

Perfect Faith #6

The Rest of Faith

August 26, 1987

Let us pray. Gracious Heavenly Father, again we want to praise and thank You for Your love, mercy and grace, especially we realize that, as You brought us here to worship You, Lord, giving us freedom of worship. We appreciate this so much, because we know that through the ages that has been barred to many people, and we know it will be again. But we're glad at this time we have a freedom, and we pray, Lord, that our freedom shall be in You, even in a greater measure, that Your Word will have freedom in our hearts, minds, and lives to know It, then that Word to live through us, O God, and whatever effort we need to expend, that we may be glad to do so, that nothing would hinder Your Word having right-of-way.

Bring our minds and our spirits and our souls, we pray, O God, into captivity to Your Spirit, to Your Word tonight. And may the Words, Lord, which are gracious from You, be gracious to each one of us, so, Father God in Heaven, we can say it's been good for us to be here, because we've learned of Thee and we've gained from Thee. We commend ourselves to You now in this hour. In Jesus' Name we pray.

You may be seated.

1. Now, before we get into number six on "Perfect Faith", I have to just sort of caution you that knowing how I teach here, I put a tremendous amount back on the prophet, because I see him magnifying his office and the grace of God in his ministry, which is given to usward through him. And I want you to remember, though, that there is a great responsibility that we have to do our share all through the sojourn we have on earth. I remember Bro. Banks Wood brought that very forcibly to the attention of some brethren who were making Bro. Branham the Lord Jesus Christ, and Bro. Banks sort of rebuked some of them, and they said, "Well, we know the prophet." And then later on, they were talking about how he was 'God'.

"And, well," he said, "that's sure strange. You've been around him hunting and fishing and even nothing seems to have rubbed off on you."

And I want to say the same thing here, that there's a... We have to be cautious as we approach this Word here that the prophet brought us, that we don't want to throw everything back on him and then stand clear by saying, "Well, hey, we believe it. That takes care of it."

Well, I have found a lot of people believe the prophet, and as far as I know, they are literally blaspheming the Word of God. So, their believing is fallacious. There's no substance there, because the main thrust of the entire Word of Bro. Branham's ministry was that He is here, He descended with a Shout, and Jehovah said to Adonai, which these people don't even want to countenance... Well, you realize there comes a time when you fall into, not only grave error, but into grave debt. You become a great debtor. Where does your faith lead you?

So, we want to just keep that in mind as we study, that Bro. Branham here is trying to bring out your side and my side so that we are not remiss in receiving what we are to have, even as he was not remiss in receiving what he was to have. All right.

2. Though the title of this message is simply "Perfect Faith", Bro. Branham referring to the Christian using his God-given faith often terms it 'a' faith or a 'perfect' faith. It seems he does this to indicate that we ought to be able to receive an answer by faith each time we pray for a promise. Thus, each time we

present ourselves to God for His favor, it is a faith, and we need therefore to come to the place where every time our asking, then, becomes answering, or an answering from God, or, as the great old Pentecostal preacher one time said, "Asking is receiving; seeking is finding, and knocking is opening the door."

That is essentially correct, because you can't get away from that truth. It is not so much a system we work out, but a way of life of faith. It's an actual way that can be used in order to come to this point. It is how we respond to the Word of God, and that's literally in a nutshell. There are definite principles Bro. Branham shows us. Now all through this message he uses the appearing of the Son of man as his position of the prophet in the Appearing as a very real basis for our faith. So, that's where we're watching, that we don't get carried away strictly to the prophet and say, "Well, isn't it great we've got the vindication; now we just sort of pitter along." That's not the way it is; that's not the way it is, see.

You will note this particularly by the fact that he uses illustrations from the gospels wherein Christ, in the days of His flesh, inspired the people by His very personal Presence to believe. See? Now, the personal presence of God was veiled in Christ. The Shekinah Glory is attendant upon the personal presence of God. That's how Christ was the glory of God, the actual outraying. Okay.

3. So, Bro. Branham used illustrations to show how that Christ in the days of His flesh, Immanuel, God in flesh, Elohim here, he used illustrations from the Gospel to apply to this day, because He is here.

Two cases he used are the woman with the issue of blood and the epileptic boy at the bottom of Mount Transfiguration. Later he uses Peter and his attempt to walk on water as a third illustration. Each story is a case of someone trying to get to Jesus, because Jesus is there in person and can be reached and touched. Now apply this, what we're talking about, to our hour of Matthew 12 where Christ visits the Gentiles in the form of the Holy Spirit and does in the form of the Holy Spirit, through a prophet, revealing the Son of man, bringing on the appearing of the Son of man, to the Gentiles.

So there, in this hour of Matthew 12, when Jesus visits the Gentiles in our day, and the prophet's ministry is to declare by vindication that Jesus is here and can be touched, bringing forth Hebrews 13 and Mark 16 as a reality in this hour, even as they were so very definitely and manifested two thousand years ago. As he refers to the ministry of Christ in His flesh two thousand years ago, he emphasizes that Christ kept in mind three important factors: one, who he, Christ, was; two, who was doing the speaking and working in him; three, who governed what was to be said or done, and when and how it was said and done. Christ was a prisoner to the Word of that hour; he still is, because he's the high priest, according to the Word.

4. William Branham actually let us know that he also was a prisoner to the same Word of God, received by vision and command, exactly what God wanted done, in and through him, which in turn would prove Heb 13:8, the very presence of God, and the literal appearing of the Son of man of Luke 17. He said in "Harvest Time", *"The Son of man is the Word living itself again amongst the people."* I want to repeat, *"The Son of man is the Word living itself again amongst the people."* As he also said concerning the Son of man in another place, *"I am not He; the Pillar of Fire is not He; It's in the form of the Holy Spirit: God, not man, but It comes by the prophet."*

Then, using this great end-time ministry, he attempts to show that we also can touch Christ (He did it publicly.) and receive help in every time of need, until we either depart this life through death, or we're taken away in a Rapture.

5. And so, we go to paragraph 77 and continue. That's on page 14:

[77] Now, see, He knew who He was, therefore He had faith.

“He knew who He was, and therefore He had faith.” All right. It’s the same as you saying, “All right, I’ve practiced lifting weights, until I can come up to 150 pounds very easily, there’ll be nothing to me picking up 75 pounds and just carting it away.” See? He knew. In other words He knew who He was, which was the physical manifestation of the Creator Who was controlling all things. “He had the whole world in His hands,” so to speak, as the songwriter sort of puts it. All right.

[77] *Now, see, He knew who He was, therefore He had faith. Faith could produce when He knew what He was.*

Not just ‘who’ but ‘what’. All right.

6. Now, faith could produce. That, to me, is signifying inactive faith, which was there all the time to an activity. It was producing. And that’s sort of like Eph 5:13-15, if we don’t mind looking at It in this light.

(13) But all things that are reprove are made manifest by the light: (and) whatsoever doth make manifest is light.

