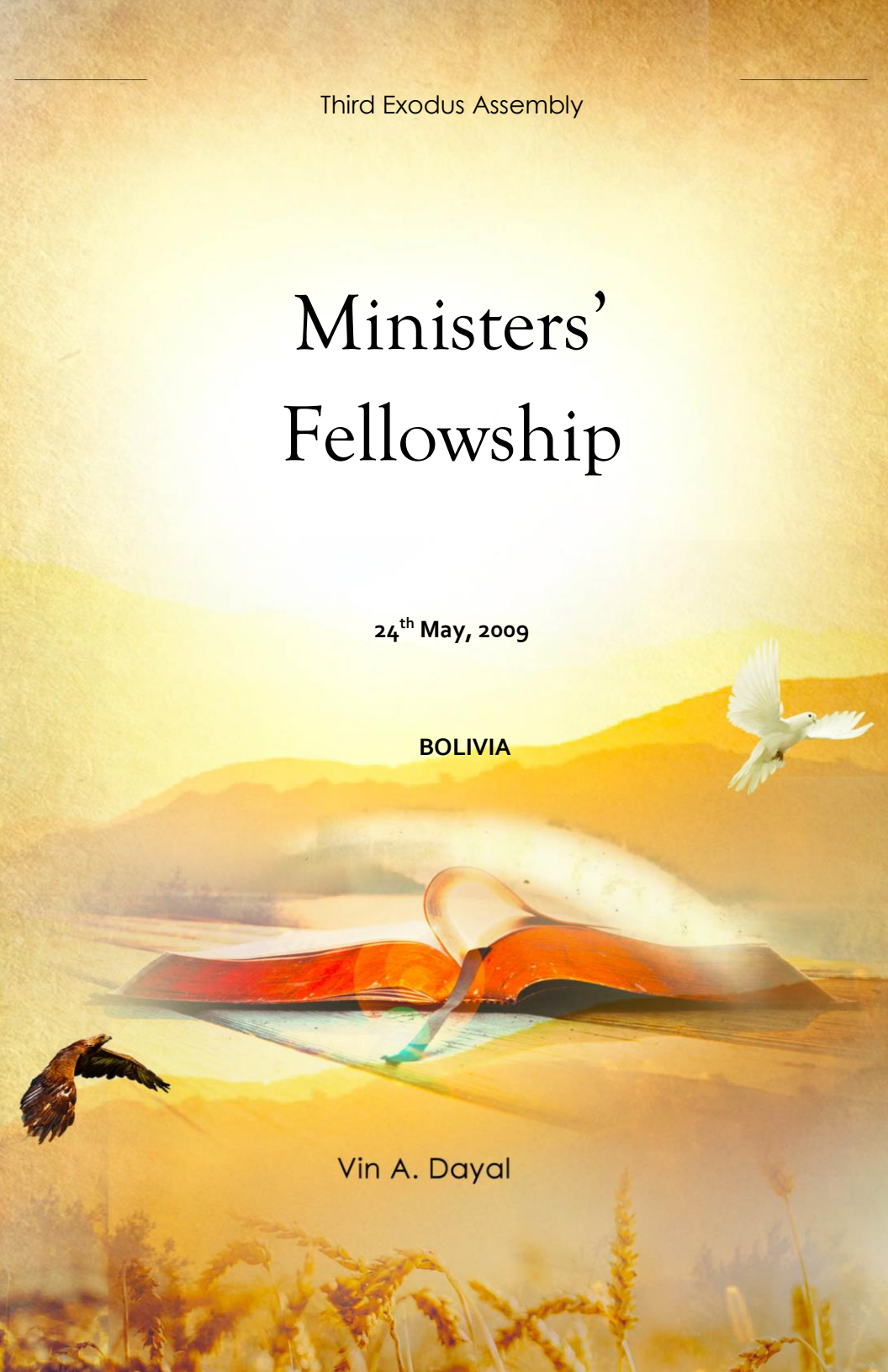

Third Exodus Assembly

Ministers' Fellowship

24th May, 2009

BOLIVIA

Vin A. Dayal



Third Exodus Assembly

MINISTERS' FELLOWSHIP

24th May, 2009

BOLIVIA

Bro. Vin A. Dayal

Excerpt:

And you see the ministry is something we have to grow in the knowledge of the ministry. We as Ministers we have the books and the sheep has the books. There isn't a book for Ministers and a book for the sheep. We have the whole library of what the Prophet says. But in there, God has spoken many things through the Prophet to teach the Ministers the approach to the ministry: what the ministry should be in this Hour; what kind of ministry; what kind of anointing ought to be on the ministry; the laws and principles that govern the ministry. *(Page 17)*

Ministers' Fellowship

Bolivia

24th May, 2009

FOREWORD

This is a sermon preached by Pastor Vin A. Dayal and is published through the freewill offerings of the members of the Third Exodus Assembly.

It is intended to edify the reader and make clear the Bride-Promises of God, which were revealed through the ministry of God's Prophet-Messenger, Bro William Marrison Branham, for the Elect in this Day. It is not meant to promote any special doctrine or person, save, the Lord Jesus Christ and His Divine Word.

The original video and audio recording can be accessed through our website www.thirdexodus.org

We pray the blessing of God upon each reader and may illumination by the Spirit of God be each one's special portion.



MINISTERS' FELLOWSHIP

BOLIVIA
24TH MAY, 2009
BRO. VIN A. DAYAL

Shall we pray?

Our gracious Father, once again we are thankful for Your great Presence amongst us and for Your precious servants and the wonderful time of fellowship Lord that You appointed that we could share. And Lord, we have great respects in our hearts for Your servants, men that You have called to carry this Message; men that have seen the star for the Age and that star Lord is leading us to the Word made flesh where our gifts can find the right places and where we can worship You in Spirit and Truth.

We thank You for this Father, this great Light You have sent at Evening Time that have lightened our path and brought us into Your Divine Presence that Lord we could have this blessed privilege to do You a service in these last days. Like those men with David Father, when they saw David rejected, yet they knew he was the anointed one, the one that was to be king. And Lord, when they saw him rejected, instead of staying Lord in the system, they left everything to follow him. And Lord, how they loved him until they became so anointed with his very desire.

Your Prophet teaches us these things dear God; that there were going to be men in this Hour who will see the Greater David, the Lord Jesus Christ on the outside of His church, a fugitive, rejected. But we know according to the promise You are going to be placed positionally as King, King of kings and Lord of lords. And Lord, in this great Hour, we so want to be so close to You that we too can become anointed with the desire of our King; to bring this clean fresh drink for You; to see You lifted

up Lord and be magnified and glorified through our lives and through our ministries; oh God, to show that You are not dead but You are alive. And You have given us this privilege to spend these next few moments in fellowship. We pray that the Holy Spirit would bless each one and impart into our lives a greater measure of Your Spirit; of Your revelation; of Your Quickening Power. May You grant it, Father!

Take full and complete control. Bless the host Pastor, our beloved Bro. Leno. He and his church dear God, making this sacrifice and in cooperation with the fellow helpers, Ministers, Pastors in this part of the country. Bless them all together. Bless the families in the churches. May You get glory in the Name of Jesus Christ, amen.

Amen. Praise His wonderful Name. I would like to look at 2nd Timothy chapter 2. 2nd Timothy chapter 2! We are going to read from verse 15. Paul the great prophet-messenger of the Age, the great wise master builder who had laid the foundation; who had met the Pillar of Fire; who was taken beyond the curtain of time; who didn't shun to declare the whole counsel of God, he is writing here to Timothy, one of the Ministers who had believe his message and who was one of his helpers.

As we too have had a Prophet, a Prophet-Messenger who met the Pillar of Fire; who brought back the Headstone; who was taken beyond the curtain; who didn't shun to declare unto us the whole counsel of God. And we are born under this Message and we are helpers. Amen. Just like Moses had Joshua; Elijah had Elisha; Paul had Timothy, Bro. Branham has us. Amen. What a privilege and a responsibility! Verse 15:

*Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.*

He said, "Study," because we must give time to prayer and the Word and then we must have that Word correctly placed out; rightly divided. Like the Prophet

told us, “The Bible is like a jigsaw puzzle.” And Paul knowing that there is so much misinterpretation, in that Hour many were preaching another Jesus; another gospel. Out of the revelation of Jesus Christ, there were many interpretations and he is telling Timothy:

*15 Study to shew thyself approved unto God,
Approved unto God, not lifted up by man.*

*...approved unto God, a workman that needeth not to be ashamed,
Because each Minister is a workman!*

...rightly dividing the word of truth.

