

Leadership #02

Taking A Turn; All Sufficiency; Rich Young Ruler
June 22, 1994
#3194

Brother Lee Vayle



Dear heavenly Father, we welcome Your Presence tonight, and we're very grateful that You have come to us. We did not go to You. You chose us; we did not choose You.

You brought us forth, and You are not One that we brought forth, but You brought Yourself forth unto us, having brought us forth, and thereby we know You, Who, even as the Scripture says, face-to-face in this last hour.

Though we have not seen You personally, we know the prophet has, and we know this is that hour of perfection, and we thank You for it. We rejoice in it, Lord, and may our rejoicing not be momentary, or may it not even be static but may it be moment by moment, day by day, until we come into the place of immortality.

And, may it always be increasing Lord, even as we know it can and should be, piling Word upon Word and that Life coming forth more and more. What a wonderful promise and what a wonderful time we have together.

Bless us tonight in Your Word. We know You will, because that's why we're here, and You have come Lord, to give us that blessing of the Word, that Life in there. We appreciate that.

In Jesus' Name we pray.

Amen.

You may be seated.

01

Now last Sunday, we took the entire service, except for reading a tiny little portion of Brother Branham's message on Leadership —to give you a lot of backgrounding, so what I'm going to do is read that portion again.

It's on page 1, paragraph 5. Brother Branham said:

[05] We want to say we've had a wonderful time coming across the hill, and the meetings. That's coming from Yuma, Arizona, and then, previous to that from Shreveport, Louisiana. Last night we had a wonderful time up there with the brethren at the other chapter. And so had a great crowd out and wonderful attendance, the people so reverent and nice. It makes me feel real good to be a part of the Full Gospel Businessmen.

So, all right. We find him here talking to the businessmen, who actually set this meeting up for him, mostly through Brother Carl Williams. Most of the people in the Full Gospel Businessmen actually have come to hate Brother Branham.

They do not want him around, because, of course, he puts a damper on them by coming

against tongues-evidence as the initial evidence of the Holy Ghost. And, when a man of his calibre, with what he has, can come against them with what they got, theirs look pretty poor.

You know, it looks like you've grown a cucumber that's about two inches long, and the one at the fair is about... Well, have you ever seen these cucumbers like about like this? Well, I've seen beans about that long.

Dr. Reams down there in Florida had them. And well, when you see his is that long, yours is like small fruit on the vine. They're not going to be happy that this man can come along with vindicated fruit, which they refuse to recognise, so they don't like it. And that's par for the course.

02 There never was a prophet that the religious did like. Now, that's in the Scripture. It said: "What prophet have they not abused?" "What have they not tormented?" "Which one have they not killed?"

They sawed Isaiah apart, and they both crucified and killed the Lord Jesus Christ, who was the prophet.

So, they're not very inclined to even want to be there under his ministry; but, of course, this is one of their meetings, and so, quite a few came out. But I believe the ones that came that were heart felt, were people like me and others of my kind who went to that meeting.

03 Now he says:

[06] *I have a Message, I feel, from God.*

Well, that's a nice little way of putting it. He knows that they feel they've got a message. He knows that they feel, because of their money and their strong support for some of these great luminaries—Oral Roberts and Brother Hicks and Brother Osborne, and these men, they really feel.

And here's a man here, who put all the rest in a bag, will make them look inferior alongside of him. And they just think he's a little Kentucky hillbilly that's too big for his britches and that you should look to these really great guys.

Well, let's continue.

04 [06] *It's a little odd to some people that... I can't help being any more... just than what I am. [You see, I know that, yeh.] And I don't mean to be different... [And why you are bothered being different? See? Now, watch what he says:] I'm different, but it has nothing to do with me as a person; it's the changing time.*

What's the 'changing time'? The building of the five-fold ministry, based upon the vindicated teaching of Paul, the apostle—builds an edifice right up to the Capstone, which is Christ, which will be a glorious church—without spot, without wrinkle—which will be fully sanctified by the washing of the water of the Word, wherein there is Life, ready for the Wedding Supper.

So, you're right back where I mentioned in Scripture. You can call this a house, you can call this a field, just like Jesus called the true and the false, 'true trees/false trees', 'sheep/wolves'.

In other words we are not limited in our ability to choose what will really describe—under the right conditions, at the right time, exactly what is in the mind of God and being fulfilled.

05 So, Brother Branham said:

[07] *As long as you're building a wall, one straight way, it's all fine—the bricklayers can go right down the row. When you have to turn the corner—you're building a house, might be building a fence—that's where things change. Now, we're not building a wall; we're building a house. We read that in 1 Corinthians 3. You see. So, these turns have to come.*

What turns? What turns? Isn't the Word always the same? Isn't God always the same? What turns?

Well, they forget, in the First Church Age, they took a turn for the worse. Just like the Jews say, "If Moses had made a left turn instead of a right turn," I think that's the way it was, "we'd have had the oil instead of the Arabs."

If the man who was sick had made a turn for the better, he wouldn't have died. Now, these people cannot understand a 'turn'.

Now I realise that they think they're doing good turns, and they took a turn for the better in the sense that they really understand, as few people ever have or done, that He's the same yesterday, today and forever, the Word of God never changes, and "We've got the evidence, bless God; we speak in tongues."

That's in the Bible, make no doubt about it. So, therefore, "We are the real, really elect. Yep, we're the ones cutting a swath."

I've got news for them: God never did cut a swath. He cut a lot of necks and the blood flew. How big a swath did God cut at any time in history? Now, this is where you've got 'millions now living will never die.' Hogwash! Billions now living will die, and a few won't.

06 [07] So, he said, We're building a house, you see, so these turns have to come. They came in the ages of Martin Luther, John Wesley and Pentecost. It's here again.

Now he's talking about himself, his relationship to a message. We all know that Martin Luther brought Truth; we know John Wesley brought further Truth. Under Pentecost, the gifts were restored. They made a big mistake, of course.

They thought that this was the great baptism with the Holy Ghost—although it was the baptism with the Holy Ghost, because all through the ages people have been baptised with the Holy Ghost.

Otherwise, they are not a part of the bride of the Lord Jesus Christ. Let's face it, that's 1 Corinthians 12, so we don't change it. See? All right. Now, he said:

[07] *But I'm so thankful... No... So, it's hard to turn the corners. [Brother Branham is telling you here, he's got a corner to turn, and it's pretty difficult.] But, I'm so thankful to God, even though how rough it's been, the people have responded one hundred percent. So, we're very grateful to each one of you.*

Now, who's he talking to? Full Gospel Businessmen? or the people there that are Elect that follow the Message? I cannot conceive that this man is talking to those who do not follow the Message.

I can only conceive that he's very grateful for the Scripture that's in his mind, wherein he knows that every single one that God gave to Jesus Christ will come in. And He said, "There won't be one less or one too many."

And there won't be anybody, but cell upon cell, which is the Word. So, therefore, the identification has to be: as Jesus was the Word, each one of us has to be the Word. And, therefore, it has to be a certain defined Word.