(14) Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

(15) See then that ye walk circumspectly, not as fools, but as wise,

(16) Redeeming the time, because the days are evil.

(17) Wherefore be ye not unwise, but understanding what the will of the Lord is.

And I’m looking at that Scripture in this sense, that this is the hour that we are asleep, and we are to awaken up from amongst the dead and come into obedience of that which has been manifested to us, revealed to us, and walk in that light with understanding. And that’s what we see here. The ministry of William Branham is identical to the ministry of the Lord Jesus Christ who knew who he was and what he was. William Branham knew that he was a servant of God; he knew that he was a prophet; he knew that he was Elijah the prophet.

7. Now, a lot of people don’t agree. That’s their tough luck. I mean, I’m not going to be rough, but I’m not going to be sorry. I cannot afford to be jealous over what God has not been jealous over. And I cannot afford to take a side with what God has not taken sides. It’s not a matter of “Whose side is God on?” It’s a matter of “Are you on God’s side?” Because today you can’t tell whose side God is on from indications of things out there when you look at the false anointed. They can do everything just the same and even better.

But we are warned here not to become complacent in what we’re looking at. We have to realize that we have been identified, and in our identification, then, we have a responsibility to act, because we are actors. We are not dead; we are lethargic; we are asleep; we are to shake ourselves and come to the place even as Bro. Branham often quoted in “Desperation”. All right.

8. [77] *Faith could produce when He knew what He was. Now, “If you abide in me, and my Word in you,” then you know who you are. Ask what you will, it’ll be given to you.*

Now we’ll see more of that in a paragraph down here, a little later on. But you’ll notice what he said there, quoting to you and me, “If you abide in me, and my Word in you,” then you know who you are. In other words, if you are sticking with this Word and you are abiding with Christ, the revealed Word, the Logos... In other words the Rhema and the Logos have come together, and you are standing with It. Then you know who you are. You are a logos; you are a rhema-logos identified, or a logos-identified

rhema in the sense that you're strictly with this Word here for this hour, and it's been identified by God to you.

9. Now It says: "Ask what you will, it will be given to you." So, all right. We see these people abiding; they're sticking with the Word; they're staying with the Message. See? That's why Bro. Branham could say, "*Take this Message for your healing.*" You can take It for anything—any prayer that you need to go to God and petition Him for something that's in this Bible here, because it's in there for you and me.

Like Bro. Branham prayed for Bro. Dauch. Now he said, "*Now, I don't know if I can ask God to extend his life.*" And yet at the same time, the same prophet would say, "*Hey, it doesn't matter how old you are, you can pray for healing. Healing is not obviated by old age.*" But Bro Dauch is about ninety years old. So, can he go to God and ask God to heal this man, because the life has already been extended beyond the seventy? Well, all right. He can pray—no problem there. But, can he get an answer wherein he knows that this man will be well, because you've got, not conflicting Scripture, you simply have got the Word laid out there.

So, God gave a vision...saw him walking down the street and shaking hands. He said, "*THUS SAITH THE LORD: I'm going to be shaking hands with you on the street.*" We read that. All right.

10. [78] *Wouldn't that be wonderful tonight, if everybody who came in that prayer line said, "I am a Christian. I know who I am and what I am—I'm a Christian. I'm a believer, therefore, I believe. I have no condemnation. I know that my heart condemns me not. Something tells me that tonight's the end of my suffering? You believe that, and you'll go away from here with something. No matter how much you came in emotion, how much you stir up your emotions, it won't work until that perfect faith, you know, within yourself, has manifested and identified itself in you as a substance. Now we've got to watch that, because that's going to go two ways. It's going to go one way where you know there's a manifestation, because the prophet is speaking really of himself, and you know something else, too. In other words you have an assurance for it. And when it does, then nothing is going to shake you from it.*

So, I feel he's saying this about himself, and the following paragraph seemed to say it all. So, as we go along here, let's look at the emphasis here: the emphasis of 'know'. Now, look at it again: "*I know in my heart... I know that my heart condemns me not.*" All right. "*No matter how much you come in emotion, how much you stir up your emotions, see, it won't work until that perfect faith has manifested and identified itself in you as a substance.*"

11. Now we're looking at that word 'perfect faith' like 'know' in itself. I'm going to go first of all to John 6 here and just bring something to your attention that might be worthwhile as we're looking at this thought of knowing. John 6:1-6:

- (1) After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
- (2) And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
- (3) And Jesus went up into a mountain, and there he sat with his disciples.
- (4) And the passover, a feast of the Jews, was nigh.

- (5) When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
- (6) And this he said to prove him: for he himself (he himself knew) knew what he would do.

See? Now he knew what he would do, but he said, “Where are we going to get bread for these people?” He wanted to put them on the spot to gain their attention, and to learn a lesson which was forthcoming. This laid the basis for Jn 6:22-40:

- (22) The (following day), when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;
- (23) (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
- (24) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
- (25) And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
- (26) (Now, notice:) Jesus answered them and said, (Truly, truly,) I say unto you, Ye seek me, not because you saw the miracles, but because you did eat of the loaves, and were filled.

Now, see, they paid no attention to the miracle per se; they were just happy that they got filled up, and they said, “Hey! This is the way to go: fish, and have a great time. He’s going to just take care of us.”

12. Now, what I’m just showing you here is that people today misunderstood the ministry of Bro. Branham in the line of the very supernatural, miraculous. They didn’t know what it was pointing to any more than these people knew. They thought it was pointing to free meals. Under William Branham they thought it was pointing to, “Hey! Bible days are here—let’s all get on the bandwagon. Everybody’s got something.”

“He’s got a ministry; bless God, we can have it, too. What’s this stuff about Elijah? Ha!”

See? All right.

- 13. (27) Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Now, he knew what he would do, and he knew down the road what was going to happen and supposed to happen. Now, I’m going to tell you something: As much as I love divine healing, it is the bread that perishes. All the shepherding, all the nice thoughts that you garner here, all your sweet, Christian conduct, and that’s all part of Christianity, is bread that perishes in a certain degree, except the part of character. A lot of things are going to go, but what is the purpose of this Word? See? What is behind it all?

