

Shalom #19

Invitation to God's Party

May 14, 1989

Shall we pray. Gracious heavenly Father, we thank You for the privilege You have allowed us to come together to meditate upon a Word that has been vindicated to us. We appreciate that. We know that many people listening to this Message or reading It might not have the same feelings that we have toward It. But we believe this to be Your Word that You gave to us, telling us that the prophet is bringing it for a New Year Message, so it certainly is going to be something new to us. And we're looking at that fresh start that You're giving the Church, as You bring it back to virginity of the Word, O God, and then, taking us on into the eternities.

We know that's true, Lord. We know that there's a great deal of catching up to do, and that catching up we know is in Your Hands. We don't have to worry about it. We just leave it with you. The future's secure, because You have already pronounced It. We believe by faith we are a part of It. Instruct us even more this morning. We'll give You the praise in Jesus' Name. Amen.

You may be seated.

1. Now I suppose this is number 19 of "Shalom." And you'll notice that after Bro. Branham has very pointedly, and in a very detailed manner, dealt with light and darkness, as both the context, and the reason for bringing God's Peace, or Shalom, he assures us that his New Year's Message is not simply a New Year's Message that is dwelling upon time, like the flip of a calendar that moves from December 31st to January the 1st—meaning it's the same old thing; but he is in reality dealing with time in the light of the Resurrection, consequently the Rapture, because they go together. Time and eternity have blended with literally dead corruption (That's the graves.) giving way to wakening incorruption—the First Resurrection; and walking 'mortal pest houses', giving way to walking immortality. That's what's going to happen. He uses the words, of Paul in Philippians 3, wherein he defines, "Pressing towards the mark," as the complete identification with Christ as in Rev 10:7,¹ as he has already defined the Morning Star Presence, because it's the Presence, spoken of by Peter. And he says, "*It's He amongst us, His Word being identified.*"

2. This is absolutely the Shalom of the Seventh Seal, because he is quoting from it, where the place of the prophet in the presence of God (having come down upon earth) actually tells us that time and eternity have blended.

This, absolutely, without doubt, is 2 Th 1:7-10.

(7) And to you who are troubled rest with us, (relax at the time) when the Lord Jesus shall be revealed from heaven with his mighty angels.

Now, of course, everybody thinks that is the literal second coming. And that's not so. This is the appearing, to my understanding. Of course, many scriptures have double usage and meanings; so, this verse could be used for more than the appearing. But, as I say, I consider these verses to define what has happened under the ministry of Bro. Branham.

¹ Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

- (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.
- (9) Who shall be punished (It doesn't say they are punished at that time; It says, "shall be".) with everlasting destruction from the presence of the Lord.

That's Malachi 4, when the earth will burn like an oven (not the White Throne now) and the renovation. This is the time of Elijah's appearing and the appearing of God at the same time.

- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.
- (10) When he shall come to be glorified in his saints, (glorified in His saints) and to be admired in all them that believe (because our testimony among you was believed) in that day.

3. And, of course, as I said this is without a doubt, also Malachi 4.

- (1) For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.
- (2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves in the stall.
- (3) And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this.

So, this is just before the Millennium. This is not the Great White Throne after the Millennium.

- (4) Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Now, remember; this is Deuteronomy, which means 'twice given', which the law was given on Sinai, but grace was given upon Mount Horeb.

So, He says, "Don't remember Sinai." He says, "Remember Horeb."

So, on the Day of Judgment, a Message of grace, favor, and peace, bringing relaxation, comes to the people. For He said:

- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. (That's verse one, see?)
- (6) And he shall turn the hearts of the children (back) to their fathers, (Because the first part was done already.) lest I come and smite the earth with a curse.

This is a day of 'special' grace as was given Joshua.

Remember, Jesus did not smite the earth with a curse after John the Baptist. Things went on very well. But, remember; the earth gets smitten. And you realize this: the earth is already being smitten by the destroyers of the earth, whom God will destroy. So, we're in that process. All right.

4. We're going to go back and read again from page 23, paragraph 141 to 143; and hopefully, we'll be able to go on to some more paragraphs.

[141] *Changing the pages or changing calendars, See, changing a calendar, changing a page, doesn't change time. Like the man said to his wife, "Same old thing, just new people." A lot of people say, "Well, the old year's gone; throw away the old December calendar now, (Well that's all right.) and put up the one for a new year." Well, that's what it means to them.*

What does it mean to Bro. Branham? What he tells you, that's what it means to you and me, too.

[142] *I want to (#1) see what's promised for the day. I want to (#2) know what the light of the hour is, so I can know how to walk in it. I want to know where I'm living, what age I'm in, how far I am to the place where the Seventh Church Age ends and it's all over.*

"I want to know, #1..." And actually #1 should be #2, because we are looking at the end time. Now normally, #1 is #1, and #2 is #2.

[142] *I want to know what's the promise for the day. I want to know what the light is, and I want to know where I am on the road.*

Well, he already told us that we are at Rev 10:7. That's the last of it. The mysteries are all over. The Gospel has run its course. So, we want to know where we are positively. Then, we want to know the Light that goes with that hour. That's why I say #1 can be #1 in many places. Another time it can go down to #2; it can take second place. So, what we have actually, we just simply put the two together.

5. There has got to be an understanding somehow given us of where we are in God's time and what goes with it. Now Bro. Branham says, *"That is a true new year."* Now, was he preaching that for 1964? Not really. He was preaching it for '65, '66, '67, '68, '69, letting you know, don't bother to count the years. That's why we got (Some of us. I didn't.) got led astray in 1977.

They said, "He's going to be here."

I said, "The signs aren't in."

I just quoted what Bro. Branham quoted. The signs weren't in. How could it be? It couldn't be in '88. The signs weren't in, but '88 went a long way toward hurrying up the signs. Yes sir. For the first time they can all sit down and talk peace, then comes sudden destruction.

6. So, Bro. Branham says here [Bro. Vayle interprets using his own words.]:

[140, 142] *Do you really want to know, people, about a new year? Do you want to know about time, and what your little formula really should be in the light of eternity? He said, I'm talking about a new year, where I want to see what's promised for the day. I want to know what the Light is; that's the promise made manifest and interpreted to you; so I can walk in it. I want to know if I'm really at the place where things are winding right down and it's over.*

Well, now there's an interesting bit of Scripture here in the Book of Matthew 13 that we might look at; and it fits this day, because Matthew 13 is a book of parables that comes after Matthew 12, which is the omega of the alpha ministry of Christ on earth—when the Light, the Word, was here in flesh, so that He could say, "He that seeth me has seen the Father."

