

## The Way of a True Prophet # 2

Bro. Lee Vayle - May 16, 1984

Shall we pray: Heavenly Father, we're very grateful and happy to be here with Your Presence, Lord, in a distinct and wonderful way at this end-time, and with each other, Lord, to have fellowship one with another, walking in the Light and the Blood of Jesus Christ cleansing us. Be with us in the meditation of the Word, Lord, which You have left by the mouth of a prophet, vindicated for this hour. May we not deviate one breath from it, but, be in all, not just in tense and purposes, but experientially one with that Word.

Bless everyone tonight, Lord. May we receive what we have come for, up-building correction, whatsoever is necessary that we may be thoroughly approved of Thee, in Jesus' Name we pray. Amen. You may be seated.

[Bro. Vayle address visitors]

1. Now, we're into for the second time 'The Way of a True Prophet', and because I read such a little bit the other day, having read what he used as his text and context. I'm just going to go back to Amos again the 3rd chapter. [Page 11]

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[22] *Hear this word that the LORD has spoken against you, O children of Israel,  
against the whole family which I brought up from the land of Egypt...*

Now, you'll notice in there that Bro. Branham has chosen this because, it is a good type of his own ministry. And you will notice in here that this is a judgment prophet. Because, he is speaking against Israel and he says: "...*against the whole family which I brought up from the land of Egypt.*"

2. Now, we are known of course as the family of God. And you'll notice over here in Hebrews 2:11, that's brought to our attention, I've used this a lot, where he says:

(11) For both he that sanctifieth and they who are sanctified are all of  
one: for which cause he is not ashamed to call them brethren,

(12) Saying, I will declare thy name unto my brethren, in the midst of  
the church will I sing praise unto thee.

(13) And again, I will put my trust in him. And again, Behold I and the  
children which God hath given me.

Now, the reason I'm using that, is simply to illustrate the fact of family. And here we find that as God cried out through a judgment prophet against Israel, so at the end-time there is a crying out against the Gentile church which has forsaken God.

Now, you'll notice He says:

*You only have I known of all the families of the earth: therefore I will punish  
You for your iniquity.*

And of course, you're looking again at the fact that: To whom little is given, little is required. "To whom much is given, much is required." [Luke 12:48]

Now, he says here:

*I'll punish You for your iniquity.*

*Can two walk together, except they be agreed?*

Now, you'll notice in the Scripture that It says, "That two cannot walk together, except they be agreed." [Amos 3:3] And It says in 1 John [1:7] "That if we walk in the Light as He is in the Light, we have fellowship one with another."

So therefore, you'll notice the perfection here of this Scripture and Its continuity that there is no walk with God, except through the revealed Word.

3. Now remember, on October 23, 1964, when Bro. Branham was out hunting that time. (or was it '63, no '64.) All right, he'd been out hunting and the storm in Colorado, the blizzard, and afterward it was stopped the Lord said, "Would you like to take a walk with me?"

Now, of course you know that could come to mind where Enoch walked with God, and he was not, for God took him. That being our portion the prophet having typed what lies ahead for you and me in the hour which is to come. Two walking together, well they cannot walk except they be agreed.

Now, of course you know as well as I know when you talk about the Lord, then when you are in agreement with Him you don't have any input. A lot of people feel they've got an input. You don't have any input. It's whatever God says goes, and that's that. He is highly a dictatorial, because He is Supreme Sovereign.

4. Now:

*Will a lion roar in the forest, when he hath taken no prey? will a young lion cry out of his den, if he has taken nothing?*

*Can a bird fall in a snare upon the earth, where there is no gin for him? shall one take up a snare from the earth, and have taken nothing at all?*

*Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD has not done it?*

*Surely the Lord... will do nothing, but he reveals his secrets unto his servants the prophets.*

Now, you'll notice in here that a judgment prophet is sent before something which is cataclysmic, something which is going to be very hard on the people by nature of judgment, because, he's a judgment prophet. But, you will notice also that God does not do this without sending a prophet. Now, what you have here is the principle of Alpha and Omega, which is taken from the Book of Ecclesiastes that: "whatsoever God doeth, He doeth it forever," you can't add anything to It, or take from It, and it's been previously done.

5. So, you're seeing here a law laid down, that people in this hour cannot recognize, which is that a prophet must come on the scene if indeed the earth is to be judged. Now, Bro. Branham begins speaking about this man, what he looked like and how he acted as he stood there looking over the city of Samaria to which he was sent.

[23] *His eyes must've got narrow as he stood that morning on the hill just beyond  
the city of Samaria. I can see his steady hands as they moved through his  
gray beard; the hot sun was shining down. He wasn't too glamorous to  
look at: how different from the modern evangelist today. His clothes  
were rugged, shaggy-looking beard... And looked down upon that city  
Samaria, his eyes getting narrow as he looked... He wasn't much to  
look at, but he had THUS SAITH THE LORD for that nation.*

6. Now:

*It was perhaps a lot different for this oncoming campaign that the Lord  
had sent him to Samaria for, than what our modern evangelists would be.  
(Now, it says,) He wasn't equipped for such a revival, as we would think  
he should be today.*

All right, Bro. Branham is giving you an understanding here that coincides with end-time evangelism that Bro. Branham will not conduct himself being a prophet of God, as other men conduct themselves.

Now, you'll notice that he describes first of all the characteristics which have to do with the way the man looks. The way he deports himself. And he's letting you know that his deportment, and his ways will not be the ways of modern people. Now, so many times he talked of John the Baptist from the aspect of the wilderness completely untutored, having literally reared himself, by himself on the desert without help of others, and then coming before Israel that he was not just a question mark, but, that actually he would have opened himself up to ridicule.

That's why Bro. Branham kept mentioning he was a Kentucky hillbilly, and how he spoke and all of these things in there. But, the most important thing to understand what he is getting across here is, that this man will not be like other men. Now, that's always been the trouble with people. "Why can't he be like us? Why can't he just go along? Why can't...?" Well, because he's not supposed to. See, he's not supposed to.

7. So therefore, we have another picture. If this man...and there has to be a man come at a juncture who will be a prophet, and we're speaking in worldwide cataclysmic proportions, there has to be somebody. See, come, then you should be prepared somehow to have some kind of a picture that is already in the Scripture as to what that man is going to be like.

And Bro. Branham said he'll be a wilderness person. He'll love the wilderness, he'll cry out against women, he will not be educated according to the standards of the hour. He won't have to know the Hebrew and the Greek, and the Aramaic, and speak half a dozen languages. He won't need any of those things, because he will be unique according to the Word, absolutely different.

8. Now:

*But remember, he wasn't a modern evangelist; he was a prophet.*

There again, you are to notice that the person who is in the focal point of the eyes of the people who stands out there, the glamour boy is the evangelist. Now, this man will not be an evangelist. Now notice, God said he would do the work of an evangelist, which is to bring the 'good news'. But, he said, "You are a prophet." So therefore, the evangelistic Message of the hour is on the prophetic level. Now, the evangelistic message of any hour normally is a propitiation, the shed Blood, the open Mercy Seat, the Mediator to bring you in, and the Intercessor to keep

you in. And you want to go further, you can establish such things as divine healing and all of that.

Well, that is very true. But, the mercy of God is about to end. So therefore, the propitiation will not be available. The Mediator will not be available. The Intercessor will not be available. The other things can and will be available. But, that which is pertaining to this hour of judgment will be brought to the attention of the people, and they will know that that is now a thing of the past.

9. Now:

*He didn't care about the modern equipment;*

How many times did Bro. Branham say, "Well, I can go to a little church." He could have come here. Why, he came to me, he would have come any time I asked him in Ohio. And if I invited for other men, he was glad to come. "Oh," he said, "surely I can come (he said) because, (like he said on tape, he said,) I don't have a big office to keep up. I'm not on TV, I'm not on radio, I don't have all kinds of equipment. Why, (he said) I can just go anywhere. But, (he said) if you're a man with lots of equipment, and you've got big tents, why (he said) you can only go to where the people can afford to have you."