- (28) Then said they unto him, What shall we do, that we might work the works of God?
- (29) Jesus answered and said, (Do you want to know the real work?) This is the work of God, that ye believe on him whom he hath sent. (And they said, “Hmm.” Now, listen to these birds:)
- (30) What sign will you show us that we may see, and believe thee? (Now they saw bread multiplied, dead substances feeding five thousand, twelve baskets left over, and they said, “Well, now let’s have a sign.” And you know what the sign was? Dollar signs! I threw that in, but you know the golden calf always has reared its head. That’s the only sign...I remember years ago I used to go to the Pentecostal meetings. It said, “Signs, wonders, miracles,” and all the signs you saw were dollar signs, and you wondered where the miracles were. I know. See?)
- (31) Our fathers ate the manna in the desert; as it is written, He gave them bread from heaven to eat. (Well, they already believed that. They had another sign now that showed a continuation of Moses’ ministry in the feeding of the people, and they turned it down. We have a continuation of the ministry of Jesus Christ and the Word of the apostle Paul, and also what John brought us.)
- (32) Then Jesus said unto them, (Truly, truly,) I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. (That bread that Moses gave got wiggle tails in it. It didn’t last.)
- (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world.
- (34) Then said they unto him, Lord, evermore give us this bread.
- (35) And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (Now, there’s two kinds of touchings: one is the touching that brought forth the healing, and this touching brings forth eternal life. Now, they’re not the same. They come from the same source. Actually divine healing is simply what emanates from ‘the’ source, which we have to have a part of that life.)
- (36) But I say unto you, That ye also have seen me, and believe not.
- (37) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
- (38) For I came down from heaven, not to do mine own will, but the will of him that sent me.
- (39) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. (And he does, on the grounds of being a high priest. See?)

- (40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Now they were looking at him, they were seeing him, and they were believing on him, to the wrong end. Now, if the desideratum, or the criteria, or the great thing, pinnacle, apex—whatever you want to call it—was this what he’s talking about, then, has it changed, if He’s Heb 13:8?

No! Miracles, and all these things are fine, but they are simply pointing to what God wants us to get, which is a true understanding of Scripture. See? So, let’s watch that now. Okay.

14. Let me read some more, 48-58:

- (48) I am that bread of life.

- (49) Your fathers did eat manna in the wilderness, and are dead.

Now you can eat all kinds of bread out here in the wilderness, which will perish with you, because this is the wilderness. This world is a wilderness where every table is full of vomit. Everybody thinks he’s got something, and nobody has anything except insanity, misjudgment, miscalculation, wrong emphasis, for they say, “We’re rich and increased in goods and don’t lack a thing.”

And God said, “You’re wretched, miserable, naked, and blind. You are a bunch of beggars begging and don’t even know it.”

And people today, if you look at the stock market and the world and the church, they’re just a bunch of beggars begging, and their hearts are failing for fear. There’s a millionaire made every twenty-four hours in the United States. What good does it do? It’s just filth. See?

- (50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

- (51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (Now we’re drinking in commemoration, and eating, because of that.)

- (52) The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? (See?)

- (53) Then Jesus said unto them, (Truly, truly,) I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

- (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

- (55) For my flesh is meat indeed, and my blood is drink indeed.

- (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

- (57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

- (58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

(59) These things (he taught) in the synogogue.

Now, what we're looking at here, then, is what Jesus knew, what this act was to bring to pass, knowing in himself.

15. Now Bro. Branham, as a prophet... Now, let's watch. We'll read it here, so you'll get what I'm saying:

[78] ...*No matter how much you come in emotion, how much you stir up your emotions, it won't work until that perfect faith, see? that Abraham came to, has manifested and identified itself in you as a substance.*

Now, that's for us, but more basically, I believe, for the prophet, because he said, "*Until that perfect faith has manifested.*"

Now, 'to manifest' means 'to actually be shown', 'to come into view'. Now Bro. Branham's faith came into view when the act was done before the public. See? Now, and "identified as a substance" because it worked, and it wouldn't work for anybody else. No man could start every meeting and say, "*I take every spirit in this building under my control in the name of the Lord Jesus Christ for the glory of God,*" and prove it. You couldn't hide if you tried. And where people tried to pull things, they died for it. The man had that.

16. Now, what we're looking at here is to come to the same place, knowing what we have, because we respond to what was demonstrated, and we are a part of those who are eating and drinking, having eternal life. It has been manifested, and we are identified with that substance, see: the operation of the power of God and the truth of the Word that came, primarily. The other was only a vindication of what was to come. Now, we have it, and that's what he's saying to you and me. Now he said, "*When it does, there's nothing going to shake you from it.*"

17. Have we come to the place where we understand vindication? Many people haven't. They still question the prophet. One thing that does make my blood boil, because I don't have too much blood left to boil, (I don't think I've got the calories this late in life, but spiritually speaking...) I have a great problem with those who say, "That which is Perfect has not come," and you know what I'm talking about. The man puts out the sermons. He does everything. He'll write a compendium, anything at all; stand and deny the very thing that we stand on. How much do you believe a prophet? How much do you believe works? No more than these people, then—no more. See?

So, this has a dual thrust: one for the prophet, one for us. See? It's not up to us to bring the thing into manifestation and call it a substance. You have the substance before the manifestation. In this place you see the grace of God again, wooing us to this tremendous Message. Substance, brother/sister, manifested right before you, and you didn't even ask for it. You wouldn't have had enough—none of us would have had enough on the ball to know what to ask for. We'd have been just like these people, "Show us a sign."

"Give us something else. Why, that's not enough."

"We want our ideas."

Come on, you know tonight, all of us here, our ideas have gotten us into very hot water, or iceberg conditions. I like what Bro. Branham says, "*You don't have a think coming!*" Heh, heh, heh, heh. All right.

18. [79] *If you had cancer*, now this is Bro. Branham again now. But, remember; there is the trickle-down thrust to you and me, what you might call...what?...kind of a corollary there. *If you had cancer, and the doctor told you yesterday that you'd be dead before Monday morning, (all of your heart, respiration's*

gone, the cancer's eaten you up, your bloodstream's completely given over to cancer, whatever it is); and something came with this substance of this genuine faith, perfect faith was made a substance in you, you'd laugh in that doctor's face.

Now, what you're seeing here, he's describing the substance he talked about earlier, that real substance which is the real faith, because faith is substance. Now, let's understand that. "Look, I've got my hand on something that... I'm sorry about you guys, but you haven't got a chance." That's what faith says.

"Well, prove it. Open your hands."

"Well, nothing is in your hands!"

Can you see electricity? Can you actually see a bolt of lightening? You don't really see it; you see what it produces. But you can get hit by it, because actually, electricity itself is really invisible as it goes along. It's just that things happen around it, as far as I know. Maybe I'm wrong on that. All right.

19. [79] *Something came with this substance of this genuine faith. Perfect faith was made a substance in you; you'd laugh in the doctor's face.*

All right. The law and effective faith, then, according to Bro. Branham, and based on the Word of God, is greater than all physical laws, for the law of faith turns to defeat all other natural laws according to the Scripture. Now, this is not something you're working up, not emotion. Because, remember; when you come to God with a request for an answer, you are already stressed, so you don't need further stressing, and you don't need a substitute of emotion, because you've already got it. What you need is the true emotion, which is faith, which is, (I beg your pardon.) peace, which in other terms is the rest of faith. So, all right.

20. And effective faith is greater than all physical laws, for the law of faith turns to defeat and defeats all natural laws. And we get this in Hebrews 11. We'll read Heb 11:32 to 40:

- (32) And what shall I more say? (After specific cases are delineated upon.) 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, (Now, that's not just divine healing there.)
- (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 (by the same faith) were tortured, not accepting deliverance; (They died.) 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.

