

Seed of Discrepancy #36

Propositions - Very Few

May 25, 1996

Heavenly Father, though we see Thee not, we know Thou art here because You've vindicated Yourself to be here, proving Your Own Word, vindicating the prophet who said, "*The Lord Himself shall surely descend from heaven with the Shout* (which was the Message), *and also the Voice*," positively knowing that the dead will be raised, and he said, "*The Pillar of Fire was here to lead us into the Millennium*."

So, we know, though we see You not, we have visible evidence for many, many years that You certainly are here having descended to place Yourself at the head of the church, the head of a Bride, to get that Bride ready for the great Coronation Day when that Spirit, even You Yourself, becomes incarnate to us, that we might crown You King of Kings and Lord of Lords. And we'll see the complete revelation as never before, Lord, and be in a position to worship and praise You as never before, because we know not only further than what the angels and archangels would know, but they have never known the joy of salvation as we know it. They've never known deliverance as we know it. These things, Lord, they cannot know. Though they desire to look into them, it is hidden from them. But to us it has been revealed, and now in process to the full culmination, to the very height and depth of it, Lord, when we are at that great Wedding Supper in the air.

We cannot praise You enough for it, knowing it does not depend upon feeling or an understanding or those things, Lord, which we would try to put into it, but it depends solely upon You in Your Word. And You are that Word, and we rejoice in It. May You get glory tonight. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, as I already mentioned, before we get to reading from Bro. Branham's message, which we're into...and I deliberately am not going to start reading it tonight; we'll see what happens tomorrow morning. But, I thought it might be wise to just address a few items that I feel are worthy of discussing in order to come to a clear understanding of those items which I have in mind. And this is not to actually revise our thinking but to clarify some points that can be made clearer even to the extent of changing a bit of the words in one particular instance, whereby we have a better understanding of what really is there rather than having just an understanding which is not completely head-on.

It is easy to have oblique understanding. An understanding that's oblique is better, of course, than no understanding, except you're off on the Word in attempt to worship God in ministries that are contrary to the Word, because, as Bro. Branham said, "*No man can worship and serve God outside of a prophet*." Now, many people don't really believe that. And then they go to the Bible and they think... Well, all they have to do is ask themselves the question, "Well, who do you think wrote the Bible?"

Well, you say, "God wrote the Bible."

Oh, just a minute now, when He wrote on the tables of stone, they were broken. Moses came and even broke them up; he was so angry. So, you simply cannot find the finger of God tracing anything about God Himself. You can see many things in creation. When it comes to this Bible here, though, make no mistake about it: this Bible was written by God through men. And the man that wrote the first five books, of course, was Moses. Now, of course, that's up for dispute. And I don't care what they dispute; the prophet came on the scene vindicated and said, "*Moses wrote it*." That's good enough for me.

So, that's what we're looking at tonight: What did the prophet actually say, and can we take it to Scripture. Can we find these things that Bro. Branham said? So, there are a few things that came to my attention. So, I want to go into them, as we consider these two or three topics (or maybe four to three) tonight.

2. [Topic 1] For example, let us consider first of all Lk 17:26-30. And so, we want to go there, and we all know these verses of Scripture.

(26) And as it was in the days of Noe, so shall it be also in the days of the Son of man.

So, we know that one is past history, the days of Noah. And then again, there's going to be a future history. Now, Jesus called himself the Son of man. There's no two ways about it. We understand the days of the Son of man were right there at the time of Jesus. But he himself said (as he said it), "Elijah will truly come, though Elijah is here now." And he is saying right here, "The Son of man is here now; He's having His days. He's going to have them again." Now, you can't get away from it. Right? Simple as A-B-C. So, all right.

(26) ...as it was in the days of Noe, so shall it be...in the days of the Son of man (coming).

(27) They did eat, (and) they drank...

Now, remember back in verse 22 (to back it up), when he said to the disciples:

(22) ...The days will come, when ye shall desire to see one of the days of the Son of man, and ye (will) not see *it*. (But they're going to come. You won't see them.)

Now, a lot of people didn't see it back there.

"Oh, that can't be the Son. That cannot be God manifesting. No, that's the devil. That's this and that. Sure, we understand that."

He said, "*Hold it. You call this of the devil. You're forgiven now. But there's coming a day when you won't be forgiven.*" And that's this day, right now—the days of the Son of man.

3. So, all right. He's saying right here:

(26) And as it was in the days of Noe, so shall it be also in the days of the Son of man.

(27) They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. (All except those in the ark.)

(28) Likewise also as it was in the days of Lot; (Now, he's giving two illustrations here, see.) they did eat, they drank, they bought, they sold, they planted, they built; (same thing as the days of...no difference, no difference at all, see.)

(29) But the same day that Lot went out of Sodom (Just like Noah entered the ark, with seven more.) it rained fire and brimstone... (Now, notice, it rained. Didn't rain drops of rain and water. It rained fire and brimstone. But it rained. See, judgment following) and destroyed *them* all.

(30) Even thus shall it be in the day when the Son of man is revealed.

Now, he said, “Days are coming again, and there’s going to be a day.” Now, that lets you know, very flat, he’s not going to take years or months or centuries or anything else to consummate it. When that fire falls...like the rain now. The rain took forty days and forty nights. But, believe me, that fire didn’t take forty days and forty nights. It was just like a blinding flash out of heaven. Like the atomic bomb, they were melted.

So, you’re looking at something that’s going to take place in a very, very short period of time after a succession of days of the Son of man. (See?) Okay.

4. In this Scripture, there is absolutely nothing said about whom and what numbers, except to pinpoint the time in which a complete destruction followed a prophet and his message, when that messenger was rejected, except by those who entered the ark. Now, what I’m looking at here: there are no numbers mentioned.

Now, you say, “Well, I can tell you it says eight.”

Now, you can go to the Old Testament and talk about all the eights you want. But Jesus does not mention one number. He doesn’t mention anything. He mentions conditions. He doesn’t mention people; he doesn’t mention names; doesn’t mention numbers. These Scriptures speak, actually, only upon the conditions that exist at the time of Mt 4:12-17 and Mt 12:14-21, which Scripture reveals to us that the very ministry that Jesus had upon earth (That’s the days of the Son of man.) returns to the Gentiles in the form of the Holy Ghost wherein God gives the Gentiles the gift of His Son in the form of the Holy Spirit. This is the Appearing and the fulfillment of Jn 14:12.

5. So, let’s go back to our Scriptures and pick it up. So, we go to Matthew 4. And this is what Bro. Branham used, and I’m using it tonight because he gave it to us, and it’s very, very good. There are two places in Scripture that this is brought out. So, we go to Mt 4:12-17.

(12) Now when Jesus had heard that John was cast into prison, he departed into Galilee.

John is in prison now, so the ministry is over. The ministry is over—of John. So, Jesus must now come into his fullness, and he’s going to do something.

(13) And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

(14) That it might be fulfilled which was spoken by (Isaiah...or Esaias, here) the prophet, saying,

(15) The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles.

“Galilee of the Gentiles.” Okay, we’ve got a body of water there; it’s a sea. And there’s a ministry around it. So, now watch.

(16) The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

(17) From that time Jesus began to preach, and...say, Repent: for the kingdom of heaven is at hand.

Now, notice what it says there. It says, “A great light is sprung up.” Now, that’s Matthew 4. And remember; that is Matthew 24 coming...

6. Oh, let’s just hit it right now to get the words exactly right, as they come to my mind.

(27) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

The coming of the Son of man; the days of the Son of man. (See?) Now, you know very well the days of the Son of man as pertaining to the one sitting upon the throne of his father David does not come till after the Millennium starts. So, he’s not talking about that. He’s talking about something future. There’s going to be a light spring up to the Gentiles. Is that right? Well, that’s what the Bible says. You can’t get away from it.