Well, that's why Hattie Mosier was able to have Bro. Branham, when a lot of people couldn't. Get out there where the squirrels were, and just have a nice time with the people of God.

10. Now:

*He didn't care how he looked, and how much fashion he was dressed like,  
whether his hair was combed right, or whether anybody looked at him or  
not.*

Well, that doesn't mean that his hair wasn't combed right. See? He had the Word of the Lord. And that was his full objective, bring that Word of the Lord. Now, what's he saying there? This man didn't need props. In fact, God knocked the props out, what would have been props. You know, that's right.

[24] *He had the Word of the Lord that was his full objective: to bring the Word  
of the Lord. Who was this fellow? Yep, it was Amos the prophet: rugged  
individual, but he knew where he was standing; he knew what he was  
doing; he was a true prophet of the Word.*

Now, the Spirit of wisdom, revelation comes into the Church to make known to the Church the hour which we're living in. How in the world would the Church know without a prophet? All right, so there's a prophet.

11. *And the reason he had come to this city, was because the Word had come  
to him.*

I wonder if people realize that the reason that Bro. Branham came to Lima, was because the Word of the Lord came to him. Now, there's not many people that actually are in this Message today that actually were in the Lima meeting, outside a man like Bro. Bob Brown.

"Well," you say, "Bro. Vayle are you going to qualify?"

Well, I'm glad you asked the question, because I am going to qualify. Bro. Branham was saying, "Well, now Lee, I'll come to Spencerville."

I said, "now Bro. Branham look, I don't know that we've got a place there big enough, or I can even...you'd never get into the church, because we've got a tiny church and so maybe the thing to do is go to Lima."

And he just turned, and he said, "*That's it.*" God just spoke.

12. So all right: The reason he'd come to this city was because the Word had come to him.

*And when the Word of the Lord comes to a true servant, he must go;  
regardless of circumstances. regardless of difficulties, he must go anyway.  
Whether he's prepared, whether he feels like it, whether he wants to,  
whatevermore; he must go anyway. It's God speaking, and he must  
carry this message, because... He never goes for foolishness; he  
never goes for money; he never goes for popularity; he only goes  
in the Name of the Lord, for one thing: he's got a mission, and he's  
sent of the Lord. And he is the Word of the Lord, because  
he's carrying the Word of the Lord. That is a true prophet of  
the Lord.*

Now, you notice that in this paragraph here, he is literally saying the same thing that he says in The Rapture tape. Now he says, "*I'm going to say things that are strange to you.*" And he said, "*You might not agree.*" And he lets the people know it's not for controversy, and not only is it not for controversy, it is not for sensationalism.

Now he said, "*I don't go (he said) just to have something to say, or to be listened to.*" He said, "*I'm going, (and he said) and you know me that I'm serious.*"

13. Now, he stood in Yuma, Arizona, and he brought the Message of 'The Rapture', having previously been in California, especially Los Angeles, when the city was condemned.

Now, he says here:

*...he's sent of the Lord. (And notice what he said about the prophet,) and  
the prophet is the Word of God, because he's carrying the Word of the Lord.*

In other words, there is not simply an identification here as some people would think. That this man being a prophet, and identified with the Word, and therefore he has this particular status. Although that is true, but, Bro. Branham is far weightier in his pronouncement, because he said, "*The prophet is the Word of God, because he's carrying the Word of the Lord.*"

14. Now, let's just take a look at that from the Book of Jeremiah 1:4.

- (4) Then the word of the LORD came unto me, saying,
- (5) Before I formed thee in the belly I knew thee; and before thou  
camest forth out of the womb I sanctified thee, (that is He put him  
aside, special ordained service,) and ordained thee a prophet unto  
the nations.
- (6) Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.
- (7) ...the LORD said unto me, Say not, I am a child: for thou shalt go  
to all that I shall send thee, and whatsoever I command thee thou  
shalt speak.

- (8) (And) be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.
- (9) Then the LORD put his hand forth, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.
- (10) See, I have this day set thee over nations and over the kingdoms, to root out, to pull down, to destroy, and to throw down, to build, and to plant.

Now watch:

He said, "Before I formed thee in the belly I knew thee." Where was he? Well, he was somewhere as one of the sons of God that were a part of that great company of the sons of God who did not, or were not allowed to have a theophonic body, or spirit body, but had to come down through this way.

15. Now, you will notice that John the Baptist stood before the people, the forerunner of the Lord Jesus Christ physically to Israel, and they said, "Who are you anyway?"

And he said, "I am the voice of one crying in the wilderness. I am Isaiah, chapter 40." In other words, this man John was saying, "I am this portion of the Word of God made flesh, because, This is what spoke of me." So therefore, he would be the Word of God. William Branham also is Malachi 3, part of It, and Malachi 4:5-6, part of It, because John the Baptist was a part in those cases.

He also could say, "I am the Word of God." There wasn't any prophet who wasn't ordained a prophet, because, he was a prophet, and that's before the flesh. And when he comes down here, the prophet is the Word of God. And he is carrying the Word of God, that is a true prophet of the Lord.

16. So, Bro. Branham is saying here before he gets to his topic. He said:

[25] *My text is "The Way of a True Prophet of God."*

So, he's telling you here, this: that the prophet is the Word of God. Because he's carrying the Word of God, and I'm going to let you know what a true prophet is like, especially as refers to this hour. Now, he goes into the history of the hour, which is going to be parallel in a great measure to this hour.

*This great, fearless man of God prophesied in the days of Jeroboam II. I've got part of his history written out here before me. (That's Amos) Amos prophesied about thirteen years of his campaign. (Now notice, he uses the word 'campaign'.)*

Now, what is his campaign? His campaign evidently is to get somebody ready against the judgment, so they're going to escape it. Now, if you begin to put this to this hour, you're going to run right into the Book of Malachi. Said, "Behold, the day cometh, saith the Lord, the earth is going to burn like an oven. And all that are proud and all that do wickedly are going to be consumed without root nor branch." [Mal 4:1]

But he said, "Unto you that hearken to My Name, and to My Word, [Mal 3:16] why he said, "You'll grow up as calves of the stall, you'll trample the enemy under your feet." [Mal 4:2-3]

And he says in there: "Behold I send you Elijah the prophet, and if I didn't send him, then I would have to destroy." [Mal 4:5]

17. So, we find that this one whoever Elijah is, which we understand and know to be Bro. Branham, is carrying on a campaign. Now, let's understand what the campaign is, so that you'll get the picture correct. It's over here in Luke 1:15 and on, concerning John the Baptist who is mentioned over there in the Book of Malachi.

- (15) For he shall be great in the sight of the Lord, (neither) drink wine nor strong drink; (a Nazarite) and be filled with the Holy Ghost, even from his mother's womb.
- (16) And many of the children of Israel shall he (John the Baptist) turn to the Lord God (of Israel.).
- (17) And (John) shall go before (the Lord God of Israel) in the spirit and power of (Elijah), to turn the hearts of the fathers to the children, (even) the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Now, you will notice in there exactly what John was going to do. He was going to turn the hearts of the fathers to the children, which is the disobedient to the wisdom of the just. Which tells you, that as the father was the patriarch of the clan, because, they had a clan system in Israel, and the father was always the head of the clan, and of the family.

So therefore, it was necessary that if the children were going to get something, the father's hearts would have to be turned. Now, he tells you what the turning is: it's the disobedient to the wisdom of the just. And the word 'disobedient' there, (as I've told you several times, is not an act of disobedient, even willful,) it's ignorance. It's ignorance.

18. Now, if you go to the Book of Ephesians 1:17, (which we've gone to, time and time, and time again, that's why we like to keep going back.)