7. Now the same Spirit, the same One that was there in flesh, is here in Spirit. So, chapter 13 will be remarkable for the Gentiles.

(10) And the disciples came and said unto him, Why speakest thou unto them in parables?

(11) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

In the days of the Voice of the Seventh Church Age messenger, the mysteries of God should be revealed. So, you have a perfect parallel.

(12) For whosoever hath, to him shall be given, and he shall have more abundance: (To you that have the revelation that this is a vindicated prophet—that God's trying to do something to get you knowledgeable, you're in a position to receive the abundance.) But whosoever hath not, from him shall be taken away even that he hath.

Now, what I've just said there, and you line it with Revelation 3, "Rich, increased in goods and lack nothing. Know ye not, you are miserable, wretched and blind. I counsel you to come to me." You can see that this fits perfectly! Their light becomes darkness. They couldn't receive it, so they lose everything.

(13) Therefore I speak to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

In other words He says, "I am giving them parables. I'm giving them little lessons from nature, and they can't take it. So, it's useless to preach doctrine." And the Angel of God came to Bro. Branham and said, "You can't teach Pentecostal babies doctrine."

8. Now, where does it leave these people that say they believe the Message? Quote, quote, quote, quote! They know all about Bro. Branham's hunting and fishing. They can tell you all about his visions and make up revelations about it. When it comes to the simple doctrine that 'He comes before He comes, He is here before He's here', they wouldn't touch that with a forty-foot pole. And they wouldn't have a clue to what it means, because they deny, categorically, that Pillar of Fire is still here. [Bro. Vayle points to the picture of the Pillar of Fire on the wall to the left of him.] That God is still here somewhere. I'm going to tell you something: I believe those that don't believe that are going to burn because of that Pillar of Fire. You say what you want, but my Bible says otherwise.

9. Matthew 13:

(14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. (Same old year; flip the calendar. January 1st didn't mean one thing from December 31st. Just as blind and just as ignorant.)

(15) For this people's heart is waxed gross.

Exactly like 1 Corinthians 13. They came to the table of the Lord and left a worse people than when they came. And so, those that sat under William Marrion Branham, prophet of God, vindicated by God Himself, left his meetings in worse shape than when they came. You can do the same thing in my meetings, because I'm saying exactly what William Branham said. I'm not afraid that I'm not. Or, put it in a way more pleasing: there are those who will read the sermon or hear the tapes and deny the truth they read or hear; and some even get disgusted. My!

- (15) For this people's heart is waxed gross and their ears are dull of hearing,
(Now, watch.) and their eyes they have closed.

Hold your finger there.

10. Turn with me to Romans 9, and It says here in verse 21:

- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- (22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- (23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

It does not say that these vessels were fitted by God; they fitted themselves. Only the vessels of righteousness were prepared and fitted by God.

11. Now, let's look back here: Mt 13:15.

- (15) For this people's heart is waxed gross, and their ears are dull of hearing,
and their eyes they have closed.

Now, come on. Let's just be very calm, very collected and just look at this parable. Why don't people who say they believe this Message believe what we preach? Why? They have closed their eyes to It. Nobody made them close their eyes. They closed their eyes to It. Just like the Pentecostals did. Are you going to stand around and contradict the prophet who said, "*My ministry is to declare that He is here?*" or the same prophet who said, "*There is no such thing as a genuine healing revival, unless there is a new fresh Message, because God doesn't give you the same old tired thing over again.*"

12. Then, there's a brand new Message about the Presence. What is it? Now, what's so utterly simple to you people and gets simpler and simpler, to suddenly say, "Look, I can't see Him; I can't feel Him; I don't know anything, except I know this: that is what talked to William Branham, and it worked, and He's here." [Bro. Vayle points to the picture of the Pillar of Fire.] "And I don't care what a Jew says. And I don't care what a Catholic says. And I don't care what a Protestant says, because William Branham wasn't any of those! I care what he says, and he says, "*He's here!*" I don't have to understand it, but I know one thing: if I must understand it, I cannot understand it in the light of its former understanding! Or this same God that William Branham talks about, is a little more unconformable than William Branham."

Oh, brother/sister, don't be confused with simplicity. Don't be confused, because it's so simple.

13. Let's keep reading, "They closed their eyes." [Mt 13:15]

In the Book of Revelation It says, "Come and get the eye salve. You don't have it, but you can have it."

But they don't like the source of it. Look, we are a stubborn bunch of mules. That's our nature. How many times have we deliberately paid a bigger price for an article, because we, perhaps, thoroughly disliked the person we could have got it from cheaper.

"Oh," you say, "I'm a little smarter than that."

But you're not perfectly smart. You've done it, and I've done it too. There's certain things we can't stand; so, we go someplace else.

Why didn't those foolish virgins have oil? They couldn't stand what the wise had, to get theirs. So, when they found they were out of oil, they tried to get it elsewhere, and there was no price they could have paid to get it; they lost. Stubborn unwise people. And they were virgins too, by the way. They'll come up in the Second Resurrection.

14. Matthew 13:

(15) ...Lest at anytime they see with their eyes, and hear with their ears and should understand with their hearts and should be converted and I should heal them. (Now, remember; that's also in Ephesians 1.)

(16) But blessed are your eyes for they see and your ears for they hear.

See and hear what? Just exactly that. [Points to the Picture of the Pillar of Fire.] No different, except William Branham is not the virgin-born Son of God. But that's the same God that was in the virgin-born Son. No difference. Oh, everybody wants it different.

Look, if what we're saying is real... It's too bad I'm not athletic. I could at least kick one foot over the pulpit and run screaming up and down the aisles. I'm real Pentecostal, and I can dance over this brother/sister, and I can be emotional and scream, and you can scream with me. But I will not be carried away by fluffed up lies. No, I'm too much of a dead Baptist for that. But I'm a living Baptist. I've been baptized correctly. You're all Baptists. We've been baptized correctly. You're "Jesus Baptists," not denominational.

15. (16) But blessed are your eyes, for they see: and your ears, for they hear.