7. So, okay. Let’s just get ourselves a little over here to Matthew 12, the one I really love, because this is the one that explains it all. Now, It says here, he did a great and marvelous healing. And the people got angry, and so they sought to destroy him because he had what they wished they had, and knew that they should have and didn’t have, though they claimed to be one with God.

Now, how would you like someone to break upon the scene of your life, if you were religious like they were, and show you up to what you are? You wouldn’t like it. And if you had enough in you of the wrong person, you’d go for that fellow’s throat, and you’d say, “Let’s get rid of him.” And they said, “Let’s destroy this one lest the whole nation be destroyed.” Well, they destroyed him, and the whole nation was pretty well all destroyed. A little remnant was left over.

8. All right. Let’s keep reading [Matthew 12]

(15) But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

(16) And charged them that they should not make him known.

(17) That it might be fulfilled which was spoken by Esaias the prophet, saying,

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

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

(20) A bruised reed shall he not break, (Do you think he didn’t do that when he was in Israel? He certainly did.) and (the) smoking flax shall he not quench, till he send forth judgment unto victory.

Now, It says, “He shall not strive,” but he did strive. He beat the tar out of those in the temple. He said, “You’ve made my Father’s house a den of thieves. You are a bunch of merchandisers.” So, he whipped them out. And then, he raised his voice in the street, and he cried, “Oh, every one that thirsts come unto me and drink!” He raised his voice in the street. In fact, he was a street preacher. He was almost a street brawler, you know. And the bruised reed, smoking flax—all of those things—he simply just wiped it out.

9. They’re looking for the ashes of the red heifer. They’re never going to find them; they’re gone. They’re never going to restore what they had, and worship again with a blood sacrifice and the whole bit.

If they do, they're going to be out of order, because they're simply not going to find the ability to hook up with the past. The hook-up to the past is Jesus Christ, and they've thrown him out. And they don't want him. "They've crucified and killed the Lord Jesus Christ," the Bible says.

And then It says:

- (18) ... he shall show judgment to the Gentiles (when He comes, however He comes in those days of the Son of man).
- (19) (And he'll not strive, he'll not) cry; neither...any man hear his voice in the streets.
- (20) The bruised reed...he (won't) break, (the) smoking flax he shall not quench, till he send forth judgment unto victory.
- (21) And in his name shall the Gentiles trust.

10. Now, I just thought of something here that I was puzzled about and going to talk about. And I don't have to because I can weave it right in here. In 2 Th 1:7:

- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty (messengers),
- (8) In flaming fire taking vengeance on them that know not God, and...obey not the gospel of our Lord Jesus Christ:
- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and...the glory of his power;

But It also says:

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

In other words, you've got the restoration of the true Gospel of the apostle Paul, and you've got the days of the Son of man. You've got everything in there as It says. And he's not going to cast the Gentiles into judgment; He's going to restore them. And how does He do it? He does it, of course, by the revealed Word of God which is restored to us.

11. Now, I've talked about these things many, many times. We're going into it. [Matthew 12]

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

It's not talking about a person. They're trusting in the Name. But, remember; that Name is what brings about the days of the Son of man, which is literally the 'return ministry' of the Lord Jesus Christ to the Gentiles. As Bro. Branham said, "*What He did for the Jews in the flesh, He is obligated to do for the Gentiles, in the form of the Holy Ghost.*" And now, who is doing it all? Why, of course, we know the Father in him was doing it. And, of course, at this particular time you see John 14 fulfilled. And this again is where you find many people will disagree, and they will not believe it.

12. [John 14]

- (12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go to my Father.

So, there you see It right there. There's a promise that some person is going to receive the complete benefits of the power of Almighty God in that particular person to show forth even greater works—healings, miracles, signs and wonders—than even Jesus Christ himself did. As Bro. Branham said, "*He had more success with his ministry in my life than He had in His own.*" So, this is what we're looking at here in this particular Scripture.

So, reading It again. These Scriptures actually speak only upon the condition that exists at the time of Mt 4:12-17, Mt 12:14-21, which Scripture reveals to us that the very ministry that Jesus had upon earth returns to the Gentiles in the form of the Holy Ghost, which Bro. Branham said was, "*God giving us the gift of His Son to the Gentiles in the form of the Holy Spirit*", which is what it is. What is he talking about? The days of the Son of man. Talking about what the Son of man actually did. The Son of man, of course, Bro. Branham took from Ezekiel, and he said, "*That means prophet.*"

13. And as I said many, many times, people refuse to make Jesus a prophet. They want to make him God the Son. They want to make him this; they want to make him that. Well, that's the most ridiculous thing in all the world. They say he's co-equal with Almighty God. My Bible tells me Jesus is not co-equal with God, in the actual sense of the word. He's only co-equal on the grounds of being that approved Son which is the Only-begotten Son, which splits the Kingdom right down the middle. And he could say, "All power is given to me in heaven and earth," and that is true because it's all at his behest. Even while he was upon earth, he said, "I could ask for twelve legions of angels; wipe you all out. I won't do it. I've got to go by the Father's Word." And you show me where Jesus right now is not going by the Father's Word. Because he himself said, "I don't know the day and the hour. That's in the Father's hands." So, when you can show me that God learned obedience by suffering, then I'll believe that Jesus is God. The whole thing is a travesty against the integrity and dignity of Almighty God—especially when it's vindicated today, as we see it there—triumphantly.

14. Now, again notice there is no mention of numbers. But as it is in Lk 17:26-29, wherein conditions are named that parallel to Old Testament times: the time of Noah and the time of Lot; both junctures had a visitation from God and a prophetic Word that ended in judgment. So you see, the days of the Son of man do not number anybody. Do not say, "This number is going to be in the Rapture; this number is going to be a Bride, this, that number or the other. There is nothing in Scripture.

15. So, we go to 1 Peter, we're going to look at. Of course, you know what I'm going to right away, where Peter is talking about this very thing. And in 1 Peter 3, beginning at verse 18, It says:

(18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God...

Well, he couldn't be God then, if he brings us to God, because it's something that he is going to do. (See?) So therefore, he couldn't be God. Doesn't say 'bring them to himself'. He said, "All the Father gives me, come unto me." So, you can't trifle with Scripture and this Trinitarian dogma.

(18) ... being put to death in the flesh, but quickened by the Spirit:

(19) By which also (That's 'by the Spirit'.) he went and preached unto the spirits in prison.

Now, remember; that's what Scripture says, "Thou wilt not leave my soul in hell. Into Thy hands, O God, I commend my spirit." So therefore, the spirit went back to God. Whatever that means, that's up to God to know. I don't know. But I do know that the soul went to hell and preached to the souls in prison. And that was the real essentiality of the man, Jesus, the Son of God—because the soul is our essentiality. (See?) I know that that's going a little bit deep for a lot of people, but Bro. Branham taught it, and it is the truth: sons of God by actual birth. See.

16. Now, he says:

- (20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved...

That's all he's saying right there. He's just quoting history. He's not making any comment on the number of people that are going to go in. He's commenting about the times! He's commenting about that which is a picture, or...actually it's a figure of that particular hour that comes down to his hour and, also, down to our hour. (See?) Now, here is where we get numbers. And though the number eight (which is a number in the ark) is specific, it is not telling us anything about the actual number of people today who will be standing here at the time of the Rapture and are caught away to the Wedding Supper. It doesn't tell you that. It says in that day there were, at that particular time. And we know the coming upon the earth, as Jesus said, "In the days of Noah," but no number of people is mentioned.

