

#21 Diligent or Dilatory

1 This evening I would like to pick up at paragraph 33 of brother Branham's sermon Desperation to begin our reading.

2 33 Now, we're going to talk on Desperations for a few minutes now. Usually it takes a state of emergency to throw us into desperation. See? It's too bad it has to do that. But human beings are so slothful in their mind, that it takes an emergency, Something arises, and when they do, then it throws them into that desperation. And really, in doing that, in desperation it brings out that real thing that you are. It shows what you're made out of in the time of desperation. It usually pulls out all the good things that's in you.

3 Therefore this evening I would like to focus on just one thought that brother Branham is speaking of here where he says, "Usually it takes a state of emergency to throw us into desperation. See? It's too bad it has to do that. But human beings are so slothful in their mind, that it takes an emergency, Something arises, and when they do, then it throws them into that desperation."

4 And this thought of humans being slothful in our minds, is what I would like to address tonight, being this is a communion night, and therefore this is a night where we come to reflect upon our own condition.

5 In Matthew 25 we read the parable of the ten virgins and we see that there are five that are considered wise and then there are five that are considered foolish.

6 Matthew 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

7 After reading this parable, we must ask ourselves this question, What made her to be called a foolish Virgin by Jesus. In other words, what was the attribute or characteristic she displayed or did not display that made her appear as foolish.

In His sermon, The Spoken word is the Original Seed pp. 13 brother Branham says, "Now, this unwise virgin is a woman; she's a church; but she is unwise.

8 So we see this parable concerns a church, and the ten virgins are basically two types of churches, one which is wise, and the other which is unwise.

9 But in examining this parable we see there is nothing else said about these two different churches, the wise and unwise except that one had oil while the other had no oil. except for this point they are exactly the same in

every detail as Jesus laid out the parable.

10 Now, there has to be a reason why one had oil while the other did not have oil. You can say well, they were predestined to that condition, and I will tell you, that is a cop out. We can look at the after effects of any situation and say "well, if I had done this or if I had done that the outcome would have been different." But that is just a childish way of looking at things. There is a reason why she did not have the oil, and we will find out tonight why she did not have the oil. Because except for this one little difference pointed out by Jesus in his parable, there is absolutely nothing else that is different between these two types of churches. And yet he opens up the door to one and closes the door to the other.

11 Therefore there has to be something very specific to her not having oil that makes the difference between being called wise or being called foolish.

12 Now, as we were reading from brother Branham's sermon *The Spoken Word is the original Seed*, we read where brother Branham said, this woman who was foolish was a church. "Now, this unwise virgin is a woman; she's a church; but she is unwise. See? She has just been dilatory.

13 Now before we continue with this thought of brother Branham's that we just read, let me say that we are looking at the reason why this church were called foolish virgin. He said they were dilatory. In other words they were equipped with the same lamp as the Five Wise virgins were, and therefore they had the same knowledge, same lamp, same Bible as the wise, but they did nothing about what they had. They had lamps (the Same Word) but they did not keep there vessel full of oil in order to get light through their lamp.

14 Psalms 119:105 Thy word is a lamp unto my feet, and a light unto my path.

15 So they had the Word, but because they had no oil in their vessel they could not understand the Word that they had.

16 Now, the Apostle Paul tells us that there is no way any man can understand the things of God unless the Spirit of God is in him.

17 1 Corinthians 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

18 Now, we have read this scripture perhaps a thousand times over the years but every time I read it, I am excited about what it says to me. So having her lamp, (Bible) and of course having read it, you would have thought she would have asked herself about how to understand what she was reading. It is much like the Ethiopian man who was reading his Bible when Philip approached him.

19 Acts 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot read Esaias the

prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. 36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

20 Notice the Ethiopian Eunuch was a very well read man, knowledgeable in many things as he held high authority in the courts of the Queen, and yet he could not understand what he was reading. And so when Philip explained all about it, and explained to him many things, he then wanted to be baptized in water and with the Holy Spirit.