*16 But shun profane and vain babblings:
for they will increase unto more ungodliness.*

17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

Here were Message Ministers but they didn't study to show themselves approved unto God. And now the Word was like gangrene, which was like poisons.

*18 Who concerning the truth have erred,
saying that the resurrection is past already;
and overthrow the faith of some.*

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Their life must be accompanied with the Word.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

Because now the great house, the faith, there were different kinds of vessels in the house – some vessels to dishonour and some vessels to honour. It was not so at Pentecost. But when Paul is writing here just before his

departure—because in chapter 4, he told Timothy, “*The time of my departure is at hand. I’ve fought a good fight; I’ve finished my course.*” 2nd Timothy was the last epistle that Paul wrote before he died.

He is in Caesar’s prison and he is about to be executed and he’s writing his last epistle. And he said, “Look at the house! What was a sin-free church that came out of the upper room that sin couldn’t stand among them, now about thirty years after, it was a house with many different kinds of vessels: some to dishonor; whose word is like gangrene.” There were many profane and vain babblings. Not everybody was giving themselves completely to the Word.

And he had many Ministers with him but many had gone off into many different things. And Timothy was one who was likeminded and who shared the same burden. And Paul called him his beloved son. He had many sons in the Gospel but he said, “Timothy, my beloved son. He will bring you into remembrance of my ways in Christ.” And so he is writing his last epistle to Timothy. The messenger knows he’s leaving but he knows there is a young man who had received him as the prophet-messenger and this young man had grown up under the ministry of that prophet. Amen. And now he’s writing to him telling him the importance of studying and rightly dividing the Word. Amen.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.

That is what each Minister should be!

...a vessel unto honour, sanctified, meet for the master’s use, and prepared unto every good work.

May the Lord bless the reading of His Word! You may have your seat. I want to take the opportunity once again to greet you in the love of Jesus Christ and to express that I appreciate the opportunity to sit in your

company and even to speak something that can be of help.

I came into the Message in 1973, began to preach a little bit in 1974 and then from 1975, I began to minister. But in 1976 I became a Pastor full time. And from 1976 to 2009, I see God raised up a church that we have in Trinidad. And then out of that church we went into the Caribbean and raised up about eight churches. And then God has given me the privilege to travel to about sixty-five countries over the last thirty years.

I have travelled about five or six times a year and have had the privilege to see the Bride of Jesus Christ on every continent because I have been in Russia; I've been in China; in the Scandinavian countries; Australia, New Zealand; many countries in Europe; North and South America and especially Latin America where I believe that the first place I travelled was in Barquisimeto, Venezuela; became close friends with Bro. Oscar Galdona and from there I have been... The only South American country I have never been in is Uruguay. But God has given me the privilege and the opportunity to see the Bride.

I don't say this as if this is something important. I say this to say I am not a novice. I say this to say when I'm speaking I'm not speaking of what some man said because I have been in these places. I have seen the Bride. I've labored in the Gospel. I've grown up in the Word. I've seen the dead raised in my own ministry in 1982, September 22nd in Trinidad. I have seen many, many healings. I have seen things that the Lord had me to speak, prophesied that have come to pass. When things are happening God has been gracious. He lets me see things before it happens and gives me the grace to preach it out of the Bible. And that has caused me to be able to preach in different places because people have been edified.

One of the things I watch closely in my own life is to be humble, to be simple because when I see a Prophet

who had tens of thousands of vision. From eighteen months to fifty-six years he had visitations after visitations; visions; the Angel standing present; the dead raised eight times in his ministry; one prayer, twenty-five thousand were healed, thirty thousand saved; challenged all the great denominations; all the great healing religions and never got lifted up; never felt he was the only person.

You would hear him pray, "Lord, forgive me for my sins," even in 1964 and 1965, after he was taken up in the midst of Seven Angels. Yet somehow I think many people have not paid much attention to that. And sometimes somebody, God uses them and they feel so important. They feel you know, they are a big leader or something. I believe we as gifted men; men who have been called to the ministry; men who have been given the responsibility to carry this Message; the greatest Message ever; the key Message of the Bible...

That's what the Prophet called it. On the message *Why It Had To Be Shepherds*, [1964-1221 -Ed.] he said, "From the very beginning in the Garden of Eden, it was promised that God was going to send the Redeemer. The woman's Seed was going to come to bruise the Serpent's head." And for four thousand years they waited for that Message. And then the time came as Galatians 4 says, "In the fullness of time God sent His Son, born of a woman, made under the law to redeem them who were under the law."

And when that great thing was about to take place, the world didn't know but the angels appeared to shepherds and revealed to them where to find the Messiah. They became men who received visitations, supernatural visitations and then Divine Leadership led them to find the Word made flesh. And when they found the Messiah lying in the manger, the great Cathedrals, the great synagogues, the great teachers and rabbis, nobody knew. Men who spent their lives in the Bible teaching the words of the prophets; teaching the

prophecies; observing the Law; expecting this Messiah, it didn't come to them. It came to shepherds, men who couldn't speak.

When you even look today in the denominational realm, you see some of these men preaching to thousands and tens of thousands; and they seem so powerful. Yet they don't even have the first Truth right. They believe Eve ate an apple. They have a trinity baptism. They don't have the evidence of the Holy Spirit though they are manifesting a gift and you see the great following that they have and you hear of their great qualifications. Yet in this Message God took a people, humble people; put a call upon their lives just like it was in the Bible. When He called Elisha, He called a farmer. When He called Peter, He called a fisherman. When He called Amos, He called a shepherd.

And so it was this same God in this day, the unchanging God, the God of the Bible. When the Seals, a ministry would preach the Seals; a ministry that would preach the Seven Thunders; the hidden Secrets of redemption, you would think that God would get maybe the wisest theologian. God had a humble man, a Prophet with a seventh grade education. Then God raised up Ministers to carry this Message; to teach these great mysterious things but it's a different kind of training; a different kind of learning.

And that's why in the first Age here was one of the greatest scholars, the apostle Paul, yet when he met the Pillar of Fire and he had his experience, he said, "All that was gain to me I count it dung." Amen. He looked back in the Bible and he saw how Elisha when he met Elijah he tore up his mantle, amen, to be robed in the robe of Elijah. He looked at the teachings of Jesus, "You can't patch an old garment with a new garment," and he knew he couldn't take the new Message and mix it with the Pharisee doctrine that he had before. He knew he couldn't put new wine in old bottles. He was willing to lay aside all that he knew. He was willing to lay aside

his own reputation. He was willing to humble himself to the Word of God.

And as we study these things, we can see as Ministers called in this Age, that if God is to do something for us, how we want to strive to get a real grasp of what the Message is. The Message revealed many Truths but the Message is not just different truths, some mysterious and some not so mysterious. But to really grasp a clear understanding of the Message, as I was speaking in the first *Ministers' Meeting* [2009-0523 -Ed.] yesterday morning and I was speaking about redemption having two parts, out of and into and showed that there is a coming out and there's an entering in. And many Ministers don't realize that they emphasize ninety percent on the coming out part but they don't know the going in part.

And you see the ministry is something we have to grow in the knowledge of the ministry. We as Ministers we have the books and the sheep has the books. There isn't a book for Ministers and a book for the sheep. We have the whole library of what the Prophet says. But in there, God has spoken many things through the Prophet to teach the Ministers the approach to the ministry: what the ministry should be in this Hour; what kind of ministry; what kind of anointing ought to be on the ministry; the laws and principles that govern the ministry.

And I was trying to emphasize how Bro. Branham when he came, he looked at Billy Graham. He said, "Look at Billy Graham." He said, "He goes in a meeting preaching a great revival, thirty thousand came to the altar. They take their pictures. They put it in the papers."