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation (even) in the knowledge of him:
- (18) The eyes of your (soul) being enlightened; that (you) may know the hope of his calling, and (so on .)

You can see in exact parallel there, that there would have to be a prophet at the end-time, do exactly what John the Baptist did, because that was his commission.

So therefore, John the Baptist had a campaign, and the campaign was by some method to open the eyes of those who would be in the father capacity to the children. So, they'd have an understanding in order to be those who guided and directed with understanding that which was of that hour. So therefore, you would have the same thing at the end-time. You'd have the hearts of the children turned back, so that they would have an understanding of the end-time.

19. Now, that was the campaign.

*And Jeroboam II was just about as smart and able as Israel had had for some time. He was a man and had brought prosperity to Israel. Israel was flourishing, but there was something wrong with him; he was an idolater.*

That's why Bro. Branham could keep on saying, "A million more in '54, the Baptist slogan. And now there's millions and millions more. Always the people looked for something which is flourishing.

Now, that's exactly why there are people who could not throw their weight behind Bro. Branham, because he didn't have a program, he had a campaign. Now, the trouble is the people with the program thought they had a campaign! Now, how can you have a campaign if there's no such thing as a campaign, unless it's the prophet's got it?

Listen, that's the Garden of Eden again, or just outside of it, when Cain and Abel stood there. I don't care how good Cain was with the Word, he was wrong! So, you've got people wrong, they've got programs, they don't have campaigns. Only a prophet had a campaign. So, all this evangelistic campaign and all these things going on, what's it for? It's a program! Come on, 'amen', that's the truth. You know it's the truth. The prophet's got to be right, he's absolutely vindicated of God.

20. Now, Israel was all flourishing. They're out there flourishing. Like the big bay tree, but there was something wrong. He was in idolatry, and that's exactly what went on. As Bro. Branham stayed in the truth he diminished, and the rest got bigger and bigger, and bigger. Yeah, look at the estates they're going to leave behind. Bro. Branham, Canadian's gave him twenty five thousand dollars to build a home. And he gave the man the money and the guy robbed him blind. He must have, unless Bro. Branham made a mistake somewhere. And I can't believe he misinformed when he said he gave it. Maybe I misunderstood that he gave it all to him, but he gave the guy twenty five thousand. When Banks Wood's pulled off the front porch, it was made out of one-by-four, instead of two-by-fours.

You go back to 1947, what was twenty five thousand bucks like in 1947, what kind of house would it be? Ha, you wouldn't have to wait for a mansion in glory, he could have had it right there, if you were minded on mansion on this earth for your glory. Well, all right, then a house was given out in Tucson, so now that was put into the estate. Now, that's all there, and the kids can't even have it. But you get these rich guys out here they've got foundations, and you watch how their kids will get money everything else, just multi millionaires. Bro. Branham didn't hardly have two cents to rub together.

21. Now:

*And I, kinda reading this the other day, I kinda thought that was pretty  
fitting to today. No matter how smart a man is, and how much he can do,  
and how much prosperity, if he gets away from God, he's merely a dept to  
the nation, away from God and His Word. I wonder if it isn't fitting  
to us today, to someone who loves to set on television and show  
how smart they are, how much brains they got. But I wonder  
if they've got enough to take*  
*THUS SAITH THE LORD?*

They sure haven't. Remember, the quiz kids on TV, and all these smart guys, 'Sixty Four Thousand Dollar questions'? Some of that was rigged of course, you know, they were too smart.

*He was a smart man all right. Israel was in a backslidden condition; her  
preachers, her priests, her government had all left the Word of God. Now,  
they didn't believe that. (In other words, they didn't believe they left the  
Word.)*



22. Like the fellow that came over here from India, he said he believed Bro. Branham. "Why," he said, "you Americans, sure Bro. Branham had to bring the Bible back to you. You know why? He said, "We in India never left It."

Now, the guy's a good preacher, I've heard him preach, but he maybe used two verses of Scripture. I've used as many as many as two hundred and over in one sermon. Not boasting. He didn't know the first thing about the Bible along side of us over here in America. I don't care where you go. There's no nation knows the Word of God better than America knows. There's nobody knows It better than over here. But they don't know It period. They may know It cover to cover, and recite you verse to verse, but they don't know what It means. That's what he's talking about here. Now, they didn't believe that they left the Word of God. Oh, if you don't know what It means, you done left It.

*They believed that they were with the Word of the Lord, but "there is a way that seemeth right unto a man, but the ends thereof are the ways of death."*

23. Now, let's go back to Proverbs 14:11-12. Now, he's quoting from Proverbs over here, so we might as well just read It.

(11) The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

(12) There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Now, It tells you right there that the kingdoms of this earth are going to fall, but the building of God is not going to. And the trouble is, with the buildings of this world and the kingdoms they think they know what's right, but they do not know what's right.

Listen, how many years did it take us to really understand John 3:16 has always been out of context. It's always been out of context. The Blood does not avail if you don't come to the Light. But, you try to tell a person, that and they're not going to listen to It. They won't do it.

[26] *Why was they wrong? Or how could a man believe that which wherein they were wrong, a whole priesthood of men, thousands of preachers, and priests, and kings, and governors, all who professed to be worshippers of God, yet all of them were wrong. (That's your paradox. See?)*

24. Man comes on the scene demonstrating that what he teaches is valid. He has the vindication of God. Stands up and tells them the truth. They said, "Well, now look, we can take the miracles, we can take all the wonderful works you do, but, ain't no way we're going to believe what you say." See, they can't take it. See?

I'll tell you, the trouble is the church doesn't know what is authoritative from God. They just never learned. See? Now, it says, "*They were all of them wrong.*" In other words, there wasn't one person right but Amos.

"Well," you say, "what about the Elect?" They were wrong too, but they were going to get set right. Like it was back in the days of John the Baptist. Now, that's a true legalist. Yep, true legalism. That's what these fellows, a bunch of legalists. They were self righteous, and they're self righteous today. They talk about a sacrifice. They talk about a Mediator. They talk about a Intercessor, then they turned down the way that God provided for this hour of escape through a prophet.

Now, you know what they are going to try to do? They are going to try to throw it all back on the Mediator.

Say, "Well, hallelujah Jesus, you died for me Lord, and Lord, I don't need no prophet, hallelujah, I got You."

He said, "I got news for you, you ain't got any." No, it doesn't work brother/sister.

25. *Then they didn't need a king for prosperity. (We don't need one either.)*

*Why? Because the Son of prosperity is standing in the wings to take over.)*

*What they needed was a prophet, because the Word of the Lord, or the interpretation of the Word of the Lord comes to a true prophet.*

<i>Sometimes</i>	<i>you can see what his way is then. It's a pretty</i>
<i>rugged way when all the priests,</i>	<i>and all the preachers, and all the</i>
<i>Diviners, and the government itself against</i>	<i>him; but yet, the Word of the</i>
<i>Lord comes to the prophet, and that alone. He</i>	<i>has the right Word,</i>
<i>although he had the same Bible they had.</i>	

In other words, he alone has the right Word, got the same Bible. He alone can read It right. Remember, there comes a time when they hand the Book and say, "Read It."

He said, "I can't do it, I'm ignorant." Tell what's in It, there's no way.

"Well, you people don't want to believe that." They say, "I can tell you what's right."

Even Hebert Armstrong, when his wife died he decided that he liked this secretary of his, is this forty five year old divorcee. Why he had it all figured out why she had a wrong marriage in the first time, she can make it right the second time. Now, he's divorced her. Ha, like the Pentecostal's. These legalists make me sick. They always got an answer for their sin. Yep!

I was, I'll say it again, I said it a thousand times, a legalist is a guy commit adultery six times tonight, and six times tomorrow night, because, "Oh Jesus, forgive me," knowing he's going to do it the next day again, but, you spit on the floor you're going to hell. That's your legalist. Now, that's what they are. Don't tell me about them. I've been all through that hogwash.

