prophet would know the Voice of God. Paul the apostle witnessed that. I couldn't do it; I don't care what.

Look, I've heard an audible Voice in my ear. My wife didn't hear it. She kept on sleeping. I was sitting bolt right up in bed, this thundering Voice, just like—almost shake the walls, such a stern, strong voice... What was said came right to pass, too. You better believe it.

Well, you say, "That's God."

Sure, that's God. And now, if I heard another voice, would that be God? I got no way of knowing. I'd have to go down and say, "Now, let's see George Washington rise," and they'd shoot me down. I'd have it coming to me. Or they'd just put me in a little white, you know, put me in a straightjacket. They'd take me in case I hurt myself.

26. [118] *..."Yes!" There's nothing you'd say "No," to when God says, "Yes," you see. Now, what's he doing? He's letting you know where he stands on the vindicated Scripture that he has brought to us, and he's warning us, "Don't you dare change one Word." See? All right. See? When He says "Yes," it's "Yes!" Nothing else can ever take it from you.*

And that's true. In other words it absolutely will come to pass. And, remember; in this Message, it is every Word. And, remember; it is Bride food. And, remember; nothing is going to take it from you.

27. Now we saw that Bride food over in Heb 4:9 is where we start.

(9) There remaineth therefore a rest to the people of God. (In other words, there's coming to a time with this rest.)

(10) For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. (Now you're looking right at something here that refers right to Jesus Christ Himself.)

- (11) Let us labour (earnestly, speedily. That's what you're supposed to be like here.) to enter into that rest, lest any man fall after the same example of unbelief. (What was that? The time of the Exodus, the time of the type of the Millennium, going in. Because, remember; God wanted a theocracy. They changed it to 'kings'. God didn't want that. Now, watch; for this hour:)
- (12) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and discerns the thoughts and intents of the heart.
- (13) Neither is there any creature that is not manifest in his sight: (Bro. Branham proved it.) but all things *are* naked and opened unto the eyes of him with whom we have to do. (Now, when that happened, this was absolutely the proof that you had better watch, because this is the man you listen to, and he is the representative of the great High Priest, Who now takes on the full form of Melchisedec.)
- (14) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* (confession).
- (15) For we have not an high priest which cannot be touched with the feeling of our infirmities; all points tempted like *we*, without sin.
- (16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace and help in time of need.

We're looking at this believers' rest you're looking at now, and nothing can take it from us, because we're committed to it. The only thing that can take it from us is if it has been a lie. Then we're all shot.

28. Do you know that's very strange we sit here, and it doesn't really affect us. Oh, I know it affects some people, because they can't stand the fact; they want to sit on the fence. They want to sit on the fence so they can fall this way, that way, quickly, if something came up they liked better.

And we've turned the corner. We're not on the fence. We've committed our souls, brother/sister, to either heaven or hell, whether you know it or not. You could change your mind, if you want to. I don't know what I'd change my mind to. I'd have to come to one thing. It's just, well, just some phenomena. Pbbt! Who knows? And, who cares? Then, it's too late to live like a dog, to die like a dog.

29. Some of you younger folk might take it upon yourself to do that, you know, have fun while you can. The AIDS will get you around the corner, though. See, you're cut off, too. The liquors not fit to drink; it's full of poison. So, I don't know what you're going to do. You're in a bad fix. If this isn't God, I just don't know what you're going to do, because, you know, your life is shot.

What if this is God? And it is. See? That's the beautiful part of it. You show me anybody that'll touch this. Oh, I know they'll talk—talk, talk, talk. And talk is not cheap. And one of the greatest things of all ages is the fact that God did not challenge these churches to the test in such a way there was a worldwide confrontation—but there was. Now I'm going to tell you: Jesus never confronted Rome either. He drew out a Bride.

30. I used to think when Bro. Branham died, he'd come back, for one reason: to give the world the final, great proof that there is a God, and this was the revelation, the Message. One day, like a voice spoke to my heart: "Though one rose from the dead, they will not believe." Bro. Branham, coming back, he will;

it won't do the unbeliever, it won't do the sinner one bit of good. He'll come back and visit you and me, and the others of the Seventh Church Age. And the other six will come up, and we'll begin to know some of them and some of the others, till finally the apostle Paul appears, and we'll go away. Nobody is going to miss us, thank God. We won't miss them either; won't have any time to.

You know something? Poor old Isaac, he had himself a terrible time when his mother died. He was a mama's boy and a papa's boy. You can't blame the kid. When he got Rebekah, he wasn't lonesome anymore. He forgot all the game; forgot about his mother and his father.

Just reverse that. We have Christ; you won't miss anything. You might think you will. Let me tell you something: There are no disappointments in heaven wherein is no sorrow nor pain; there's no crepe on the doorknob; there's no tombstones. All right.