"Wow! Billy Graham is the man for the Hour."

Then the Prophet said, "But if go back three months after, you can't find thirty." He said, "Do you know why?" He said, "Billy Graham only has an emptying out message. His gift could stir the people and bring them

to make a decision; bring a conviction on them and his ministry doesn't go any further than that" so he really can't help the people much. There is not much success in his ministry. His ministry does not even bring the people to a place of being cleansed.

He said, "Look at Oral Roberts." He said, "He goes out there and he has little superstitions and little emotional things. He tries to get them to touch the radio; you know, try to touch the television." He said, "That has no virtue in it." He said, "He is just giving the people little sensations." He said, "Look at Martin Luther King. He's getting the people involved in politics and have them marching with placards and everything instead of trying to get them to the New Birth."

Now look at these men. Everyone had tens of thousands of people behind them. Looking at it at face value, you will say "These are successful Ministers. This is the move of God. God is using these men." But when God through the eyes of the Prophet looked at those things, he said, "Martin Luther doesn't even know he is communistic inspired." He said, "If that man only knows where his inspiration is coming from."

Then he talked about Dr. Reid. He said, "Dr. Reid, he's preaching nice masterpieces. You know he put certain things together but the people, nothing is happening. The people are not changing." And then he talked about Charles Finney. He said, "Charles Finney was a young lawyer, had a ministry and was preaching and there were a couple of old ladies in Finney's church. And after the service they pat him on the back." I think this is *In His Presence* [1962-0909e, para. 82-84 -Ed.] if I'm not sure. He said, "And they said Bro. Finney that was a beautiful sermon you preached tonight but you need the Holy Ghost," because it was just theology. And so he said, "Finney went in the woods and started to pray. The Holy Ghost came down and when Finney preached the same messages with the Holy Ghost afterwards people were being liberated."

Today many people they look at themselves and they admire themselves, you know like the little rooster in the barnyard. And he jumps up on the barnyard post and they begin to crow; and he has his little spurs, talons and he has his little comb and his nice feathers. And all those little chickens in the barnyard, oh they get excited. See? And it is what the Prophet typed the Pentecostal church with.

And then we had a Prophet among all of this. And when he looked in the Bible, he had an understanding that the Word of God is God Himself in Word form and that whatever you went through in the past, are going through in the present and will go through in the future is already written in the Word. And before he could deal with something, he must find that in the Word and when he found that in the Word then he knew what he was looking at. And then that Word uncovers the conditions, the nature and personalities of the people because the Word is a discerner even of the thoughts and the intents of the heart. And every man that is on the earth, he is somewhere in this Bible. Hallelujah. And that's the approach he had to the Word.

But sometimes people come to the Message and they—maybe they like the Truths but they don't see the manner of ministering. There is one thing to know the Truth but there is a manner of ministering the Word. A theologian ministers in a channel and we are not called to be theologians. They have the Word on a cart but the Prophet said, "You cannot carry this Message on a cart. David," he said, "freshly anointed, saw a need among the people, 'The Word of God should be among us. This is the plan of God.'" He was correct and he went to get the Word. And the Prophet said, "But look who he's consulting?" He goes to captains; he goes to leaders; he goes to men of reputation but politically minded men and they were looking at it from the natural way: "Oh brother, I think we should do that. Oh brother let's do

that. That bears record with me.” But you are not watching the Word.

And when all this great thing was happening, the Prophet was watching Oral Roberts, David duPlessis, Demos Shakarian. And David duPlessis, he was the man they called Mr. Pentecost. In the Pentecostal circles they said, “That’s the man who has the teachings of the Holy Ghost.” And he went to the Vatican, he had an audience with the Pope; came back to America and he had all those Pentecostal Ministers excited. He said, “We had a meeting there. They began to speak in tongues after I lay out the Word; after I taught the Holy Ghost is the promise,” and he came back rejoicing. He said, “The Catholics are coming in. Glory to God!”

And they said, “Wow, Bro. Dave, that’s a great thing.”

Bro. Branham said, “I went into the woods and cried.” He said, “To see these men sat with me and I showed them in the Scripture that is Revelation 17. That is the great whore. She’s not going to get converted.” He said, “But look where this man’s mind is!” And he said, “He’s swinging the whole church into Babylon because the man didn’t know where his inspiration was coming from.” He said, “He began to get among the up and ups.” You hear Bro. Branham called his name on *Souls In Prison* [1963-1110m -Ed.] and talks about this same thing. On *He That Is In You* [1963-1110e -Ed.] Bro. Branham said, “He began to get among the up and ups; all those big senators; all those big business men. A lot of money began to back him. People began to back him with wealth.”

And so many times a man who has a ministry, he doesn’t realize because he thinks he has the Message. “Oh I believe the Message; oh I believe water baptism; I believe Godhead; I believe Serpent’s seed; I believe Malachi 4.” Sure. He has all that but he’s manipulated by man; he is seduced by man; he is controlled by man; he becomes a servant in man’s kingdom. His gift is being used to support a man-made program. He is not

a prisoner to the Word of God. He feels secured because he's with popular men; he's with recognized men. He is in a big movement and he feels secured because he says, "I am in the Message of the Hour. I am not in denomination." And he fails to see what the real ministry is.

Look at Elisha. In 2nd Kings chapter 3, it tells you about Jehoshaphat and the king of Moab and the king of Edom. And they went out in this great campaign and they reached in the dessert and they were all dying. And when they realized their lives were in danger they said, "Isn't there somebody who could consult the Lord for us?" He said, "Yeah, Elisha the prophet. He's living... He used to be with Elijah. He poured water in the hands of Elijah.

So they went there. Those three chariots pulled up and those three kings walked out. Jehoshaphat knocked on the door, "Is anybody home?" They were all in their nice, fine robes and Elisha walked out draped in sheep's skin. And when he saw Ahab's son, (Ahab's son was with them,) he looked at him, he said, "Why don't you go to your mother's gods?" He said, "What you came to me for?" He wasn't a man pleaser. He knew they heard the Word of Elijah. They rejected the Word of Elijah. This man's mother wanted to kill Elijah. She killed the prophets.

If David duPlessis had insight in the Bible and he was a living descendant of the true Pentecostals, which was Peter and they in the upper room, how could he go to the whore, Jezebel, who is drunk with the blood of the prophets? How could he feel so important? Look at the Prophet. He refused to go and see the Pope, because he would not bow to that.

But he said, "I was up in the hills with Charlie and Banks," he said, "and Hattie was making the cherry pie and I was testifying about the squirrels. And Hattie screamed out and said, "That is nothing but the Truth," and the Holy Ghost came down. He said, "I have been

in king's palaces; I have been among many rich people" but he said, "in that little cabin where this poor widow lives up in the hills," he said, "you know the Spirit of God was there." And since Jesus gave that promise in John 15:7, "Ask *what you will*," it's the first time it happened.

Look at the difference. He had the Word but look how he's carrying the ministry. No big man, no very important man could control him. He had preferred to stay with the humble carrying the Message. It is not just having the Message. Today many people who have the Message are servants of men. But on *Paul, A Prisoner Of Jesus Christ*, [1963-0717 -Ed.] Bro. Branham was teaching us that this Age is a free Age because the Jubilee Trumpet sounded to take us out of the walled cities, amen, that we can go back to the origin, un-denominational but Spirit-led, bound in the chains of the Word. And that's what a Holy Ghost ministry is.

I thank God I came off the street in 1972 in December, got baptized in 1973; came into the Message; sat in a Message church. I heard the tape and I said, "I believe what that man is saying. I want to be baptized." Got baptized and they told me, "There is a church in your area you could go there and fellowship." I walked in the church; I sat in the church; in three months, I said, "That man up there who is preaching, he doesn't have the Spirit of this Message." I left the church.

The point I'm trying to make is this. There are people in the Message... Later on, a few months after, the man was living in adultery. One of the sisters in the church was having a child for him. The man flees the country and went to live in another country. So many vessels name the Name of Christ but didn't separate from iniquity. So many people are carrying the Message but became servants of men preaching the Message.