Now Brother Branham is speaking, of course, of leadership here.

07 So, we begin reading:

[07] *Now, before we open the Book, let's speak to the Author, if you will, just a moment, while we bow our heads.*

[08] *Dear God, we are grateful to You (God) tonight for the privilege of knowing Jesus Christ our Saviour—Your Son... [Brother Branham doesn't pray like the apostle, Paul, here. I wish he had: Blessed be the God and Father of our Lord Jesus Christ.' But he said,] Dear God, we're grateful to you, being the Father of a Son. We're grateful to your Son, Jesus Christ the Saviour, and the free pardoning of our sins, and to know that His Blood is sufficient that's covered all of our sins and our iniquities.*

Now he uses two words there. In the first place, the word, 'sin' actually means to 'miss the mark', so as to not share in the prize. And now Paul speaks of the prize, of the high calling of God and Christ Jesus.

And he said, "So, I run, not beating the air futilely. I don't run as one that doesn't have the ability to cross the line and get a part of that treasure to be a winner," but he said, "I put every single thing behind me; even those things I once prized, I count but dung." Which is a hinderance.

Now it's well-known 'to sin' means 'to miss the mark', 'to miss that prize'. So, therefore, we are also looking at a life that is spent without ultimate goals, without sowing discriminately, or with a purpose.

08 Now I can just believe here, that Brother Branham, using the Scripture as he does, even the same Scriptures in mind, the same words that Jesus and Paul, the prophets and others have used.

Brother Branham, himself, is thinking of those Scriptures that say: "Lay up treasures in heaven where moth and rust do not corrupt."

Also, the same Scripture that says, “In literally buying up the opportunities,” or as It says, “Him to knoweth to do good and doeth it not, to him it is sin.” You’re missing out; you’re missing the mark.

All of these things I see in here, where people are living a shoddy existence through carelessness, not, perhaps, so much willfully, but not being aware of the times and the time, are not making or taking to themselves those things that are made available to them, but carelessly going down the road.

Even as Brother Branham said: “I’m worried, because I can see these people could be careless.”

09 Now our understanding that ‘piling Word upon Word’ is the only way you’re going to get truly full of the Holy Ghost, and changed to immortality.

And you’re not going to get it running around looking at the world and reading everything that’s there and viewing everything they’ve got, any more than you can walk two blocks and think you’re going to compete in a marathon.

I’m not talking to you any more than I’m talking to myself. There is a tremendous lack. And that lack is known as ‘lukewarmness.’ And it is the going mood and mode of the Laodicean Age.

It’s kind of like dropping everything in the lap of the government, and suddenly, the money runs out. And the women who have their children on ADC, they have a baby every year that’s illegitimate, and they don’t give a rip.

And you’ve got these Kentucky hillbilly pappies running around with Cadillacs—with six or seven women strung around a dozen kids, or fifteen, or twenty... What are they going to do when the money is gone?

The Bible distinctly tells, “Go to the ant, thou sluggard, consider her ways and be wise.” The Bible speaks of those sitting in folly, until one day, there’s nothing. That’s what sin is all about.

10 The next is iniquity. ‘Iniquity’ is going against the law. It’s an illegal step that we know... As Brother Branham said, “They should know to do better or not do it; and they do it anyway.”

Now he’s praying that the people will come to a true, righteous experience under the Blood, which is the only way we can come, is through the blood of the Lord Jesus Christ.

But the blood of the Lord Jesus Christ is one hundred percent non-efficacious to the point where it is completely condemnatory and condemning, because the people have not come to the Light.

So, he’s praying here [paragraph 7], knowing that he is the man turning the corner; that he is the one given to the wise virgins, who take the new Message, which alone can contain the oil, the true Baptism, the true filling of the Holy Ghost, piling Word upon Word—which the others cannot have, trusting therefore, turning to the Message, the true ministry (which

is to bring the message of His Presence) will now cover the two things: [1] the Laodicean concept of 'lukewarmness', the Bride, not knowing, hoping to be understanding and doing the will of God, can now come into it, therefore, [2] having come to the Light, no longer trespassing against the Word of God—working counter to It or holding It back in unrighteousness, unbelief—but standing with It, believing It, and consequently living It—that is, that portion that can be lived.

So, the Blood does do this, because the Blood makes the way for it. As we've seen this time after time after time in the Book of Galatians. Never, never, forget key Scriptures, my brother/sister; we want you to be able to turn to them just instantly, with no problem.

11 Galatians 3:



Galatians 3:13-14

- (13) Christ hath redeemed us [bought us back] from under the curse of the law, [And the curse of the law was: the man that does not reside in them, that man is going to have death.] being made a curse for us:... curse [to] every [man] that hangeth on a tree.
- (14) [Now, notice.] That the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith.

It tells you right there what the Blood does. Now the Blood cannot do that, except It's a hundred percent compatible with the promise or the Word of God. Many, many people try to make the Blood do what It can't do.

The Blood opens the door to the Gentiles, to you and me coming; to receiving the Holy Spirit to be sealed until the Day of Redemption. And at the end time, there will be those, had they properly come under the Blood and through the Spirit... absolutely and positively they'll be standing there for that Spirit to come in Ephesians 1:17-23.

12 Now you might also notice in here, talking about the Blood,



Hebrews 10:26

- (26) For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Then, how can you say the Blood avails, if you turn down vindicated truth? I want to know.

Now they're going to say, "Brother Vayle, it's not that way..."

Ha! Let's just wait and find out. I'm banking my life against the Lake of Fire. It's not going to happen to me. No way, shape and form. I've got Word for it.



Hebrews 10:27-29

- (27) But a certain [absolute] fearful looking toward judgement, and fiery indignation, which will devour the adversaries. [The adversaries of what? Not the sacrifice, but the truth. Everybody screams, "Sacrifice!" and they don't even know what they're talking about.]
- (28) He that despised Moses' law died without mercy under two or three witnesses:
- (29) Of how much sorer punishment, suppose ye, shall he be thought worthy who trodden underfoot the Son of God, and counted the blood of the covenant.

13

Now it's not 'Blood'; it's 'Blood of a covenant'. Hu? Well come on, is it or isn't it? If, you don't talk about the Blood and isolate It from the Word, because It was the bleeding Word, Christ himself, the Word, that bled and died. Hu?

This is God in print. So, all right. We'd better know Scripture. Now years ago, this was permissible; not anymore.



Hebrews 10:29

- (29) Of how much sorer punishment...

"Of how much sorer punishment?" Do you get the picture? Hey, it says this guy deserves more; this guy should get more.

So, what happens to the harlot and her daughters? Cast into the great tribulation, fed into the Lake of Fire, where she gets, not an eye for an eye, but she gets this back on her four times.

14

Now if you people haven't read what the Roman Catholic Church did to the Protestants and what they did down here in South America, and how they betrayed God and everybody. If you haven't done it, read some books!

Now the Protestants are no better, because you see, they've had all these years to walk in the Light, and they haven't done it; where the Catholics were corralled in. God's Own Word tells you that: They didn't break out, but the Protestants broke out: Luther, Wesley, and Pentecost.