31. [118] ...*When He says, "Yes," it's "Yes!" Surely is. Nothing can ever take you from it.* Now this goes far beyond the prophecy; this goes plumb to the Word of this hour. 119:

[119] *With his perfect faith, he was very strange.*

Now I'm sure he's talking about the Lord Jesus Christ here. And, if He's Heb 13:8, He's still very strange, and He will deal through prophets, which is very strange, and He'll speak one more time, and He'd have to use a prophet, according to the Scripture, and that's in Heb 12:25. Just before Mount Zion, He's got to speak again. The One that's from heaven speaks, and He speaks on earth, because the Thunders are on earth. And that's very strange. People don't believe that. See?

[119] ...*Yes, he was very strange. Way back there in Matthew 4. The devil didn't stay around him very long. We got that in the lesson this morning. When he came with that great, big bluff of intellectual conception, he bluffed up against Jesus there when he came, and he found he hit a ten thousand volt line: threw him right back again. Yes, sir. And Jesus said, "It is written, man shall not live by bread alone!" Satan got a shock then.*

Now we have the answer to the devil, not to the theologians. It's this Message! And the truth of the matter is this: It's very strange the devil will take the answer, but the theologians won't. So, don't waste your time with the theologians; give it to the devil. Tell him the Word of God for this hour. He can't stand it. See, he can't change either. There's no way. All right.

32. [119] ...*It is written, that as a shock, like a ten thousand volt line. Then Bro. Branham says: Satan came a little softer the next time, more subtle, more appealing, you know. He appealed to his vanity. You couldn't get him on the stomach; he got him on his looks, so to speak, the way his hair was combed and all. "Now, you're a great man, you can put yourself up here and be somebody."*

[120] *He said, "Get behind me, Satan." Oh, my, what he met! "Thou shalt not tempt the Lord thy God. See. He proved Himself unto Satan that He was the Lord God. "For it is written, Thou shalt not tempt the Lord thy God."*

[121] *Now if Satan didn't know that that was the Lord God, he'd have said, "Wait a minute, you're not that person." But he knew better than that, to say that to Jesus.*

[122] *Jesus knew what ground to stand on. He said, "Thou shalt not tempt the Lord thy God." That's who He was. And Satan knew better than to say that, because Jesus' works had already proved that He was the Lord thy God.*

So, all right. We have the answer, then, for people right today who want something outside of this Message. And you know there are people that claim to believe this Message; they're always looking for something. What are you looking for? I would like to know. It's the same old thing where Jesus had to meet the scribes and Pharisees, having proved who he was. They said, "Well, listen; we want our own sign." That's somebody instructing God.

33. Let's take a look at some of the Scripture here. We might check Jn 13:16. I've got a little note here. Now: "Verily, verily, I say unto you, the servant is not greater than his lord, neither is he that is sent greater than he that sent him."

Now we're looking at the fact that Bro. Branham could be a servant in this hour, the same as Jesus was a servant of God, to bear our sins and all. William Branham was not greater than the Lord. We're sent, as it were, by William Branham. We're not greater than he. We just take what he said, and we go along with what he said. And then, we turn over here to Matthew 10, so we can add another verse along here to help us get a little more insight, I think. And we'll read Mt 10:24-25.

(24) The disciple is not above *his* master, nor the servant above his lord.

(25) It is enough for the disciple that he be as his master, and the servant as his lord.

Now there, that elevates you right up there—a perfect and beautiful identification. We don't need to try to, what you might say, upstage God, or anything of this hour, but this Message that Bro. Branham brought, and Bro. Branham, under vindication, was a servant, but not greater than the One that sent him, not greater than his Lord, though he was the messenger. He tells you who he was. But it was enough that he was as Him, and it's enough that we are as he is. We don't become the Lord Jesus; we don't perform His signs. We don't need any of those things. When a thing has been thoroughly vindicated, it is a slap in the face of God, it is absolutely a sign of unbelief, to turn your back on that, and it shows that there's something missing in your heart. That's what Jesus said, and I've got to stand with him.

34. So, Jesus knew what ground to stand on, not tempting God. I believe many people today in this Message tempt God, because they're looking for something else. Bro. Branham said *the Bride has every single thing she needs to put Her in a rapture*, and that would mean even if we never saw the dead come back or had a thing to do with it, and from this point on, everything bypassed us. We have 'everything', he said, (And 'everything' must be everything.) not trying to strain at a gnat to swallow a camel or something else. I'm just making my point. Why did he say it, if he didn't mean it? See? There's no point in a prophet saying something he doesn't mean. He better tell us he didn't mean it. See?