(17) For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Now, listen. I don't care how big a prophet, and how righteous any man is; he'll never see it. Even though he's a divine elect child of God, unless it's the hour to see it... And Bro. Branham said, "*This is the hour, and it's the new year. I want you people to always rejoice in it.*" Don't flip a calendar from thirty-one to one and call it something. Flip your calendar from thirty-one to one, and one to two, and two to three, and three to four, and four to five, and five to six, until 365 days out of the year; every year, you're celebrating a new year; because you're walking in the Light and know the hour you're in, and time and eternity have blended.

16. Now we're going someplace, not some flipping of a calendar. I want to see! I want to know! I want to walk! I want to have it right down where I can handle it. That's what John said, "We've handled the Word of Life," and he said, "I want you to have the same kind of fellowship." [1 Jn 1:1,3]

As Paul said, and it can stand quoting again, “Forgetting those things that are in the past, now I press toward the mark, the high calling,” to the complete identification, when all time will fade out into eternity, when Jesus will come. Time and eternity have already mixed in the presence of that One, at the Coming, it’s still going on, mixed for three and a half years. It’s already fading. And Bro. Branham said this is what Paul spoke of, the Day Star, absolutely Christ among us, the Word being manifested, proven, vindicated, and now we find Rev 10:1-7, particularly 7.

Now he’s quoting the apostle Paul, Bro. Branham is, from the Book of Philippians. And he uses over here verse 14: [Chapter 3]

- (14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Which he says is the perfect, or the complete, identification. I used the word ‘perfect’, because that is what ‘complete’ means, and that’s what ‘perfect’ means. I switch back and forth. Bro. Branham correctly used the word ‘complete’, which is ‘perfect’ in 1 Corinthians 13, “When that which is perfect...” So, you see he really knew what he was talking about. It will fade out.

17. Now you will notice, as I told you previously, that Bro. Branham said, “*The Bible is like a jigsaw puzzle*,” It’s full of interpolations. It follows the law of the parallelism of Scripture; which is easy to see in prophecy. ‘Light and darkness’. ‘Good and bad’. ‘Cursing and blessing’. Always! You never see otherwise. All these wicked things that the people have heaped upon themselves religiously, are suddenly hit by the parallel, but “Blessed are your eyes.” See?

Now, true spiritual doctrine is always accompanied by conduct. And here’s where it gets rigorous, because Paul and Bro. Branham (And there’s nobody who can do otherwise.) will always mix in the conduct. That’s where the legalists go astray, and they say, “Well, if I don’t do so and so, God can’t work. I’ve got a responsibility here.”

And they take sovereignty out of the hands of God, not knowing that, when God reveals His sovereignty—the passive faith, there’s an active faith that goes with it. And worse yet, it’s written in parallels, which throws in the parenthesis, the same as the blessing and cursing. Do you follow what I’m saying? I hope so.

18. Let’s read the Bible. Philippians 2:5-7:

- (5) Let this mind be in you, which was also in Christ Jesus,
(6) Who being in the form of God thought it not a prize to be grasped and retained, to stay equal with God,
(7) But emptied himself, made himself of no reputation, took upon him the form of a servant.

Now that’s where the reputation changed, but only in the outward. God in a Pillar of Fire is no different from God in a man, God in an angel, God in a rainbow, God in a rushing wind. Whatever. No difference at all. He changed His form.

- (8) And being found in fashion as a man he humbled himself. (Adam and Eve didn’t. They did wrong. How did he humble Himself? Took the full scope of the Word.) And became obedient to death even death of the cross. (Then, you notice the results.)

- (9) Wherefore God also hath highly exalted him, and given him a name which is above every name;
- (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
- (11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Now, listen. That's the passive doctrine. You can't change that if you prayed day and night, burn your body at a stake, do penance, or, like the poor Catholics, flog yourself till your bodies bleed. So, you get like Christ because you're bleeding? You'll bleed and go to hell and burn for millions of years! But, watch the active.

- (5) Wherefore my beloved brethren, as you have always obeyed not in my presence only.

Jesus obeyed. He didn't put His order above God's order. Now Paul's telling you to do it, but that gives you a problem. Let's go down till the doctrine follows out.

19. You go to Philippians 3; watch in verse 7:

- (7) But those things were gain to me, those I counted loss for Christ.

Being in the form of God, He thought it not a prize to be grasped and retained. He left it. Paul is paralleling himself to Jesus the Christ.

- (8) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

Now that's a reversal. Jesus came on down, literally became dung, born on a manure heap, to lift us up. Paul takes his dung and lays it down to get lifted to God's glory! Then, listen. Can you sit here this morning and take your creeds and your dogmas, and your own thinking against infallible vindication?

- 20. (9) And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Now, let's find out where that is. It's in 2 Corinthians 5.

- (21) For he hath made him to be sin for us, who knew no sin; (made Him, the righteous One, a sin offering) that we might be made the righteousness of God in Him.

That's what Paul says: "I got it, because of what Jesus did." Now he has linked up sovereignty—doctrinally passive faith—with active faith; and as he showed the result of what God did with Jesus, he shows the result of what God did with Jesus in us. We have become the very righteousness of God. Now that is a statement that is right from the Greek.

You and I stand here, and you might say, "Well, I don't know if I can say I am the righteousness of God."

You certainly are not. You are a child of God in the mire and the muck and the mud; but in Christ Jesus you have become the righteousness of God, because that was the one righteous body that God could take in a life, and shed the Blood and bring it back. Now you are the body of Christ. And there's where Paul identified himself. There's where you and I identify ourselves. Substitution brought us this free gift of righteousness.

21. Now let's keep moving. Philippians 3:

(10) That I may know him in the power of his resurrection.

That's what he said over there where God caught up Jesus and put Him on His right hand. At the name of Jesus every knee should bow; the power of His Resurrection. Then, notice how he says it again, the conduct. Now, let's leave the conduct out, and I'll read it my way.

(10) That I may know him in the power of the resurrection,

(11) If by any means I might attain to the resurrection of the dead.

I don't care what you do here! If you are not elected you will never make it. But, if you are elected, this is how you'll act. Your passive faith gives way to your active faith. Now, let's keep reading.

(12) Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Now, what is he talking about: "If I by any means might attain to the out-resurrection from among the dead?" (Which is the First Resurrection, just like Abraham and those men got.)