You know what? That happened under the old church age; it happened under the new church age, the old seven ages, and under the new seven ages. It's a complete repeat. In fact, if you study the New Testament history of what the Christians went through... Hmmm, you don't see much in the Old Testament to rival this. Not much. No. And yet this tells you they actually had it.

21. (38) (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, *in* dens and caves of the earth.
- (39) And these all, having obtained a good report through faith, received not the promise:
- (40) God having provided some better thing for us, that they without us should not be made perfect.

Now, let's understand this, that you could go through every bit of this and still not be in the First Resurrection. You had to have this come to you because of what you believed. So therefore, the greatest faith in the world to come to perfection is your faith in God that will not let you turn to get another answer than the one answer, true, and the power of your faith and your assurance to hold you right with God.

They were boiled in oil, sawed asunder, fed to lions and everything else. They were not delivered by an answer to prayer. Their deliverance was the Great Deliverance. They were above the world; and they weren't even a part of the world; the world wasn't worthy; they weren't even called a part of it. Nothing to do with the thing.

22. Now, going on:

- [79] *If...faith was made a substance in you, you'd laugh in that doctor's face.*

Bro. Branham was called in to pray for an Armenian lady, completely eaten up with cancer. The doctor, another Armenian, was there, and he didn't want Bro. Branham even coming up and praying. He wanted the poor woman to die in peace and all, and he said, "You're giving her a false hope." And Bro. Branham said, "*Look, doctor, I'll tell you what,*" he said, "*if this woman is not out of bed tomorrow doing her work at such and such an hour,*" he said, "*I will let you put a sign on my back, front and back, calling me 'Quack', and I'll walk down the street with you blowing the horn of your car behind me, drawing attention. But, if she's up tomorrow morning, like I say, then I want to put a sign of quack prophet...I want to put a sign on you back and front, 'Quack Doctor', and I'll ride in my car and blow a horn.*"

The doctor never took him up on it; didn't have the guts. He knew it wasn't going to be done but didn't have the guts anyway. I think he's converted today, the last I heard.

23. [80] *You'd be like Elijah, when he walked up and down before the idol and said, "Why don't you call a little louder? Maybe he's pursuing." Elijah knew what he was going to do, because God had told him what was going to happen. He said, "Let the god that answers by fire, be God."* Okay. Let's see, in other words, if my faith in God is greater than nature, and, let's see if your faith in God is greater than nature, so that nature can be handled. Now, that's God.

- [81] *They said, "We'll take that proposition." Sure, we'll buy that. And they poured water upon the altars. And they cut themselves, and they did everything they could, and called, "O Baal! O Baal! Answer!!"*

[82] *Elijah was just as calm as he could be. He said, “Call a little louder.” He said, “maybe he’s pursuing. Maybe he’s on a fishing trip. Maybe doing something else. He’s gone out somewhere.” He just made fun of them, because he knew what was going to happen.*

[83] *Oh, watch when he got everything in order. He walked out there and said, “Lord God of Abraham, Isaac, and of Israel!” He never called him by name Jacob, ‘shyster,’ He called him Israel, ‘prince with God’.*” You’ve got to recognize, see? We must never call ourselves sinners or a church, when we’ve been called ‘saints’ and ‘Bride’. We’re not called ‘church’ anymore, and we’re not called ‘sinners’. All right.

[84] *“Lord God of Abraham, Isaac, and of that Prince (Jacob), let it be known today that I am Your servant; and I have done this, not at my desire, not something I made up, but at your command have I done this. It was your will; You told me what to do. You’ve shown me these things would be here. Now, I’ve poured the water upon the altar. I’ve done all these things according to your command. Now, let it be known!” And when he said that, fire fell down from the heavens. He was just as confident it was going to fall, because he had the substance. Why? The Word said so. Revealed Word. Okay.*

24. Faith has power over nature in various ways and degrees as we know from the Scripture. Now you notice Elijah took God’s Word as authoritative as to what would happen in the face of what all nature and human verdict conspired to deny. He took It above it, see? All right. It was revealed to him. Now, in his own particular way, Elijah got this great revelation, and so did Bro. Branham. This is a particular thing in this instance here that God said, “Now this particular thing is going to happen.” See? It was not written in the Bible, but it was revealed to him, but the Bible is to be our guidebook, and it’s just as great to us without a vindication as he had here—some special revelation, some special voice, some vision or something, see? So, all right.

Bro. Branham is showing us in the ministry of Elijah... Remember, he was Elijah the prophet—William Branham was—that when we see what went on in his ministry, we are to base our faith on that perfect faith that he had as a prophet, and we have the same kind of faith in our own measure, and therefore, though we won’t do ‘this’, in our own way we can do something just as great and something just as substantial. Now, you know that by how the body works, one cell with the other.

25. [85] *Now, this same Bible is the same God’s Word. I don’t care if by a vision, or angel speaking, or anything else. And when you can receive the substance; (That’s perfect faith.) substance that this promise that God made is yours.*

Now he’s telling you, what you’ve seen, what you’ve read, you don’t have to put yourself in that class, and you don’t have to strive to be in that class, and you don’t need what those men had. It’s been shown you, see, by example. The precept is now set before you. You have got it, and you’ve got enough faith to use in every circumstance and condition. Now, whether you’re going to see the direct promise of deliverance, or whether you might have to die for your faith, you’ve got what it takes. That’s what I say today: we don’t know what’s coming; we don’t know how we’re going to act; but by the grace of God, we will do what God wants us to do when the chips are down. Why? Because, look; if this is true, how could we fail? You see? How could we fail of the promise of God, if we’re that true seed there? See?

26. Now, look at It:

[85] *Now this same Bible is the same God’s Word. And when you can receive the substance and the Holy Ghost gives it to us, (That’s perfect faith.) substance that this promise that God made, the promise that God made, is yours.*

Now, watch what's happening here. You are not only identifying with the Promise Giver, but you are identifying with the Promise. Not only am I identified with Him, I'm identified with the Promise. Now, you see, that's the strong point of Romans 8, you see. And in Romans 8, when you go back to being a Son of God, the Spirit now has let you know that you are a child of God, and especially the spirit of adoption which is in this hour greater than any other hour, because it's in the Resurrection that the fullness of the adoption comes, and the Shout is on to bring on the Voice, which is the Resurrection, so you are into it. You're sliding into it. Time and eternity has blended. It's an ongoing thing now. Okay.

27. Then he tells you that suffering is involved. Now the suffering can be a suffering which is merely mental and spiritual coming against you, rather than a physical. Now most people don't know because of the Arabs. They're such a despicable people today, with their harsh ways of doing things, the Turks that kill the Armenian Christians, and all the diabolical things that they've done, until you think God would just wipe them off the earth. But you don't realize that, when there were fifty-three Coptic churches in North Africa, right after Jesus Christ died and Pentecost began to spread, and these Mohammedans came in. We used to understand for years that they fought the Christians and killed them. They didn't. They ostracized them to the extent the young people couldn't take it, and they dropped all forms of Christianity.