35. [123] *Notice! Now, notice. Perfect faith is a master of all circumstances.* In other words, the superdynamics of faith.

Now, that's one thing, right there that we're supposed to school ourselves in, according to Bro. Branham: to get a vision of the greatness of faith. Abraham had a pretty good vision of God "Who raises the dead and calleth those things that are not, as though they were." In other words, when a thing is dead, it's all over. No, God is going to raise the dead, take every hope that's dashed, everything you built, everything can be completely raised up in a resurrection. ... "And calls those things that are not, as though they were." In other words it looks down the road and says, "That is that." There's no sign of it, but it says, "That is that." See?

[123] ...*It's a master of all circumstances. Perfect faith masters all circumstances. No matter what it is, it masters it.* That's true.

36. Look what you see over here in Romans 8. We ought to memorize this and live it in our souls.

- (35) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- (36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
- (37) Nay, in all these things we are more than conquerors through him that loved us.

In other words there's a way out for every single one of these things, until the time comes when God wants to take us through one of them, perhaps.

- (38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- (39) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

That's what it is.

37. Now, watch:

[123] *...When you believe anything, do anything, and you got faith in what you're doing, no matter what the circumstance is, that doesn't have one thing to do with it. See, faith masters that circumstance. If it's in a room of sickness, and the Lord revealed a certain thing's going to happen, you just speak it and go on.*

In other words Bro. Branham could do that from the vision, "THUS SAITH THE LORD." You and I can do it by the Word of Almighty God, because the assurance has come into our hearts. There is such a thing as a real assurance that comes in and we know He's going to do a certain thing.

38. Now, let's look at Phil 4:11-14:

- (11) Not that I speak in respect of want: for I have learned, in whatsoever state I am, to be content. (That means 'master of circumstances'.)
- (12) I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. (In other words he doesn't put any emphasis on the conditions, whatsoever, even though they are pressing and depressing, and sometimes great want is there. He doesn't say, "Well, there's no food today, bless God. I know I'll starve by tomorrow." He doesn't look at it.)
- (13) I can do all things through Christ which strengtheneth me.

And I like the thought in there I brought to you on different occasions, that I can do all things through Christ in me, Him being greater than I am. You're looking at Him. You're recognizing that He's not just someone called along to give you a hand, although that is true in many respects. (The Paraclete means 'someone called alongside to help'.) But actually, to me, it signifies what is in you, though Christ gives you the confidence that you don't have a worry, because He is greater than you, and He is with you. So therefore, you are already an overcomer. That's what the word 'overcomer' means. It doesn't mean, 'I'm an overcomer, potentially; I'm a believer, potentially'. I am a believer; I am an overcomer. Then, put it in practice. How? What he's talking about here, knowing what faith is...

39. Now, let's go a little further:

[124] *Oh... Just don't ask any questions.* Now Bro. Branham here is going to inculcate in us what is known as the faith attitude. What is the attitude of faith, what is the spirit of it, what surrounds, what is the aura, what's it like when you're operating in the realm of faith? All right. *Just don't ask any questions. It's already over, just keep going on, see.* It masters all circumstances.

What he's telling you here: When you and I pray, and the prayer is sincere, it's a Scriptural prayer, we examine our hearts and lives, our motives, and we pray, he said, "All right, don't begin questioning: how's it going to be done, when it's going to be done, where's it going to be done, anything like that. Don't ask questions. It's already over, just keep moving." See? That's the atmosphere. It masters all circumstances.

You say, "Well, what if such and such happens?"

It hasn't got a thing to do with it. See? That's the trouble with sickness.

You say, "Well, what about if we get sicker tomorrow?"

Many times it happens—most of the time. You've got to just keep going on, just keep going on..

"What if my bills get higher and higher?"

Well, as long as you're not adding to them, foolishly, flagrantly, like a lot of people do, (You're just trying to work things out.) don't worry about it. God's going to work it out. If you're faithful to what you're supposed to do, God will do it.

[124] *...That..you see, it already got it mastered.*

40. Now we showed you before that faith does not ask questions, and we gave you the Scripture, which is in Romans 10. So, let's go back and look at It, because this is terribly, terribly important. Remember, as I told you before, many times, the woman asks questions. It's a female trait: ask questions. And so, the church asks questions. You don't ask questions. Now, watch what It says here, Rom 10:6.

(6) But the righteousness which is of faith speaketh (a certain way) on this wise (Now, watch. It doesn't tell you just what to say; it warns you what you better not say.) Say not in thine heart, Who shall ascend into heaven? (Don't ask questions.) (that is, to bring Christ down:)

(7) Or, Who shall descend into the deep? (That's to bring him up again.)