22. Now, let's watch it. He said, "I haven't got there." But he said: [Philippians 3]

(14) I press toward the mark for the prize of the high calling of God in Christ Jesus. (Skip the rest.)

(20) For our citizenship is in heaven. (That's what It says in Ephesians 1.)
From whence we look for our Saviour, the Lord Jesus Christ.

(21) Who shall change our bodies of humiliation.

Jesus took on a body of humiliation. He ended our humiliation: we, whose souls should have had a theophany—our humiliation. This body is not worthy of the soul that came from God, but it will be, because it's going to be changed.

(21) Who shall change our bodies of humiliation, that it may be fashioned like as his own glorious body, according to the working whereby he is able even to subdue all things unto himself.

And, remember. It's in the Shout, when He comes down, that He starts subduing and putting the Church in order so the dead can be raised immortal.

23. Now, let's watch what I'm showing you. What I believe Bro. Branham was showing us. He said, when Paul said, "I press toward the mark," [Phil 3:14] he was looking for the complete identification. Now, watch! [Philippians 3]

- (9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

He was thoroughly identified with that! We are the righteousness of Christ. But he wasn't identified with this! What's the complete identification? To be caught up in the First Resurrection to be with Him.

Do you see what he is saying? Paul was pressing into it. And he said to the women, who type the church, "Press into Christ; press into the Resurrection; press into the identification, which is the revelation of Ephesians 1. After you've got the Holy Ghost, and, if you've got the Holy Ghost in this hour, in this age, you can be a candidate—that Spirit right there in the Pillar of Fire [Bro. Vayle points to the picture of the Pillar of Fire on the wall.] dealing through a prophet.

24. Ephesians 1:

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

Paul himself foretold it, but he didn't have it! What's it going to do?

- (20) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (21) Which he wrought in Christ.

And Paul said. "I press into it, but I haven't been apprehended for it at this time. I'm looking down the road, and God has set His seal upon me to be one of His resurrected children up there." But he said, "I'm pressing into it, but I haven't apprehended it." William Branham apprehended it for you and me, brother/sister; he himself could not stay here. No prophet can. They've got to go. But you and I press into it. How? Through the complete identification. There it is, [Points to the picture of the Pillar of Fire on his left. and there it is. [Points to the picture of the Cloud on his right.]

25. Listen, these sermons tell you about it. Do you see why Bro. Branham said it? Oh, let me tell you something, brother/sister. I don't care who you are; if you've got the Holy Ghost, you'll believe Bro. Branham, God is revealing the Bible, and the prophet never said one word outside the Scripture. The only trouble is, just like Jesus Christ, he told them what It meant, but they had their own ideas; so, they crucified him.

26. Let's keep reading. Now, listen. Let's read the next two paragraphs. He's going to give you a little clue about the whole thing. He doesn't tell you do this, do that, etc., etc. You know, women do this, men do this and get this and get this.

Watch what he says.

[144] *Do as David did, put your future into His hands, don't look to anything else,*

Now, hold it. Everybody else says that, "Leave the unknown future in the Master's hand." They don't know what it is. The unknown future at this particular point, brother/sister, from what the prophet revealed, how we are to conduct ourselves is to live godly lives and be sincere.

Now Bro. Branham, having given us the revelation, says this: (Listen.) *“We know the hour in which we live. We have a revelation. We know we’re walking in justified faith. We’re walking in full assurance. We’re not guessing anymore. That which is perfect is come.”* Now, with that in mind, don’t attempt to explore the future. What you don’t know outside this Word, close it off; forget it. Don’t believe anything else. Stay with the Word, and grow in it; and let it grow in you.

27. [144] *David said here, “My time is in His hand.” You notice here in the Psalms we read in 62: “My time is in His hand. He is my Rock.” What is he?*

He is the revealed Word. He is not the rock, unless He’s the revealed Word. You do not have a rock today to stand on. You do not have a rock to hide behind. You don’t have a rock of revelation, like Moses did, to stand on and see Him pass by. You don’t, unless He’s revealed to you. That means the Word is revealed. Whether you know it or not, you stood with Moses in the cleft of the rock. Did you know that? You stood with the prophets and are standing with them. What more could we want?

[144] *What is He? He is revealed to me. He is the revealed truth. My time is in His hands, Amen. Oh my, there you are.*

What is it? You can see positively; we are now in the midst of Eph1: 17–23. If we are a part of the Shout, we are a part of the Voice, we are a part of the Trumpet; it cannot be otherwise.

From the seed, to the green, to the seed; and from the seed there are three stages. That’s the same as the Shout, the Voice, the Trumpet. Takes you right to the Millennium, the Wedding Supper, the whole prophecy.

28. Now, watch.

[145] *My time belongs to Him. I am His. I’m in His hands, because He holds the time.*

Now, why can He say that? Because I recognize the time in which I live.

You say, “Well, are you trying to tell me that to recognize this and this is to get this?”

What do you think happened when Jesus was here in the flesh? Do you think those that recognized Him then unrecognized Him? You’ve got to be unbelieving!

You have got to be spiritually wanting—in gross darkness. Don’t you understand that’s what it’s all about? Recognition.

“Oh,” they said, “William Branham; that’s an evil spirit.”

That preacher down there in Florida wouldn’t let his pianist play for Bro. Branham. We had to hire a pianist, and she was, I think, into Unity.

That preacher said, “He’s got a familiar spirit.”

I wonder how familiar he is now that he is dead.

29. That sounds as if I’m judging, but here’s my stand, “You make William Branham a false prophet, you won’t get away with it. You make me a goat, that’s okay.”

Right here in this area... Bill [Graham], you were there that night and you sat there. Norm [Lee], you were there. You sat there. You didn’t know much, either one of you. You better know now. Don’t make

William Branham a false prophet. You see where you go? What are you recognizing today? Does it take simple recognition? If you don't recognize Him; how are you going to walk with Him? Where are you this morning? A simple act of recognition puts you in the Beloved. Your intimate depth of knowledge is not what matters, though you better have some, because I can't recognize a rose, unless I have got a little knowledge about roses. Recognition: I'm His.