26. Yes sir: *He has the right Word.* And a prophet reveals. Most people don't understand. Over there in 2 Peter, where Peter says, "Listen, when the time comes, when the Kingdom of God is imminent, when that thing is right under your nose, when that's the hour, it's going to take a prophet to reveal It." Just like it took a prophet to give It, and he's going to speak apart from his own mind.

Devil came in on an Irvingite meeting years ago, back there, I understand it was a darkened room, (though I don't know for sure) and this woman fell on her back in a trance, spoke in tongues, and interpreted and told all what 1 Thessalonians is about, with a secret Rapture and all that kind of stuff. She was as phony as a three dollar bill. But, she set the tenor under Satan in order to deceive the whole world. And a prophet came on the scene vindicated. She was no more vindicated than a hotdog was. Fap! You talk about a stinking mess.

Vindicated prophet came on the scene and tell what the Rapture's all about, and people sit there, they say, "Well, I can't take that."

Well, I'm into the Rapture already! And they can say all they want.

You say, "Well, I don't believe that."

You have to believe nothing.

27. Let me tell you something: Peter, James and John stood there, the whole bunch stood there, and He said, "Some of you standing here will not taste death and see death rather, until you see the Son of man come in His glory in His Kingdom." And He took three men aside, and I want to tell you what He did, He took them there to Mount Transfiguration and He stood there, and suddenly He said, he took them in His arms and rose up with them. They were already into It, by the Words that He said. They were the very Elect. We're in the very Election today, brother/sister, getting ready to go on up. And if you haven't got your momentum now in the Shout, you ain't going to get your momentum the next time around either. All right, paradox. They couldn't take It. Now here:

*They had the greatest buildings, and the religious systems, and so forth,  
they ever had, altars built everywhere, and all kinds of things; but still  
they were a million miles from the Word of God. I think, myself, the  
picture would be very fitting today as I read this Book of Amos.  
You must read it all when you go home. All the government,  
priests, all of them, all had left the Word of God.*

28. Let's go to Isaiah 29: (I was going to read that for you when we had to close off. So we're finally getting around, to making another little page or two count tonight.) All right.

- (1) Woe (unto) Ariel, the city where David dwelt! add year to year;  
let them kill sacrifices.
- (2) Yet I will distress Ariel, (that's Jerusalem) and there shall be  
heaviness and sorrow: and it shall be unto me as Ariel.
- (3) And I will camp against thee round about, and will lay siege against  
thee with a mount, and I will raise forts against thee.
- (4) And thou shalt be brought down, shalt speak out of the ground, thy  
speech shall be low out of the dust, thy voice shall be, as of one that  
hath a familiar spirit, out of the ground, thy speech shall whisper  
out of the dust.
- (5) Moreover the multitude of thy strangers shall be like small dust, the  
multitude of the terrible ones shall be as chaff that passeth away: yea,  
it shall be at an instant suddenly.
- (6) Thou shalt be visited of the LORD of hosts with thunder, and earthquake,  
and great noise, with storm, tempest, and the flame of devouring fire.
- (7) And the multitude of all the nations that fight against Ariel, even all  
that fight against her and her munition, and that distress her, shall be  
as a dream of a night vision. (Now, they just pass right away, and  
never come to nothing.)
- (8) It shall even be as when an hungry man (dreams,) and, behold, he (eats);  
he (wakes), his soul is empty: when a man (thirst he) dreameth, and,  
behold, he (drinks); he (wakes), and, behold, (he's) faint, his soul  
hath appetite: so shall the multitude of all the nations be, that  
fight against mount Zion.

- (9) Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.
- (10) For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.
- (11) And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: he saith, I cannot; for it is sealed:
- (12) And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.
- (13) Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, (now notice,) with their lips (they) honour me, but have removed their (hearts) far from me, their fear toward me is taught by the precept of men:

29. Now, that's a condition that's rectified in Ephesians 1.

- (14) Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.
- (15) Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?
- (16) Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? (Notice, in there now, discernment comes in, in verse 15.)
- (17) Is it not a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?
- (18) And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

Now, remember the Laodicean church is blind at the end-time like Israel.

- (19) (And) the meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

30. Now remember, in here you got the law of the parallelism of Scripture, it's right side by side, blessing and cursing, blessing and cursing, blessing and cursing. And if you don't understand that, you're going to get so mixed up that you'll try to put a curse over here, and say, "Well, this is wa-a-ay down the road." It's not so! The blessing and the cursing are hand in hand.

At the end-time when Elijah comes, He said, "Except for Elijah, I'd destroy root and branch, I wouldn't leave one thing there." And He said, "I'm going to burn up all the proud." But," He said,

"you that believe in My Name, you that hearken, (He said) you're going to grow up as calves as a stall."

And remember, it was at one time that Israel stood the males, stood upon Mount Gerizim and Mount Ebal, the twelve sons of Jacob on one. And blessings went forth and cursings went forth. And remember, at a time of a prophet, at a juncture, when the hearts are turned, they receive a blessing from God, and the others receive a cursing. When those angels appeared, it was under vindication as a blessing to the Bride forewarning of destruction to those who weren't coming in.

31. So, don't you read your Scripture any other way.

- (19) The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.
- (20) For the terrible one is brought to (nothing), the scorner is consumed, and all that watch for iniquity are cut off:
- (21) That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

In other words, he's telling you right there, people are going to put pressure upon others to go their way. They haven't got one bit of vindication, but they're going to put pressure anyway. And you've got this right in the Message. I preach awful stout, but you know this, I just preach hard because I believe what I believe. You don't have to believe anything I preach. Nobody does. And, actually the fact I get a little scared at times, when I think maybe too many people are believing I can't be right. And I find out later on, they don't believe it, I'll believe anyway, Joe knows all about that. [laughter]

32. Okay:

- (22) Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.
- (23) But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.
- (24) They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

In other words, It tells you right there, there is no table that's not full of vomit. There is not one person that understands, but at the juncture period of a Word prophet, there are those that are going to understand! "Oh, why does God bother to send a man?"

- 33. I said: *I would just like to read another portion of Scripture here, I got, to show where they did it.*

[27] *Now, let's read the 2nd chapter verse 4 just a minute.*

*Thus saith the LORD; For three transgressions of Judah, and for four, (not seven as far as I know, I think it's the fourth one. I don't think it's going to be seven here.) I will not turn away the punishment thereof; because they have despised the law of the LORD,... (That's the Word, despised It they thought they had It.)*

yet

Now, four is the number of deliverance, and of course seven is the number of completion. You could go either way here. But, let's take it to the four, because there's four beasts with Seven Seals, and seven Church Ages. So, I'm going to take this to the fourth, because, four spells 'deliverance'.

34. Now, let's watch, number one: The Word of the Lord came to Luther and the Catholic's despised them. Two: The Word of the Lord came to Wesley and the Lutherans despised them. Number three: The Word was fulfilled in Pentecost, baptism with the Holy Ghost, and the Wesleyan's despised them. Now: [Four] under us there is a prophet William Branham that the Pentecostal's despise. But, it's under the fourth there's deliverance. And there cannot be deliverance without judgment. That's exactly why a woman suffers pain when she bears a child, because she's a perfect picture of it.

Now, they had the Bible these people; but, the lies they had joined with it had *caused them to error*. Now notice it, Bro. Branham calls it lies, not errors. The lies brought the error. It was Satan's lie to Eve that brought her into error. So, who do you think has been feeding the church all these years? The devil. Like old [William] Aberhart up in Canada said many, many years ago. He said, "You better be careful how you pray, especially that Lord's prayer." He said, "You pray, 'Our Father which art in heaven'." Now he said, "The Bible says, 'The devil is the prince and power of the air.'" He said, "You just could be praying to the devil." I think he had a pretty good point. I don't want to push it, but, when you bring it right down to it...