21 Then brother Branham says, "And yet she's called herself the bride. And remember everything runs in a three for perfection. Three is the number of perfection: God's offices: Father, Son, Holy Ghost. God the Father was a God that lived in the Pillar of Fire. He was trying to draw Israel to Him. They wouldn't come. God the Father lived in the Son, which made Him God the Son, same God, expressed image of God, the seed of God manifest, trying to draw the people to Him; they crucified Him. The Holy Ghost is the same God that was at the beginning in the Son of God, and now here the other office of God in the last days, living in the church, trying to bring the Word (the spoken Word like all the two offices did) to the people, and they reject It. (what do the people reject? The Living Word living in the people) It's the same thing. It's the three offices or manifestations of one God in action. And God in His people today in action is God in action. See? It's God in the people.

22 Notice he tells us that each time the Living God came down, the first in the Pillar of fire, the next time that same Pillar of fire in his son, and now the same God in His people living in His people, and the people reject it. That is John 14:12 they are rejecting. But they have always rejected God whether it was above man, with man or even now in man.

23 Romans 2:5-11 But after or according to thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.

24 Notice in Romans 2:5-11 Paul speaks of a people who will be judged for the treasure which they store up. Those who he says have a hardness of heart, he also says that they have an impenitent heart, and these will store up wrath against the day of judgment and they will thus receive the manifestation of the righteous judgment of God in the day when the judgments of God will be in the earth, which I believe we are now living in that hour when the judgments of God are in the earth.

25 In his Questions and Answers 64-0823M 986-287 brother Branham said, "The Bible said He'll judge the world by Jesus Christ, and Jesus Christ is the Word. So to me, it's the Word of God that He'll judge the world by. That's right. And I believe His judgments are in the earth now, and I believe... Let us seek with all of our heart to escape the wrath of the damnation of the wrath of God that's going to be poured out upon this unbelieving world; and there's no way at all for to it--escape it.

26 So here we have it from a vindicated Prophet, He said, I believe His judgments are in the earth now. Now, the attitude of some would say, "well, you see, he never said, thus saith the Lord, he just said I believe it is this, so you see to just believe it doesn't make it so." But this is Thus Saith The Lord. But if you need one, I'll give you one...

27 And Peter told us that judgment begins in the house of God. 1 Peter 5:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

28 Therefore how late an hour is it, when we must be completely judged by the Word before the Judgments are released upon the people who have turned down the Mercy of God which is His Shout. For there is always mercy before judgment. And tonight being this is a communion service we have come tonight to take inventory of our condition making our own selves to see whether we are ready for the Voice of the Resurrection or not.

29 From the Message, Who Do You Say This Is? 64-1227 157 Brother Branham said, I took a rock and threw it up in the air, and said, "Thus Saith The Lord", The hour is here; judgments will start into the earth. Earthquakes and everything will be taking place. And all the west coast will be shook and so forth." Look how perfect, day by day, everything just exactly the way He said. How can we turn back, brethren? Let us keep our faith towards Him. They say, "Who is this?" We know Who It is. It's Jesus Christ the same yesterday, today, and forever, the Pillar of Fire. When Moses time, look what it did: typed the Pillar of Fire today. It's always... Why did they not believe Jesus to be the Word? They had the wrong interpretation and understanding. Just as Eve did, so do they now.

30 Notice, it is the disrespect and the lack of taking heed to the Voice of God that brings on the judgments of God. That is Deuteronomy 28:15 "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:"

31 Notice they do not hearken, and that means they do not pay much attention to it. Nor do they do what the voice of God says to do. He never said they did not hear it, he said they pay no attention to what they have heard. As brother Branham said, this is being dilatory. And the foolish Virgin were dilatory.

32 The word dilatory means: tending to delay or procrastinate; slow; tardy. 2. intended to cause delay, gain time, or defer decision.

33 But does not paying attention make the people a victim? Or are they willfully ignorant?

34 2 Timothy 4:3 The Weymouth Translation says, "For a time is coming when they will no longer tolerate wholesome instruction, but wanting to have their ears tickled, they will turn away from listening to the truth and will turn aside to fables.

35 And the Amplified version says, For the time is coming when people will not tolerate sound doctrine and

wholesome instruction, but having ears itching for something pleasing and gratifying, they will gather to themselves, one teacher after another to a considerable number, chosen to satisfy their own liking and to foster the errors that they hold.

36 Hosea 4:9 And there shall be like people, like priest: and I will punish them for their ways, and reward them their doings.