I'm in His hand, because He holds the time. What time? The time that I recognize. Paul could not identify with the time. He identified with the Word of the time in the sense that he knew it was there, and, if he ever got that far, he'd be a part of it. He couldn't get that far. William Branham did. Recognizing the time. Remember, Bro. Branham uses it as a sermon, "Recognizing the Time." Oh, every sermon he said just makes it clearer and clearer. I love it; and, if I can help you, I am more than gratified. I don't want to be critical. I just want to shake you up a bit; point you in the right direction.

30. [145] *I don't know what the future holds, but I know He holds the future.*

Why? He proved it! Not by the flip of a calendar, but by vindication—manifestation—His picture taken. There it is again; [Points to the picture of the Pillar of Fire.] So, He holds the future, holds me, holds you. We're a part of it.

We're a part of time already blended with eternity, as our spiritual forefathers couldn't be, because they had to die. They had a promise of being an eternal body by the Baptism with the Holy Ghost, showing they were children of God and they'll come up in the Resurrection. But we have a promise today that we don't even die. Some of you people, I have great faith for you that you will not die. Now I can well die, and I don't mind dying, I think it's a good thing; I get some of both that way. No problem; no problem at all. But that's what the time is. [End of side one of the audio tape.]

31. So, Bro. Branham now continues, and he said:

[145] *So why should I think about setting forth this that and the other for the new year.*

Why should I bother making my plans like the world and the dead churches? My plans are to get out of here—immortal—for I have seen the glory of the Lord and have become a part of it. I'm a part of that stupid thing, and I'm a part of that, hallelujah, because God takes little babes that don't know anymore than to grab their mother's breast and suck on it and be handled around; and Bro. Branham preaches a whole sermon on El-Shaddai, the breasted one. Trouble is, people don't just take time letting the Holy Spirit bring these things to our consciousness.

32. [145] *I just put myself in His hands and walk like David did; ("My time is in His hands.") he knew that God held the future. (He knew that God held the future, not the devil.)*

God is putting under subjection everything to the feet of Jesus, and we are a part of the Church subject to the Head. We're going to get out of here. We're going to go where my Head is, because who wants a headless body? No one! You're no better than that dead hog we saw in a pond out here at a man's farm, if you don't have a head. We're going to where my head is. He controls it.

[145] *David didn't know what the future was, but he knew God had the future.*

How? God has it. It's passing from Satan to God. The Book of Redemption taken out of God's hand proving, proved by the prophet, shows that the title deed has gone back to God.

We're in transition: God Himself putting all things under the feet of Jesus and, consequently, yours and mine. I said, "Consequently yours and mine," because the Head is only a part of the body. We're the rest of it. He knew God had the future. And, if David could know in this wicked world of condemnation and vicissitudes, of certain death, because he'd have to die and certain rigorous problems, and, if God had his future back there, what about now in the Light of these two pictures, and the presence of almighty God? I don't know what the future is. None of us do. But we know who holds the future.

33. Now, watch:

[146] *Patience... (Listen to it.) Patience, some of us get in such a hurry. I think many a good man has done that. You get into too much of a hurry. You want to, see, you want to do it yourself.*

This church hasn't learned one lesson. I'm trying to learn it with you, because maybe I discovered the principle that I simply preach the Word and stand back and see if it works. If it doesn't work, I can't make it work. I can't make me work; I can't make you work. Bro. Branham mentioned [elsewhere; not in "Shalom"], he said:

I say, remember, I was a little kid, sixteen years of age, I put on those muscles. You know, he could go in the ring and box like mad. But he said, Suddenly about age twenty-one or so, I didn't have what I once had now. Now, he said, I ate the same food. What happened? I'm dying. I'm going down hill. See?

What was he talking about? A life that had a certain span had taken over his body regardless of anything he could do. Then, if this Word comes to life in us, will it not do the same? There's only one thing you can do when you get a body that's flesh-bound, that's made out of earth. You eat the things that come out of the earth. And your body then takes care the best it can, until its cycle is over. Now you're eating eternal Life food for immortality, and the cycle will never get over! Somebody here has got to have it. Look folks, I don't preach what I preach, believing what Bro. Branham said about me; pastoring a small group of people here with nobody sitting in the pews that's going to make it. Somebody here's got to make it! I think even whole families. I'm getting very expansive now.

When I look at Him Who holds the future, we are in His time, and we recognize. What else do you need? Sodom and Gomorrah never recognized. Lot did, and Lot never even had the chance to be in the presence of God. And you know what, had he been, he'd have missed it! I don't believe that Lot would have caught on for a minute. Maybe I'm wrong. I'm giving my own interpretation. I've got no reason to say it, except I just doubt it. And you say why? Because I tell you: the foolish virgin were also in His Presence, and they missed it. There is a certain elect people, and that is all.

34. Now he said:

[146] *You want to see, you want to do it yourself.* That's why they missed it. They're wrong.

[147] *Now, minister brethren, you know from whence I'm talking, what my stand is, what my doctrine. You that's listening to this tape. I'm talking to you. Not only the little congregation here, but men around the world.*

[148] *Many men go out, impatient, but believing that the time is near, you try to do something within yourself.*

I want to ask you one thing. Where was the Word before Moses gave It to the people? In Moses. Where was the Word before Bro. Branham preached It? In William Branham. He knew what he was to

say, and he used his own words to say It. Even when he called the Canadians, “*Mossbacks*,” he said, “*God told me to say it.*” I believe It; I’ve got no problem there. Now he said, “*You want to do something within yourself.*” What about William Branham, if he would have tried to do something with that Word? He’d have failed!

35. Now, why do churches get all stirred up trying to work some little plan out, to make it work? Now, if anybody gets the idea that our little mess hall back there is something to make us spiritual, you’ve got it wrong. It’s in here, where you get the spiritual. Out there, is where you rub shoulders and project a love of society, and you make each other your best friends and companions, because you know your fellowship is not in the world. And you’re not trying to live by yourselves; but you say, “We need each other. We love each other.”

I’m looking to see this church grow; not by eating out there. That’s simply sitting down, sharing food and rubbing shoulders and saying, “Hey, we love each other so much, we’ll sit around here, rather than go home. Not that it’s bad to go home. You know that’s your freedom of choice. But anything we have in fellowship is because we love each other and we associate with each other; and, if we don’t love one another enough, we’ll associate until the bars break down.

You say, “That’s a bit of psychology Bro. Vayle.”

Well, I’m not saying it isn’t. Never did say it wasn’t. What do you think? But I’m not one of these impatient people trying to make a Word work.