And from there God began to teach me certain things. In the 1970's, in the late 1970's, there were big movements. Every leader had a camp and a few of these

camps the leaders were worldwide. So you go in different countries they say, "Are you with this brother? Are you with this brother?" Thirty-six years now in the Message I've never been in a camp. I have no earthly leader. Amen. I have been edified by different Ministers. I have been influenced by different things in different ministries.

Sometimes you meet a man and know that's a man of prayer and you see the success through prayer in this man's life. Sometimes you see a man with little or nothing but he's not going to beg; he's not going to sell himself; he's not going to compromise his stand for financial help and these things and he stands. I have been influenced by these kinds of things. So that's what I mean when I say I have been influenced.

I met men that loved to study the Message. They don't just kind of go through one or two pages; go in the pulpit and have nothing to say; spend five or ten minutes talking about the Message and spend the next hour talking about this church and that church and that church and that church. I have never been influenced by that kind of thing because one of the main things that influence me, I knew that [Bro. Vin points to the picture of the Prophet -Ed.] was the example. That's the man God sent. That was Jesus Christ revealed.

I didn't live in the Age with Peter and Paul and them; I didn't live in the Age when God was in human flesh in Jesus Christ but if we had lived in that Age like Peter and James and John and them, and had the opportunity to associate with the Lord Jesus, we would have known "That is the Almighty God being revealed through that man." I never lived in America; I wasn't around the Tabernacle, but if I had that privilege I would know that, *that* is God, the same God Who was in the body of Jesus, that's the same God came back in this Day to reveal the Son of Man. And that would be the example; that would be the influence; that would be the standard. And when you measure something; when

you judge something, you judge it by the standard; you measure it by the standard.

In Paul's writing, he didn't walk with Jesus in the flesh; he didn't get to hunt and fish with Jesus in the flesh but notice he said something that tells us what kind of influence was predominant in that time. Men were moving around, "Oh, I was in Jesus' meetings. I tell you, you never felt the Presence like that. Oh, I tell you, I had an interview with Him one time and we were in a restaurant and Jesus was there. Oh, He told my wife everything about her life." And everybody was going around like that. He goes home by a man.

He said, "I'm giving you the honor to eat in this plate and drink in this cup. Do you know Who ate in this plate? When Jesus was here to dinner, He ate in that plate. That's the only plate I eat in."

"Oh brother, you know, I am so honored."

When Paul began to see that, he said, "Those of you who have known Him after the flesh, know Him after the flesh no more," because it is not the flesh. He said, "It is the Father that dwelleth in Me that doeth these works," because they were only telling hunting stories and fishing stories; and they were only holding on to all the little replicas and artifacts and taking people into superstitions. And instead of they bring them to what He taught; what He made available for us to come in and live in that place where He lived; to walk as He walked; to live the Word as He lived the Word, they were carrying people to superstition and don't realize, what they were ministering is not the Word.

And that's why he's telling Timothy here, "There are all kinds of vain babblings." He said, "That is not the Message. That is vain babbling." Watch the people who follow that line. They don't work. They sit down and debate and argue over and over and over, all kinds of endless genealogy and all kinds of different things. He said, "You study to show yourself approved of God." So many men Paul had to tell them, "Be not servants of

men. You were bought with a price,” because they never realized they are the purchased of Jesus Christ.

Somebody comes down... I was preaching in Lima, Peru before I came here and I was telling them in a *Ministers' Meeting*, I said if they study the history of their country, they would see when the conquistadors came from Europe to their ancestors how they seduced them. I said because their ancestors did not know that power. That was the Roman power that came and they conquered these places; took the wealth from the countries and sent it back; killed out the people; took the land; controlled the resources and they established their religion in them. I said, “God has been merciful. Though your ancestors had suffered those things, just like the corn of wheat had to fall on the ground and die, God, a few generations after sent the Message. And you having the Message, you can look in the Message and see the world you are living in today, it’s the cage.”

In Italy, it is a small Catholic population. The biggest of the Catholic population is from Mexico to Chile. That is where the Catholic population is. So when you read in the Bible, Babylon the cage is not out there in Italy. And I noticed Ministers in this part of the world they have not understood their history and they don’t understand the Message coming to them was to liberate them; was to open their eyes and see what the Roman power did to their civilization. They used ‘divide and conquer’ and they divided the ancestors; had them fighting among themselves. They were so weak being disunified that they conquered them; enslaved them; impoverished them; kept them ignorant, but God has sent the Message.

But to show when the Message came now, instead of they wake up, they are still in the same condition fighting one another and the Roman power is coming again to shut down the churches; to persecute them again because they have come out of the system; identified with the Message but a lot of the influence of

the Romanism is still there because they have not completely liberated their own people. They took away their rosary; they put them down in a river or the sea and baptized them but you see the same Roman spirit. They are not like Pentecostal women. When I say—I don't mean denominational Pentecost. Like Martha and Mary and the mother of Jesus, Mary, coming out of the upper room, they are not like this. [Bro. Vin holds his hand and bows and looks pious. -Ed.] They could worship God. They are free. Then you see Ministers, they pattern like the priest and they have this pious, holy air about them.

Watch the kind of man the Prophet was. The greatest manifestations in his ministry were not when he had on the suit. When he spoke the storm out of existence, he had on no suit. When he created the squirrels, he had on no suit. When he spoke the tumor out of existence, he had on no suit. When he raised the little fish, he had on no suit. This God, Who was with him and in him, was not just in a religious service.

You know the story about how Douglas McHughes... I met Bro. McHughes myself in Tucson. They were out hunting and he came to Bro. Branham. He said, "Bro. Branham I know you came out here to rest. I don't want to disturb you but do you see visions out here." He said, "Sure brother, but I came to rest." And while he was walking away Bro. Branham said, "That sunglasses you are wearing is not because of the sun. You have a cataract eating that eye." He said, "Is your mother a heavy set woman and she has tumors on her leg? I just saw her rolling down the stockings and said, 'Son, if you see Bro. Branham, ask him to pray for me.'"

You see their concept was "This is a church thing. We gather for service and the Angel would come here." But the Angel was in the woods and he has dirt and squirrels blood on his clothes and he's walking around the camp and seeing the same vision and doing the same miracles because it was not an institutional thing.

All of that comes from the system and people lack the flexibility to get into the channel of revelation.

Because you see this New Wine cannot go in old bottles. The old bottles that Jesus was speaking of were not glass bottles. They used to put the wine in animal's skin. They made a little bottle, a vessel out of the skin because the skin has the oil and having the oil the skin is flexible. And when the wine goes in the skin, wine ferments; and when the wine begins to ferment it expands; and when it starts to expand it stretches the skin; and when it starts to stretch the skin, then after a while the skin gets brittle.

And when that wine is finished you say, "Well I have an empty bottle here." And you take new wine now and you put in this. When that wine begins to expand, that bottle has expanded all it could already so it can't stretch any more. It is a stiff, brittle skin. Jesus was teaching that to those Sadducees and Pharisees, because He was bringing the New Message of the Age. The Son of Man was a New Message. They had taken the message of the prophets and denominated and said, "*We are Moses' disciples.*" So when Jesus came now with this New Wine, they couldn't take the Message and He said, "The wine skin will burst."

So when Bro. Branham came in this Day and he began to bring this new Message, the Pentecostal Age they had the restoration of the gifts. So when he started to bring the Word they were not flexible. And this is the problem today. It's not just being in the Message. There's an approach to the Message. There's a manner of ministering in the Message. There's a channel that God opens up to a person. The Prophet said, "Job had a channel of communication which he got by inspiration." When you look at the way the Prophet ministered, he said, "I cannot bring you Moses' message; I cannot bring you a Pentecostal message. It's a different time. There's a Word for this Hour."

When you go into churches, take for instance this is my first time in Bolivia. I'm looking around; I am meeting brothers; I'm seeing believers, as much as I can talk and as much as I know Ministers who have been here. When you come into a country, you know God has Ministers in that country. They have the same books that a Minister in Europe would have; that a Minister in the Caribbean would have; that a Minister in another country would have; a Minister in America would have. We all have the same books.