In other words, don't try to figure this thing out, how that God could come in human flesh and die, rise again, and get this whole thing of the flesh, God in flesh, and God in Spirit, the whole thing, all mixed up, and wondering who did what and how was it done. He said, "*Look, forget it, don't ask any questions.*"

Faith righteousness, because that's what it is. The righteousness which is of faith, or faith righteousness, does not ask questions. Faith healing does not ask questions; faith supply does not ask questions; faith overcoming does not ask questions.

41. (8) What's it say? (What's it talk like?) The word is nigh thee, *even* in thy mouth, and in thy heart: (your soul and your mouth) that is, the word of faith, which we preach; (In other words, whatever God said about it, you



don't ask questions, you simply say what Abraham said, "Bless God, gonna have it anyway," see? which we preach.)

- (9) (And) if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved.

What about healing? That "if thou shalt confess with thy mouth, and believe in thine heart that by his stripes, you have been healed, you're going to get healed." If you confess with your mouth, and believe in your heart that God supplies all your needs, the job, whatever it is, you will get it. And you've got additional claims on it, because God has said certain things that men have to work to provide for their families.

Now, of course, such a thing as a time of famine, and some of those other points, there may be great times upon the earth when it would seem utterly impossible. God will still make a way. I was through the hungry '30's and didn't miss a meal—never had to. I thought I was badly abused, because you had to pray the food on the table, and now I realize that was one of the choicest things that God would ever do for anybody. But, you see, stupid is stupid.

42. Compare this with 1 Corinthians 15, we'll look at this here. 1 Cor 12-15:

- (12) Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
- (13) But if there be no resurrection of the dead, then is Christ not risen:
- (14) And if Christ be not risen, then your preaching is vain, your faith is vain.
- (15) (You also) are found false witnesses of God; because we testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. (Now:)
- (16) For the dead rise not, then Christ is not raised.

Now, what am I doing here with these verses of Scripture? I'm trying to show you this, that Paul is basing his teaching of the Resurrection upon infallible facts. So, with this Message. We have the infallible facts of salvation, the baptism with the Holy Ghost, divine healing, rich provision, even creation. You see? Now, if something was preached that God did not do, then that person's a liar. Then, what about the person who hasn't got the gumption to say what God's done? He's not going to get off the ground either.

43. So, I don't know where anybody's going to go without understanding the "Rapture" tape, and get out of here. I personally don't; I'll be honest with you. And in this Message I'm despised and literally hated in many places because of what I teach. I was supposed to have left the Message because I don't agree with a certain brother whose own dad told him if he ever wanted an answer—you're in trouble, come and see Lee Vayle. I'm supposed to come and see him, now, maybe. That's on video cassette. I can prove it. This is on video cassette, too.

I'm not fighting with anybody, I just want to understand; I want to know. I want to know "Who came down, and what did He do when He did come down, and where did He go, if He went." And I can show you, if you believe He went away, and He's coming down again, you are a Latter Rainer that Bro. Branham said was the closest, and the closest is in the most error.

44. Now, do you want action? I'll give it to you, brother/sister. I know where I stand. There's nobody going to shake that, because that's true. Where is the Spirit that's in our midst that's going to be incarnated? How did He get up there? If He does all three in descending, which one? The body? No way.

See? If you don't understand what I'm preaching, maybe it's time you do understand. I'm not trying to bluff you out of anything, or bluff you into something. I'm just telling you the truth. I stand on what I believe; I've got nowhere to go, except go with this Message. This Message goes there, I'm going with It, unless we're both fools somewhere. I don't know. I can't believe that.

45. [125] Now, *Faith believes that God will work it out. "I don't know how He's going to do it, but He'll do it anyhow."*

Now Bro. Branham has said that on more than one occasion. We don't know how He's going to do it; He's just going to do it. I don't know how God is going to work out all these things down here with the Shout and raise the dead. I don't know, but I know God's going to do it. And, I tell you, I've found this by experience, by watching the prophet. In this day, this has been a fantastic thing to associate with the prophet of this stature, any prophet, and see what's going on. To know that it's a duplication of every great prophet, that, first of all, God has a man there, then He comes on the scene and attracts the man, then He explains to the man, and He sends the man with the signs and the wonders, and then explains to you and me, so we always know after the fact.

So then, if you know after the fact, you're not going to know before the fact. So, you don't know how God's going to do it, but He's going to do it. You don't know how.

46. What faith was it the man had that brought his little boy to Bro. Branham incurable? I don't know, but Bro. Branham said, absolutely, he said, "*Look,*" he said, "*you go to a certain doctor,*" he wouldn't even pray for the boy, "*go to a certain doctor. He knows what to do.*"

And the man went right to that doctor, and he operated, and the boy came through it. And in the hospital the boy died.

Why did he die?