I’m looking at psychology when I say these things. When I talk of a Word working, I simply know this: what I take from Bro. Branham, plant in your hearts, minds, and your souls, if you are not seed, and I am not seed, it’s not going to do any good. But, if we are seed, there’s going to be some new creatures come forth, as far as the body is concerned.

36. Now, listen. Paragraph 148:

[148] *Got impatient...trying to do something within themselves, wait upon the Lord. Patience is virtue.*

Now, let’s read and understand how he used the ‘virtue’, the word, the same as he used the word ‘virtue’ from Peter applying it to Christ who said, “Virtue has gone out of me.” The word virtue there is ‘dunamis’, which is power. Now, watch: patience is virtue. If you can have patience, it’s virtue; it’s virtue—healing.

[148] *“They that wait upon the Lord shall renew their strength.”*

If you can just stand steady with this Word, you’ll get your strength. You’ll get your healing. This Message will be your healing, if you can be patient. If you can look at what is here now, which is far above a little healing, which Bro. Branham deals with, “rising with healing in His wings” is immortality. It’s not a prayer line healing or a miracle healing, but a genuine body of incorruption forming around the Word and around our souls and around our cells.

37. [146] *“They’ll renew their strength. Not that they try to get ahead of the Lord. They that try to tell the Lord...”* What if you don’t try to tell what are you doing? You’re trying to listen. Right?

[146] *“...Lord I know You want me to do this, and glory to God, Hallelujah.”* Don’t do that. Now he’s talking to preachers. I know what he means.

“Wait upon the Lord.” The Bible says, “They that wait upon the Lord shall renew their strength.” [Isa 40:31] Renew their strength from what? The Word. Listen, brother/sister, understand. Now, hear me carefully: the Word of strength is the Word of patience. No patience, no strength.

If you ever start, like people said, “Why doesn’t Bro. Branham do so and so? Why didn’t he do so and so? Why doesn’t Lee Vayle do so and so? Why didn’t he do so and so? Why doesn’t Lloyd [Lusk] do so and so? Why don’t our deacons do so and so? Why don’t they do so and so?”—you are on dangerous ground, because you’re questioning. Faith does not question. The more questions the less answers. The more you sit and watch, the more you’ll see.

38. How many get Peoples Magazine? Nobody but me? All right. It’s a gossip, racy magazine, and I do get intrigued at times because of the articles. And the last two issues dealt with Andy Warhol, who simply was, in my books, weird. But his diary is now made public, and it’s full of everything he sat back and watched; and it is a revelation, about even Jackie O. And Hollywood. Now, my mind is not full of it, but I marveled immensely that he spilled these beans, which is a picture of the judgment day; when every one of the man’s deeds will be exposed. And he lowered the boom on Mick Jagger and Bianca, his wife, and all the dirt. And Andy Warhol was invited to all their parties, because they thought he was somebody—and he was somebody, an artist and the whole bit, you know, weird, real weird. You’re going to be invited to God’s party, whether you want to be or not, and you are right now. And do we realize the hour and the Message?

39. One man stood there and said, “*I take every spirit under my control,*” and not one out of a million could’ve hid, or five million or one billion.

Well, we don’t need Andy, but it’s interesting isn’t it? Strange, I read all these things; they help me out to a degree, because I can tell you and let you know there’s nothing that isn’t going on from this Word right now. It’s all over brother/sister. When the dirt has all been revealed, (And it has been.) and the saint Jack Kennedy has proved to be a ‘haint’, and the Speaker of the House had as his main man, the brother-in-law of a daughter, a rapist and a murderer, you can see there is no hope left.

Where are you going America? I want you to know this: Lee Vayle is not hid, and you are not hid. Your thoughts are being put down on paper right now by God, and they speak louder in heaven than my words in this pulpit. Let’s not fool ourselves. Let’s give God the glory, brother/sister. It’s the truth. Hallelujah, It’s the truth! Judgment begins at the house of God. Don’t try to put it on the sinner. Judgment began right here. I’m glad He pronounced, “*There’s a virgin Bride that didn’t even do it.*” Praise the Lord!

40. “*Renew their strength;*” from what source? Looking at the Word, talking the Word as in Malachi 3.

Some still haven’t got the understanding what you’re doing in “discussion meetings”. If somebody speaks up, it’s a matter of, “Well, that guy is taking preeminence. He’s taking the floor.” Nobody has the floor in those meetings. You all say what you want to say. But, if you find you are wrong, don’t you grumble. You come and ask me questions. I’ll lay it on the line; and, if you’re wrong, you’re wrong, because I think I know the doctrine.

Lying in the sun, lying in the Word, brings on the Rapture.

41. [149] *God took, listen, God took thousands of years to fulfill His promise of a coming Savior, (That’s a baby born.) But, remember; He knew it all the time, when it was coming. Only the Father in heaven knows. There were many people rose up and tried to be messiahs, that’s right. Many churches try to produce messiahs. That’s right. But God had the time set for His Messiah, and He wasn’t in any hurry.*

And William Branham's been gone 24 years, and God's in no rush. Now you see, I'll never quiver or quibble about when He's coming. That's His business. What I think about is: when is He going to get me out of here? That is, not by Rapture, but let me have a nice peaceful death. All right.

42. Let's keep moving on.

[150] *And, during the time of this, He showed many types of Messiahs. He showed it all the way from Adam to the Messiah, first and last Adam; one of them of the world the other One of heaven; one earthly and the other One heavenly. One came down from heaven, the other came off the earth. But promised a Messiah, He took thousands of years to fulfill it.*

Four thousand years, if I understand the Bible. He took four thousand years to produce it, right from the Garden of Eden.

Now then, he's going to bring a lot of types in here. And what he's doing is typing to the Lord Jesus in human form and human flesh. Now, Bro. Branham however, comes to Matthew 12. That is Matthew 12. [Points to the picture of the Pillar of Fire.] How do you type it? Where do we go with it? I don't know. But he's got to help us somehow.