I have found that some of the best churches and the best Ministers are not among the English speaking people. Though we have the Message in English that still is not revelation! It's who God is revealed to. It is what experience God gives a man. And I have found in my travels and meeting Ministers, sometimes Ministers have less books. They say, "Brother we only have fifty books in our language. These brothers over here have the twelve hundred tapes in English." And I have found people with fifty books have more revelation of the Message than people with twelve hundred tapes in English.

You see! Well Bolivia is a landlocked place so I don't want to say if we go in the sea. But if you go by a river and you take a cup, you could dip that cup in that river but it will only bring up a cup of water. If you dip that in a bowl of water or you dip it in a bucket of water, it will only bring up a cup. Whether you dip it in a bucket, you dip it in a barrel or you dip it in a river, it will still come up with a cup because that's the capacity. And each man could only minister according to the measure of his capacity. If God made him that way, that's all he could do.

And so if you give a man twelve hundred tapes and his capacity is so [Bro. Vin indicates a small amount -Ed.] much, it doesn't matter how many tapes he has. That sounds good. People say, "Well, we want you to have the whole Message. You have to have all what the

Prophet said.” We have all what Isaiah said; we have all what Jeremiah said; we have all what Moses said and we have had it for years but who understands it all?

So when the last Prophet came... And many times people gets under bondage for these things. They think somebody is helping them. They feel inferior because they don't have the Message in English because English speaking people, they kind of show a superiority. “No, we hear it just the way the Prophet said it.” It sounds good. I was reading last night in the Scripture and referring to Thomas. Here Jesus is speaking but they were not understanding what He was saying. Many times He had to explain to them what He was saying. And if He didn't explain it they wouldn't know what He was saying. So it's not like that.

I know we have to stop but I say some of these things because the grace God has given me walking in the Message. It means nothing to me and I don't say this disrespectfully because I will respect a denominational Minister; I will respect an unbeliever. If I go in the bank, I go in a government office, the man's office deserves respect. If I go in the police station, the man's office deserves respect. So you respect people. But if somebody tells me, “Oh, I was there in the meetings; oh, I listened to all the tapes or I used to hunt with the Prophet,” that means nothing to me.

Sometimes I didn't know how to deal with those things. But then one day it came to me very clear. We read 1st Timothy and 2nd Timothy. We read Titus. We read Philemon. Who were these people? They never walked with Jesus. They were Asians that Paul went out there and they became his converts. They were not in one meeting with Jesus; they never had an interview with Him yet they had more revelation than the thousands who were in Jesus' meetings; who got discerned; who got healed.

Jesus never laid hand on them physically but He laid hand on seventy men; gave them power to cast out

devils, heal the sick, raise the dead; sent them out. And when Jesus began to preach the message, “Eat My flesh and drink My Blood,” those seventy walked away. But each one of them for years could say, “Where do you think I got this ministry from? The Son of Man, the Lord Jesus, He laid His hand on me. I never had this Power until I met Him.”

It sounds great. But if you were living there in that time and you met Timothy and you heard this other man talk he hunted with Jesus, he fished with Jesus, he and Jesus together, Jesus gave him this ministry, who were you going to listen to? I guarantee you ninety-nine people would go with those people and even ask them to lay their hand on you and pray for you. But you see when you see the Bible and you understand the Bible, it gives you discernment. Because if you have the Holy Ghost, just like they had in the Ephesians, Revelation chapter 2, the Ephesian church Age, it said, “We tried them who said they were apostles and we found them liars.”

Men came down, “We are apostles from God. We came down here to set you all in order.”

Said, “That’s fine. God sent you. Have a seat. Let’s hear. Tell us your experience. Tell us how you came to the ministry.”

They tried them. They didn’t feel intimidated by them. They didn’t get overpowered by them. But those in Galatia when they came down from Jerusalem they said, “Who taught you all this? Paul? He used to fight the Message. You all have it mixed up. You are converted? Are you circumcised? No. You have to get circumcised according to Moses.”

When Paul came—when Paul visited the church again they said, “Oh Bro. Paul, it’s a good thing those brothers came down. The Lord used them to teach us things you never taught us.”

Paul said, “What? Let me hear what they taught you.” He said, “After Christ had been evidently set forth

among you? We have gone through the Word with these things; teach you your position; teach you the Age; teach you your covenant and somebody came and talked to you to take you back under the Law?” He said, “You started out in the Spirit and you ended up in the flesh.”

Let me give you—let me share a little key with you here. Paul wrote fourteen epistles to seven churches and then he wrote to the fivefold ministry. Timothy, Titus; that is the fivefold ministry. The other epistles are to churches, fourteen of them. From Romans to Hebrew are seven churches. And here he’s speaking and in each epistle to the Corinthians; to the Galatians; the Thessalonians; all the Hebrews, when you travel today all Message churches come under these categories. That’s why they are put in the Bible. Remember in these epistles, it tells us about other churches but we don’t have any epistles for those churches because all you have to read is Paul’s missionary journeys. He’s establishing churches everywhere. But we have epistles for seven and in those seven, it’s a pattern.

So when you go in a church what kind of church is that? Which one of the seven those are? Is that an Ephesian church? Do they know their position? Do they understand election; predestination; foreknowledge; adoption? Do they know there is to be a glorious church? A mystery of Christ and the Bride like Adam and Eve was, which was a mystery of the church or is that a Corinthian church? Is that a baby church fighting among themselves, arguing? “I prefer that brother to preach. I don’t go to service when that brother is preaching?”

Is that a Galatian church? Corinthians had fornication, adultery, double marriage, contentions and strife, divisions in a church – Message church. Corinthians was not in denomination. They believed Elijah had come. They believed Elijah revealed the Son

of Man. They believed the Holy Ghost was available. They believed in the gifts of the Spirit. They were established by the prophet-messenger of the Age, Paul, who got a vision from God, "Stay in this city. I have many people here." A Message church but look at that Message church. They were ignorant concerning the gifts.

You go in a Message church today, say, "Brother, it's not the gifts, it's not the gifts. That is Pentecostal. It's the Word." It sounds good. What is the first gift? Wisdom! We don't need wisdom? You tell me how somebody could rightly divide the Word without wisdom? Revelation says, "Let him that have wisdom know the number of the Beast." You don't believe in knowledge? You don't believe in faith? You don't believe in healing? Then let's just come and give everybody medicine. You don't believe in discernment of spirits? How will you tell right from wrong? You don't believe in working of miracles? What was the stopping of the sun; shutting the mouth of the lions; quenching the violence of fire; turning water into wine? What were these things?

So it doesn't make sense. It sounds like a revelation but it is nonsense to say we don't need the gifts. Any church that doesn't have the gifts is not God's church. That means those people can't discern anything. That means no miracle can happen in that church. That means there's no healing in that church. That means there's no wisdom in that church. That means there's no knowledge in that church. That means there's no faith in that church. See? There's still an ignorance concerning spiritual gifts.

There are nine gifts of the Spirit. It's in three categories. The least of the gifts is the vocal gifts. There are three gifts that say something: tongues, interpretation and prophecy. There are three gifts of power and demonstration: faith, working of miracles, healing. And there are three revelation gifts: wisdom,

knowledge, and discernments of spirits. When God started to restore the gifts, He started with the least gift, speaking in tongues. The Pentecostals had that; speaking in tongues and interpretations. They had a measure of prophecy but they didn't have wisdom so they couldn't—they didn't have discernment of spirit so they couldn't judge the prophecy. So they were believing all kinds of lies and demons spirits were among them.

And Bro. Branham told it when he went in the Pentecostal meeting. Man jumped up and prophesied, "Yea saith the Lord." Next man interpreted perfect and the Prophet said, "What? This is something. I never saw this in my Baptist church. Let me go and talk to these men." He held the man and started to talk to him; vision broke. The man is living with two women; has children by both of them. The Prophet said, "What is this?" He had something to check that spirit. But among the Pentecostals the man is controlling the meeting. The man was a big influence in the movement and nobody can tell.

In 1946 when the Prophet comes out now, he comes with, what? What did he come with? Healing! Healing. The Pentecostals had healing but not in that measure so God was adding more now. Then he comes with what? Discernment of spirits which was an increase of the gifts! Then he had working of miracles. Then the time came for the Seven Seals which was wisdom, the Intelligence to rightly divide the Word; to take all the loose ends and tie the whole Bible together and to divide the Age and say we are not in a Pentecostal Age. It's the Bride time. It's a calling out. It's not a Pentecostal message. Amen.