So therefore, you could have the same thing happen today. It's always the ostracizing of the people. The minute the new light strikes, something, "Well, you're not of us. Get out! You bunch of bums! You're heretics; haven't got a thing!"

Always there's that division, so we don't know the ghetto and those, we don't know what lies ahead; we don't know the suffering that is in here, but there will be a suffering, and there must be some kind of a suffering. See? That whatever the sufferings are, they're not to be compared to the glory that shall be revealed in us. At this time our glory, our bodies, which is true, are the manifestations of ourselves, and we should strive always to be in a position of obedience to God so that these bodies will reflect His Presence, not ours. But there's soon coming a day when it's going to be all over, and they will reflect the glory of God, because the old nature, the whole thing, will be all gone. That spirit that we were given, I believe, will be gone. There'll just be that soul that is enlightened by God in a glorified body. And we will be true theophanies in that little watered-down sense. You understand what we're saying. All right.

28. Now he goes on and tells you: [Romans 8]

- (19) That the earnest expectation of the (creation is waiting for this to happen to us.)
- (20) For (creation) was made subject to vanity, not willingly, but by reason of him who subjected *the same* in hope.

Now they've got a promise of coming into theirs the same as we're coming into ours, and we come in together. But we have to have our redemption first for them to get their redemption, because we sinned before they got in the play. See? Okay.

- (23) Not only *they*, but ourselves, which have the firstfruits of the Spirit, (absolutely guaranteed of being in the Resurrection), even we're groaning within ourselves, waiting for the adoption, the redemption of (the) body. (That's what it is, in the Resurrection, the fullness.)
- (24) (But) we are saved by hope: but hope that is seen is not hope: what a man (hopes for, what he) sees, (what) does he hope for? (Well, we don't see it yet, so we've got to keep waiting for it.)

- (25) But if we hope for that we see not, *then* with patience we wait for *it*.
(Now that's a good, tough one right there. How much patience do we got waiting? You know it's no problem if you're in the rest of faith, because you say, "Hey, I'm going to have it; I've got it, I've got it; it's mine, it's mine, it's mine. I'm identified with Him; I'm identified with the promise.")

What is the promise of this hour? "I will send you Elijah to restore."

"Well, praise God! I'm going to be restored."

So, we're covered.

29. (26) Likewise the Spirit helps our infirmities: for we know not what we should pray for as we ought (to): but the Spirit Itself makes intercession with groaning which cannot be uttered.
- (27) And he that searches the hearts knoweth what's in mind of the Spirit, because He maketh intercession for the saints according to *the will of* God. (Now you've got a help right there. You don't only do your own praying; there's somebody in you praying.)
- (28) Now we know that all things work together for good to them that love God, to them who are the called according to his purpose.
- (29) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Now he's explaining this whole thing he's talked over here. You see?

- (30) Moreover whom he did predestinate, he also called: and whom he called, he justified: and whom he justified, them he also glorified.

Okay? Actually called, God actually doing it.

- (31) What shall we say then to these things? If God *be* for us, who *can be* against us? (Now, here's what I'm driving at:)
- (32) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Now that's the same as Heb 13:8, taking in Mark 16, Jas 5:14: "Lay hands upon the sick, they shall recover." It's the very same principle.

And, what you're looking at here, then, is Jesus said, "Look, I am the Bread of Life, and, if you'd take this, you've got the other." The little part belongs to the whole; the little part is not the whole. He saw them running for the little part, and he said, "I'm going to sidetrack you right now. That's not what you want, and that's not what I came for. This is what I came for."

Now you've got with Bro. Branham's ministry, Elijah, the very same thing that we're looking at here, which is wonderful. See? It's right before us, this great, tremendous manifestation of this perfect faith, and we're going to read the next paragraph, too, and you'll begin to see it more and more, that God has given with this everything else, so there is no need to deny anything. And, in fact, if you do deny anything now, you're finished, because that which is Perfect is here. You were dealing in part; you were

dealing in part due to the fact of healing, but the Healer Himself wasn't here, only in token. See? But now it's different. *"All in all is here,"* Bro. Branham said, *"In Him is everything."*

30. Now, let's go on. Now that's mine, see, that's mine. I'm identified, and the Word identifies me because I'll be a believer. There's room in my heart for that Word.

[86] *"How do you feel, Bro. Branham, when you stand there and see people coming in different languages and things? Are you afraid?" No, sir. No, sir. He said it. Never been afraid yet, because He told me so, and what he told me, I believe that and I take it to be the truth. All right. That's Bro. Branham. That's not 'we', but we stand on our own position. Now, let's watch:*

[87] *If He told me tonight... In other words He gave His command. In other words, if God gave me authoritative Word, and all His Word is authoritative, that Voice speaking or a vision, and He told me to go to the presidential graveyard and raise up George Washington tomorrow morning, I'd invite the whole world. Now, let's wait a minute here, because we're going to blast something out here, because I want to be very careful that you people never shut your minds to anything. I'd invite the whole world, and say, "Come and see it done." I'd say, "Bring every critic you can and stand them around, you're going to see the glory of God. Set that chair over there where you can sit down and rest a little while; He'll be here just in a minute, as soon as I call."*

Who's going to be there? Washington. And, who's going to do the calling? William Branham. Why? Because he was told to.

Now this would be a greater miracle than on Lazarus, because George Washington died and has gone to ashes and gases, you can't even find a trace of him. No use looking for his teeth, because all his teeth were pulled out, and he got wooden teeth put in there. I guess they're on view in the Smithsonian or somewhere. Nothing left. See? Okay. So, that's a resurrection, and I mean a real resurrection, far beyond Lazarus. All right.

If William Branham could stand there and you know he wasn't bluffing, although, you know, he could say, "Well, I didn't hear from Him," or something like that, you know, but this man didn't run bluffs. Now listen carefully, that's the case and only the Voice can raise the dead. Jesus comes down to do all three; sets himself at the head of the church in order to raise the dead, then who was there?

31. Now, let's go a little further. Bro. Branham never gave up confidence in the tent vision. Is he trying to tell us something here about himself and the Resurrection? I don't know, but I want you to know this: that there is a division amongst us, as you well know, and I am highly criticized, because I will not cross over and say William Branham must come back in that tent and do so and so and so and so. That tent vision was a vision, and Bro. Branham never, ever changed his definition of a vision that comes to pass: everything must be exactly as seen, and that was the composite one of a three-fold vision, one of which they were fishing, which was entirely spiritual—"You cannot teach Pentecostal babies doctrine." Don't try to teach them; they'll never get it. They're coming for the bread, the loaves, the fishes, and that's all they're interested in.

Now the next one was where they dismissed the crowd, two little poor kids pulling a cart. I never did know and hear that he ever saw two kids pulling a cart, though a meeting was dismissed, but did the Mexican meeting fulfill all of that? Was everything in its place, or was that part? The next thing was the tent vision with him up in the air, trying to get down from the little cubicle.