43. [152] *David portrayed Him, when David was a rejected king, went up on top the hill and looked back and wept over Jerusalem, as a rejected king, that was Jesus in David, you know, weeping, going up Golgotha. Eight hundred years later, Jesus stood upon Jerusalem as a rejected King, said, "Jerusalem, Jerusalem, how oft would I have hovered you as a hen does her brood, but you would not."*

[153] *Look at Joseph, born among his brethren, patriarchs, not the last one, (next to the last, Benjamin was the last one.) But just before the last, see, just before it. Now, that's a type right there: Bro. Branham before Jesus, coming back on earth. Hated of his brothers, loved of his father, He was hated because he was a spiritual man. He could interpret dreams, they were exactly right. He could see visions, foretell things that would happen. And they hated Him. He was sold for thirty pieces of silver.*

[154] *What did they hate Jesus for? They called Him "Beelzebub", because He was of the Word, and the Word can discern the thoughts that are in the hearts. They hated Him. And they sold him for thirty pieces of silver.*

Now you understand that the Pentecostal church sold the Holy Ghost too. They thought they could take him with tongues to every church in the world, and that had to be God. I'm sorry, it's not so. Now they hated him, because he could discern.

44. Now discernment, then, is a type of Matthew 12. Hebrews 4:12, the Word of God, discern the thoughts and intents of the heart. And William Branham had the gift of discernment. I'm not speaking of the discerning of spirits, but the gift of discernment—the judging between.

[155] *He was thrown in a pit, Joseph was, supposedly to being dead. His bloody coat was left behind, like Jesus bloody garment that was taken up from the cross, the robe that He wore, to identify His death. That's a beautiful type. Listen, to the types: But what did God do to Joseph? He brought him up out of the pit, set him at the right hand of Pharaoh, no man could see Pharaoh, only Joseph. And, when Joseph left the palace, trumpets blowed, and a proclamation went forth, every knee bow, Joseph is approaching.*

Now, let's stop and hear what Bro. Branham said, "*Joseph was second to the last, Benjamin beloved of God.*" He's talking about himself I think, and he's saying the next thing is Jesus; 'I'm in between.' And he said concerning Joseph, "*Nobody could see Pharaoh except for Joseph.*"

Now, can you go this far this morning, that nobody can see God except through William Branham? If you can't go that far, you have a problem at this point. Remember, his ministry was to declare Him as God.

45. There's no revelation outside of William Branham's, because every table is full of vomit, and there is nobody but nobody, spoken of in Revelation 3, whose eyes are not blinded by self-seduction! Jesus Himself stands outside! Now, how's He going to get to us?

All the prophet says, "*Only by prophets.*"

And they say, "Go away William Branham. We're a great people. Hallelujah, I got the Holy Ghost. I've had a vision."

I'm so sick and tired of those nice old men. I literally abhor their speaking, in the light of the Word of God. Oh, they're so nice and comfortable.

"Well Bro. Vayle, I had a vision, too."

"My dear old daddy, my dear old mammy, my dear old brother."

There's my dear brother right there, William Branham. There's my heavenly Father in the picture. [Bro. Vayle points to the picture on the wall of the Pillar of Fire.]

You say, "Well, Lee Vayle, you're crazy!"

Thank you very much. I appreciate that compliment. I hope I've lost my mind and got His. Nobody bows the knee to William Branham, but we acknowledge him and his ministry.

46. These men had the Holy Ghost, and Paul the Apostle who wanted to press toward the full identification, said, "There's a full identification coming when the God of our Lord Jesus Christ the Father of Glory comes down in the Spirit, and in that Spirit will be wisdom and the revelation in the knowledge of Him."

Nobody else has it. Your theologians won't admit to it.

They'll say, "Well, you see what it is it's coming; and, of course, we're going to be the ones to get it.

Well, that fine old man, the pope, has just as good a chance as the Pentecostals—maybe a whole lot better. When men claiming God, got to go around in robes like women, and women got to go around in pants like men, I'm not interested.

You say, "You're being slanderous."

I want to ask you a question. Who introduced the Pharaoh but Joseph? Right? Who was Joseph? The 'Prince of Prosperity'. Tell me anybody in the twentieth century, who had the prosperity of William Branham. Rich in the knowledge of God, surfeited in the knowledge of God, so deep and immeasurable in the knowledge of God, he could barely pick up a little drop of sand of revelation and give it to us. But we stood there wondering, "Hmmm."

Who introduced Him to us? Who did the introducing? Who taught us worship? Who taught us tongue confession? Who taught us all these things? Who did not beguile us? Who did not fool us? Who brought us the truth?

God's prophet! And I'm not eulogizing Bro. Branham in contradistinction to Jesus Christ; but I'm giving honor to whom honor is due.

47. And my Bible said, "This is the work of God, the will of God, that you believe on him whom God has sent." [Jn 6:29] And, if God didn't send William Branham, the kingdom of God is divided. You can say what you want. The kingdom of God has come to nothing. And all your prayers and all your understanding and all your thoughts that you have, you better bury them. And, if you've got an ounce of energy, go out and have all the sinful fun you can have, because you're going to die anyway. You people who have diabetes; come on girls, bring those most sinful desserts in by the pile. Just bring them in and let the diabetics die and have a good time dying, because that's all there is.

I'm not being dramatic. I'm not stretching the point. I'm telling you the truth. And the trouble is this: I am not expressing the truth deep enough and wide enough and true enough. And my understanding is infinitesimal, and my grasp is poor; my heart feelings are very low, but my tongue is telling the truth. And just one day, as it was with the prophet, we're catching up with his tongue, we, by the grace of God, will catch up with our tongues; because it goes out and comes in, and goes down, and comes out, bigger and better, and goes in and comes down, and increases and increases and increases, until one day we'll be satisfied, because the Bible said so.

48. Proverbs 12:14:

(14) With the fruit of my lips my belly shall be satisfied

Yes! Has to be! Someone might say, "Bro. Vayle, you make a lot of noise over a little old 'THUS SAITH THE LORD'."

I'm not interested in me having "THUS SAITH THE LORD." I don't want it. I wouldn't try. I'm not in the least interested. I've already got my answers, and I've already sold myself to whatever I'm dealing with. And, maybe I'm not listening to God. Maybe I'm fooled by what I think the prophet said. Maybe I'm fooling you; but brother/sister, I believe the prophet did say, *"If the properly germatized seed falls in the properly fertilized ground, all it needs is sun and rain."* And we are the ground or the husbandry of God, and the seed is already in our soul, which is the seed of God; and the Word of God has been met with it by the Holy Ghost. All we've got to do is stand back, feed the Word of God, and there's going to be somebody here make the Resurrection and get out of here in the Rapture.