17. The actual statistics for this hour are found in verse 20 in these words:

- (20) ... wherein few ... (Unh? "Wherein few.")

Now, if you want to talk about that, the few in that day was 'eight'. What is the few in this day? Who knows? Do you know when you're going to know? When it's all over, if you want to stand around and count them. You don't have to know. There's nothing told us that we're going to know, as to the exact. Now, see, the reason I say these things is because I belabored them, and I also know many people feel that Bro. Branham knew every one who was Bride, and who would make it, and who wouldn't, and all these other things. Even to the extent where he said, one day, he said to a young girl (I forget who she was) ... I think he said, "*I'll come to your home when you get married (or something) and eat a steak.*" So now, he's got to come and eat a steak. Well, now, that could be just something he was graciously saying. But if you want to make it "THUS SAITH THE LORD," that's your business. Be my guest. That's fine. Look, hey! Do what you want to do.

As for me, it's got to be in the Bible. It's got to measure up to everything. Now, there could be such a thing as eating a steak, but I want to find it in the Word. Bro. Branham did say that, "*Jesus in the resurrection ate a fish sandwich.*" So, I'll buy that. But was that just for one time? Because, he was in physical form, and they were in their physical form. And he did not need what they needed in their physical form, but able to do it he did it. I know one thing he did say: "We'll drink anew and eat bread when we come into the Kingdom." So, I mean, you can go many ways, and you end up into a puddle. A puddle where there's what? Of mosquitoes and little tadpoles, croaking frogs, and sideling crawfish. I don't think I would like that too well.

18. The actual statistics, then, for this hour are found in verse 20 in these words, "wherein few" are saved from the wrath at the time of preparation. Now, watch it here, because I'm very careful what I'm saying, and I'm saying the truth.

- (20) Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein ...
(That is, eight souls were now prepared with the preparation.)

Remember, the preparation made them prepared, which is what God told Noah, His Word, to build that ark and get out of here.

19. Now, let's go back to the Book of Luke. You should be ahead of me by now, because I've taught this so many, many times. In Lk 1:17, It says, concerning John the Baptist: Let's go to verse 16.

- (16) And many of the children of Israel shall he turn to the Lord their God.

Now, that's "he shall turn the hearts of the fathers to the children." And at the end time "the hearts of the children back to the fathers." Now, who's going to do it? Elijah's going to do it. And John the Baptist is one half of Mal 4:6. All right.

(17) And he shall go before him...

That's the Lord God of Israel. And remember; the Lord God of Israel only came on the scene after John the Baptist started baptizing in the river Jordan. And the one he baptized when the Pillar of Fire came upon him, the Spirit descending like a dove and remaining... Now, not like a prophet: coming and going, coming and going, coming and going... No. As Bro. Branham said, *"When Moses veiled God, he was God to the people. And when God left him, he was just Moses again."*

Now, you take a look at David. He was a prophet. He was the prophet-king. And humanly speaking, he turns out to be quite a vagabond and a miscreant when it came to really representing his great God and Savior. Because, he certainly committed adultery, lusted after a woman, and killed the husband. So, you know what we're talking about. We're talking about, here, God coming into this man, Jesus, in the sight of John the Baptist.

20. Now, what he says here:

(17) And he shall go before him in the spirit and power of (Elijah), to turn the hearts of the fathers to the children, (That's one half, remember, of Mal 4:5-6.) (even) the disobedient to the wisdom of the just...

Now, 'disobedient' many times does not mean the man is in direct disobedience. He's confused. He doesn't understand. He's doing what he shouldn't be doing because he doesn't know better. So therefore, this person is going to be 'an enlightener', as light comes out of the east into the west: light, light, light, light. Do you follow me? All right, now. He said, here:

(17) ...to make ready a people prepared for the Lord.

So, all right. The ark was in a preparing. And the ark, when ready, the people were ready. That's what I'm looking at. And so therefore, we're looking at the picture of this hour. It's not the number of people—no way, shape, and form. It's a matter of what is actually going on. Now, remember; Elijah was number one; Elisha was number two; John the Baptist was number three; and William Branham was number four to the Gentiles, which is what? Deliverance.

21. So, therefore, we find that William Branham had the same understanding that John had. He was to get the people who are 'prepared' but not 'ready'. Now, people can say what they want, but you'd better believe me. If it took Noah all that time to make the ark, then he himself was not ready though he was prepared. And the ark, being prepared, was not ready until it was fully prepared. And that's what you've got today. They without us cannot be made perfect. No matter how you look at it, there has to be something come to this age in order to bring us to the place where we have to be so that they can come out of the ground. Like Bro. Branham said, *"This ministry has got to be so perfect that the Headstone can come down."* Hey, look. It was the Headstone doing it all the time. It's just the proof that the Headstone is here. It is God in our midst, and He hasn't left us.

22. Don't let anybody ever kid you that the Shout was not the Message. And the same One here to raise the dead is God Who raises the dead. God raised our Lord Jesus Christ, our Savior, and He's going to raise us, according to Scripture. That's the Scripture. You can't change It. And the Pillar of Fire is here to lead us into the Millennium. It's the same God, right there, the picture taken. [Bro. Vayle points to picture of Pillar of Fire on the wall.] Now, that's not God. That's a reflection only of the Shekinah glory...what is there. So, all right. That's what you're looking at here.

23. Now, my conclusion on this subject is this, and why I'm talking about it.

[#1] No one has the right to attempt to take Bro. Branham's figures of five hundred or five thousand or any other figure to try to place any other meaning on this, but what Peter did: "Few there be in the end time who will be changed to immortality." And Bro. Branham said, "*Even those few will be caught away in little lapses of time so that no one will even know they're gone.*" If he'd mention even a certain figure...why, he'd have so many people missing today, nobody would pay attention. And it's getting worse and worse and worse. And so, all right.

24. Now, as concerning myself, I used to use the number eight (That's the people there.) and put it up as a percentage. But I always guarded myself by wording it so no one could say there was eight percent. It was just to give you statistics on the fact that eight people out of five and a half billion made it in that ark, and nobody else did. And so, when I used the word 'percentage' I meant, 'Look, it's going to be so tiny, so few, that it boggles the mind when you consider how many people are here on earth at that particular time.' Now, Bro. Branham mentioned that "*Only one hundredth of one percent have even heard it.*"

25. So, let's just take a look at some of those quotes.

[42] *The Lord Jesus will be coming one of these days. And you know it—I think it will be so sudden and so...sweet, until there'll be one hundred per one hundredth of one hundred percent of the whole world will never know when that rapture takes place.* [HUMBLE.THYSELF JEFF.IN V-21 N-1 63-0714E]

Now, if you take a hundredth of a hundred, you've got point [zero], zero, zero, one. And there again, Bro. Branham is not trying to be scientific, but he's doing a good job at telling us about it, how few there are going to be there. And, you see, he didn't say, now there's five and a half billion people here on earth. (Actually it has risen to 5.6 billion at this particular time, going on to 5.7 very closely) [And today in 2016 there are over 7 billion].

26. Again, he says:

[E-94] *You know, when Jesus preached there wasn't one...percent of the one millionth...* [PERSEVERANCE S.PINES.NC 62-0608]

Now notice, "*one percent of one millionth*" of the people. He didn't say 'one million'. He said, "*one millionth.*"

Now, we're getting right down to nitty-gritty—very, very few people. Why, my... You know, recently they've had this great big campaign to put radio stations all over the whole world so that just millions would hear. And what did Billy Graham preach to? What number was that? Who remembers the figure? I had it here, and I've quoted it to you, that he preached... Was it, how many million or billion? How (many) was it? [Someone says, "two hundred and something million."] Yes, was it two hundred and something million? I thought it was even more than that. A vast number of people.