35. All right notice, they despised him, see? And you'll notice here that they despised the prophet who had 'Thus saith the Lord', to whom the Word of the Lord was given. And that's just like over there in John 15:24, where we read: (we quoted It so many times.)

(24) If I had not done among them the works which (no) other man did,  
they not had sin: but now (they've) both seen and hated both me and  
my Father.

Now, you'll notice in there, they despised the Word of the Lord.

36. Okay, in 2 Thessalonians 2:10, It says:

(10) And with all deceivableness of unrighteousness in them that perish...

Now, It says, "All deceivableness." In other words, everything that could be deceived, or bring deceit that was in the person has to do with the Word. So, if you're off the Word, you're finished. One Word off is Satan's kingdom.

Now, "with all deceivableness of unrighteousness." In other words the deception will throw you entirely unrighteous, and it's already in the person down in the soul. It's already there waiting. Now, listen to the rest:

(10) ...because they received not the love of the truth, they might be  
saved. (See, they despised it. See?)

You're looking at the picture here of the paradox. Simply cannot take God's ordained way of bringing the Word. They'll turn It down every single time. See?

37. Now, he said here:

*(Now, they had the Word, Bible, but the lies that they had joined with It  
had caused them to error.)... after... which their fathers have walked:*

In other words, that's where they're walking. Not in the Light, but they're walking in the light of their own understanding which is wrong.

Now, every time God brought Light, there was a glory attached to It. The glory that Luther had was greater than anything the Catholic's brought forth under Saint [Francis of] Assisi and different ones of that caliber. The glory that Wesley brought was greater than Luther. What Pentecost brought was greater than Wesley. But, this glory of course, will never fail.

38. Now:

*See the reason? They had had error, because they'd put their own translations or interpretations to the Word. And I thought it was fitting to today, as many want to put their own idea to the Word, we get in a mess. What a rebuke from God that this prophet had.*

Now, remember The Rapture tape again, he was telling you, that you and I would not believe of ourselves the truth. It wasn't going to ring a bell, unless God was in It for us.

39. Now, let's go back to Matthew 15:1-9 here. This is their own interpretation see? What they're doing with the Bible.

- (1) Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
- (2) Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Now, they came to Jesus and they complained. The disciples were breaking their traditions they'd laid down.

- (3) (And Jesus said,) Why do (you) also transgress the commandment of God by your traditions?
- (4) For God commanded, saying, Honour thy father and mother: and, He that curseth father (and) mother, let him die the death.
- (5) But (you) say, Whosoever shall say to his father (and) mother, It is a gift, by whatsoever thou mightest be profited by me;
- (6) And honour not his father or mother, he shall be free. Thus (you've) made the commandment(s) of God of none effect by your tradition(s).

Well, you've got the same thing right today. His kid get up and he said, "Why, (he said,) I got a gift right here that proves I'm above it." And you get Pentecostal people in muttering and women speaking in tongues and say, "Thus saith the Lord," and everybody falls for it. So much for your gifts.

How are you going to put gifts above the Word of God? All you've got to have a Pentecostal church of some kind of a gift, and everybody goes for it. Now, so much for gifts.

Okay, now listen:

- (6) ...(you've) made the commandment(s) of God of none effect....
- (7) (You) hypocrites, well did Esaias prophesy of you, saying,

39. Now, why does he call them hypocrites? They know jolly well this Bible did not come by a bunch of people coming together. One man at a time, spoke by the Holy Ghost literally forcing

him to speak. The same as the end-time prophet will be literally forced of Almighty God to interpret. He said, "You hypocrites:"

- (8) This people draweth nigh unto me with their mouth(s), (honor) me  
with their lips; but their heart is far from me.

Now notice, that's what John came to do, to turn the heart. See, the eyes of the heart, that you might get a spiritual understanding. And remember, a spiritual understanding cannot come by way of the brain, though the mechanical word does come by way of the brain. God anoints you to understand down in your soul.

- (9) ...in vain they do worship me, teaching for doctrines the commandments  
of men.

- (10) And he called the multitude, and (so on...)

40. All right:

*Now, Amos was God's prophet, a true prophet. Any man that ever reads  
about Amos knows the boldness of that fearless man of God. He's considered  
one of the minor prophets, because he didn't stay very long; but he  
certainly laid the axe to the root of the tree.*

Now, you'll notice God never called those men minor prophets. Students called them minor prophets. And Bro. Branham will tell you why they're called minor prophets, because they had a very short tenure. Well, how much tenure did John the Baptist have, and he had one of the greatest ministries of all?

*He was one of the most fearless of the prophets, and he come with the  
anointing. He come with **THUS SAITH THE LORD**. He knew what he was  
talking about, because the anointing of God was upon him to bring the  
right interpretation to the Word of God.*

The prophet at this end-time does the same thing. That's in 2 Peter 1:19-22. We talked about It. All right:

*Amos come from the country, the wilderness, to the city of glamour. (Which  
is Los Angeles) He had never been there before. He was a country boy, way  
back out in the wilderness...*

- [28] *...while he was back there in prayer, God had met him and had told him of the  
wickedness of this glamorous nation in which he was a part. And Samaria  
was one of the capitals at the time in the reign of Jeroboam.*

*And when he stood there that morning at the top of the hill, walking in with  
his old, crude, country clothes, perhaps dust and mud on his feet, and  
where he'd slept in that old ragged garment night after night. And I don't  
know; he didn't have bathtubs in that days; it might've been a few  
days since he took a bath. But that doesn't hurt the inside of the man.*

41. Well, you know the reason he didn't take a bath, he didn't have a bath to take. (Yeah.)

*Too much today is putting on the outside, not enough on the inside. (Now,  
there's his criterion right there.) We're so concerned about whether we bathe  
each day, and our hair is groomed, and our clothes changed, everything;*



bringing out) and wear the same old sinful garments, (that's inner)  
stinking the soul up with creeds and dogmas, and never  
search it and wash it in the Word of the water of separation from the  
things of the world.

Now, let's get the picture here, he said, "*the people need an internal bath. The cleansing of the soul by the washing of the water of the Word.*" Otherwise, he said, "*You got a stinking soul.*" Which means: the soul gives the nature to your spiritual part, and the spiritual part acts through the physical, then no matter how beautiful your works are apart from the Word, they stink in the nostrils of God. Now, you're not going to find people believe that. Now, we believe that here, because we teach it all the time.

42. Let's go to Matthew 23:13.

(13) ...woe you, scribes and Pharisees, hypocrites! for (you) shut up the kingdom of heaven against men: for (you) neither go in yourselves, (nor) suffer ye them that are entering to go in.

Now listen, he said that about the corrupt ministry of the hour. Now, he says about the five-fold ministry in the Bride which was the Holy Ghost come down, coming up through the Church, going back to Headship will bring a Bride to perfection. Now, I'm reading you the Scripture.

All right, other words, what I'm telling you here is that a lot of people think that there's such a thing as a complete and final redemption outside of a prophet and a five-fold ministry, they're wrong. You can do what you want. I don't give a rip.

You say, "Well, you're trying to make yourself a case." I have to make a case, I've got a whole trunk, honey. I got the Word. These were negative, we're positive! And you cannot have a negative unless there was a positive! There cannot be a counterfeit, unless there was a genuine. These are a bunch of hypocrites. And they said they shot up **to** heaven.

43. I'm going to tell you something: a true servant of God by the Holy Ghost will open the heavens using the Scripture.

(14) Woe unto you, scribes, Pharisees, hypocrites! for (you) devour widows' houses, for a pretence make long prayer(s): therefore (you) shall receive the greater damnation.

He said, "Pray yourselves out of that one." See, you can pray yourself out of the bad graces of people that know you're bunch of skunks. Pray out of this. My good friends the Hardy boys (they might be dead by now,) John and Fred Hardy, a couple of German boys back in Canada. They were going to desert the Catholic church.

Their mother said, "Now boys, why are you doing it?"