49. Now people can say what they want. That's passive faith, and with it there is an active faith. What's the active faith? You can only love God as you love your brother. You only serve God as you serve your brother. You can only know truth as you hear the prophet. There's lots of things you and I can do; and, if we've got a true, legitimate, revelatory, passive faith, we will have an active faith also. And I see it amongst you, but I'm not satisfied with myself or with you. And I'm looking for more and more of the sweet spirit of Jesus Christ to come into this building, until everybody gets healed, and there's no reason not to be.

[157] *He was all shown in types, but God knew exactly when he would come. He knew exactly when He came. No matter how many they had before that, He had His Messiah. He showed them in types they were coming.*

And with William Branham, even the great man from Zion City, Dowie, who would not believe that he was Elijah, until one day somebody approached him and said, "Bro. Dowie, it is certainly evident that you must be Elijah which was for to come."

And he said, "I rose up in anger and sent them away. But as I thought on it..."

He got tricked.

He said, "It certainly appeared natural that I was."

Because he was the man just outside of Chicago, the skies were brass, the grounds were completely burnt up, the grass had withered and gone, the fruit had perished, nature languished; and he said, "I will bring rain." And rain came down in torrents.

Well, he said, "Bless God, I must be Elijah."

Many a man, many a robe, many a garment, purported to be, led them astray; but William Branham had "THUS SAITH THE LORD" thousands and thousands and thousands of times; and never once did he exalt William Branham. And, when he seemed to go a little bit Barnum and Bailey, God took him aside and said, "You made a sideshow." That's the spirit of God, not this other thing. Yes, God has no side shows or circuses.

50. Now, just one more paragraph.

[158] *Just exactly like he showed us the Seven Church Ages, what would come. Just exactly what he showed us would come when he set that light up there, in revelation to it, to show the world. Now he talks about the seals now. When he sent the seven angels to reveal the seven messengers that had come down through there, and showed the loose ends, each angel coming each day and revealing the loose ends, that Luther left, that Wesley left that Pentecost left, is all represented in there.*

Now the point is this: he says those messengers, and he calls them like the Seven Angels to reveal. Only the Holy Ghost can reveal. So, they would have to be embodiments of the Holy Ghost bringing the Word that was left off, and coming. What was left off? What Paul was pressing in to. The identification with 'Christ is your righteousness', brother/sister, is great, but you got to press in to the other. What is that One? This One right here. [Bro. Vayle points to the picture of the Pillar of Fire.] Matthew 12, when the great One comes down and sets the Church in order. The revelation of Himself, that brings from the Shout to the Voice, and carries us over. There's a picture right there.

[158] *And in the very type and shadow of the great Shalom, Jehovah, JHVU. See? Exactly. Threw it in the skies and there's the mechanical eye taking the picture of it. See? Thank the Lord.*

Now, what he's doing here, he hasn't gone to the Bible to take types that would bring Him up to himself, but He shows the vindication by prophetic Word, that says in Deuteronomy [18], "When the prophet says It, and It comes to pass, you fear him; you hear him." Now you know that the Bible tells us not to fear anybody. So, how do you fear a prophet? You don't. You fear the Word that the prophet brings. You fear the God of the prophet. A true prophet of God, like William Branham, is a kind and sweet and understanding man; like Jesus said, "Suffer the little children to come unto me, and forbid them not." [Lk 18:16] So, should not this daughter of Abraham be loosed? Kind sweetness; but stood right there with the Word.

51. [159] *Shalom! Peace! Don't be weary, Jesus is here. What Jesus? Rev 10:1². His great Light has come to us, the Day Star again, we're thankful for it, yes, His Word, the great mystery. Rev 10:7. Here He is today, manifesting Himself, the Day Star again, doing the same He did then, just the same. Doing the very same thing, this morning.*

The Morning Star—the same thing. What is it? It is 1 Th 4:16³, manifested, as described in 2 Th 1:7-10.

[160] *We're creatures of time. He's God of eternity. We try to press ourselves, we try to make something different. "Oh **this** has got to be done." Remember, He knows all about it. It's going to happen anyhow. Let Him do it. Just commit yourself to Him.*

In other words, get your passive and your active faith together, and don't let your active faith ever transgress and trespass on your passive; and don't let your passive faith think that you can activate any type of manifestation or vindication. Keep the parallels straight.

52. Do you love the Lord? I want to ask you a question. Are you going to leave this building better than when you came here? Well, if you don't, it's not my fault, I hope. It's not God's. I told you things I had no thought I was going to tell you this morning, beyond my notes.

You see what I trust. And I'll be honest with you. I trust one thing: if my mind says one thing to me during the week, it's not a matter of deep intensive study. It's a matter of that mind knowing something, and the sub-conscience, being full of the Holy Ghost, can bring all these things to my remembrance. The same works for you. Not like it does with me, but the same works for you, because the Holy Spirit works the same way. Where the Holy Ghost had Bro. Branham in a complete groove, I am not in a complete groove. But the Holy Ghost will do for me what my ministry indicates, just the same as it did for Bro. Branham; just as intensively, if I wait on the Lord the same as he did. But I'll never be William Branham. Neither will you be in my position, which is nothing. I'm not looking for any aggrandizement up here. It doesn't matter. If I've got something, it's going to work. If I don't, it's not going to work; and nobody sells anybody anything.

Let's rise at this time.

Heavenly Father, dismiss us now. Your Love and Your Mercy have been manifested this morning Lord, as we have covered a little more ground; and seen a little more surely, Lord, the Scripture, how It lays out, how the prophet taught It, what he said about It, O God, to know that you let us have a part of It this morning, is overwhelming within our souls and our spirits. It brings us down, Lord, at your feet, and gets us to look up at Your eyes and say, "How wonderful our God is." We don't have to go by feeling. We don't have to go by emotions. None of these things matter anymore, Lord. But the Living Word of the Living God matters.

And, Lord, we know that You'll work in our souls, our hearts, and minds, the way it should be with the right Spirit, until we come together, Lord, as we've never come together before, meeting around You,

² Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

³ 1 Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

the Living Word, and that Word living through us. Help us now as we go. Be with us, bring us back, keep us ever in Your Will. In Jesus' Name, we pray, Amen.

“Take the Name of Jesus With You.”