The same reason you people have friends that are dying right now. It's not necessarily a rotten doctor, but a stupid nurse. That's kind of harsh, but what else can you say when you know they neglect their duty. They left the window open over the boy and the snow came in, and the boy developed pneumonia or something and died. The operation was so unique, but it was successful. Now the man didn't know how God was going to do it, but he had faith somehow it was going to be done.

47. A girl came to Bro. Branham for help. She had a bad back. He looked into her heart and found out she was with Mrs. Beal and living a wrong kind of a life. He said, "*Go to a chiropractor.*" Now she came in faith, but she got an answer.

I don't know how God does things; nobody really knows. Elijah needed food, so God sent the raven. Everybody wants to know whether the raven actually plunked something down, stole a ham hock out of someone's smokery, smoke pit, or whether the word 'raven' meant 'wandering nomad'.

So, it's easier to believe in wandering nomads! Yet people can tell you right today that birds have dropped live fish at the door of missionaries or someone needing help. And I remember some poor Haitis one time were praying, and they needed some meat. They didn't have any, and they dearly would have loved something. And pretty soon they heard a kerplunk at the door. Bang! They quickly ran to the door, and here a pheasant had hit the door and broke his neck. They wrenched the neck off, the blood spilled out, they had a lovely pheasant dinner. I could settle for that tonight.

Tell me how holy Ann up there, holy Ann Preston in Canada, could drop the bucket into a dry well and bring up water. You explain that.

Well, you say, "God did this..."

How do you know what God did? except He filled the bucket with water.

48. See, that's the thing, you see, faith has an atmosphere; faith also has lockjaw, when it comes to asking questions. But it has a wide mouth in saying what God said about the situation or about the promise. That's the trouble; too many people have thin ears. They can't hear anything. And then, they've got big mouths and spread what they don't hear right—like in this Message. Then a lot of people have big, fat ears, and they get thin mouths where they can't say anything. Let's get it together; get the act together: large ears and large mouth. The Bible speaks of, "Open thy mouth wide, and I'll fill it." Pentecost says, "With tongues." I don't know that's true.

49. [125] *Faith believes that God will work it out. "I don't know how He's going to do it, but He'll do it anyhow," see. It masters all circumstances.* He said that in "The Rapture."

This is true about the tent vision. I don't know what that tent vision is. I'm very loathe to believe anything anybody tells me about it, because I don't know. He said he's going to have it; he'll have it. What does it mean 'to have it'? I could guess at it, but what good is guessing? What's the logical thing to do? Just wait and see for it to be fulfilled. It's got to be in the Resurrection now. Anybody knows that, unless it was some mystical thing that took place just before his death, or in his death. That's his vision, not mine. But, if those people going through the line, and I've got something to do with that, or to do with me, it's going to have to appear in this hour. It'll take a resurrection to do it.

I don't understand, but I do know that that's a vision he had. I just leave it with God. Why? Because God's going to work it out. See?

50. [125] Now, He's the *master of all circumstances*.

Let's go back to the Book of Hebrews 11 again just to see a couple of things here, then we'll make this the end of our page. I've got quite a bit to go on these three sentences here, but let's try it anyway. All right. The middle of verse 35, It says:

(35) ...Others were tortured, not accepting deliverance; that they might obtain a better resurrection:

(36) Others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

(37) ...Stoned, sawn asunder, tempted, slain with the sword: wandered in sheepskins goatskins; destitute, afflicted, tormented;

(38) (...The world wasn't worthy:) they wandered in deserts, *in* mountains, and *in* dens and caves.

(39) And all those had a good report (of) faith. (All right.)

The master of circumstances in this particular case was not getting an answer whereby they were freed from it, but they lived above it so that in death, not even death could touch them—in other words, influence them.

Look at the three Hebrew children: These weren't like them. They went right through the fiery furnace; Daniel, right through the lion's den, but thousands were burned in the furnace, and thousands were martyred at the stake, and thousands were drowned in rivers, and thousands were fed to the lions. But I'm going to tell you something: They were in exactly the same place as these men, who turned armies of aliens to flight, stopped the mouths of lions, subdued kingdoms, and so on. What it is, what

he's showing you here, is that no matter what our lot is, we are more than masters of every single circumstance, if we just take the Word of God and stand with It.

51. Now, let's go over here to Romans 5, and we'll take a little time with this to get us into the understanding that I'm looking at, at this particular moment here: 'masters of circumstances'. First, Rom 5:1:

- (1) Therefore (having) been justified by faith, (Not 'being' justified; you're either justified, or you're not justified. At this time the Bride is not being justified. She has been justified, because she's been declared to be "*the righteous Bride, not ever having even sinned.*" Okay.) Therefore having been justified, we have peace with God through our Lord Jesus Christ: (That's the way.)
- (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (In other words Jesus did it all.)
- (3) And not only so, but we rejoice in tribulations: knowing that tribulation works (endurance);
- (4) And (endurance), experience; (No: character, or maturation or maturity and character, maturing,) works hope (That's earnest expectation.);
- (5) (That) maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost.