Now, you see, they say when the...what their idea is, is when the Gospels get preached to all these people, then the end will come. I've got news for you: this Message will never be preached to all the people. There's no way. Not as far as I know. And if it is, it's going to be too late. That's what Bro. Branham said. "*When organization starts taking up this Message,*" (And they'll take up a lot of it; they've done it already.) *it'll be too late.*"

Will it be that Bro. Branham being raised a Catholic, will be claimed by the Catholic people? Don't sell it short. I don't know. I don't know. He said one millionth of the people on earth ever heard him. Okay.

27. [358-6] *And remember, when the eagle finally comes, it'll be one hundredth of one percent that will listen. It's an eagle age.* [FIFTH.SEAL.THE JEFF.IN 63-0322]

And then, he says:

[E-58] *Nobody knew anything about it hardly. Not even one percent of the Jews ever knew he was on earth.* [WORLD'S.FALLING.APART ALBQ.NM 63-0412M]

Now, how many Jews were there? Do you believe there were a million Jews in Palestine at that time? I kind of doubt very seriously that there were. I don't know. Could there be two million people? And he said here: *Hardly one percent knew.* If you've got one hundredth of one with six zeros, you don't have very many. If you've got...in there you've got one percent, and today they claim there are about six million Jews. Although when you begin figuring it up it looks like there are fifteen million of them. I don't know how many there are. How many does that make? How many over in Palestine right now? Do you think the figures are going to change? See, you're not looking at figures per se, as though you can pigeon-hole any figure or put any kind of a color or any figure. What you're looking at, the Scripture, that is very, very clear when It says 'there's few'. All right.

28. Brother Branham was told, one time, there were ten thousand people that believed this Message. And he said, *"I've got to shake them off...too many."* I hear there are over a quarter million now. There must be because the books sure have gone out. How many believe? The point is not, how many believe, but how many have heard? How many have had contact? How many know. The last I heard that the Church Ages is on the internet now, as is Twentieth-Century Prophet. How many will pay attention? They tell me somebody by the name of 'Lush' (or somebody) synopsisized the book. And if he did it, I'd like to see it because ten to one, in my own thinking, the poor guy is wrong. I hope he's not. But it doesn't matter to me. They'll be hearing about the Church Age book and the prophet William Branham, because that's what it's all about. So anyway... Who knows? But anyway...

29. Now, then, corrupt and inaccurate anthropologists with a scientific background have come up with a figure of 99.99% are of one father and a .01% of another father. And that's right. And you know the big figure belongs to the serpent which is Cain. The little figure belongs to Adam. See? So, there are very few true humans on earth out of about 5.6 billion people. Or about...would be 56 million would be humans, that is, the lineage coming down from Adam...now...which would comprise this group, however large or small, would comprise both wise and foolish virgin, with the wise virgin far less in number than the foolish, because Bro. Branham said, (comparing the wise and the foolish virgin) *"They're both virgins."* And they both are going to end up someplace in the economy of God.

And what he said was, *"It's like a person laying out a bolt"* ... 'b-o-l-t', that's the right spelling, isn't it? How big is a bolt when you women go shopping? (And I go with my wife.) How many yards in a bolt, and how many yards does it take to make a dress? Now, if it's wide enough, you can get by with one and three-quarter yards, right? I know, because I talked about it. And the bolt would have what? Fifty to a hundred yards in it? Would it be uncommon to have a hundred yards? How many know? Does anybody know? Twenty-five? All right, let's say you have two yards for a dress, which is pretty good... of fifty-four inches. Two yards would make a dress, won't it? Easy—one and three-quarters. So, give ourselves the benefit of two. You've got twelve and a half times more foolish virgin than wise virgin. Because he said, *"The wise virgin, like a man takes a pattern of a woman and puts it on a bolt...cuts out. It's the same cloth, but one has a specific, you know, pattern to it that the other doesn't."* So, all right. Even at two-to-one... And it could be a whole lot more than two-to-one, because God's bolt might be a hundred yards long or longer. We don't know. God doesn't deal with a little tiddly-wink things like we do.

30. All right now. In order, then, to get the picture of what we're talking about, nailing it down a little bit more (which we like to do), is over here in Mt 7:13-14, and It says here:

- (13) Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
- (14) Because strait *is* the gate, and narrow *is* the way, that leadeth unto life, and few there be that find it.

Now, what is it that leads you to life? There's only one thing that can lead you, and that's the Gospel because therein is the power of God unto salvation. So very, very few are going to find it. In fact, those who find it, do not find it; they are found of God, because the sheep hear the Voice and they follow. So, It tells you, there are going to be very, very few.

31. Now, notice a very strange thing. This is followed by verses 15-23. And he said:

- (15) Beware of false (shepherds. False prophets. They come to you as though they're shepherds, dressed in sheep's clothing. They're one of you. But they're really sheep, but they're not.) ...they're ravening wolves.

And a ravening wolf has only one desire, and that is he likes to... Remember these comics they had years ago? I thought they were so cute, you know. The wolf would put on a sheep's clothing, and when he did he betrayed himself. Many times he'd get the sheep looking at him. Of course, you know, a wolf cannot eat grass, but he pretended he was. And that's what these guys are. They are phonies, and they're pretending that they are sheep like the other, eating sheep food and they're right with you, and they'll help you, and they're good. They're not! They're out for one reason; that's to destroy you. Now, that's the kind, old priest and all these other old guys, because there's a kind, old priest that killed Jesus.

Now, "*There's more than one way*", Bro. Branham said, "*that you can kill a person.*" And one way is to destroy him, his character. And you can destroy the character of Jesus Christ, and even of God the Father, by lying. And you can take and destroy the character by perverting the revealed Word of God. Oh yeah. Oh yeah. They're liars.

32. Now, you notice what happens. It says:

- (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- (22) Many will say to me in that day ('Many' will say. Get it? Many! Not a few, many. The many are going to come claiming) ...have we not prophesied in thy name?

And Bro. Branham said, "*That word 'prophecy' many, many times is 'preach', just simply preach.*" And you can look it up, and you'll find he's on the ball. "Preaching in thy Name, casting out devils." Do you think the Roman Catholic Church doesn't cast out devils? What's the paper full of when it comes to exorcising? You never hear, to my knowledge... I don't know one Protestant preacher ever exorcised any spirit in a building or elsewhere. It's the Catholic Church. How do they do it? They cast out devils in the name of the Lord. And they make you a two-fold more child of hell than they are—circumnavigate the globe to do it. Many will come... "Haven't we done so and so?"

- (23) And then (I'll profess, "I never knew you bunch. But these few are different.")

Do you get the picture? Okay. Thus it is to our good that we cease from all numbers and only say, "Few there be, and few that enter in. And, thank God, by the grace of God our numbers are very few, and I belong to that little tiny number."

33. [Topic 2] My second proposition is simply one for thought. It is this:

About thirty-four years ago I spoke to Bro. Branham in the form of a question: Is it not true that if a person continues in a wrong way of life, (Habits is what I'm talking about when I talked to him.) such as habits such as drinking and smoking, that habit will turn into a spirit?

He said, "*That is right.*"

So, you're stuck with a spirit. Now, drinking is a spirit. How many people are on the internet? It just might become a spirit. Don't think it's not, because it is. Sucks you right in. Dirty picture shows, too much video cassettes, too much TV, gluttony... Do you think it's not a spirit? Prophet said so, because I asked him point blank. I wanted to know.

You say, "Well, it's not on a tape. I won't hear it!"