And in the Prophet was all nine gifts. But notice at the end of the ministry after the Seals opened, the big healing revival was gone. All the big speaking in tongues, it was not in the magnitude anymore and the Prophet would stand there for two hours, two and a half

hours, three hours, *Christ, The Mystery Of God Revealed*, [1963-0728 -Ed.] *Unveiling Of God*, [1964-0614m -Ed.] opening the Word, the wisdom of God to show the revelation.

The Prophet said, "In every local church all these gifts are there." He said, "But because we don't preach about it, nothing happens." And that's why Message churches, many of them, they are confused. "Should we have it? Should we not have it? They said, 'Bro. Branham said get a room.'" And they don't even understand that. The room was for the vocal gifts. The room was not for healing. The room was not for the working of miracles. If the old sister is sick down in a house, you can't get her in the room but you can go down in the house. You can talk to her. You can build her faith. She can sit in the service.

The vocal gifts, if somebody says—if God has a message for the church, then they go before God, "Father, is there anything You want to say today to help Your people by way of speaking in tongues and interpretations?" They are waiting upon inspiration. Then all of a sudden a person speaks in tongues.

A next one says, "Interpret."

"Tell Bro. Alfredo do not go to work today. There is going to be an explosion on the job. People are going to die."

Then you have to have people in the room with the gift of wisdom, with the gift of discernment who would say "This is a message of the Lord," then they sign their name to it. If that thing doesn't happen, then the man who claimed that he has wisdom to judge the prophecy, it means he doesn't have any wisdom. He sanctioned something that was a lying spirit. Then the Prophet said, "They have to get to the altar and repent." But the gifts of faith are not in the room because it's only the vocal gifts.

And here we have grown up in the Word. We don't have to be to the place where we are not taught. The

Prophet said, “Many people think that there’s a gift in the hand that heals somebody.” He said, “No gift has ever healed anybody. Healing is a finished work on Calvary.” He said, “Gifts build your faith. Gifts are to stimulate your faith.” He said, “Gift of healing doesn’t mean power to heal. Gift of healing means knowledge of healing!”

You know how to bring the Word to the person that you don’t put their faith in trying to touch a radio but they put their faith in a finished work. They get tied to the Word. They know healing could be a process but they if it doesn’t happen immediately, begin to confess it and God will intercede upon your confession. Like John Ryan came in the prayer line blind. He thought there was a Power to heal him and the Prophet told him, “You are healed. God bless you.” He said, “Do you believe?”

He said, “Yes.”

He came back in the prayer line again.

“What are you doing here?”

I see that in Message churches. People train their people, every service they come up to the altar. I say, “How you could train a church like that?” You get prayed for this yesterday. Next person comes, you go up again. Next person comes, you go up again. They are not being taught what faith is. They are not being taught how to get a hold of God. People sit down in a congregation, visiting Minister comes, preaches, everybody runs to the altar. The Pastor is preaching night after night, day after day, laboring, they sit down and they are watching him like that. It’s a church not trained.

The Bible says, “When you are sick, call the elders of your church.” James 5, “Call the elders of your church. Let them anoint you with oil and the prayer of faith will save the sick.” In other words, “Know them that labor among you.” The man who’s coming, do you know what life he’s living? Do you know if he prays? Do you know

if he is studies the Word? Do you know if it's a consecrated life? But people have been trained by the way the world does things. Visiting Minister, great evangelist, he has this gift. What, the Pastor doesn't have that? Every church would have healing.

This is what you are finding in church, Message churches. The church is not being set in order properly. Setting the church in order does not mean putting the men on one side and putting the women on one side and put some people by the door and say, "The church is in order." That's not setting the church in order. We must have a vision of what the Assembly is and in the Assembly we must have discernment.

How did Joshua place the people in the land? The Prophet said in *Ephesians Parallels Joshua*, [1960-0515e -Ed.] he said, "One of these days I would like to take that in the Scripture and show you how those Hebrew women were in childbirth. And under their groaning and their laboring, they would cry out the names. Because they were conceived with a seed and in the growth and development of that seed they are going through certain experiences. And when they were about to give birth and they go into labor, that life that they conceive was about to be expressed and she would cry out, "Judah! Zebulon! Naphtali!" And she gave birth to them.

He said, "So the church is in labor," because the Pastor he is planting the Word and it's a pregnated church. And that Word, as it grows and they give birth to that Word, sometimes a church needs a good Deacon or the church needs a worship leader or the church needs a Minister that could be a real help to the Pastor, then the church begins to get into labor praying for this. And then you see in that church, by birth, the Lord is adding to the church what the church had need of.

Look at Hannah. Hannah began to groan for a man child. She gave birth to a Samuel. Samuel could catch the Word. Look at Rachel. Rachel was groaning; she

gave birth to a man child, Joseph. He could catch the Word. Look at Hagar. She was groaning; she brought forth a man child. He's a fighter and a persecutor to the Truth. Women in the Bible are churches and when you see these things in churches today, the church is a woman. If a church today cannot give birth to a son who could catch the Word and bring life to the congregation that church is not going to go anywhere.

That church sits down, "Who will be the Pastor?"

"Well I vote for this brother. You vote for him."

Real ministries are not voted by men; real ministries because gifts and calling are without repentance! Like God told Jeremiah, "Before you were formed in your mother's womb, I sanctified you. I ordained you to be a prophet." Death doesn't end a ministry, a real ministry. That's why when Samuel came up he was still a prophet and told Saul, "You will be here tomorrow." That's why when Moses came to Jesus on Mount Transfiguration, he was still a prophet. That's why Bro. Branham beyond the curtain of time, he is still a prophet like Samuel and Moses. After death it is still with them. A real Pastor, after death is it still with him because the Kingdom...

He said, "We are not going to go and sit on a cloud and play a harp. We are going to a Kingdom." There's an administration. There's an order. Bro. Branham, he said, "You are gathered to your people." Bro. Bosworth when he was dying... Listen to this as we close. It might encourage you. Hebrews 13:7 and 17, it says, "We will have to give an account to the people we preach to. We will have to present them." Your people here will still be your people on the Other Side. You will still be their Pastor because on that side are seven messengers with a group and that group is made up of Assemblies with Ministers and sheep that are under their ministry.

Bro. Bosworth when he was dying he was greeting his people. He was seeing them. They were all around him in that next dimension. And as he is breaking into that

dimension, he's shaking their hands. Bro. Branham tells it in the *Adoption* book. Then if he's not a messenger of the Age because there are only seven messengers for Seven Church Ages, how is he being gathered to a group of people? He preached to them. They were his converts. On the Other Side, we will be with our Messenger. That's how they camped. The camp in Israel, "The twelve tribes and God in the midst, is the way the Kingdom is set up," the Prophet says.

And that's why we are at the end of our ministry. If you are a Pastor in this Message and God gave you a church and for the last twenty years you are raising up this church and now the Rapture is at hand, you have to know, "How far have I brought my church? How much does my church believe that I am sent to them?" We are not here to congregate people.

Jesus told the parables in Matthew 25. At the coming of the Lord, He went away in a far country. When He left the earth, He went into Glory. He stayed a long time, Seven Church Ages but when He comes back He comes to us. He gave each of us a talent and we were to use that and the rewards for our ministry. Bro. Branham speaks of it on *The Sixth Seal* [1963-0323 -Ed.] and he speaks of it *Beyond The Curtain Of Time*. [1961-0305 -Ed.] He said, "Jesus will come and judge you for what you preach." That's a real thing. He will judge you for what you preach and you could have a reward or you could be without a reward.

Paul teaches it. Every man's work will be tried by fire to see what sort of work it is. What kind of church we built? He said, "If we build with wood, stubble and hay, when the fire comes, it will destroy it. If we build with gold, silver and precious stones, the fire only purifies that." But the fire destroys the other one. That is why It said, "Take heed how you build on this."