Now you'll notice in here there's a process that we go through in order to get the answers we desire, because It tells you that "tribulation worketh patience," and this is a faith preposition up here, or proposition, or premise—faith, you're talking about. All right.

52. In your life of faith you go to God, no matter what you go for, (You need an answer for prayer.) you will be tried, which is called 'the trial of your faith', and the trial of your faith is necessary, because there is no such thing as a gift of patience. God does not drop patience into our hearts; He drops into our hearts the Holy Spirit, whereby we have the capability of coming into patience in our lives and developing it there.

And you will notice that patience here, developed by tribulation, positively signifies a maturing of the Christian, or developing of character, so that character is not a gift, it is not a reward, it is an earned degree that you get. You have to strive for it and earn it. You cannot mature, actually, without going through these experiences. And then, when you come to the mature place, you will notice what you earnestly hope for, on the grounds of faith, comes into being, and that earnest expectation, which is yours, by the grace of Almighty God, "maketh not ashamed." It means that you can stand up and say, "God does answer prayer," and this increases the love of God in your life.

Therefore, many people miss out basically by not simply going through the regimen that God sets forth in a faith life; they just don't stay with it. I would say this, as far as I am concerned, if anybody wants to really develop into a strong Christian, take the trials of your life and stand with them, until God develops in you this patience and this character, and you see God give you an answer.

53. How patient, and how much character would anybody ever have if God gave him everything just like this. [Bro. Vayle makes a couple quick snaps with his fingers.] And that's the way people think prayer should be answered, and that's not the way it's answered. I've seen very superficial people talk about healing and act as though, "Well, my, I'm not going to be sick; I'm not this, and I'm not..."

I wonder when the day comes when they are going to get sick, because they will get sick, because everybody gets sick. Elijah died of the sickness wherein he was sick. Oh, there's such a thing as dying in good health. But many people make boasts that are very ludicrous.

God puts us... Remember, when we look at life, and we come up against necessities, we should always ask ourselves, "What is God trying to work out in my life?" That's the thing; we must always be anxious to know what really lies behind those things we are in.

54. Now, there's another something over here, I've got noted here, in Ps 106:7-15, and this leads us up to the verse I want to get:

- (7) Our fathers, understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* the Red sea. (They sure did.)
- (8) Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. (Now, watch what He's doing: He's going right along with these guys here that irk Him.)
- (9) He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.
- (10) And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.
- (11) And the waters covered their enemies: there was not one of them left.
- (12) Then believed they his words; they sang his praise.
- (13) But they soon forgot his works; they waited not for his counsel: (Well, come on, this is what can happen.)
- (14) They lusted exceedingly in the wilderness, and tempted God in the desert.
- (15) And he gave them their request; but sent leanness into their souls.

Now there's a people that are perverse. They don't want to wait on God for God's answer and go through the discipline of character building, and there is no such thing as character in a child that doesn't suffer. Existentialism went so far as to say the purpose of man is to suffer. The purpose of man is not to suffer; the purpose of man is to glorify God through character, inwrought in him through principles of suffering, faith toward God.

Many a person suffers, and he does not develop a decent character. He gets more and more bitter, and more and more hard to deal with. He could be nothing but a major, you know, problem. So, we must remember that.

55. Also, we go back to Hebrews 12 to see what you're already well acquainted with in this line. I'm cutting down this business of the trial of our faith on purpose. I could take longer with notes and all, but I won't do that. Let's look at Hebrew 12:

- (1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, (That's Hebrews 11; just gone through it.) let us lay aside every weight, and the sin which doth so easily besets *us*, (That's unbelief.) and let us run with patience the race that is set before us.

We're going to find if we live to be a hundred, it went all too fast. We're very, kind of nervous, running a race. You know, you're not supposed to be nervous here. You don't have patience running a race, but you better have patience; slow right down.

- (2) Looking unto Jesus the author and finisher of *our* faith; (Now, watch; what about him?) who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

An established Christian has to go this way. Pray all you want; your prayers can only help you to stand while the pressure's on. It will not remove the pressure, except in the sense that you will know during the pressure, "I'll still make out; I'll get there." But you will get your pressure.

- (3) For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds.
- (4) You have not yet resisted unto blood, striving against sin. (He sweat great drops of blood fighting himself in the Garden of Gethsemane.)
- (5) And have you forgotten the exhortation which speaks unto you as unto children, My son, despise not thou the chastening of the Lord, (the training) nor faint when you're rebuked:
- (6) For whom the Lord loveth he corrects, he scourges every son that he receives.