Listen, don't give me that stuff. Here's the Bible, there's a God in heaven, my hand raised; I'm not lying to you. Come and do it with me. Challenge me. I don't have any friends anymore. They're all gone—just about. I'm not worried. Come and do it with me. Everybody gets silent, because they can't do it. I said, "Do those habits become spirits?"

He said, "Yes."

Hope you're thinking. You'd better think real, real deep, and understand what has happened in the world because I'm not with you always, neither was Bro. Branham. But God is with you, which is good. I'm not important. But I'm bringing these things to your attention because I'm able to do them, which you wouldn't get them otherwise. That's just plain English. And I'm not boasting or anything else.

34. Now, here is what I'm looking at: a spirit is a spirit. It can be a deaf spirit or a dumb spirit or a blind spirit.

"Oh, I can take that, but I can't take this other thing."

Oh, you can't? The prophet said different. It's right on a tape, actually. Not that he answered my question on tape, but he brings it out. He tells you how things become a spirit to you. And he said, *A spirit can make no leeway unless someone opens a door to it. It's got to have something to manifest through.* Now, those aren't the exact words that he used, but to my knowledge, it's the exact understanding and meaning. It can be a deaf spirit, dumb spirit, blind spirit. It can be a spirit that gets over on a whole city, and it's just waiting its time to control—not just be there, but control. Now, as Bro. Branham said, "*A person has to open the door to it,*" or words to that effect, as I recall.

35. So, we're going to read in Gen 19:1-11. Okay:

- (1) And there came two angels to Sodom at (evening. Ho-ho, that opens the door, doesn't it?) and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;
- (2) And he said, Behold now, my lords, turn in, I pray you (That's just a word of respect, is all it is, like Mr. and Sir, and so on.) into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way...

That was a short invitation, wasn't it? "Come in for the night, and beat it." [Laughter] Hey! That's good. They say that if company stays more than three days, they begin to smell like fish (if they stay there three days). Even the apostles said, "If anybody comes... (This is under the didactic back in the

second to the fourth century; they said,) “If any man comes purporting to be a servant of Jesus Christ and stays more than three days, get rid of him. He’s not a servant at all.” He’s a moocher, I guess. [Laughter] We don’t say that, though.

36. (2) ... Nay: but we will abide in the street all night. (Well, that’s good.)
- (3) And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.
- (4) But before they lay down, the men of the city, *even* the men of Sodom (That’s where you get the word ‘sodomy’.) compassed the house round, both old and young, (both old and young!) all the people from every quarter (every one represented):
- (5) And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. (That’s sodomy, which, you know, is homosexuality.)
- (6) And Lot went out at the door unto them, and shut the door after him,
- (7) And said, I pray you, brethren, do not so wickedly.
- (8) Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

Now, you can see, way back there this man, though not really a tremendous Christian, (his soul being vexed day by day) he was a good man. And he would not stand for sodomy (homosexuality). He said, “If you want the act, do the right one.” Now, where are these preachers coming from that go otherwise? Nothing but unadulterated filth with the same spirit of hell on them. You’d be surprised at how many preachers are homosexual. And I wonder if a lot of female preachers aren’t homosexual, too, when you take a good look at them. Some of the ones I’ve seen, I wouldn’t put it passed them for fifteen seconds. In fact, a friend of mine told me about one woman just like that, which is really nothing.

37. (9) And they said, Stand back. And they said *again*, this one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. (In other words, they’d take Lot also, now.)
- (10) But the men put forth their hand, (That’s the angels.) and pulled Lot into the house to them, and shut the door.
- (11) And they smote the men that *were* at the door of the house with blindness... (Now, blindness is a spirit. They didn’t get blind by bad eyesight. ‘Boing’, they’re blind! A spirit. Now...) both small and great.

Now, watch: with these “small and great.” They want to do an illicit, filthy, rotten act, completely forbidden by God. They wanted to do it anyway. Now, watch; they’re blind, and they’re still groping to get a spirit. Because, if that’s not a spirit of hell, how come they’re groping to do the act when suddenly they’re smitten blind?

You say, “Well, I think it’s something like the guys’ eyes were open, but they’re smitten blind; they couldn’t see.”

Now, it said “they couldn’t see the door.” I won’t take that from anybody, unless the prophet was here to tell me different. They were so keyed up with that spirit in control that there’s nothing else they wanted to do or would do except that rotten, filthy thing.

38. I remember years ago, I went to the city of Louisville, Kentucky. First time I was there. Used to discern in those days, and I’d check the spirits out, what the spirit was in the city. So, I’m back home and I told my friend (who was the deputy sheriff), now I said, You know, George, the funniest thing, I went down to Louisville there, and I asked the Lord what spirit controlled this city. He said, “A spirit of gambling.”

“Yeah, it does”, he said. “It’s the syndicate there; it’s gambling.”

God told me what he knew. That man knew: spirits can control cities. Why? Because the devil’s the prince of the power of this air, controlling all governments. And he’s controlling just about everybody. Now, insanity is not necessarily a spirit, but a spirit can cause insanity. And Bro. Branham said, “*The whole world is going insane,*” which it is.

Now, I want you to realize, that though there are evil sex spirits, lying spirits, suicidal, homicidal, etc., etc., etc., we’re going to get to this point: and this point, to me, is very, very important. So listen carefully. Bro. Branham said that “*if a person gave a prophecy that did not come to pass, that person was to pray until that spirit left him.*” Now, what kind of spirit was it? It would be a false spirit. Is that correct?

39. Now, then, in the light of Mt 7:21-23, which we read a while ago pointing where it came from—false shepherds, off the Word.

(22) Many will (come in that day and say) Lord, Lord, have we not prophesied in thy name?

They did. And did a good job, just like Balaam. Balaam who encouraged sexuality, fornication, and adultery, to bring the people down. Because, that’s the way it goes when you get off the Word, and you want to make your point, and you want to keep people. That’s how Joe Smith got people going, too. He got it on the point of many wives and everything else, which is completely wrong.

(22) ...and in thy name have cast out devils? and in thy name done many wonderful works?

Now, Bro. Branham told us very correctly, that “*These men have a genuine anointing upon them. And they’re doing wonderful works.*” And this is the razorblade definition of our hour, that two spirits are so close. In other words, we’ve got all the Judases out here in the days of the Son of man doing everything that the others did, because that’s in the Word of God, chapter 6. (I forget just what the verses are, now... Maybe it’s 10). He sent them out, the seventy, and he sent out the disciples. And Judas was raising the dead, casting out devils, and healing the sick like everybody else. And he did it by the power of God. Brother Branham even explained how the people can go to a witch doctor, and they can be healed of wonderful things because they believe it is God. So, even recognition of God is a great factor in our lives, whether we ever go beyond it or not, and get into the real flow of things. (See?) But, all right. These people here are not controlled by evil spirits. And they have genuine anointing and genuine gifts. And they’re in the world right today.

40. Now then, in the light of Mt 7:21-23, do you think that those who prophesy falsely in this Message have any lesser spirit on them than the Swaggert, who is seemingly, if not evidently, controlled by a perverted sex spirit? Now, I’m not trying to get you riled up and mean or anything else. I just want you to realize, are we serious? Is this serious, or is it not serious? Are we just a bunch of people that say, “Oh,

yes, that's wonderful. I'd like that. I like the thought. It's a nice thought, and everything is just fine"? but you don't see the reality of what is going on.