How are we building on the Message? The Messenger brought the Message, vindicated. When he left, we have a testimony, all the gifts of the Spirit; all the offices of

God; all the Mystery Truths revealed; that we know what the condition of the first church was and we know what the condition of the last church should be. Now it's 2009. When we look in the vision, preview of the Bride, the first Bride came. Then the churches of the world came. Then the first Bride came back around a second time.

That is our churches. Our churches are what are making up the Bride. Our churches should be making up the Bride. Maybe not everybody in the church but every ministry that preached the true Word; that birthed people in that church, if that's the seed; that's the converts; that should be like it was in the first church. But today people are satisfied in having a congregation following them that when they come to church they see the pews full, so they feel good but the Word to get the people ready...

Every church must have two rains. Sometimes when you ask a man, "You know your church must have two rains? A Former Rain, a teaching Rain, where you put in the seed and then a Latter Rain that brings up what you plant." We must be conscious. The Prophet said, "Sow the Evening Time promises." If you sow a Baptist message, "Well the Lord loves you. You're justified; not what you did, what God has done for you." That is good. But he said, "Calvinism opened a door for free love and sex." He said, "Calvin preached predestination and he went off on extreme. It killed the spirit of revival because what will be will be. God predestinated everything. If they were predestinated they will come in. If they were not predestinated they are not going to come in. I'm not going to fight up with anybody. If they are Elect they are Elect. The Message is only for Elect." And Ministers preached like that and the church got filled up with sin and immorality.

Then Wesley came with sanctification and some Ministers were blasting day and night, "Arminianism," and everybody was under condemnation. Nobody can't

have faith because if they did something wrong, they come to church; they hear about grace. Hallelujah, they got happy. “God has forgiven you!” Because they got free from condemnation and there are those two things.

He said, “But in the Book of Ephesians is in the middle of that.” You go on one side ‘what will be, will be’. You go on the next side, condemnation. There must be all the seeds. All the Truths make the Seed. A seed must be the entirety of the Word and that must be in the church because what type of seed you sow is what kind of crop you are going to get. If you sow politics in your church, you are going to get politics. You make the people politicians.

If you preach only the historical part of the Message, “Oh, Bro. Branham came. We believe the Prophet. This is the man of God for the Hour. I don’t believe anything else,” and then you make God not doing anything after 1965. So you are looking back to history because since forty-four years has passed, 2009 and you are saying nothing hasn’t happened? And they preach the historical part of the Message and the Message has a prophecy – “The sons of God will rise in the last days. There will be a super race. There will be super church. There would be another church who will write another Book of Acts.” And when they fail to emphasize this part of the Word there’s no expectation for these things. Because they find security, “I believe the Prophet. I don’t know what else to believe after that.” The Prophet said, “The attraction changed from the Prophet to his prophecy,” because he was prophesying something.

Just like Jesus! Jesus was preaching about the coming of the Holy Ghost, “When the Spirit of Truth comes, He’ll lead and guide you into all Truth. When you receive the Holy Ghost, you shall be witnesses of Me. The works I do shall you do also.” So they were looking for this. Jesus had everything in Himself but they had nothing. But Jesus died to make a way for what He was doing to come into them. Bro. Branham

had everything inside of him but his preaching was to bring us into a condition that after he goes, the same God, the same power, the same revelation, would be in men continuing on the very same work.

And because of lack of these things people don't respect one another, but you mention Bro. Branham everybody gets respect. Oh, Bro. Branham! Do you know why? Because none of us lived around him but we live around one another and now we are being tested. "Can I respect my brother? Do I believe he's a servant of God? Do I believe he's a servant of God? Can I receive something from him or I only receive from Bro. Branham?"

After Jesus went up, they were receiving from Peter; they were receiving from Paul; they were receiving from Timothy. Because Paul told Timothy, he said, "Teach them how to behave themselves in the house of God. Do the work of an evangelist." He told Titus, "Set in order the things that are wanting in the churches." Will they come and say, "No, no, Paul himself has to come back and fix this?" That's not so. And the quicker we could start to respect one another, receive each other as a servant of God; not wait until we agree on everything. That's right.

Say, "He could never preach by me. I heard him say something the other day. I don't believe that." Bro. Branham, he said, "Faith to believe for your brother. Virtue, you give out what you have in meekness strengthening them." Faith is a revelation. Peter had a revelation. Jesus said, "After you are converted, strengthen your brethren." "Knowledge, to know where he is at; to know his temperament; to know how to approach him if you are trying to help him. Temperance to bear with him. Patience to wait upon God." God has a time and season; godliness, to be an example to him." Jesus said, "*Learn of me; I am meek and lowly in heart.*" "To live a Godly life before him; brotherly kindness to put yourself in his place; to forgive him seventy times

seven and love that covers a multitude of sins.” He said, “That’s a servant of God.”

And this is the place Bro. Branham had Jack Moore; he had Gordon Lindsay; he had Mattsson Boze. Mattsson Boze couldn’t see the baptism. Gordon Lindsay, he doesn’t believe the God in how Bro. Branham was teaching it but Bro. Branham was trying to win them. He’s sharing his revelation. He isn’t fighting with them. He is preaching in their churches. All those Shreveport Series, he’s in Jack Moore’s church. All those Chicago meetings, he is in Mattsson Boze’s church. He invited these men in the Tabernacle. They were preaching in his church. Mattsson Boze preached in Bro. Branham’s church yet he doesn’t have the baptism right. Jack Moore preached in Bro. Branham’s church. Do you understand what I’m saying?

Yet we now in this same Message but this brother doesn’t understand that, that way and this brother doesn’t understand that, that way, as men we can sit down and say, “Explain to me this. I understand you believe this, this way. I don’t see it so but we could fellowship. Share what Light you have on it with me.” But instead of that “He has false doctrine. This one’s false. It’s a hundred percent Word” and then nobody doesn’t help anybody and Satan divides the brethren.

The Bible says Apollos was teaching the baptism of John. He was a disciple of John. John was Elijah, the forerunner. Apollos was proving by the Scripture Jesus is the Christ. So Apollos was a Minister; not a Sadducee; not a Pharisee. He was a Message Minister. He believed in Elijah and the Son of Man yet he didn’t know anything about the Holy Ghost. He could bring the people out of denomination but he couldn’t bring them into the promise. And the Bible says, “Aquila and Priscilla taught him the Word of God more perfectly.” Ministers can be taught more perfectly.

He was a Minister. He had a gift. He had a congregation. He is living a Godly life but there are certain points in the Word that he needed to grasp. All of us are like that. Which one of us knows everything? Each man could only minister in his measure but through fellowship, through respect we all can draw from one another. That's right. That's right. Because each would have a different gift! Each one is blessed with different experiences and it's all for the body. And with greater respect God could come down among us. And when God comes down among us God could raise us up to be Ministers that could shake this region, amen, that there can be churches that...

Do you think somebody wants to leave a denomination, maybe living a Godly life, praise and study the Word; they want more of God; they see confusion in the denomination; they come into a Message church; they begin to hear Truths they weren't taught in denomination and say, "Oh my God; Lord this is it," and then after they sit down a couple of months they are realizing this Minister's preaching against that Minister? This Minister is fighting that one? They say, "What I came into?"

Sometimes they look back and see I was in a group. We didn't have the kind of Truth that these people have but we had more principles. We handled things differently. If we had that Light that they have we would have already burnt up the country already. Because look at the Light they have and they are fighting one another and people are dying on the streets for Truth. People are eating out of a garbage bin and they are trying to figure who believes the Seven Seals; who believes the Seven Thunders; who believes this; two souls; who believes the Prophet has to come back; who believes all kinds of things and they major on a minor. And sometimes what they have need of, is locked up in the brother they are despising.

If you study the Book of Acts, when Paul got converted he went up to see Peter and John. When he went to Jerusalem, he said, "Brothers, God saved me." He gave them the testimony! He wants to work with them but they were suspicious. They said, "Now, you are from Tarsus. Go down in Tarsus. You work down there." For years he's down in Tarsus. Nothing is going on. Then Barnabas went out to Antioch one day and saw that the Holy Ghost was moving in a Gentile church in such a way and he remembered Paul. He remembered this man had a testimony that God told him he will be a light to the Gentiles. Barnabas went down into Tarsus and found him and carried him to Antioch.