Now, he doesn't just whip you around the head and just say, "I'm boss; you look out what you're doing." God's not trying to show you His might and power—not trying, you know, to make a show of anything, He's trying to bring out character in the children. So, when you read this, you must understand that character is never wrought out by senseless, inane whippings, judgments, commandments. No! Everything is done in the light of the perfection of the child.

- 56. (7) If you endure chastening, God deals with you as with sons; and what son is he whom the father chasteneth not? (In other words, train and correct and, if necessary, whip into line.)
- (8) But if you be without chastisement, whereof all are partakers, then are you bastards, and not sons. (The best you could be is a foolish virgin, which I doubt if you even qualify there.)
- (9) Furthermore we had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (In other words God does not do what our own parents do; they get mad and correct us.)
- (10) For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that we might be partakers of his holiness.

Now that lets you know right there, because it says that "he who has suffered in the flesh ceases from sin..." All of these things makes us more careful, to be more studious concerning the Word of God, more careful concerning ourselves, what we do concerning Him and each other, so that we view everything in the light of His Word, and then say, what?

"I'll say what the Word says about my condition, and I will believe what He said, 'I'm going to get there'."

Now maybe it's going to be difficult. It might be very hard. We don't doubt that for one minute. It can be hard, but it is true.

57. Now, we read also already Romans 8. We don't have to read It again. Let's go to 2 Timothy. I've got a little note there, 2 Tim 2:8:

- (8) Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- (9) Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.
- (10) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- (11) *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:
- (12) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: (In other words He cannot do anything but apart from the Word that He's allocated for you.)
- (13) If we believe not, *yet* he abides faithful: he cannot deny himself. (He'll still work it out; He'll get you there. But there's a path that we can walk in, which is His path of faith, and it's the greatest since the time of the apostle Paul, because there's been nothing like it.)
- (14) Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.
- (15) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- (16) But shun profane *and* vain babblings: for they will increase unto more ungodliness.
- (17) And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;
- (18) Who concerning the truth have erred, saying that the resurrection is already past, and overthrown the faith of some. (You know, that's already been said about this Message.)
- (19) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them (which) are his. And, Let every one that nameth the name of Christ depart from iniquity.
- (20) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

All right. It tells you right there that we've got to go through the trials of life, and you know, through life, there are vessels to honor, dishonor. Now, of course, he could speak in terms of Esau and perhaps others, but I'm thinking in terms of us, many of us. We have to be submissive to the thought that we will never be great shakers and movers; it's not incumbent upon us to do so. But for every single one of us,

it's incumbent upon us to shine in the place where God put us, and we cannot shine outside of the scourings that God gives us through the Word and through the application of the Word.

Bro. Branham many times said, "*Don't it feel good to be all scoured up?*" Sure, because he brought a message of truth and life that's able to dispel the doubts and the fears. But I tell you, that Message didn't ring, unless we went out there, and when the chips were down, applied the Word that was given to us in that hour, for that time.

58. So, here's what you're looking at, as we say right here... Bro. Branham brought us to that point; he said:

[125] *Faith believes that God will work it out, no matter what it is. Don't worry about it. If there's a Word in there for you, just stand with It. I don't know how He's going to do it, (That's the big secret.) but I know He's going to do it, see, because faith masters all ceremony.*

See, in other words we are more than conquerors through Christ who loved us. What principle? Just because we say so? No, because something has been given to us which is substantial—something substantial. In other words, now Bro. Branham brought us the point: he showed us the substantiality of God, the prophet and God. He showed us this Word—laid It out there. Then he showed us how substantial we are, based on God and himself. Next, he showed us how substantial the things are that we have from God. And then, he showed how substantial we can be with it all, not Christians that drift hither and yon, to and fro, and cannot operate in the realm of faith, but can do it.

59. Now, look; don't get an idea how this is going to work, or how you're going to work it. Just live your life and apply it. You weren't called to go down the road like I was. You'll never know what it is to stand still, with literally a knife in your back and one in your front, and every card stacked against you. So, having done all that you can do, what could I do? I could stand.

I wasn't a Martin Luther—no way, shape, form. God didn't call me to be. God never called me to a lot of places God calls other men, and He's not calling you to where I've been. He's not calling you to where Bro. Branham was; He's not calling you anywhere but where you are now. That's why the Bible said, "Whatever state you are in, be content in that state."

What's wrong with our women today? Women preachers started the whole stinking mess. Now women have got to be out of the house, gotta be here, gotta be there, and they're shot. And the man can only put up with so much, so he's shot. You tell me that God's not judging this world and going to destroy it? Let me tell you flat: God is going to do it, and He's already started doing it.