And then, they get hit with this and come face-to-face with the Son of man ministry—God in a Pillar of Fire, vindicating Himself absolutely through a prophet, which is Scriptural—and they turn it down.

I'm asking you: How much sorer punishment does this age require than any other age? All you have to do is go back and see what happened to the Jews in 70 AD.

So, people say, "Well, oh, the Blood, the wonderful Blood." Absolutely. But the point is: What do they got to do with it?

15 It says:



Hebrews 10:29

(29) ...trodden underfoot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing...

How do you make it an unholy thing? By making it your very own, and bypassing the Word, and say, "Well, it's the Blood of my covenant, hallelujah; and it's the way I've got it figured out."

What if you got it figured out wrong? Now you're listening to me, and don't you dare take this as negative!

Say; "Bless God Brother Vayle, I got it right. I see it!" That's what I want to hear.

Time after time I've seen altar calls where Brother Branham's people flocked forward, and I say, "Why would I go forward, if I've got what I've already come for?" It merely strengthens you. And so, indeed it should.



Hebrews 10:29

(29) ...and hath done despite unto the Spirit of grace?

In other words, to turn down the Word of God, is to turn down the Blood, is to turn down the Holy Ghost. To turn down grace and every revelation that you and I could possibly have, because we turn down that which is vindicated. All right.

16 So, he says here:

[08] *...Your Son—for the free pardoning of our sins and to know His Blood [That's the Son's blood.] is sufficient, that's covered all of our sins and our iniquity.*

Now, remember; it was the Life of God, because all that Jesus had in the beginning was God's life. That was that same life that took on it the protein and whatever else is necessary to bring it forth.

And, as long as you've got life, and that life is absolutely contained in a personality or something that has its own... what will you call it? specie, that's all you need.

If it's butterfly life, if it's chicken life, if it's a maggot life, a louse life, I don't care what it is... even a bedbug all it needs are those constituents, and around that, life will form that thing. Now God set it in order. There is no doubt about it.

So we talk about his Blood... the blood of the Lord Jesus Christ, we know that according to Acts 20:28, is known as the Blood of God. So, let's go and look at it. Now Brother Branham brought this to our attention. I've never seen this by anybody... nobody else ever said this to my knowledge.

17

Acts 20:28



Hebrews 10:29

(29) Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood.

Now Brother Branham called Jesus ‘the Blood of God’, which is true, because that was the Life of God. A son is the life of his father. And you know, very, very carefully you look at the first born in the Old Testament, he was the beginning of the father’s strength.

That first-born son was the father’s strength. He was equal with his father; whatever the father had was his. So, we’re looking at a very tremendous thing here. Remember; no person can be equal with himself. If you have equality, you have two things.

A lot of people say, “Well, I’m going to give you the bigger half.” That’s completely asinine. We all say it. We mean we cut the thing in two, but there’s no such thing as a bigger half of anything. Just can’t be done. See? Now.

18

[08] *They’re so blotted out and put in the sea of God’s forgetfulness, that His Bride will stand at the Wedding Supper, [The Blood perfects the Bride.] pure and unadulterated, to marry the Son of God.*

Now, is that for real? Or, is Brother Branham just blowing bubbles? Is there a genuine Son of God we are going to marry, or is Brother Branham preaching two Gods? Now I could begin to reel off names here, if you want now, which I’m not going to do it.

But, while they’re considering that I’m preaching two gods in Africa, Australia, America, Canada, and every place else; I want them to stand beside me, or come somewhere, and tell me how this works out.

And I can tell you, they’re not born-again. They’ll even claim they have the Spirit of God in them. It’s impossible, because you cannot identify with the Scripture, until you come where Brother Branham took us under the Seventh Seal in “Melchisedec”.

He came exactly as we did, except for one feature: he did not bypass the Word or Spirit body Brother Branham called a ‘theophany’—we did.

19

What are they going to do with Hebrews 2, where He acknowledges on one ground we have one source? I want to know. This lets me know one thing: I can understand why eight people made the ark. And a tiny, tiny percent is based on that eight.

Maybe five hundred will make this ark, maybe five thousand, maybe seven hundred, seven thousand, don’t ask me. But, let’s put it this way: if seven thousand people are standing here, at the time of the Resurrection, to be made immortal, that’s a very tiny few out of five and a half billion people.

It's the same as me saying to you how would you like to settle for 7000 dollars when the government owes you 5 and a half billion? [inaudible]

It's not very many, is it? Seven thousand out of five and a half billion. What if there are only five hundred? Is that where Brother Branham said, "One-thousandth of one percent roughly"? You mathematicians do that in a hurry. I won't argue, one way or the other. See?

20

[08] [Now,] *How we thank Thee for this all-sufficiency and the faith to know we do not trust in our merits, but in his merit alone, for what He did for us.*

This man is praying, having turned a corner! "Oh, dear Lord," says William Branham, "I look back and I see those great things of yesteryear, and, Lord, I'm praying now in the spirit of yesteryear."

Hu? Who's sick? You or me? Come on, come on. You think William Branham's like you and me? Fruit cake. You think he's turned the corner and says, "Now, Lord, I'm just pretending I've turned the corner and my prayers and my preaching are as though I've never turned the corner."

I want to ask you a question. Was there ever a day outside of this day wherein there is all sufficiency? Never was.

Scripture: 1 Corinthians 13, Ephesians 1:17-23, Ephesians 4:7-16, and others! Never was a time like this, couldn't be because we are standing before the Tree of Life.

21

So, Brother Branham says:

[08] *How we thank Thee for this all-sufficiency and the faith to know that we do not trust in our known merits, but in his merit alone, for what He did for us...*

And I'm going to add the word 'now'. Not just what He did, but what has been done by this great Message.

Remember; Brother Branham said, "When Adam and Eve sinned and His precious children had gotten into sin, He did not send an archangel or an angel or a cherubim. He, Himself came down, so today, with the Book of Redemption opened, and we at the end time.

[08] *We're so grateful.*

We're so grateful. For what? Having turned the corner!

Do you realise that this prayer must be identified with his message on "Perfect Faith", or forget It or William Branham, in my books, has lost his integrity. Standing before a bunch of businessmen and kowtowing? I wouldn't even do it.

Don't even think the prophet would even begin to think of it. He's going to be boiled in oil and go to at least seven or fourteen hells. He'll never be [inaudible] integrity. No, he's standing right here.

22

Now we're going to keep reading, and this part of the prayer may seem a little strange:

[09] *Thank You for the success that these brethren had overseas in the countries over there where they're hungering and thirsting for God. I pray, Lord, that if they go back again, that these children that they brought forth into the Kingdom will be grandmothers and grandfathers to children that they bring in also. Grant it, Father.*

Now that sounds like a very strange prayer; that would sure give me pause for thought at this time, too; because, let's face it, when he preached—when Boze was there—the “End-Time Evangelism”, it certainly in my recollection, didn't have a thing to do with the old line message, unless you're looking at the fact that there could be foolish virgin come forth, because they don't have the vessels that can contain the oil.