41. What I fuss at and fume at all the time, that these guys, that come by and fool all of these so-called Branham-believers, are out there with all this mess. And the guys can't discern worth for diddies. They're just some of the weakest shows I've ever heard in my life. They're putting on, and people are falling for it. And a guy gets up in another fellow's church in Tennessee, and he said, "Now, if I get up and I prophesy, and it doesn't come to pass, don't hold anything against me. How many times did Babe Ruth go to bat before he got a home run?"

Brother Branham said, "*You pray that spirit off of you.*" They look at Swaggart and say, "That guy is filth." You'd better read your Matthew 7 again with what Bro. Branham taught.

I'm not trying to get a... Brother Branham said, "*Women who wear skirts up past their knees, and shorts (and men's clothes are even worse), have a filthy spirit on them.*" We saw it right in this church. They wouldn't—one particularly, and he tried to fill the church full of filth. And his wife walked right to the front with a big ol' slit in her skirt. And that's worse than a slit in the front. Do I have to mention names that doctors use concerning acts, to make you prick your ears up and know what I'm talking about? I don't feel like doing it tonight. So, I keep myself very calm, and I'm very much at peace.

42. Now, I want you to think about this. Is it not true, then, that we have homosexuals today who are completely controlled by a spirit because of what men and women have done concerning dress? and concerning things that go on in the world with TV and other things, where they're not just suggestive, but they're enticing? And they're called enticing spirits. And the Pentecostals love to talk about these things but do nothing about them because they are against the prophet. Peter said, "If any man speak, let him speak as the oracle of God." Let him say what God said. And that also means, then, "Say what God meant, or shut up and sit down." But all the time they're talking about their prophecies, denying the prophet.

"Many will come in that day"—genuine prophecies. Just like Balaam's is coming to pass right now, but Balaam died in battle fighting Israel. So will the world-church die in the battle of God for having fought the Bride. And our fight is just coming yet. I think that's why there's just... You know, persecutions and things are yet to come. Think about it in the light of the fact that even a genuine gift used against the Word condemns the user, and not only condemns, but points him out, reveals him, manifests him thoroughly. How can these others do what they do and be fully in accord with the Word of God? There's something entirely wrong as far as I am concerned,...and my books are concerned.

43. [Topic 3] Now, for the third, and next to the last—hopefully, this is one of my own mistakes for not going to the Word immediately to get the correct answer to what all but us who really believe the Message would think Bro. Branham was not one hundred percent accurate when deep down inside we know that he was and is. In other words, we see something Bro. Branham wrote in the sense that it's taken off a tape, it's written down, or we hear it, and we let a little thing slide in there, all the while knowing Bro. Branham is one hundred percent. But the thing slides in there, and it's just so easy to just not take it one hundred percent, knowing that it's got to be, but you veer a bit because of certain things that are said. Now, we'll get to it; so just hold on, and I'll show you how it works.

44. For the third and last time, I'm going to deal with Acts 9:1-6, so let's go there. I like to make a clean breast of everything so you know I'm not holding anything back from you. And if I make a mistake, I'm certainly going to come to the Word of God and try to correct it because I'm a fallible person, but I've got an infallible prophet, an infallible God, an infallible Scripture. And I believe I have a ministry, so I've got to protect that. And we've got to look at it.

- (1) And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord (those that were learning of the Lord), went to the high priest,
- (2) And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

He's going to make a real spectacle; he's going to have a real carnival, a real arena, another ol' Caesar! Do you know, Saul had the spirit of Rome on him and didn't even know it? Oh, brother! But he got rid of it.

- (3) And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven:
- (4) And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
- (5) And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.*
- (6) And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And Bro. Branham, taking the phraseology of the Scripture 'Who art thou, Lord?' ...taking this verse, here. (Not phraseology, but taking this Scripture): "Who art thou, Lord? And the Lord said, I am Jesus ..."

45. Now, here is what Bro. Branham said:

[12] *And when it was made manifest here in a person called Jesus, which was the Son of God, and then he said he came from God and returned to God. Then after his return back again after the ascension, how great it was to Saint Paul before he was Saint Paul, was stricken down. Now, him being a Jew, he would by no means call that "Lord." "Lord, what would you have me to do?" See? But he knew that that was the same Pillar of Fire that followed his people, (Now, I brought in part of that, but not all of it) or led his people. That's the reason he called it, "Lord, what would You have me to do? And Who are You?"* [INVESTMENTS CHICAGO.IL V-21 N-5 63-0803M]

Now, that's the big stickler, right there:

[E-79] *After his death, burial, and resurrection, Saul was on his road down to Damascus, stricken down by a light, that Pillar of Fire, do you think that Jew would call anything—some kind of illusion, Lord? When he looked and saw that Pillar of Fire, he knew what his fathers had followed out of Egypt; he said, "Who are You, Lord?"* [A.TRIAL_TUCSON.AZ MONDAY_64-0427]

That's the question right there, see. There's a demand. If he really knew it was Jehovah, why would he say, "Who are you?" See, that's what I brought out—the confusion. We'll show you. We'll show you Bro. Branham is one hundred percent on the ball.

[E-79] *He said, "I'm Jesus." He's the same yesterday, today and forever.*
[A.TRIAL_TUCSON.AZ MONDAY_64-0427]

(Then again...)

[206] When Paul, seeing then, being a Jew, “That very God that led me through, led my people from the wilderness, there He is, and calling His name Jesus.”

[INVESTMENTS_CHICAGO.IL V-21 N-5 63-0803M]

46. Okay. All right. So, we read it to you. So, it says here: [Bro. Vayle reads from his notes.]

For the third or last time I’m going to Acts 9:1-6 when Paul is confronted by Jehovah-Elohim ... Now, according to verse 5, it is very apparent to human reasoning. (Now, watch my words) ...very apparent to human reasoning, that Paul is so overcome and confused that he does not know with whom it is he encounters. All he knows is that somebody ... (I’m talking about human reasoning, now. I’m not talking about William Branham or anybody that believes this Message. I’m talking human reasoning.) All he knows is that somebody has the control over him, and he must reckon somehow with that supreme authority controller. He is very subdued and respectful, because he does not use the word ‘Theos’ [NT-2316] which is the Greek word for God, but which in the Hebrew is ‘Jehovah’ or ‘Elohim or Jehovah-Elohim’, but the word ‘Kurios’ [NT-2962] which is a title of respect for the one in control. It’s also used as ‘God’. See, the word ‘Kurios’ can mean ‘God, Lord, master, sir’. It’s great respect and great understanding that “You’re the boss; I’m the servant,” see. “You’re the authority; I’m not the authority. You’re in control; I’m not in control. I’m respectful. I am interested. I want... Hey! I want a relationship with you where you take over.”

47. It’s certainly suggested (Now, watch.) ... It’s certainly suggested that in using this word, Paul knew his own status in contradistinction to the status of the powerful One who has overpowered him. But Bro. Branham, though not disagreeing with the Greek, tells us distinctly, *‘That Jew never would call one who struck him down, Lord, unless he had some Old Testament evidence...(yeah) as to who he was.’* And I read you the quotes.

48. Now, I was wrong to even suggest that Paul was confused as to who that was. Sure, he was confused to be brought up short and knocked down, blinded, which he was. But he was not confused as to Jehovah-Elohim being the One who did it. For that is all he recognized, even to the death. He would have died, see ... “There’s only one God and this has to be God, period. And there’s only one God that anybody can know. And that’s the God that I know; even though I maybe have a problem with Him, He’s the One. So, I’ve got to face my problem.”