They said, "Look ma, smarten up, we looked in the priest's window, now we know why his house keeper goes away once a year, because she's pregnant."

"Aw," she said, "son, they're human. You forgive them, because when they got the garb on (you know) they're God."

Take the garb off, they're garbage. They're garbage with the garb on or off. I don't care what anybody says. That goes for the Protestant's too because they stink. You think the Catholic's are

bad, I can take you to a place right now in the State of New York, where the Presbyterian minister got just about every woman in his congregation messed up, till the Protestant's are worse than the Catholic's. Well, six of one, half dozen of the other.

44. (15) Woe unto you, scribes, Pharisees, hypocrites! for (you) compass  
(land) and (sea) to make one proselyte, and when (he's) made, (you)  
make him twofold more the child of hell than yourselves. (Now,  
let's face it, if we're wrong, we're doing the same thing right  
here.)

You say, "Well, Bro. Vayle, I think really that referred..."

No! Now look it, don't tell me what you think, let's go to the Bible. Any church that's off the Word is doing it. And I'm going to tell you, some people sell themselves awful cheap, because, I understand the Pentecostal's are winning souls for twenty five cents apiece. I think the price is up to two dollars now. Oh God, you can see... Listen, you can see where this whole thing stinks brother/sister. Lord, get us out of here.

(16) Woe unto you, ye blind guides, (that) say, Whosoever shall swear  
by the temple, is nothing; but whosoever shall swear by the gold  
of the temple, he is a debtor!

Come on, ...?... right today in this Message, they quote the prophet. "You got to have a church, the gold and pay your tithes!" Oh, you don't have to come to this church and pay a plug nickel. I learned years ago, (you know) you can't come here and I'm going to see you through. I'd like to find a pastor to see me through. I don't need one. I got the Chief Shepherd right now, the big Pastor, He's going to see me through. You know, if I keep pointing you to Him, I got no trouble. It's your trouble. You got to look to Him, not me.

45. (17) (You) fools and blind: for whether is greater, the gold, or the  
temple that sanctifieth the gold?

In other words, look at all these things that are. What's the big thing, out there or the Word that made it all? Ha, let's get to the Word.

(18) ...Whosoever swear by the altar, is nothing; but whosoever sweareth  
by the gift that is upon it, he is guilty.

(19) (You) fools and blind: for (what) is greater, the gift, or the altar that  
sanctifieth the gift?

(20) Whoso therefore shall swear by the altar, sweareth by it, and by all  
(the) things (there upon.)

(21) ...whoso(ever) shall swear by the temple, sweareth by it, (and all)  
that dwelleth therein.

(22) And he that swear(s) by heaven, sweareth by the throne of God,  
and him that (sits) thereon.

That you see, you got to watch pretty careful what you're saying, and all those things there.

46. All right, now:

*As he stood that morning looking over the hill at that glamorous city, full  
of modern things that he had never dreamed there was such a thing, Israel*

was at its height. (Now, when Bro. Branham condemned LA, miracles  
 very at its height. *It was in an alliance with all the nations around it:  
 glamorous, women dressed to the spot and the men, and  
 they were pleasure stricken, running races, at Olympics, (LA in '84  
 eh?) and everything going on.*

[29] No wonder his eyes narrowed, with the glamour of the city (like some tourist  
 would do, coming into New York or LA), seeing the half-dressed women, and  
 men carrying on, and the sin.

Some friends of mine a few days ago coming up from a fishing trip, just below  
 a Bible college, of a great, famous Bible college. (If that's Kentucky, I don't  
 know which one it is, could be 'Berea', I don't know.) They were laying in  
 the road in the weeds were young girls half-dressed and young  
 boys, perhaps students from the college, drinking and carrying on,  
 horrible.

Now, such carrying on as that tickles the appetite of a many American who  
 calls themselves Christians. When they look down to Los Angeles, or I've not  
 --watched them on the plane when we'd come into Los Angeles (they'd  
 never been there before), to Hollywood, (in other words, he's watched in  
 this in their first trip there, he watches how they react.) ...all the neon  
 lights and palm trees down there in Florida. Oh, (now listen, he said how  
 they act) they'd powder their noses afresh and fix up the makeup. (You  
 know, make it beautiful I guess.) They thought they were the most  
 glamorous thing ever to be seen. And see the well-groomed, well  
 dressed walking on the streets, they wanted to get out there and show  
 how tight they could wear their clothes, and twist up and down the streets,  
 when they think that that is something beautiful.

Well, you see what he's trying to tell you. The spirit inside out there, responds to the spirit  
 out there, you ain't got the right spirit on the inside. That's what he's just telling them. He said,  
*"I don't care what you talk, Christianity, what you say, it just shows what you are."* See?

47. All right. Anything that would constitute an unwarranted temptation is wrong. Let's get that  
 flat. That's why he said, *"Now women, you're enough tempting to men as you are."* And men are  
 tempting to women as they are. They don't need to go on, do those things. When they begin  
 doing the wrong thing, which is enticement which shows exactly what they are. And let's be  
 honest about it. Come on for Pete's-sake, a young boy is born for sex. And a young girl is born  
 for sex. I learned something from reading 'Coleraine' [news paper] the other day, I didn't believe  
 it was possible. Did not believe it was possible. Right in the womb they say a fetus can (a boy)  
 can have a sex sensation, and a little girl in the womb can have a sex sensation. Now, I wasn't  
 there to prove it. I'm just making my point. If that's the way it is, who needs to drag it out? You  
 got enough right there to put the lid on it. No wonder the world's gone plumb.

I just told you what I read. I can believe it. I believe anything these days. This is a hell hole  
 we're living in. It's a pitiful thing. Bro. Branham called it *a pest house*.

48. Now:

*But those God-anointed eyes of that prophet didn't narrow because of the glamour, like some tourist's, but on the moral corruption to a people that was called to be blessed of God.*

Now, you know that Paul the apostle put certain things in the Bible that you got to watch out for the last day.

[30] *His eyes didn't look at glamour; they didn't narrow because of the glamour; it was because of the indecency and the corruption of a people that had been called to be the chosen of God, and would act in such a way as that. No wonder he said, "The lion roareth, who will not fear? God spoke, who can keep from prophesying?"*

Now, he reads here, and he said, *"The lion roars, who will not fear?"*

49. Okay, let's go back in Amos 3:8, and read It all.

(8) *The lion hath roared, who will not fear? the Lord hath spoken, who can but prophesy?*

Now, we go back to verse 4, because they are not walking together, see, they're way apart, God and man's departed.

(4) *Will a lion roar in the forest, when he hath (taken) no prey? (Now listen, and get your context here. Let your thinking go, like I'm trying to let mine go with the prophets.) Will a lion roar in the forest, when he hath (taken) no prey? will a young lion cry out of his den, if he have taken nothing?*

Now, if I'm reading that right and understanding, It tells you right here, that God, like a hunter is going to take a prey. And the roar is, the chips are down, it's all over.

Let's keep reading:

(5) *Can a bird fall in a snare upon the earth, where (there is) no gin for him? (Well, if the bird's caught, there was a gin [snare] there.) shall one take up a snare from the earth, and have (not) taken (anything) at all?*

Do you lay a snare and not catch something? Why he said, no way. So, what's he telling you here? He's telling you the judgment is coming, and the prophet is as a 'lion roaring'. So then, in Revelation 10, as when a lion roareth, prophet. He's Revelation 10:7. Holy Spirit is Revelation 10:1. And he's letting you know it's already happened. We're here. There's your judge. [points to the picture of the Cloud] We read that in "Rising of the Sun." Right?