And, remember; the oil is only in the Word. It is no place else.

So, when you talk about latter rain, the only time a latter rain can ever come, that's the real genuine latter rain... Now there's a latter-rain Word of God manifested in power at Pentecost and Brother Branham's great ministry.

But the real, genuine can only come after the teaching rain, to bring what was taught into full fruition. And it's called the 'harvest rain', and the harvest rain means there is a 'harvest'.

One might say to me, “Brother Vayle, what if there's no harvest in the harvest rain?”

Don't be ridiculous. You trying to tell me that God's Word is void and empty? No way shape and form. So he says. All right.

23

[09] *...The success these brethren had overseas... [What success did they have?] The people hungering and thirsting for God. [That is very, very true. All right.]*

What if they're given the wrong Word? which at that time, the majority of them, no doubt, could have been given the very wrong Word while he's praying that these people, at least in turning to the kingdom, will be qualified to come into a position evidently, down the road.

Now Brother Branham made a statement: “The heathen have the Gospel preached to them in the Millennium.” Don't even dare to ask me what it means. I haven't got a clue.

24

But, as we look at this particular Scripture, Brother Branham at least is commending these people for having gone out with the Message. As he himself said, “People do not go to church to become worse; they go there to become better.”

And we saw the apostle, Paul, say, “Many people go to church, evidently thinking they're going to be better, but the frame of mind they are in, away from the Word of God, they go away in worse shape than when they came.”

So, both of these things are positive. He's praying that... Now, as I look at it this way: I would say he's praying earnestly that these men here, who are devoting their time and their energy, and some honestly giving their money, will be able to have some kind of fruit that is able to stand.

Now, if this went from the great-grandmothers right on down. You have three generations of people, what could happen in three generations? Under true preaching of the Word, turning this Word loose the best they know how, doing their best to convert people to Christ.

And I'm not saying that they don't come to the place of salvation. You would, therefore, find that those nations that have that, will have less bloodshed, less famine, less everything.

Now, look at your maps at what is going on in Africa. And I'm not against the black people, but the point is: What went on in Somalia? What's going on in Rwanda? You go into Egypt, what's going on there? You go to Iran.

You go to all those places, and you're going to find where Christianity is not, except in the teeniest, teeniest form, they are already going through, as it were, a mini-tribulation.

But you look where the real Gospel is, you're going to find a big difference. And the real Gospel is under Protestantism, where at least they say, "Look it, here's the Word. Do something with the Word. We're going to preach it to you."

25 Now, how many of these people are coming in at the end time, and they will be welcomed at the White Throne. There could be millions or billions of people that could come in.

And, as Brother Branham said, he said it to me personally in 1964, "Win all the souls you can," which simply means, the winning of souls, you are trusting they will come to the Lord Jesus.

Believe for their salvation and their sanctification—at least to a degree—the water baptism, though these guys are not going to preach a correct baptism. You've got a real problem here.

How far will they go? They can go all the way to sanctification, but they'll never come into the true baptism with the Holy Ghost. Well, maybe one or two will down the road. So, will they be Bride? No.

Whatever these will be cannot be Bride in contra-distinction to these who are with William Branham, having turned the corner. Now these men do not believe in turning the corner; how will their converts believe in turning the corner?

Well, Brother Branham could be praying at least the converts could begin to see something to turn a corner, because after all, he came out of... What did he come out of? Catholicism?

What did I come out of? About everything under high heaven and finally ended up with the Pentecostals, left them, went to the Baptists. I don't know whether I did myself a favour or not. I don't suppose I did. But, anyway, we're looking at these things here right in his prayer.

26 Now he said:

[10] *Bless us together... Now there you are. At least, Lord, give some blessing as we're here*

in a people tonight. And may the Holy Spirit [Now, watch.] give to us the things we have need of.

Now, remember; Brother Branham never did begin to tell people they needed gifts as though they needed gifts. No, you can have gifts, but you can have problems.

[10] *...What we have need of.*

Now, what do the people have need of? If he's turned a corner, and he's bringing a Message, then the people have need of the Message. See? because the Blood stands there efficacious; the Holy Ghost stands there efficacious; the Word of God stands there efficacious, but you've got to get them together. Absolutely.

That's combined in one person, and in that one person it makes perfect deliverance. All right.

27

[10] *...Give us the things we have need of. Close our mouths to the things we should not say... [Now that's anything that's against the Message—close the mouth.] open our hearts to receive what You tell us.*

Now, you see, anybody can read the Bible and say "God's telling me." What about old Eve? The devil opened the Bible to her; he said, "Definitely hath God said?"

"Yes, God did say."

"Well, did he say, oh, 'you shouldn't eat of the tree in case you die'?"

"Yes. He said that."

Then he began adding. Now the point is: You can take anything that God said and pervert it. So, what does he say?

[10] *Close our mouths to the things we should not say, [He's talking about himself.] open our hearts. [He's talking about them, because his heart is already open.] to receive what you would tell us. Grant it, Father. In Jesus' name we pray. Amen.*

28

Now there is his prayer, as I see it here. And I see the main one up here for you and me. I see down here all the encouragement he can give, but the encouragement up in the first part of the prayer, in my estimation, cannot come down unto them, unless they turn the corner.

So, all right. He, then, could be saying, "I'm trusting, Lord, that these people will turn the corner. Then, they'll go back and tell these people that came to Christ, 'I've got something more to tell you.'"

Now my question is: Do you and I believe for one minute that he ever went back? Maybe somebody did. I'm very sceptical at this point—very sceptical. Because, you see, I know they were turning him down more and more.

But I love his prayer: "Close our mouths to the things we should not say." Why? Because they go in your ears, come on down here [to the soul] and come pop out again. And, if they

pop out; they go in your ears, come down here.

And, if they pop out again, they that much bigger. It's just like a habit. The more you do it, the harder to break it. You've got to start some other path.

29

And then, he said, "Open our hearts to receive what You would tell us." What did He tell us? Based upon "THUS SAITH THE LORD" he had the Message of this hour; the opening of the Seven Seals; the Seven Thunders; and every single thing was there, left to us to put us in a Rapture. Okay.

[11] *Now, let's turn in the Bible to a little text that I'd like to speak on a while tonight, it's found in Mark, chapter 10.*

[12] *A few years ago when I would speak, I wouldn't even have to write a note; I could remember it. And I didn't have to take a pair of glasses to read it out of the Bible. But since I've passed twenty-five now—twice—and so, a little kinda hard for me to do as I used to do.*

It's like an old worn-out car; I'm still running. Uh-huh. I want to go on chugging along until I go to the scrap heap to be moulded over again. That's the promise. That's the Resurrection. Come back, William Branham.