Is that a hundred percent spiritual? A hundred percent. What is it? I don't know. But I know one thing: if the ministry of William Branham completely parallels the ministry of Jesus Christ... How

complete? I cannot tell you. I know one thing: I know that Jesus came back, and he actually must have created fish to eat and bread to put the fish in, and he ate a fish sandwich with his disciples. I don't know, but I'll tell you why I stand as cautious as I stand, because the prophet said, "*Always looking back, always looking forward.*"

I am not interested in looking back. I despise it. I had too much of it. I haven't got enough brains to look forward, but I think I've got enough of the Holy Ghost to look what's going on now. And, if I can't look at what's going on now, but I think I can look at what's going on forward, I think I'm kidding myself. I may be wrong, but that's my stand.

32. Now, look; when Jesus came back, he spoke concerning the things of the Kingdom. He did what was necessary for his disciples. It is no accident that the last shall be first and the first, last. No accident. What will he do? I don't know what he'll do, but I certainly agree with Sis. Branham, who said, "Well, Lee, look, I told them when he does get back, it's going to be too late if you're not ready."

So now, look; I don't know what the future holds. Jesus does all three, and He is here now to raise the dead. And He's the head of the church, and He's putting the Church in order, and He wants us to wake up and smarten up and begin to act more sincere and more sober, and have more faith in the things that are set forth in Mark 16, but not to the detriment of what is Heb 13:8 and the true revelation that Elijah brought us for this hour, which is going to do what we're going to talk about later on. We've talked about it all along, and Bro. Branham confirms it. All right.

Now, illustrating, he talks about he would not call down fire. Elijah did that, but he could call up the dead if God said so. That's something in this illustration then, I would say, and in other illustrations, that Bro. Branham was showing us the rest of faith, or the assurance—not worked up emotion, but a true emotion of rest—peace. Faith that comes by the Word revealed in this hour has brought us to a rest and assurance that will bring on immortality—not worked up in us, but demonstrated to us by God. Nothing you're working up. See? In fact, you stand in awe of this ministry.

33. Now, further:

[88] *That night, when that little boy in Finland, that day, rather; he says, lying there dead, he'd been laying there for a half hour, mashed up, blood running out of the, nose and ears; his little legs broken up, in his little stockings; and his feet out through the end of his stockings, his shoes gone, I looked, and I thought, "That ought to be that boy," he's wondering, in another place he says, "I wonder, I've seen that boy." And he thought, "Was he in my meeting there?" This is a very abbreviated story. Finally, when they said, "Bro. Branham, you couldn't have seen him; he wasn't there." He says, "Say, let's look in the back of that Bible, Bro. Moore."*

[89] *We got Bro. Lindsay, Bro. Moore looked back there: "And it shall come to pass, saith the Lord! (Oh, my!) There will be a land where there's a lot of evergreens growing. Rocks will be lapped together. You know, like you see the layers, like limestone, whatever, see? A little boy with a crock haircut, I suppose he means 'bowl cut', you know, little pantywaist buttoned up, kind of gaitor type, you know, and his feet...his stockings pulled up high. He'll have brown eyes, they'll be turned back. He'll be killed in an automobile accident. But when you lay your hands upon him, he'll come back to life."*

[90] *There it was, written there. There he lay, amen, just waiting for the word. Now I said, "If this boy isn't alive in a couple minutes from now, then I'm a false prophet. Run me out of Finland. But if he is alive, fall on your faces and repent!"*

[91] *I said, "Death, you can't hold him." I called for his spirit according to the Word of God, "In the name of Jesus Christ," and he jumped up. Right! See, faith, see, took a hold. God said so, there it is!*

Now, the lesson here, I believe, is that though we don't have visions to prove Heb 13:8, these incidents should make us know that we're well able to handle all the Scripture in James and in Mark, and in any other place where it pertains to us. We are well able to do it based upon this, because He is here, He is present, you have seen Him. He's been revealed, and we can touch Him. That's the thing you've got to understand: I can touch Him. And you know why? Because He's the high priest, and he was the human being at that time with every infirmity. Most people do not give Jesus Christ credit for not savoring, but having tasted in the negative sense of being forced to, as you and I are, of every temptation, and everything on this earth: pain, sorrow, sickness, everything else. I never realized the significance, until Bro. Branham brought it out.

34. [92] *Now, he said, that's God speaking in this day through a vision. That's by the prophet. But hear this: if that vision was contrary to this Bible, then it would be wrong; this Bible is more than the vision.*

Now, see where you've got to go. You've got to get your eyes off the prophet and the vision now and say, "Hey, he proved this; then this is what I want—not that." You've got to get Christ-centered, Word-centered. From the Logos, the perfect manifestation of God as we have seen Him—even the camera got it—you go to the Rhema, which has been proven by the Logos, because Logos is nothing but Rhema, brought out in plain evidence. That's about all you can say.

[92] *...This is more than vision. If any vision's contrary to the Word, the Bible, leave it alone, it isn't of God. God doesn't contradict His own Word. So, if this Word told you something, then you have the same confidence then what's going to happen.*

In other words you've got a double witness. You've got the Bible in history, you've got the Bible present, revealed; you've got the double ministry of God in the form of flesh through one man, Jesus Christ; through another man, the prophet. You've got a showing that this is the Word of God. And, if God was faithful, see, to show it, then He's faithful to keep it, because the gift and the ministry is never for the man; it's for the people.

35. This ministry wasn't for William Branham; he's not God, and he's not the Bride. This ministry is for us; he didn't need it. Well, he was already speaking face-to-face with God in the Pillar of Fire, and the Angel of God visited him, see. He even asked the Angel, could his own son, Billy Paul, see Him. And Billy Paul was allowed to see Him. Like Billy Paul has a genuine gift of discernment—there's no doubt—his father said so. It's right on a tape—I'm sure it's on a tape, or he told me personally, but I know it's got to be on a tape, because my wife and I wondered about it, and I don't think she was there when he mentioned it. "Why," he said, "*my gift is nothing to what Billy Paul has, if he'd just dedicate himself to God.*" Isn't that on a tape? Start listening. It's there; it's there.

"Do you mean a public ministry?"

Not like Bro. Branham. No.

So, you know, but the fact is, it's not saying, "Who needs it?" But does that equate to this proven to be the living Word of God? No way, shape and form! Like the fellow said, "When you see the sign pointing to the bus, you don't jump on the sign. You go where the sign says, and get on the bus."

Well, we only look back to the prophet's ministry in order to keep us current of what is here, and our lot. We're not going backward; not looking back. It's just like over again you apply it to further your

ability, your status, and those things in there. All right. See? God doesn't contradict His Own Word. No way.

So, if any promise in Scripture has been thus vindicated, it is an authorization to us, and our faith is now substance and will manifest in the promise confirmed to us. See? We've got the manifestation, like the theorem that makes you to know you can get your answer. You then take the theorem, which is the vindication, and say, "That proves that this is mine, because I'm identified with this living Word, and the rest aren't."