50. Rising of the Sun. [04-18-65] Page 45, paragraph 3.

*He is the One Who opened those Seals; He is those Seals. For the whole Word of God is Christ, and Christ is the Seals that was open. What is the opening of those Seals then? Revealing Christ. And the very seven Angels which represented the Seven churches was all completed, and we couldn't even see It. (The ones up there, seven spirits before the Throne, seven eyes, the whole thing. Now, they're in a body form.) They did--they took the picture, not us.*

*And there He is standing there, supreme Judge, showing that He is Alpha and Omega, the Beginning and the End. What identification. (What identification? JUDGE!)*

"Oh, Bro. Vayle, that's down the road!" No, no, no. Who but a Judge can say, "Little Bride?" Because He's the Son of man, prophet.

And Bro. Branham said, "If you can't give back to God, nothing comes back, give the right thing." And when he talked about Hattie Wright, he threw It right into, Son of David, Son of man, (because He was the Son of David,) Son of man, Son of God, Son of man, Son of David.

You say, "I don't believe that." You don't have to believe nothing. Don't believe anything. Nobody makes anybody around here believe anything. Okay.

(6) (Should) a trumpet be blown in the city, and the people not afraid?  
shall there be evil in a city, and the LORD hath not done it? (Or  
some have something to do with it?)

(7) Surely the Lord GOD will do nothing, but he revealeth his secret  
unto his servants the prophets.

But, revelation comes by performing, he reveals by manifesting It, what's He's doing. Then what happened here to catch the eye like John did, to make ready the prepared people. To get the Bride ready to get out of here, "come out of her my people." [Rev 18:4] Oh, the whole thing is just as clear as anything if you want to believe It. You don't want to believe It, that's fine. My, I got no problem there. I just keep moving down the road. Sure.

51. Listen, I read It to you. 2 Thessalonians 1.

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

(8) In flaming fire taking (what?) vengeance (which is what? vindication,  
vindicating them. Taking vindication, first of all, then what follows  
vindication, those) that know not God, that obey not the gospel of  
our Lord Jesus Christ:

(9) (Who'll) be punished...

Now, the vindication through the camera, the mighty Angels coming [pointing to the picture of the Cloud] gives the Bride rest, throws the others into the judgment of destruction.

Now:

(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.

Now, It tells you right there, they're going to come with the mighty Angels. He's going to give us rest. The rest of 1 Corinthians 1:7-8. Same rest over here, right down the line, telling us who we are, what we are, bringing us into that great relationship that is ours. Then bringing judgment upon the earth.

52. All right, let's go to 1 Thessalonians 5. Now, notice at this end-time, but other times he talks of the Rapture.

- (1) But of the times and seasons, brethren, (you) have no need that I write unto you.
- (2) For (you) know perfectly (well) that the day of the Lord so (comes) as a thief in the night.
- (3) (And) when they shall say, Peace and safety; then sudden destruction upon them, as travail upon a woman with child; and they shall not escape.
- (4) But (you), brethren, are not in darkness, that that day should overtake you as a thief. (Certainly not. Why? Because, there's going to be revelation.)
- (5) (You) are all the children of light, (now remember, the light comes to the west, the revealing of the Son of man. So, that puts you into the light, not in night, but into day and out) of darkness.
- (6) Therefore let us not sleep, as others; let us watch and be sober.
- (7) For they that sleep sleep in (at) night; and they that (drink, drink at) night. (They're drunken.)
- (8) But let us, who are of the day, be sober, putting on the breastplate of faith and love; and have a helmet, the hope of salvation.
- (9) For God hath not appointed us to wrath, but to obtain salvation (through) our Lord Jesus Christ,

All right, he's telling you here at this particular time, judgment, and remember the two Mounts, cursing and blessing. See? One is taken as a bird to be destroyed; one taken as a prey to a lion. The others are free. Always the same thing.

53. Now: [The Way of a True Prophet]

[30] *He saw the corruption, the decay. That's what he was looking at; that's when he saw all of that. It didn't attract him; it sickened his soul. Why? He was a prophet.*

Now, you'll notice that Bro. Branham is emphatically showing that a prophet has a perception far beyond anybody else. Certainly, because he can look under the surface. See, there was dry rot there.

*He knew what God had promised to bless, and what a blessing was, and how people act with the blessing. And the devil has perverted in his day from what a real blessing was to moral decay, a blessing to tickle the eyes and appetites of unconverted people--through the will and way of God,*

Now, that's going back to the Garden of Eden, when Eve saw through the prompting of the serpent that the tree was good to look at. That's right. You understand that. Okay, now:

*How typical it is today! How preachers can stand in the pulpit, and look upon sin and corruption of this world, and see people doing and acting the way they do, and then, just bless them because they're a member of their*

*church or denomination, it's more than my soul can understand.  
speaks, prophesy!*

When God

Now, in here of course you got the understanding of popularity, money and so on.

54. Now, let's go over here to 2 John verses 10-11.

(10) If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: (Don't say, "God bless you," don't greet him.)

(11) For he that biddeth him God speed is partaker of his evil deeds.

There are a lot of people they just think we're horrible, because, we don't like truck and trade with all this nonsense. I just simply don't have any use for preachers going around and say they believe Bro. Branham, this Message, and they can't even understand how he's God to the people, period. Can't put their churches in order, or anything else. Then I can't understand how preachers can commit adultery and everything else the people stand for it. Now if that's not the stupidest thing I've ever seen in my life, I can't buy it. Neither does God buy it. God wants nothing to do with it.

55. Now, It says right there. It tells you right there: "If any man come unto you and bring not this doctrine." [1 John verse 10] In other words, the Word, the correct Word of God. Don't have him in your house. You're not obligated to do a thing for him. No, don't help him on his evil way.

[31] *If the Spirit of God strikes a real prophet of God, he'll cry with the Word.  
I don't want to be critical, but who can hold his peace? Who can stand to  
look upon such a thing and profess to be a servant of Christ and not call it  
out? I don't care what a denomination would say or what any church  
would say; that's the reason I don't belong to them. (See, he's a judgment  
prophet is what he is. To be critical is a judgment prophet. See?) (I  
don't belong...) They'd kick you out the first thing. (Oh, that's  
kick Him out.)*

What about you and me? We're supposed to come out. I've been kicked out of course. I was with the clergy. I don't have my clergy card.

*But God's Word comes first. If you're a messenger, you've got something  
to say. And if you say anything contrary to this Word, you're not a messenger  
from God; you're a messenger of the covenant of some denomination or  
some theory.*

Now, there again he shows you, there's no covenant outside of the Word. Then when Bro. Branham came on the scene with the affirmation of the covenant, it established the Blood as nothing ever did. Absolutely. Established a Bride. You come under the free gift of God then, because Blood is a purchased price.

*But a messenger of God has the Word of God. And our friend this morning,  
as we look at him, he had the Word of God, (that's old Amos) because he  
was a true prophet of the Lord.*

*Now, they thought they had the interpretation, and thought, "Why sure, look  
what we're doing." (There you are, legalist again.)*

Now, the thing of it is, we've got him standing there on top the hill  
 this morning looking off down through the city, shaking his head, his eyes  
 narrowing, taking his sleeve and wiping the sweat from his face, and dust,  
 hot sun shining down upon his bald head, beard hanging down;  
 he's rubbing it with his hands. He didn't see glamour; he saw  
 sin. It didn't please him; it sickened him. Why would he not say,  
 "I'm an Israelite, look how my country's prospering"? How  
 could he say that when he was a true prophet of God?

56. In other words, a natural thing would be, "Well, just a minute, can't you tell what we've got: sick are being healed," this that and the other thing. There's nothing against the sick being healed, that's Mark 16. But, when you get to Hebrews 13:8, that's a different thing entirely. That's a different thing brother/sister. You're getting to the concept of God Himself. You know, healing is just a little something that God does for you.