[14] *...St. Mark, the 10th chapter, beginning with the 21st verse, I want to read. Let's get to the seventeenth verse, rather:*

(17) *And when he was gone forth into the way, there came one running, and kneeling down to him, and asked him, saying, Good Master, what shall I do to inherit that I may inherit eternal life? [Alright we got the question]*

(18) *And Jesus said unto him, Why callest thou me good? there is none good but one, and that is, God.*

Now, we understand that Jesus was the prophet. He was also a prophet. Now, does every prophet speak everything as "THUS SAITH THE LORD," or can he be conversational in his speech with others?

30

So, having asked the question, we will go back and look at John 14, and we will ask the question, "When this young man came to Jesus and asked that question, was Jesus speaking as in John 14, or was this strictly conversational?"

Now Jesus said in verse 6:



John 14:6-10

(06) I am the way, the truth, the life: no man cometh unto the Father, but by me.

(07) If you had known me, you should have known my Father also, and henceforth, you know Him, and have seen Him.

(08) And then Philip said unto him, "Lord, show us the Father, and it sufficeth us."

- (09) And Jesus said unto him, Have I been so long with you and yet thou hast not known me, Philip? he that has seen me hath seen the Father. [Now, why are you saying, “Show us the Father?” You’ve already seen him.]
- (10) Believest thou not that I am in the Father, the Father in me, and the words that I speak, I speak not of myself: but of the Father that dwelleth in me... [He doesn’t only talk.] he does the works. [which lets you know that it has to be God’s Word I’m giving you—God Himself. This is not conversational.]

Over here in Mark, I say it’s conversational. Brother Branham had conversations. People took it to be “THUS SAITH THE LORD;” so, if he said, “Well, I’m going to come back and have a steak dinner with you,” they said, “Well, he’s gotta rise from the dead now and have a steak dinner.”

One day, in sort of like jest, he said, “I gotta fine daughter; you gotta fine son. They ought to get married.”

The man was certain that that man, that boy, should marry Rebecca. No way! Rebecca wouldn’t marry that fellow, whoever he was, on a silver platter. No, that wouldn’t even do it.

31 See, now there are lots of things that are conversational. And I’m bringing this out on purpose. There are other things a prophet says that are positively THUS SAITH THE LORD.

Now, when it comes one hundred percent THUS SAITH THE LORD—that is the Word of the hour that the prophet must bring. Now you notice Jesus is more conversationalist here, but on the other hand, he’s also the Son of God. Also, God is indwelling him. And so, Jesus says here:

[14] (18) *Why do you call me good? There is none good but one, and that is God.*

Now, he’s checking him out a little bit here, almost the same as he said to Philip here: “He that hath seen me hath seen the Father.”

He’s saying here, “There is nobody good but God, and you’re calling me good. Do you recognise that God is in me? Do you recognise that?”

32 Now this boy had to have understood what a real prophet was, and understood what we’re looking at here in John 14. He might have had a different reaction, though I’m quite sure he wouldn’t have, because he turns it down.

He saw something—perhaps just looking in the face of Jesus. He knew something was good there. But Jesus, anyway, literally calls his hand, for the young man said: “Good Master, what shall I do that I may inherit eternal life?” Now he’s right on the spot here.

“Are you willing to take me in the stead of God? Are you willing to stand here and let me speak for God? because that is what I’m going to do anyway.”

But this is conversational just the same, because he’s not saying these words as he said to Philip. Do you understand what I’m saying? There is an impact in both places, but we sort of keep them separate.

33

Now: “Thou knowest the commandments...” How did he know? Well, the young man was a Jewish boy, an Israelite, bound to know the commandments.

Now, watch what he said: “Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honour thy father and mother.”

He doesn't say one thing about worshipping God, does he?—which is the first and great commandment.

[14] (20) *And he answered and said, Master, all these have I observed from my youth.*

(21) *Then Jesus beholding him, loved him and said, One thing thou lackest: Go thy way and sell whatever thou hast and give to the poor, and thou shall have treasure in heaven: and come, take up thy cross, and follow me.*

Now, there is his big sin right there. That was his sin right there. That was sin—not iniquity. Iniquity would have been up here: Did you commit adultery? Yes. Did you kill? Yes. Did you steal? Yes. Did you lie? Yes. Did you fraud? Yes. Did you hate your father? Yes. That's iniquity there. This is sin down here. See?

He could do certain things, but he didn't. He could have rowed the boat, but instead he threw the oars in the boat and drifted with the current. See?

[14] (21) *Now Jesus... loved him; he said, Take up your cross.*

(22) *And he was saddened at that saying, and he went away grieved for he had great possessions.*

34

Now, remember; Brother Branham preached different sermons on this man. He preached a sermon on him as the young man that came, like we see here. He preached him as the old man, the rich man, who had all these barns; and yet, not enough barns to contain his crops. That was that man.

Then, he saw the rich man in Hades. He said it's the same person all the way through, growing grosser and grosser. In other words, he could have used his money for the purpose of the Gospel: feeding the hungry—not just throwing it away; clothing people that really need clothes.

The trouble is: today people don't know who needs what. And I'm going to tell you one thing: No person is obligated to give anybody anything, if that person can get it for himself. Now you can help him—over the hump a few times—but people must be responsible.

And, when God said... And it is just like the commandment says, “Be perfect.” Brother Branham said, “If God commanded it, God made a way for it.” If God commands everybody to work, then God Himself must see that people can work.

Don't try to make it up in the Millennium. Brother Branham said, “You don't go to heaven to walk around the cloud; you're going to work.” That's good. Work is good for you.

35

Now he said:

[15] *...The Lord bless the reading of His Word. Now, we're going to speak tonight on a subject of which I want my text to be: "Follow Me"; and my subject: Leadership.*

So, this is very clever. I see in here... I don't see a dubious person in Brother Branham trying to get one on the people. I just see here Brother Branham so fantastically wonderful, and how he can stand before the people with the perfect message.

And, what does he say? The subject is: "Follow." He said, "Follow me." No, the text is: "Follow Me" and the subject is "Leadership".

And you'll find in the vision "Beyond the Curtain of Time," the man said beside him... the angel, "You were a leader."

So, he's saying right here, "I'm going to preach a message tonight; and it's on a subject of 'Leadership' and it is to 'Follow Me'." So therefore, 'follow me' and 'leadership' are equal, concerning the same person.

You say, "Why could he say that?"

The same as Paul: "Follow me as I follow Christ." And Paul did not follow Christ, except on the basis of that Word; and neither can anybody else.

You say, "Well, I'm born-again."

How do you know? And turn down the Word? Oh, come on. That's the most ridiculous thing in the world. I just read it from Scripture and showed you there is no way it can be done. Go to John 3:16-18, you'll find the same thing.

36

Now:

[16] *Now it's strange, but I thought maybe, today in praying... And I've been so long, and each night right down the line on the Message that I have... [Notice that? He said I haven't failed to preach the message every night.] the Message the Lord gave me to speak on.*

I thought tonight, over in this new chapter, [That's Mark 10.] I would approach it, [That's the message.] from a different standpoint. [That's plain English, right there.] And many times we have talked on this, called it the "Rich Young Ruler."

All right. Now he's talking about 'leadership', and he knows the Full Gospel Businessmen said, "The preachers haven't done it; the churches haven't done it; we're taking over."