Now, you say, "What about the false anointed?"

Who cares two cents about them? They can have authentic visions like Baal and everybody else and miss it. Just because they're able to operate doesn't say we've got to stop operating, and because Heb 13:8 is here, the whole, you don't lay down Mark 16. You don't dare do it. Now, that's what we're trying to get from this message—the seriousness of the Scripture.

36. Now:

[92] ...If it said, "*They shall lay hands upon the sick, and they shall recover*"; well, brother, if faith, that perfect faith, got a hold of that, when you passed by this prayer line, you'd be jumping and shouting when you left here. You'd say, "*It's over! It's over! It's all over; it's finished!*" If you had a request in your heart and believed, that when that prayer was made for that, it was going to be answered, then there isn't anything to stop it. That's what's going to happen; like the woman with the blood issue.

Now he takes the woman with the blood issue and the presence of God and relates it right to his ministry and says, "*I don't care what you need; if there's a promise in the Bible, this indicates you can have it.*" See? Now he's been laying down conditions about it: identified yourself with God, identified with the Word. See? You identified with the promise, and you're living a life. You're not a false anointed bird, you know, try to weasel something. Okay.

This is our order, you know, our rank. See? The echelon. And it's no less real than Bro. Branham's or Paul's or Jesus'. Now I know we think it is, but it isn't, because what this is, is the proof of the substance. Do you follow me? The proof of the substance. It's just like you go in a room that's filled with propane gas. Your nose tells you right away proof of the substance: There's propane gas in there. See?

37. Now, if your eye...and you know that. Let's say you're looking at a coconut. That coconut was just shipped in from off the trees; sits right there. Your eye looks at it; there's not a break in it, see. Pick it up, shake it; there's good milk in it. Say, "Ha! The meat's in there, and that's mine."

It's the same thing with this, when the substance has been manifested to not be imaginary. Mystical? Yes, but not imaginary, but to be real. And Bro. Branham pinpoints it, see. Right now, I've got it, in my order. There, I've got my substance. Now I can begin operating so that every request that requires faith is a substance to me.

And I can see where Bro. Branham would shake his head at times and wonder why the people weren't getting it. In fact, he told me a long time ago, in 1957 he said, "*Lee, they're not getting it.*" He said, "*It's just like a loaf of bread that's wrapped up in a nice parcel...*"—the discernment, see? He said, "*They're going for the parcel instead of the bread.*"

And I spoke on the very thing in those meetings and told the people, "Look, hey, get your eyes on the bread." I didn't know how deep it was, bread was the Word, see?

38. Now, paragraph 93:

[93] *Jesus had perfect faith. That's a continuous absolute faith. He had it, and it came because He was the Word. Now watch, and this is the big one: And you must become the Word; and you do become the Word as you receive the Word. "And if you abide in me, and my words in you."*

In other words you are in Christ, and you stick with the manifested Christ and the manifested Word, the revealed Word, and say, "This is It." The more that you stay with It, the more you are the Word.

You say, "Bro. Vayle, I would like this..."

Shut up! Let's commit a little homicide around here. Stick a knife in your unbelieving heart, because you don't have anything to put to this—and I don't. This is our trouble, and why poor Bro. Branham tore his hair, what he had left. You think for one minute that that problem he had in his body was all that gave him nerves? No, you and I gave him nerves. I'm glad he's gone, frankly; I'm glad his wife's gone. I rejoice for them. I do. I, positively... I'll be glad when I'm gone, provided I go in a high tide.

But, how would you like to be in his boots, and you knew people were not believing what he said? You know, just like those bunch of serpent seed... "Oh, this or that, but not just what you say."

39. I want to ask you a question. Get a piece of paper, and you write down for fun, and I'll write down for fun, just what you'd like, and I'd like. You know something? You've got half an ounce of anything, and I got a quarter ounce, or double ounce, whatever it is, (I don't care how we measure it.) you're going to come to this very principle, because what are you going to ask for, and how are you going to get it? What are you going to depend on? You see what I'm trying to show you? We're right back to "Live or die, sink or swim, this is it," and there isn't anything else.

Now, if you haven't come to that, and I haven't come to it, we'd better come to it, because he tells us the truth. This tremendous faith that was a demonstration to receive what was sent to them as the Bread of Life come down from heaven, which It was—the same thing with us. Everything else is peripheral to it, but I'm going to tell you something: Not one Word of God is void of that power we're talking about, that Pillar of Fire in that prophet, and that authentication of the One Who came down as the Judge—and the Judge interprets the law, not the lawyer. The lawyer goes before the Judge hoping to get the Judge to interpret the way he sees it. This One came down and told It. And I've got news for you: William Branham did not interpret it.

40. Let's identify ourselves with the prophet in this beautiful little dissertation I've read hundreds of times, I think I've read it, and I want you to know this is sure; this is it. Make no bones about it, you're stuck with it; I'm stuck with it. I don't care what you say; I don't care what you think. Listen to me:

"You that listen to this tape, you might have thought today I was trying to say that about myself, being I was the one preaching this message. I have no more to do with what I am saying than nothing, no more than just a voice." "I am a Charlie McCarthy, sitting on the lap of Edgar Bergen," so to speak. *"And my voice,"* he said, "I didn't want to give them that," he said, "I preferred to be a hog caller, a skunk skinner, or something else," *"and my voice, even against my better judgment, I wanted to be a trapper. But it's the will of my Father that I declare to do."* He said, "I'm telling you what I'm doing. And I'm determined to do it." Sure. He's in a straight jacket. *"I wasn't the one that appeared down on the river; I was only the one standing there when He appeared. I'm not the one that performs these things and foretells these things that happen so perfectly they are. I'm only the one that's there when He does it."* That is the Son of man. You see it right there. That's it: Luke 17. *"I was only a voice that He used to say it. It wasn't what I knew, it's what I just surrendered myself to that He spoke through. It isn't I; it wasn't the Seventh Messenger; oh, no, it was a manifestation of the Son of man."* There you are. See?

"It wasn't the message, his message. It was the mystery that God unfolded. It's not a man, it's God. The messenger was not the Son of man; he was the messenger 'from' the Son of man. The Son of man is Christ. He's the One you're feeding on. You're not feeding on a man. A man, his words will fail, but you're feeding on the unfailing Body-Word of God."

Now, if you're feeding on something, we know that physiologically you are what you eat. So, what are you eating on today?