[32] Let's stand him on the hill today and let him look down: let him look at  
 Jefferson... at the people who call themselves Christians. Let him look  
 anywhere in America for a people who call themselves Christians. His  
 God anointed eyes would narrow again. His hands would twist in his  
 beard. Why? He don't see the glamour and prosperity that the  
 world sees; He sees the going away from God; he sees the moral decay  
 of the people. He sees the backsliding of the nation. He sees the  
 rottenness in the church. How could he do anything but narrow  
 his eyes and long to get into it, so he can tear it to pieces? (See?)

Now, you know brother/sister, this is true. Every place you look, TV, radio, anything else, everybody is looking for success. And that's exactly what's happened with programs. Bro. Branham didn't have one, so the people couldn't put their money to it. They want someone that's got some kind of a showing. You see, they couldn't, they want to identify with success, but when you identify with success, you cannot identify with Isaiah 53. Because, the minute you glamorize Jesus Christ you've lost the gospel.

I don't know, but you folk are not acquainted with the old, the real Philadelphian understanding of the Word of God, which is the...not the legalist, it's the old Calvinistic concept. But, don't put it on Calvin, put it on the... (I forget their name right now) an old group of people that were really godly. And they understood the sovereignty of Almighty God, and they understood all these things.

57. And years ago, they would go knock on doors and they would ask the people would they like to come and hear a series of protracted [lengthy] meetings and learn about Christ. If so be, they might come and learn to suffer with Him. Well, that went over like a lead balloon. But, that's what it was, if you're going to preach religion as glamour.

You see, that's why women cut their hair and call themselves Christians, wear short skirts, and do all manner of evil things, men do the same thing. In fact, they like the women to do it. Is because...everything's a success. And suffering is not successful believe me. It just doesn't work.

Now if some bishop would've met him up there and said, "Now, are you the prophet of the Lord? Now, we'll tell you what you can say and what you can't," you think he'd have listened to that?



Now, that's the organization, the organizational attitude of not just preachers, but especially a prophet. They in fact don't believe in prophets.

*What if he'd said, "Come join our organization now, and we'll help you in your campaign"? You think he'd have listened? No, I couldn't imagine that out of a man like that. No, he was sent of God. He didn't have to have their cooperation. (No, certainly not. Paul didn't have it.) He had God's Word, and God's anointing, God's appointed time; (now, watch that, God's Word, anointing, appointed time) coming with THUS SAITH THE LORD; that's a true prophet. (Now, William Branham said, "I'm a true prophet," right there see?) That's the way he travels.*

[33] *He travels with nothing but THUS SAITH THE LORD.*

58. Let's go to Luke 10:4, for just a second here, (and that's a bit of the gospels)

(4) Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Now, let's go to Luke 22:35.

(35) And he said unto them, When I sent you without purse, and scrip, and shoes, lacked (you) any thing? And they said, Nothing.

Men, people of God traveled pretty light.

*Would this glamorous city of Samaria, this self-styled, high educated Israel, these fine polished preachers and priests receive this little unknown fellow? Probably his grammar was very poor: came from a poor family in the wilderness; left home, called of God, went into the wilderness to study God and His Word and become a prophet. The Lord borned him that way.*

See, He caused him to be born without the possibility of all those other things thrown in there. So, he couldn't make flesh His arm.

*Prophets are born a messenger for the age, who God by foreknowledge knows the age and has His agent there to call out sin.*

So, you see, that's the thesis correct: God Prophet, prophet God.

59. *Could that glamorous city receive him? You think those women would've paid any attention to what he said? You think those priests would've listened to him? Why, no, sir. He had no recommendation with them from any organization. He couldn't say that, "The Pharisees sent me."*

*Neither could he say that the Sadducees sent him. He didn't carry any credentials. He didn't have any fellowship card from any group of people. He had no forerunner to fix up his campaign. There hadn't been all the Pharisees had had a union meeting and a ministerial breakfast and got everything together to fix his campaign up, and knowing that he was coming; and he was unknown to them.*

[34] *He had no fellowship card. (In other words, they didn't have any big how-do-you-do for him when he came to town, because they didn't even know he was coming.) He had no credential. He had no recommendation from men, but he had THUS SAITH THE LORD. That's the way of the true prophet. He had THUS SAITH THE LORD.*

Now, the Sadducees they didn't believe in angels, spirit of resurrection, and they were way off. The Pharisees believed in all of it, they were still way off. See?

*If he had THUS SAITH THE LORD, it's so far different from our manmade schemes here, that's all he needed. If he came this way, he came in the name of the church. If he came this way, he came in the Name of the Lord.*

In other words, if He came anyway but, 'Thus saith the Lord', you weren't in the Name of the Lord.

*So a true prophet always comes the way of the Name of the Lord; always, he comes in the Name of the Lord.*

60. Now, a lot of people say they do, but they don't. If you want to get the truth, It's back in Deuteronomy 18, we read It many, many times.

*Now, he couldn't show fellowship cards, but he had the Word of God; and that's what God had sent to the people. Now, the people had formed themselves organizations. They had different sectarian groups, and that's what the people had formed. But Amos didn't have that; he just had THUS SAITH THE LORD; that's what he had.*

Now, Bro. Branham was telling them what a true prophet is like, and you're going to find out that nobody is going to believe this, except us. And even we'll have a time, because, you know, we're a little bit too erudite [knowledgeable] for that.

*I'd imagine those priests of a morning have a little Sabbath...a little prayer, so forth, and a little dedicational services, went back, and talked a few things on great Moses, that lived one day, and great somebody else lived another day. "But oh, the days of that's past now. You people know our new president, our new government, all we got"; and talk about things like that and go home. (Well, a lot of people do preach that kind of a sermon.)*

*But here came a man not caring for that; he came with THUS SAITH THE LORD. See?*

61. Now remember, that's not Pentecostal 'Thus saith the Lord'. No way, shape and form. They just pipe dream it. See?

[35] *That's the way of the prophet: no cooperation; knowing what was facing him; knew that everything would be against him; knew that they'd reject him, they'd turn him down. But he was coming in the Name of the Lord.*

Now, that's something right there that you got to remember that would face Bro. Branham. And would face anybody that wants to stay right with the Word the way he stayed.

*Jesus knew that Calvary was facing Him, but He came in the Name of the Lord. (I come in My Father's Name, He said.) That's the way of the true prophet.*

*He had the Word of the Lord for the nation, but the true Word of the Lord was foreign to those people; yet they thought they had it. (I hope this gets down deep.) (Said Bro. Branham) They thought because they were so pious and religious, that they had the Word of the Lord. But, the real Word of God was foreign to them. See?*

Now, brother/sister, what about such things as conduct and gifts and all those other things? It's foreign to the people. You could no more tell the Pentecostal's this than anything at all.

*Now, that's the way of it today. The true Word of God made manifest is a foreign thing to lots of Pentecostal people. The real interpretation of the Word, the real woes and curses, the real blessing of God is a foreign thing to many people who call themselves holiness...*

62. Now, you notice in here he said, "*The true Word of God made manifest is a foreign thing to lots of Pentecostal people.*" See? Now, in other words, I look at it this way to read this correctly to me and get the understanding: is when the Message is proven true, or to be the truth by manifestation through vindication that becomes entirely foreign to the people. They simply can't take it. Because, they don't believe that God reveals His Word, or interprets It by bringing It to pass. And then the prophet is there to tell what went on. Then he tells them what the real blessing is, what the real curse is. And the real blessing is a 'Shout', the Message come down; all of this laid out.

And they say, "Aw, who needs it." And walk right on to the cursing. They don't understand what they're getting, with the Word of God. They just don't. Because they don't understand the Word of God is Living. It's Living, and I don't care where It lives, It's a Seed, and It can be in any rotten skunk under God's high heaven. But, you let the Light hit It, you watch what'll happen to that Seed in there. See?

Just like a cocklebur on the outside, it doesn't matter. You don't look at anything anymore, you look and understand Seed, and what Seed is going to do. See? Now, the Seed will never be in a reprobate, there's no way, never be in a serpent.

Now... is that it? Okay, that's an end for tonight. [tape ends]