What does that mean? Are they taking big brooms or cattle prods? No! They're getting up, usurping the authority in the pulpit, and the preachers are falling for it, because these guys represent money, and oh boy the preachers sure like the money. "We got these rich guys coming in."

That's like, "Give us the tools; we'll do the job." Hogwash! You can take fifty trillion dollars; you'll never turn the world to Christ; you'll turn it to hell. What are these guys talking about?

They're not even fit to be in this prophet's company. No wonder that One in the Pillar of Fire says, "Depart from me! Out! I never knew you. You say you had fellowship? You say you worship? I never knew you."

Tell me, when did it happen?

See? These are sobering thoughts.

37 [16] *...The Lord gave me this message tonight... this Rich Young Ruler.*

All right. "The Rich Young Ruler." Let's just look at what Brother Branham didn't say: Mark 10, all right. The young man at [verse] 22 was grieved, and he turns away" and Jesus, in verse 23, "looked around about and said to his disciples, 'How hardly should they that have riches enter into the kingdom of God.'"

The disciples were astonished at his words! Oh, they thought the Kingdom of God was rich, lush, like Solomon in all his glory would be even multiplied more glorious in the great kingdom.

Like everybody talks about Israel sucking the breast of the Gentiles. Find me where Brother Branham put that in the Millennium. Could they be doing it now? Huh? Well, sit and think about it.

I can ask you a question, you ask me a lot of questions, so I ask you a question. Think about it. All right.



Mark 10:24-25

(24) ...But Jesus answered again and said unto them, "Children..." [Little ones. Oh, my, juvenile little babies. Didn't he tell them the foxes have holes and the birds of the air nests, but the Son of man has nowhere to lay his head? He said, "Listen,]... [Little] children, how hard is it for them that trust in riches to enter into the kingdom of God! [Revelation 18; we'll go to it later].

(25) It's easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

38 Now, whether the eye of the needle was a little tiny gate that the camels had to kneel down and wiggle their way through, I don't know, and I'm not interested.

But I can tell you one thing: The same Lord said, "Why..." He said, "You want to pick what is that in the eye of the other fellow, when you have a big, big..." You know... It's saying or literally amounts to: Why do you want to get a toothpick out of his eye, when you have a sawed log in your own eye? You know? That's what I'm looking at.

And they were astonished out of measure. Who in the world, then, can be saved? You know that's a stupid question.

How many rich men did those people know? If they tried to sneak into some rich man's

court, they would have been booted out. Well, cheer up children we all stupid. I'm not going to blame them. Who can be saved?



Mark 10:27-28

- (27) [Well, Jesus went along with them] looked upon them and said, With men it is impossible, but not with God; for with God all things are possible. [Now, notice Peter. I don't think he had any more than a handful of beans to eat, according to Brother Branham, he was the son of a very poor fisherman the old fellow knew the Lord.]
- (28) Lo, we have left all and followed thee.

Have we made a sacrifice? I don't know. I didn't have to leave much to follow the Lord. I'll just tell you that. That's all right, these are human... It's all right I'm not going to make fun at them.

39

Mark 10:29-30



Mark 10:29-30

- (29) Jesus answered and said, [Truly] I say unto you, there is no man having left house or brethren or sisters or father or mother... or wife [even], or children or lands, for my sake of the gospels.
- (30) But he shall receive a hundredfold now in this time,— houses, brethren, sisters, mothers, children, lands, didn't say wives, with persecutions; and in the world to come eternal life.

He's telling you, there is no way that man can outgive God, and this guy fooled himself into thinking, if he gave away all he had, he wouldn't come up with a whole lot more to give that away, too.

That's in the Book of Corinthians: you have all-sufficiency for all things if you do right by your giving. And that is that "Him that stole, steal no more, but rather let him labour with his hands—doing that which is good—that he may have to give to him that hath not."

It doesn't say that earning money is like Wesley said... And the old guy sat in his church and Wesley preached for about fifteen minutes... "Get all you can." And then, he went for fifteen minutes on, "Save all you can."

The guy said, "Amen, amen."

And then, Wesley hit "And give all you can."

He said, "He done spoiled it," and walked out. That's supposed to be a true story, and I wouldn't be surprised if it is. Yep.

40 Now, that's the rich young leader. Okay. Let's go and take a look at money at the end time.

James 5 says:



James 5:1-5

- (01) Go to now, you rich men, weep and howl, for your miseries that shall come upon you. [What's that? The Great Tribulation—without a doubt.]
- (02) Your riches are corrupted, your garments are motheaten. [Naked and don't know it.]
- (03) Your gold and silver is cankered; the rust of them shall be witness against you, [You know, gold doesn't rust, but it does here.] and shall eat your flesh as it were fire. You have heaped treasures together for the last days. [Ooh, my! Oh, these billionaires/trillionaires.]
- (04) Behold, the hire of the labourers [will reap] down your fields, which is of you kept back by fraud, [That's the big pension funds and all.] cry; and the cries of them which have reaped are entered into the ears of the Lord of the [harvest. Now, God's standing by there as the great Harvester Himself.]
- (05) Ye have lived in pleasure on the earth, and have been wanton.

41 You know, years ago when men made great sums of money, they knew they were responsible to create jobs to give to people, because they knew their wealth came from this land that they positively did not create.

Like I said a while ago, our government is giving away billions in gold [inaudible] They're not even going to get a royalty on it. Old Aberrant in Canada during Depression had enough brains to know that the oil and the soil belong to the people, and the trees belong to the people, because they came from God as a free gift.

He said, "From now on, you'll pay on stumpage; from now on you'll pay so much on a barrel of oil." So, he just took some money from the guys, and he did a good thing. He was taxing things the way they should have been taxed.

You know, the Bible is not against taxes—just against illegal taxes. We're supposed to pay taxes. My Bible says to pay taxes; so, don't... Let's not grump about it. You need taxes to keep law and order; the only trouble is, we now pay to disrupt law and order, but you got to pay taxes, see?

42 Now It says in here:



James 5:6

- (06) You have condemned and killed the just; and he doth not resist you.

You get a big enough drug cartel, they'll kill everybody and get free in the courts. And, if you're a minority, you got a good chance of getting free. Law doesn't count any more. Get smart. There's only one law, brother/sister, and you and I better stick with It, and that is our guarantee.



James 5:7-9

- (07) Be patient, therefore, brethren, unto the coming of the Lord [His Presence]. Behold, the husbandman [That's God Himself.] waits for the precious fruit of the earth, [That's the Resurrection.] hath long patience for it, until He receive the early and latter rain.
- (08) Be also patient; establish your hearts: for the coming of the Lord draweth near.
- (09) Grudge not one against another, brethren, lest you be condemned: behold, the judge stands at the door. [There you are. There's where your money is going to go.]