49 Now, if Paul knew who was that One, why did he thus speak? Why did he say, “Who are you?” Now, listen carefully: Brother Branham being one of three: those men being Moses, Paul, and William Branham, he spoke with the absolute authenticity that no one else could speak with. And he would know exactly if Paul really knew it was Jehovah-Elohim, and yet could ask at the same time, “Who art thou?” Now, that’s what I faced, because I knew I hadn’t taught this one hundred percent according to Bro. Branham. By the time I got around to explaining a bit, I knew my human reasoning had gotten in. And that’s not good, because I know that Bro. Branham is right, and he can’t be wrong. And that’s a tough position to be in.

So, I’ve got to find out. I’ve got to wait a while—which I didn’t do, and I should have waited to get my answer to “Who art thou?.” I’ve got to go through some Scripture.

50. So, I began thinking in Scripture, and I remembered a certain man who said to his son, “Who art thou?” And, of course, then, I went all the way back to Genesis 27. We’re going to pick it up, and we’ll look at that. This is the fellow called Isaac. He’s got two sons, Jacob and Esau. And he favored the son, Esau, when he shouldn’t have done it, but he did. Because, that was the first one, there. So, he says here: [Genesis 27]

- (18) And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

Now, either he was blind and a bit deaf or verily confused at this time, or this could be simply a phrase of formality and respect that starts a conversation. Now, you might not know this, but it's an historical fact (and I don't understand it myself) but when Jesus said, "Who do men say that I the Son of man am?" Peter said, "Thou art the Christ, the Son of the living God." And at that time, what Peter said demanded an answer from Jesus—actually demanded an answer, because of protocol, or something. Now, "I say unto you," ...Peter said, "I say unto you who you are. I'm telling you this." And he turns around, "And I'm telling you this." And I thought, well, this could be a matter of formality. And I said, "No, that's not God talking; that's a man talking. I've got to have it where God Himself is involved in this particular thing, and I'm not going to budge until I find it, because this does not do it."

51. And I thought of Moses. And I went all the way back to Exodus where we find Moses in chapter 3, and I began reading there, and I found as I read, beginning at verse 1.

- (1) Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even to Horeb*. (Now, he was a Midianite, so he knew something about God.)
- (2) And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was not consumed*.
- (3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
- (4) And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here I *am*.
- (5) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is holy ground*. (He said, "Now you recognize what you're dealing with right now. You're dealing with me, and where you're standing is holy ground. Get those shoes off.")
- (6) Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

In other words, God demanded respect. You know, love is... The greater part of the word 'love', means 'respect'. Yeah. Now, if God is a God of love, He'll demand respect.

"Oh, I don't believe God demands respect. He's a God of love."

Don't kid yourself. And he doesn't demand respect unless He tells you what to respect. "Get your shoes off." (See?) All right.

52. (6) ... And Moses hid his face; for he was afraid to look upon God.
- (7) And the LORD said, I have surely seen the affliction of my people which *are* in Egypt (and so on), and have heard their cry...

- (8) And (I am saying) I am come down to deliver them out of (the land of Egypt. I'm going to put them in the land of milk and honey, get rid of the Canannites, Hittites, and Peruzzites, and so on and so on.)
- (9) Now, therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.
- (10) Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. (Now, here's God going to do it, and going to do it by a man.)
- (11) And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?
- (12) And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: when thou has brought forth the people out of Egypt, ye shall serve God upon this mountain.
- (13) And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, ("Who is He?") What *is* his name?...

Here Moses is face-to-face with God, and he said, "What's Your Name? Who are You?" There was my answer right there. "What shall I say?" And here is what God said to Moses.

- (14) ... I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me...

The eternal, self-existent One. And nobody but God is Elohim. Jesus is not, because he had a beginning. And he didn't exist by himself; he said so. And neither do we. All right. We understand that, then; don't we?

53. So, let's go to Exodus 5, and we'll start reading at Ex 5:20, and we'll progress.

- (20) And they met Moses and Aaron, who stood in the way, (and) they came forth from Pharaoh:
- (21) And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.
- (22) And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why *is it that* thou hast sent me? (They have enough now without me coming here. Look at the trouble they've got now?)
- (23) For since I came to Pharaoh to speake in thy name, he hath done evil to this people; (That's trouble, you know, bad things.) neither hast thou delivered thy people at all.

[Exodus 6]

- (1) Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong

hand shall he drive them out of his land. (He won't only let them go, he'll kick them out as far as he can kick them.)

(2) And God (said) to (Moses)..., I *am* the LORD:

(3) And I appeared unto Abraham, (Now, watch: He's going right back to the covenant, see. "I appeared unto Abraham.") unto Isaac, and unto Jacob, by *the name of* God Almighty (That would be superlative 'Elohim'.) but by my name JEHOVAH was I not known to them.

Now, He's telling you something here. Here's Moses, face-to-face with God, "Who are you? Who are you?" And that's the spirit that Paul had on him. He said, "You're God, all right. There's no doubt about it. I know You're God, but who are You? What's Your name?"

"My Name is Jehovah."

See, same thing right here: Moses, Paul, William Branham.

You know, I told you that Bro. Branham said *It's got to be in the Bible*. What anybody else thinks, I don't really care what they think. (See?) Okay. Exodus 6:3, "My name is Jehovah." (See?)

54. All right. Now, we go back to Ex 3:4 again:

(4) And when the LORD saw that he turned aside to see, God called him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. [verse 6]

(6) ...I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. ...Moses hid his face...

And then down here [Ex 3:13] he says: "What is Your name?"

You say, "Why does It say, 'What is His name?'"

The people are asking that, see. The people are going to ask, "What is His name? What do you bring us?" That's why "in the Name the Gentiles trust" [Mt 12:21] is at the end time; you know the Name. And the name of God is revealed Word. Don't talk about a revelation of God without revealed Word. You can't do it. What kind of a God is He? Who is He? (See?) So, that's what I'm looking at here, very, very closely. All right.

55. So, we are not looking in the Scripture about the men who did not believe in God per se or who did not have any reality in their souls as to the superior being, but we're looking at men who knew of the one true God, but did not have a necessary revelation, and therefore, were incapable of full worship, which is in truth and in service. And therefore, on their own they attempted to do what they felt was required of them, even as in Paul's case which was even to murder. But when the opportunity was given by God that he would be the same kind of a prophet as Moses, described in Numbers 12, where God says, "If I have a prophet, I'll speak to him in visions and in dreams; but my servant, Moses, is not so. I'll speak to him even apparently" (which means actually in a physical manifestation that he can see), "and I'll actually talk to him." That's what happened to Moses; that's what happened to Paul; that's what happened to William Branham, because it's got to be in threes.

56. Now, when did it happen to William Branham? When he spoke on "The Covenant of God's Grace to Abraham" and when he saw the rainbows. And as he approached the rainbows, the Voice said to him, "Jesus of the New Testament is Jehovah of the Old." So, Bro. Branham's question is answered: "Who are you? Who are you?" Not talking about Jesus. That's the Son of God. And remember; Jesus himself

cannot reveal himself. It takes God, Who is his Father, to reveal him. At the same time, Jesus alone could reveal the Father, because he was the vehicle. Hey, you've got to have a vehicle for a spirit, even a wicked spirit. Even a wicked spirit can't operate with[out] some type of an instrument. The funny thing is that dogs know a whole lot more about evil spirits than human beings do. Strange, isn't it?

57. Now, make no mistake about it, William Branham was not like Paul in that he knew in part the one true God and was serving and worshipping Him the best he could according to Scripture, because Bro. Branham was in the same Scripture that Paul brought forth. And his doctrine was correct as to one God. But he did not know the true revelation as he would have to know, and which under the Seven Seals he did know, because under the Seventh Seal and this ministry of restoration of the Word of God being historical from the past, and now in the present—here dealing, present, and into the future—he said there would be things revealed which were not even known from before the foundation of the world. And that is absolutely true, because Bro. Branham filled in those things which Scripture had left out, but had not left out in the sense that—and not even in intimation... They were there, but they weren't there that you and I could see them. For instance, how would anybody know that we were part of God? How do we know concerning a pre-existence? How did anybody ever teach that Jesus and us came the same way, except he did not bypass that Word or spirit-form—that Bro. Branham used those three terms (and third, being 'theophanic' form)? Those things he brought forth.