60. Now, let's stand and be counted. That's why I try to teach you people this Word, what this Word will do for you and with you, what you can do with It, and where your loyalties all are, and where families, all of you, these count deeply. But they might not count for some.

Look, I'm not here to bat one hundred percent or one thousand percent. Don't think one minute. I'm going to try to bat a thousand for me. You are in your shoes. I cannot live it, but I'm trying to help you now, to show you what the prophet's laying down here. We are a unique people as there never was a unique people. So, let's not sell short what we have in Christ Jesus. That's what he's been warning all along: selling short, selling short. God's not going to put us in some straight jacket, although that's partly true, because sovereignty will run its course. We'll get there. But God wants people to stand up and believe.

60. Now, there are many facets you can apply it to, and I'll just tell you flat again: It's going to be in your daily life. By the time you get in your car, going out of this door, by the time you get home, by the time you go to bed, by the time you get up tomorrow morning, you are going to be facing twenty-four



hours a day what we're talking about here. And, if you and I want to apply, we can do it. And under every circumstance, you will find what I've told you before, many years ago, I have never known any position I've ever been in, but there was something in my heart always said, "It's all right. You can lick it."

As you get older, you sometimes wonder a little bit about that Voice, because there's certain things you're not going to lick. Peter knew it. They were going to carry him where he didn't want to go. Paul had to lay his neck down. But, you know, he licked that, too. And we'll lick it, too. See? By the grace of God we have exactly, exactly, an abundance of what it takes in the depth of the dynamism of performance to be more than conquerors. Not just conquerors: more than conquerors.

61. Again, I want to warn you: that doesn't make you running around, praying for every sick person. You're not going to be some whirling dervish for God, but you are going to be the person that God wants you to be in the body of the Lord Jesus Christ, and you will do it, every man, woman, and child that's in this building. So, you aim at that with the consciousness of it all: I am growing up in Christ. All these things we look at, we've got our eyes on.

Let's rise and be dismissed.

Gracious, heavenly Father, we know that there is much here, but, Lord, there is a life, there is our life, and there is Your Life, and, Father, we have the ability in our souls, as the prophet said, to make a decision whether it's going to be Your Life or our life.

And then, there's the Word—there's Your Word, our word, and the other word out there, which is also what we would have, if we have a Word. And we have in our souls the right and the ability to make a decision as to whose Word we will go to. Then, Lord, we know positively, that's already been set forth on the grounds of faith, which has to do with Word. So, all of these things, Lord...

We know that we do have, as the prophet said, a *free moral agency*—that would be the way it was put. And now, Father, tonight, because we, of ourselves, in this age of grossness, and all the forces coming against us by the enemy to trip our minds, especially, which is what the big thing would be, help us, Lord, to surrender our minds as never before to Your Word. And, let that Word be conveyed down deep within our souls, there, joining with the Holy Spirit, and come back upon these bodies, anointing the mind afresh, and this time now with faith in that Word, and the dynamism of the Holy Spirit turning loose that power in our lives.

Lord, it may not, in some cases, be more than just believing for a headache, giving a cup of cold water, praying a little harder for somebody, reaching out a little more. I don't know what it's going to be, Lord, but I know one thing: that every day we're faced many, many times with opportunities to let You have Your way. May we all recognize that, Lord, that that's the way of faith: to let You have Your way, to shut up when we should shut up, to speak when we should speak, to bend when we should bend, to stand up when we should stand up—whatever it is, Lord. You've given us sufficient guidance and You've given us the power. You've given it all, for us, Lord. As the prophet said, "*Know Your Voice and nothing turns us from It.*"

Father in Heaven, we know it's simple, we just got too complex all these years, too much so-called science, too many other things. Help us to get back to simplicity, O God, right back, Lord, maybe a little more simple than I've preached it—what Bro. Branham said, "*Just You, O God, alone in the kingdom.*" And we just get it right down where we can say, "Well, it's between You and me, Lord, to do this," a little simple thing, whatever it is, and thereby, Father, those other things will just come to pass as they should. Whatever questions are in people's hearts, Lord, we pray those questions will all just go out the

door by the Word of God that's there, Father, just what Paul said. It doesn't ask any questions, just says what has been said. That's what it is.

So, Father, be with us as we go our way. Bless all those people, Lord, who send in prayer requests from afar, and many ask, "Will you pray for me for healing?" "We want this;" "We want that;" and. Father, we're not only sympathetic, we reach out in our hearts for them tonight. We just ask all those who are sick out there and afflicted, to kind of hone their faith toward our little people here, Lord God. We pray we won't let them down. Hear our faith tonight in our prayers in Jesus' Name for them. May they be set free; may they get the help they need, O God. [End of audio recording.]