43

Let's take another picture. We go over here in Revelation 13; I won't have to read It: you can't buy or sell. And, look at the big thing that's coming up without the mark of the beast; it's all money, money. Look at Revelation 18. Boy, that's a killer right there. Notice where It says in verse 9:



Revelation 18:9-10

- (09) The kings of the earth, who have committed fornication, lived deliciously with her, shall bewail and lament for her, when they see the smoke of her burning,
- (10) Standing afar off of the torment, saying, Alas, alas, that great city of Babylon, that mighty city! For in one hour is thy judgement come.

You know, that could well mean the end of the Great Tribulation, when this whole system is being burned up. But, let's just look at this: Congress is going to grind to a standstill. And they're going to stand back and say the whole system is gone.

What are we going to do? Mr. Greenspan... no problem. He's a Jew... problem. I have to admit it, because the Jews have the paper. He's looking now to control inflation, dabbling in the money markets. It isn't going to work. Nothing's going to work.

They're only going to make it worse. And the Jews have never learned the story of the rich young man; and they're never, ever going to learn it, because everything is money to them.

The Catholics have the gold, and the whole system grinds to a halt, and they stand there. The ships won't move; the trains won't move; the aeroplanes won't move; the escalators won't move. Nothing's moving. Pretty well, that will be the picture.

Who's going to get it moving? The pope, with the gold. Yea. Then commerce run by the church will take over one hundred percent. The golden calf scheme will take over one hundred percent.

Now I want you to notice something: Let's go back to the very beginning of the Bible. And I don't know if I can find it or not, because I'm very poor at finding things. All right, here we are in,



Genesis 2:8-12

- (08) The Lord God planted a garden eastward in Eden; there he put the man whom he had formed.
- (09) And out of the ground made the Lord God to grow every tree that is pleasant to the sight, good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. [Now, listen: That's the man-physical we're talking about. Now the inner man was there too, but this is the old physical boy we're looking at.]
- (10) And a river went out of Eden to water the garden; and from hence it was parted, became into four heads.
- (11) The name of the first is Pison: that is which compasseth the whole land of Havilah, where there is gold;
- (12) And the gold of that land is good: [and] there's bdellium and onyx stone. [Money, money, money, money, money.]

Gold started at Eden... just outside. The head of gold was in Babylon... and communism, socialism and democracy will have to exist till the very time Christ comes and destroys it all, and will head up under the head of gold.

Because, let me tell you something if the head is of gold, you better believe that's all the head is ever going to think and that is all that is ever thunk: gold, gold, gold.

When it talks, the lips will go [Brother Vayle makes a sound.] When it hears... the tinkle of coins; what it sees... it bulges with the yellow gold. The eyeballs spin, and the mind is a cash register. Yea gold. There you are. Can't change it; can't change it; can't change it.

[16] *"...The Rich Young Ruler" is what it's called. And many of the ministers here, my brethren, no doubt have approached it in many different ways, but I'm going to talk about leadership and having turned the corner... See where this thing is going?... And I want to try to approach it in a different way tonight than I ever have, and that's through leadership.*

[17] *Remember this, that each one of us, young or old, your first step that you ever made in your life, someone had to lead you. That's right. And your last step you'll ever make, someone will be leading you.*

There you are. You're not going to cross Jordan alone. Remember the song, "I don't have to cross Jordan alone; Jesus died all my sins to atone." I have news for you: It may not be Jesus who tides you over.

I read my Bible a little different from what many people read theirs. I read mine as Brother

Branham; I know you do the same: “And someone is going to lead us across.”

Well, I’m going to tell you one thing: I’m committed to whomever it is that brought this Message. And I’m not talking about Brother Branham; I’m talking about God. That’s all I have any hope in. Now, all right.

46 [17] *“Someone has to lead us.” The last one is the one you gave over to, even if it is different from the one you thought you were dealing with. Ooh! Did you hear what I said? Read it again. He said, “The first step you take—the last step.” What if in this last step you take; and the last one is the one you gave over to. That’s the way it’s going to be. But, what if it’s different from what you thought you were giving over to?*

This church, I cannot ask this question. Oh, maybe one or two women sitting here, or maybe one or two men, but I don’t know if it’s a fair question, because I think we’re all pretty reconciled and happily married.

But isn’t it the truth that, in most cases, the man the woman thought she married was not that man. And the man married a woman he thought he married, and she was not that woman.

That’s why Brother Branham said, “You get the right one over there.” And that’s perfect compatibility. That’s all it is. Nothing to do with anything else.

And, if you had two wives, one dead, like Brother Branham, no problem. Just go hand in hand in that beautiful Eden land, because that’s all there is—compatibility.

47 Do you realise he didn’t even recognise his own daughter, who went there as a tiny baby? and she was fully grown. My, what a wonderful time to get acquainted.

You say, “Well, Brother Vayle, I don’t know.”

Well, I do know. This is where you’re finally going to live, because the person inside, for the first time is going to be unencumbered, because all the five senses are coordinated to the other five senses with the soul within the inner man.

You’ll really love people then. You’ll really love to have conversation. You’ll really love to work. You’ll really love to get to know. And you’ll really love to eat, which is certainly good, because, my, I wouldn’t want to miss that for anything.

“Someone to lead...” So, you understand what I’m saying here. That last one to lead us could be not what we think.

How many of you’ve reached into a box sometime, and you thought you were pulling up something, and you got the wrong thing? Haven’t you taken something off the shelf and gone home with it, it was the wrong thing? I’ve done it.

I’ve bought a car and hated it. But you know, this last committal... Do you know what? I’m going to be honest with you. I just don’t think I’m worthy of it; that’s all. This is so tremendous and so great. If I can poke my nose in; boy, how lucky can I get. See?

48

[18] *Now, God has likened us unto sheep. And if anyone knows about raising sheep and the nature of sheep, why, you know that a sheep cannot find his way around.*

Oh, these businessmen say, "We can find our way around, bless God. We've prospered. We know how to do things. Wouldn't you like to do things with us?"

I shouldn't talk like this. But, I'm going to do it anyway, because I know they do things they shouldn't do... I'm just kidding... you know that.

[18] *He has to be led. Now, watch. Even in the slaughter pens, we find they bring the sheep there, and the sheep are led to the slaughter by a goat. A goat leads him up... or them up... then when the goat gets up to the end of the chute, he jumps out and the sheep go right to the slaughter. We find the sheep can't find his way around. [Now Brother Branham knows we're called sheep.]*

Now, leadership... What if William Branham is trying to lead sheep, and he leads them astray? What about these Pentecostal leaders of whom Du Plessis just loved to be with them to get the money to run around? and get to meet the pope?

A Pentecostal did more for ecumenism, I believe, than anybody ever did. He's the one that got the Catholics reading the Bible. But, to what avail, if you read It in 1 Corinthians 3 and think it's purgatory? But, what a un-relief when you find out there is no purgatory. But what a tragedy, when you find you go straight to hell.

So, who's leading who? We can kind of make light of these things; but brother/sister, I'm going to tell you, it's very, very serious. These people don't know; and evidently there's nothing in there for them to know and they could acquiesce to this and say, "Yes, isn't it great that we're leading these sheep?"