41. Let's go over it again.

[93] *He had this perfect faith. It came because He was the Word. And you must become the Word. You will become the Word, certainly. And you become the Word as you receive the Word. And, if you stick to that, you stick to me, (right) to the One that was revealed, that you know, Elohim, you are in agreement, you're pledged to, you don't move from it, living or dying, that's the way those saints were in the eleventh chapter of Hebrews. My words which abide in you, then you ask what you will, and it will be done for you. See? If you say to this mountain, 'Be moved,' and don't doubt, but believe in what you've said, then you shall have what you said. When you pray, believe that you receive what you ask for. It'll be given you."*

Now, notice: I cannot say that William Branham is saying the same thing in two different ways. I believe he's saying two different things: *"If 'you' say to this mountain, 'Be moved,' and don't doubt, and believe in what you said, you'll have what you said. But, when you pray, believe that you receive what you asked for, and you'll have it; (That's a different story.) it'll be given to you.* It doesn't say that you are literally the shaker and the mover by what you say on the grounds that the Spirit of God must back it up, that you have lit the spark that blows the ammunition up and gets the power moving. No. That's the first one. This is different.

[93] *Time, space, nothing else will ever change it. You know it's done. It's over.*

So therefore, I would say in what he is saying here about himself, we apply it in our measure to ourselves in the asking prayer: that this great thing that he did is once more an example for you and me. What special merit did the prophet have above yours and mine? Nothing, just an office. If he got something from God, he can't use it as though it's his own, and act as though it was his own, and boast as though he had something. Neither can you and I.

42. Bro. Branham said to the mountain, Alaska, *"You're ready to sink"* He said to L.A., *"You're going to sink."* See? This proved the prophet was the living Word of God made manifest, just the same as Christ speaking.

Now, when Bro. Branham had this Scripture of Mark 11 made real to him, the Voice said, **"But you said."** The Voice forced him to give, not an opinion, but an actual desire or what he wanted. **"You tell me what you want."**

"Well, I'm out here hunting; I'd like squirrels."

"How many do you want?"

"Well, I need three."

"Where do you want them?"

He had to tell him. Then he began to sort of chicken out a bit, back off, and God said, “But hold it! You said three.”

Now you don’t find that in the Bible, see, that you and I would do that, but It says there, somebody’s going to do it, or can do it, and It says in Jn 14:12 that somebody was going to come and have a greater ministry than he had. In other words, as Bro. Branham said, “*He had more results in my ministry than He had in his own.*” It was the way it was to be. Christ never went around the world like William Branham did.

Now, he said, “*It puts it on us.*” Now, stay in our divine order, not looking for public ministries, but it is not impossible that anybody in this church could have the definite assurance that somebody wouldn’t die, or thus and so would happen, and it could happen. I’ve seen it many times, but I never said, “this mountain...”

43. I remember a certain man was dying in the Baptist church over there in Spencer, Ohio. It’s just west of Lima, fourteen miles out. And his brother was terribly broken up. His brother is dead now, too. They called me to pray and I said, “Charley, Grant is going to live.”

He was crying, “I don’t see how he can...the doctor...”

I said, “Charley, listen to me. I just told you he is going to live. I don’t care what the doctor said—he is going to live.” And he lived. Within two years he was in the hospital again. I said, “He will die.” And he died. Many times I’ve said those things. It’s not past you. It’s not necessary. I don’t try those things anymore; I don’t try to have gifts anymore, to be honest with you. I don’t try to minister that way. I wouldn’t dare to do it anyway, because I didn’t have a perfect gift of discernment. I had a lot of it; I knew a lot of things; the prophecies came to pass.

But, see, in your own way, it’s not beyond you to say, not as the prophet, “THUS SAITH THE LORD” and all, went through, but you and I can be directed by God to know things. But in here is the real thing, the solid assurance that has been proven to you and me that we are a people of substance. We have substantial faith, and we are substantially faith creatures. I am a believer, and therefore, I believe.

44. [94] *Now, watch! He said to us, “If ye abide in me, (Not him now, both of us.) and my Word in you:” (St. John, here) “you can ask what you will, it’ll be done.”*

Then recognize your position in the Scripture as a believer, because He told you you could do it, and, if you can do it, it makes you a doer, which is a believer. See? You’ve got to recognize your position as Jesus recognized his position and William Branham recognized his position. It comes by sticking with the Word, as Kenyan did, “God says I’m righteous. Who dares condemn me?”

In other words we believe and accept what He did for us, and what He says about it and us, and then obey Him if there are any commands. As It says, “If God did this for us, how shall He not freely give us all things?” If God manifested Himself and gave us rapturing faith, how shall He not then demonstrate in our lives by us believing, and we can believe it, the other things that lie there for us.

45. Well, time is gone. So, let’s rise and be dismissed. Now, the hard things I said, I said them hard. I meant them to be hard, and I meant them more for me than for you, because I want to get out of here. I’ll be honest with you. I’ve got faith for you, too, I believe you’re children of God. I believe you’re going. But I tell you, I can’t believe for you. I’m believing for me to get out of here. So, let’s all believe together that not one be missing. I said it hard on purpose, because we need it hard. The prophet said, “*Somebody’s got to tell them.*” When I talk about my hard preaching, I’m finding out I don’t preach hard enough. God, give us some kind of a sword to get down deep in It.

Let's pray.

Heavenly Father, as we leave here tonight, we pray, Lord, that it is not a meeting, "Well, that's it, we're out of here, had a nice time, goody-goody, we're gone." Lord, if it takes keeping us awake tonight, losing our sleep, and that takes sickness or something to do it, then, Father, let it be done, because we are to the place, Lord, where we need a desperation. It seems that consecration hasn't done it, we can't seem to consecrate, we can't seem to concentrate either, the fact of the matter. But, Lord, You said we wouldn't get away; there wouldn't be a fish get out of Your net; there wouldn't be a sheep that didn't make it. And You've not only begun a good work, Lord, through seven Church Ages and seven before that, but You're finishing the good work, and they without us cannot be made perfect. They're where exactly You want them to be, and we're going to be exactly where You want us to be. So, they without us cannot be made perfect. They finished it; we haven't. We're in it.

So, Father, help us tonight to just have this consecration in such a way, this revelation, whatever we're talking about, Lord, in such a way now, the Spirit of God moving in whatever we're talking about, that not looking for any great big things, but just faces like flints and actions that are commensurate with it—faith actions, motivated by love of God.

And, Father, I thank You that You heard our prayer. I know, Lord, before the foundation of the earth, it was already answered. So, Lord, we move on tonight. We pray, to higher heights and deeper depths, greater gratitude, everything, Lord, in the magnificent maximum, because we believe it, Lord. That's the way it is. And it's not the way it has to be because we believe it. It's the way it is, and we believe it, and we're happy for it.

Thank You, Lord, for the Lord Jesus Christ, who died and rose again, shed Your Blood, sent forth his own soul-life upon us, that great Holy Spirit.

Thank you, Lord, for sending a prophet. Thank You, Lord, for giving us the opportunity, Lord, of seeing it, and above all, for knowing. And thank You, Lord, for this and more than ever to be confirmed in knowing who we are and what we are and going on with You, Lord, to complete victory.

Now unto the King, eternal, immortal, invisible, the only-wise God, be all power and honor and glory, and may every one in this building be saved and everyone healed for the glory of God in the name of Jesus Christ. The Lord bless you.

Let's be dismissed, and "Take the Name of Jesus with You."