Read in your Bible. And Paul sat down in Antioch as just a Minister. And for a couple years there were prophets in Antioch; there were teachers in Antioch and there were Pastors. Paul was just one of the Ministers. And then the time came when God was ready to bring His Word to pass. It said, "While men were fasting and praying the Holy Spirit came down and said, 'Separate Me Barnabas and Saul for the work I have called them for.'" But he sat down in a Gentile church, got familiar with all the ways of the Gentiles, the nature of the Gentiles and when he went out it was Barnabas and Saul. And after the first missionary trip the spirit changed and it was Paul and Barnabas because he was now being set as the Minister of the Age, the messenger of the Age. And that's why when the Prophet drew the pyramid he put the first Age AD 53 to 170 because that's when Paul went out on the missionary journey to begin to fulfil those things.

We could be a great Minister but sometimes we had to sit as Paul sat there, born a prophet... Did you notice it is when Bro. Branham came, being a Prophet, he said, "Paul was a prophet?" Paul will not call himself a prophet yet he knew he was above Peter and all of them but he will not preach it that way. But he had that

Secret in his life that even Peter said, “The wisdom God gave our Bro. Paul it’s hard to understand; the unstable wrestle with it,” because he was so far above them.

But when the Prophet came in this Day, he doesn’t say the apostle Paul. He said, “The prophet.” Paul was a prophet-messenger. And it took this Prophet to wake us up to that man who met the Pillar of Fire; went into the Pillar of Fire like Moses; like this Prophet; brought out the Word. He said, “The man’s Words became the Bible. He said, “*Not the Lord say but I say.*” And that became the Bible. Could you imagine that? And look at him in the Bible sitting down in a Gentile church. Say, “Bro. Paul, you are going to preach on Sunday. You will not be preaching again for the rest of the month. The other brothers will have to preach.” Prophet-messenger!

Let us carry ourselves with the dignity like the Prophet carried himself and let us study to be approved of God. I just felt led to talk more to you as a fellow Minister. If any influence I can have is to say try to work with each other and leave the rest to God. Don’t prejudge things because sometimes you judge a man by what you hear other people say about him and when you sit down and talk with the man you realize the man is totally different to the way people perceive him to be. That’s why I say they were afraid of Paul because they didn’t understand him. They couldn’t believe a man who was fighting the Word God could really deal with him that way. We mustn’t judge these things. Our part is to respect each other.

If I could respect the traffic light and stop when I see red and when I see yellow and that is a robot and I could submit myself to that, how much more a servant of God that has the Holy Ghost? They have a church that God raised up a man to preach the Word. If I could go in the police station and have to submit myself. If the officer says, “Pull aside and park. Let me see your license,” and I could submit to these things, how much more I

could submit to a servant of God, knowing a Minister, the office is higher than the President of the country; is higher than the Commissioner of Police?

Sometimes a little love; a little respect; a little willingness to listen to somebody and even though we don't agree, we don't have to fight the person. You say, "I don't see it so but we could still be friends. I trust that if that is right I will see it so one day but don't disagree with me if I see it this way. Pray for me." And we should respect that. We should respect that. The Prophet said, "Don't judge a man by his doctrine, judge him by his spirit." He said, "I rather have my spirit right and my doctrine wrong. God will be able to help me get my doctrine right. But if I have my doctrine right and my spirit wrong, it shows the Truth I have hasn't done anything for me." He said, "Watch a man's spirit. See what he's trying to do."

The Prophet preached two messages, *Discernment Of Spirits* [1960-0308 -Ed.] and *Discerning The Body Of The Lord*. [1959-0812 -Ed.] Let us discern the Body of the Lord. Let us discern a man's spirit. And when you see a man trying to help people with his gift... Bro. Branham preached about Mattsson Boze. He said, "When I saw what Mattsson Boze did; this man has so much missionaries on the field; this man, they were doing so much of work in Africa and different places," he said, "and the man doesn't even have a gift. There are no miracles, anything." He said, "Look at me with all these gifts and when I leave my church my people want to vote out Bro. Neville. They don't want to come to church if I'm not in the church. And look at Mattsson Boze." So here is the Prophet with all these gifts.

Look at Moses – spoken Word. He could call for flies; open the Red Sea; Moses had healing; Moses had prophecy; Moses had faith; Moses had discernment and in Moses' church they always wanted to stone him; they were always criticizing; they were always complaining. Out of two and a half million, he got two in the Promised

Land. Look at Elijah. He called down fire; shut the heaven; did all these great miracles and there were only seven thousand and he didn't even know they existed. Look at Solomon. "One gift," the Prophet said, a gift of wisdom and he had the greatest Age in all Israel; greater than Moses; greater than Elijah; with one gift because the people rallied around Solomon.

So it's not us having all the power and all these different things. If we have one gift and we could use that gift to help the church; to help the people, we will see a greater move than what we could even imagine. Look at the things Bro. Branham had and look at Bro. Branham's Message churches. It had one Bible and a thousand denominations. Now we have one Message and a thousand interpretations. Bro. Branham didn't plant for that but we could make the difference by relating to one another the way Bro. Branham related to people. As I said, "Look how Bro. Branham related to these men." He called them his friends. Jack Moore, his friend; Gordon Lindsay, his friend but they don't believe the same. But because of the kind of man the Prophet was, "I'm believing for him. I'm going to keep trying with him. I know the power of love."

I don't want love to calm a raging bull. I don't want love to tell some hornets go back in their nest. I want love to love my brothers. I want love to love my enemies. I don't want to come and tell the church, "A big nest of hornets came at me today and I just loved them. I said, "Go back in your nest." I want to come and tell the church, "I met some brothers. Man, they insulted me; they criticized me; they pulled me down but I had such a love for them and I was able to reach out with respect towards them." I believe that would be more honoring to God.

So God bless you. I took up a lot of your time. I still have to preach this evening but I appreciate your sitting, and the atmosphere you created gave me the liberty to just want to talk to you. And if I wasn't

conscious of the evening service I wouldn't want to stop. I didn't get to know each one of you close but I know that they are filming this. When I get back home, I can still look and say those were precious brothers. I enjoyed myself being in their company. I could tell my church there are some find men we met in Bolivia. Pray for these brothers. We have prayer meeting every Friday night and when we are going down on our knees I could say, "Saints, remember the Ministers in Bolivia." I want to feel this way. So God bless you.

This is my precious friend. [Bro. Vin touches the interpreter. -Ed.] Give me two minutes to say something. This brother has his own church. He is a Pastor. We met each other in Tucson, Arizona in 1981. In the plan in God's mind, God knew we would be fellow workers together. We have preached from Mexico all the way to Chile, travelling preaching from 1984 to this present time. He leaves his church many times to travel with me to interpret. But for those of you who were in the service on Friday night and heard him preach, you see the measure of the Word that God has opened to him but yet in humility.

Look at Bro. Patricio; left his service, travelled to Lima with some of his people; went back home; travelled back here. He's not following me. He's my friend. I respect him. I feel so encouraged to see a Minister because he works in this region. He was the one... It was in his house I met Bro. Leno, Bro. Jose, Bro. Florencio, some of these Message Ministers and this meeting was arranged. And we all, because of what we felt there, the friendship; the fellowship in Bro. Patricio's home, we all came to honor the promise that we will make it. Both of us were so sick in Argentina and Paraguay but we came here half sick still and God has helped us because we just believe that this is a time to be among God's people and we came to put our shoulders to the wheel.

That's why I spoke in a way it's not like I am above you. I speak as one in submission to you and one who

is together with you in submission because I'm in your country. If there was not a church here, I wouldn't be here and I didn't come to start a church. I came and met men that God has used to raise up churches here and I respect that. That's why I say these are men of God. If God could put people He shed His Blood for in these men's hands, who am I to argue with God? I am glad to meet my brothers; to know my brothers and may God bless you all here in this country.

We will be praying for you all, amen, in our church. We will tell our people what we have seen in the men whose company we sat down; the way we were received; the way we were treated that we feel that we are among brothers. Amen. And so God bless you and I want to ask him to pray as you stand.



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