49

[19] *I remember an experience I had with one, one time. [That's a little sheep.] I was state game warden in Indiana, and I'd been out in the field, and I heard something, the most pitiful cry. It was a little lamb, had lost his mama.*

And he couldn't find his way to her, and the mother couldn't find her way to the little lamb. And I picked the little fellow up, and how quiet he laid against me. And I went along there, my hands holding the little fellow. And crying, and I heard him, how he just... [He was crying before, you see.] and he just snuggled his head down against me, and seemed like he knew that I was going to help him.

Well, well, well. So, Brother Branham preached to the women about their short hair and their ungodly clothes, and they laughed him to scorn. Poor little sheep have lost our way... blah, blah, blah, blah, blah, blah, blah, blah, blah.

They just blahed right back. It wasn't 'ba-ba'; it was 'blah-blah', and they didn't consider they were lost. I was never in a meeting, I've told you more than once, never in a meeting so disgusted and disturbed as I was that time.

Belteshazzar's feast, the kingdom's gone. Oh no. Give this man one third of the kingdom. Put a gold chain on his neck. Elevate him! There wasn't any kingdom to give away. It was gone.

Daniel didn't want any gold chain any more than I want one. But, if they did give me one, I'd give it to my wife; I don't think she'd want it either. Look... See? Please think what is going on in this end time.

What happened 29 years ago? Coming right up.

50

Now, our attitude and devotion, in a real heartfelt, simplistic love, but also motivated by the love of God, should be to William Branham. I admit I've never loved anybody like I've loved him.

He could have had my life anytime he wanted. I mean that. It wouldn't bother me to die. It would have been a pleasure, a privilege.

But I think that ought to be the way with everybody; and yet they didn't like him, because, just like Jesus and every prophet, he did not agree with what they said.

And so, we're right back to the point: "Well, William Branham, we aren't against you, because you said "THUS SAITH THE LORD," and we saw that little girl in the Mexican border..." I've told you before about her. Brother Branham, unwillingly, played into the hands of the enemy.

Knowing his gift, he said, "I challenge you; bring me the worst case you can lay your hands on; I'll guarantee healing."

Well, they did it. They brought a little Mexican girl, and the best I can describe her according to what I heard, I was not there. She would look like a cold dish of cooked spaghetti, the arms and everything interwoven. He took her on his knee—she was about twelve years of age, skin and bones, I guess.

He said, "You people, just pray; and I will pray."

Within two hours, she jumped off of his knee, one hundred percent whole with flesh on her body. The place went wild!

And God took him aside and said, "You did exactly wrong."

"But why, Lord?"

"Now everybody will want that, and you can't do it."

This man was ordained a leader to take us through this age. And he likened us to the little lambs that he's trying to help—and he did.

51

[20] *...and I thought, "O Rock of Ages, cleft for me, pick me up in the arms of the Lord Jesus."*

Do you know that Charles Wesley, one day, was on the seashore, and there was quite a strong wind, clouds were up there and suddenly, a little dove, being chased by a falcon, rushed down from the sky and quickly fled into his jacket; and the hawk turned.

And Charles Wesley wrote:

Rock of Ages cleft for me

Let me hide myself in Thee.

While the nearer waters roll

While the tempest still is high

Hide me, oh my saviour, hide

'Till the storm of life is past,

Safe into Thy haven guide.

Oh, receive my soul at last.

Just the same but it was a dove it was not a sheep.

[20] *"... Rock of Ages, cleft for me, pick me up in arms of the Lord Jesus, and just be content as I know I'm going home to be with my loved ones."* [He knew his death was coming. You can tell by these sermons.]

And I thought, "At the end of my life's journey, just bring me to Your arms, Lord, like that. That I know I'll be carried across the river then... Someone lead me over... there on the other side where there'll be no sorrows and sicknesses and things, and I'll be with the loved ones that I've loved."

So, there you are. We owe this message to Brother Branham; and he owed it to God; and he never made any claims for himself, but he's telling the importance of the Message and how he is the one that brings it.

As we read many times: *"I was just one standing there, just a voice that He used."*

52

[21] *And if you'll study nature, there is a great understanding to be found in nature. Everything I look at—God's made it. He's the Author of nature. Nature runs in continuity. All nature runs about the same. You notice, everything... As I have said—I believe last evening—that "Nature testifies of God." If you never had a Bible, you could still watch nature and know that this Bible is the truth.*

That's true... I realise when he made that statement, he was not bypassing for one minute, the fact that to really know God, you had to know God by Himself telling us: Who He is, What He is, His nature, who we are according to Him, what we can expect from Him, and what He'd like from us. You have got to realise that.

Now you can't just get that from nature. But nature will cause you to start seeking; and when you do, you'll have to come right to this Bible, nothing else. He talks about the Koran, everything else, nothing but this Word.

So, that's what he's saying right here. You'll end up with the Bible. See? Nature testifying.

Nothing else will bring you it, but this wonderful, revealed Word of God that God stands behind.

53

Now I'm going to quit here, because hey, I know only too well that time's run out. All right. We can start next Sunday, and we maybe can go a little more rapidly. I don't know.

So, let's stand and be dismissed.



Heavenly Father, again we want to thank You for the time we've been together here, going into this Scripture, slowly and, hopefully, not only Word by Word, but with the actual thought of the Word, what is contained therein, according to what the prophet wanted us to have, which we believe, Lord.

That we are day by day, coming into more of an understanding of the revelation, more and more Word upon Word, until by Your grace and divine decree, grace and truth coming together, we'll be more and more filled with the Holy Spirit, until we are full of the Holy Spirit.

And oh, God, don't let our minds falter for one minute, as we consider what Brother Branham said, "That we could be like a living statue unto God, where God Himself is moving in us and through us"... not, Lord, as it was with Brother Branham, or Jesus, and these men that we know were foreordained, but are in our own capacity—the place that You put us.

Surely, Lord, we could come to that place and not be foolish, with thinking that we are able to do things, and think things and say things that are not one-hundred percent with the Word, but, Lord, because having our goal and our line, that great tie post, with this irrevocable, vindicated Word, coming to pass; having come to pass; yet coming to pass; never failing.

Then, we know, Lord, we are part and parcel of It—bone of Bone, flesh of Flesh, the Life in us. May we come to that, Lord, and, as I said, may we not think as we look at the prospect of being that type of a person—and a Bride, as was set forth by this vindicated man, Brother Branham, prophet of God, whom He dearly loved.

Now, Lord, we just pray that that same Spirit, in the proper measure upon all of us, lead, guide and direct us into this beautiful era which we're stepping into. This beautiful end time, being led across that river by the great Leader, even as Your own prophet said, "The Pillar of Fire is our Joshua leading us into the Millennium."

To do that we know He must raise the dead and do these other things that are consequential. Heal the sick amongst us, Lord. Help us to have a real strong outpouring of the measure of faith; real ardent attachment to it; and it to us, Lord, in all things, progressing and going on, growing up into that head which is Christ.

In the name of Jesus Christ, we pray.

Amen.

"Take the Name of Jesus with You."