58. So, the definitive revelation by God of Himself was like Moses—the Pillar of Fire, visions. And in the message of "Abraham's Covenant of Grace", he tells how when a beautiful rainbow appeared, (It was absolutely there.) God spoke and said, "Jesus of the New Testament is Jehovah of the Old." Thus we are seeing that Bro. Branham's statements of Paul's question was not Paul wondering who this Person was that spoke to him, but a great desire and a necessity to know personally for himself, the very God, Elohim, who He was, revealed to Paul himself. And so that was the way it was.

59. Now, I'm going to take an excerpt from what Bro. Laurie Hudson sent me from over in Australia. And he said, "You have probably heard all about that Port Arthur gun man, Martin Bryant, killing thirty-five people." Now... I'll read the rest. He talks about Bro. Branham speaking about the total insanity of the world, and they're going into it right away. And he said, "It's almost there now." Well, you can see what the prophet said.

Now, listen. This fellow, Martin Bryant, was obsessed with bestiality. Did they find that in the papers in America? Nowhere. Obsessed with bestiality. What about this network and these people that are pulled into court at times with these obscene and horrible pictures they've taken of people with beasts? Come-on, you've read the papers, just like I have. You've read the court cases. You know what it's all about. You're not a bunch of sweet, little dummies sitting here as though you don't know you're alive. You've got to face what's going on. (See?)

60. Now, let's read the rest of it. "... with bestiality. Violent videos, he had two thousand of them. His favorite video featured an evil doll called 'Chuckie'. The doll comes to life, and it has to kill the boy so it can become real. Then it goes around killing all the people."

He also sent me a whole page of little kids and people writing in, "Take away the guns! Take away the guns!" The same thing the NRA has to fight with over here: "Take away the guns!" And a little girl said, about a boy killing her brother, and the government said, "We'll take away the guns; we'll let the farmers have them." So, a farmer writes in and says, "I'm a farmer. Who needs those guns?" He said, "The best you'd need would be a twenty-two gun, and if it's that single shot. And if you needed something more, an ordinary pump gun with four or five bullets would be fine. But notice, there could be four bullets a shot and a fifth in the chamber; you've got to be very careful. You don't need guns."

Now, everybody's screaming, "Get rid of the guns! Get rid of the guns. Get rid of the guns. Get rid of the guns!" That ain't going to do it.

61. Now, I'm not against gun control. I was born in Canada. We had to register our armaments every time you bought something. Right? Canadians... Anybody that's a Canadian here? Sure, you know jolly well that's how it's been for a hundred years or better. There isn't any real problem there. But the problem is, in my mind, when you get confused with the issues, then you pull some stupid thing thinking you've covered the issue. Hogwash!

Did the Japanese use guns? They used a nerve gas! Huh! You can make an atomic bomb right today and a hydrogen bomb on a hotplate. Yes! It's right on either "Sixty Minutes" or "Twenty Minutes," when Dr. Merkle got there and showed it could be done. He did it by cold fusion. The Seven Sisters said, "We're not going to put it on the market because, if you can use hydrogen this way, and you've got cold fusion, then us big companies in gas and oil are out." So, they killed the project and made him a destitute person—took millions of dollars from him. Now the government came recently and said, "We'd like to hear about it." He said, "Drop dead." No, it's confusing the issue.

62. The issue today is one thing: the prophet and the Word of the living God completely exonerated as to being one hundred percent true by its vindication. That's what you're looking at. And the issue is: the devil is controlling everything, and the wicked spirits are here. And Bro. Branham couldn't even get women to dress right. We couldn't get them in this church to do right. Can we get them anywhere for people to do right? Just relax and begin to do right. He said, "*Just live good, Christian lives.*"

The whole world is caught up in insanity. It's not anymore like the old Scotch joke where the two old girls were living together, and one said, "Madge, I think the whole world is mad but you and me. And sometimes I think thou art a little queer." It's the whole world is completely queer, and everybody in it queer, except a few people that have this Message, and they have it down right. And the rest are trying to take cover under It. I don't know what they're trying to do.

63. But I wanted to bring these things tonight in order to clear the record to let you know: look, I'm not leaving this pulpit. And this could be my last message. Maybe tomorrow morning it will happen. I don't know. That's just something I wait to see. But my health is failing, and I'm getting off the map pretty quickly. And my wife needs my attention very, very desperately. And I've got an obligation. My obligation, of course, is to God first. But also, the point is: I've got to take care of my wife, too. Nobody else is going to do the job that I can do. And I'm eighty-one years old, pretty soon eighty-two—four months to go. Is that June, July, August? Four months to go.

64. And so how long I'm going to be out of the pulpit, I don't know. But I certainly don't want anybody to pick up a tape or find something they think is off color and not backed by the Word. And you saw I took everything tonight right back to that Word. And you can't deny it. Oh, you can if you want to. That's your business. No problem of mine. But I've got no problem whatsoever, because I know where they came. I know it came from God. And I know that He gives answers, because He'll lead us into all truth. And I'm going to tell you what: I'm not a prophet to know all the truth, but he knew all of the truth for this hour.

65. And I've seen the ones that fought so strong for this Word. They'd say to me, "Hey, you can't even go down the road playing a cassette in your car, because that's not reverence."

Huh! The one guy divorced his wife and married a little ol' slut (in my books). The other guy runs around busting up churches and everything else. Oh, they were so reverent, though. Yeah, reverent. Well, I'm one of the most irreverent guys under high heaven, according to those men. But I haven't varied one iota from the truth as I know it, before Almighty God. I can't produce anything. But I'm going to tell you one thing: when it comes to gifts and all these things people are ranting and raving about, how come Bro. Branham's own church did not take up the challenge and go in that room with him? When the Independent church in Chicago had the chance to get me on board—although God knows, except for Bro. Branham—I don't care how they pleaded; I would have turned them down, except for Bro. Branham. But

they didn't want it. They didn't want Bro. Branham's Message. They want the world shaking with Latter Rain stuff.

66. Let me tell you flat, I lay it on the Word here tonight. These guys can be so filthy out there; it's completely unimaginable what they do. And they've got people in so-called 'this Message', prophesying just diddly-wing junk—God-knows-what. I say that spirit could be even filthier—the spirit on those men out there. The women, the same way. It's time to get in line, brother/sister. And it's not all that hard. It's not some great, big, difficult thing. It's what God said to one of His servants, "If I had asked some great, big, difficult thing, you'd have sure done it. Why can't you do the little thing?"

Well, that's the way it is tonight. Let's just go to the... Let's bow our heads for a minute in prayer.

Heavenly Father, thank You for giving us the time together to talk about these things that are on my mind, Lord, that I want to get settled between me and the people, knowing, Lord, that I could be settled with You, and the people would still not know. But anyway, I've done what I could do, and I believe You've helped me to do it, Lord. And we're looking to You to keep us from error, from harm, that no one will get wrong thinking and wrong ways in their lives, but absolutely walk in the light, Lord, as we're supposed to walk in the light, and You are that light—walking, not only with Jesus, but walking in Jesus, constituting a true body by faith, Lord.

Help us, we pray. We give you glory in Jesus' Name. Amen.

[Brother Vayle continues with Communion and Foot-washing services.]