37 Amplified Bible Hosea 4:9 And it shall be: like people, like priest [both are wicked and both will be judged];

38 Therefore as Paul said, they store up for themselves based upon their own treasure. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of. And in verse 8 he calls them contentious. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

39 In other words, they are un-persuadable. And why can't they be persuaded? Because they do not trust God, nor God's Word, nor the one whom He has sent. Why do you think He taught us that every time the Gospel Trumpet sounded, it caused a War.

40 The First Seal 63-0318 126-4 61 Here's the plan of it: The first thing happens, there is an announcement in the heavens first. What happened? A Seal is opened. What is that? A mystery is unfolded. See? And when a mystery unfolds, then a trumpet sounds. It declares a war. Or a plague falls, and a church age opened. See? What is the war part? The angel of the Church catches the mystery of God, not fully yet revealed, but when he does, he catches this mystery of God, and then he goes forth to the people (after the mystery has been given to him), goes forth to the people. What does he do out there? He begins to proclaim that message, and what does it start? A war, a spiritual war. And then God takes His messenger with the elect of that age, and lays them away asleep, and then He drops a plague upon them who rejected it: a temporary judgment. And then, after that is over, then he goes on, and they denominate, and bring in denominations, and start off with that man's work like of Wesley and all the rest of them, and then it gets all in a scrapple again; and then another mystery comes forth. Then what happens? Another messenger arrives on earth for a church age. See? Then when he arrives, the trumpet sounds. He declares war. See? And then what happens? Finally then he's caught away. And then when he's laid away, then plague falls destroys them. Spiritual death hits the church and she's gone, that group. Then He goes on to another one. Oh, it's a great plan until it comes to that last angel. Now, he has no certain mystery, but he gathers up all that's been lost in them other ages, all the truths that wasn't truly revealed yet (See?), as the revelation come. Then he reveals those things in his day. If you want to read it, there it is: A Revelations 10:1 to about 4. You'll get it. All right. See?

41 The First Seal 63-0318 136-3 131 Now, a trumpet always denotes war or otherwise political disturbance: the trumpet does, a political disturbance, and that causes war. When you go to get messing in politics, you get them all messed up, like we got it now, look out, war is at hand. But, see, the kingdom still belongs to Satan.

42 I don't say this to joke, but no wonder there is a political war brewing in the RNC. Mr. Trump can't help what's happening, He is a TRUMP and after all, names have quite a significance. a trumpet always denotes war or otherwise political disturbance: the trumpet does, a political disturbance, and that causes war. The guy can't help what's happening to him, it's all in the name.

Now, I would like to point out that brother Branham said that when the trumpet is declared it causes first of all a Spiritual warfare, and then it leads to a Political one. Therefore, as we read earlier, Brother Branham told us that the reason why the judgments are here is because the people have refused to believe Who it is that is here. He said, the reason for that is wrong interpretation or understanding has caused this. But I hope that you can see that by rejecting the Presence of Jesus Christ Among us in the form of the Pillar of Fire, they have gone to politics as

brother Branham has stated. And that causes war.

43 God in Simplicity 63-0317M 59-2 380 He's already told us this, the rapture, then judgments will strike: sin, plagues, sickness, and everything. The people will cry for death to take them when the judgment... "Lord, why is this judgment upon us when You said that there'd be a rapture first?" He will say, "It's already come, and you didn't know it.": God hiding Himself in simplicity. Oh, my. All right. "It's already happened and you knew it not."

44 Does God Change His Mind 65-0427 124 Now, in this hour, this great crisis is on, when we know that this nation is shaking... Not only the nation, but the world is shaking. It's at the end time.

45 Now, in getting back to our text from Romans 2:5-11, if you will notice, Paul is speaking of a people who are impenitent which means they are un-repented. Now, can anyone tell me what the word repentance means? And if these people are un-repented, then that means they are without a change of the mind, or action.

46 Now the difference between obedience and works is that the word Obey, or Obedience comes from a Greek word, Peitho which means "to be persuaded, to win over, and also means "to listen to, to obey". and this obedience is not by cowering to authority, but it is a result of persuasion which has to do with having "trust". The obedience of the persuaded comes from the trust it has in the one persuading.

47 Faith is of the heart, and therefore invisible to men. But obedience is of the conduct and therefore observable. Therefore, when a man obeys God he gives the only possible evidence that in his heart he believes God. Of course it is persuasion of the truth that results in faith, (we believe because we are persuaded the thing is true) and therefore a thing does not become true just because it is believed. In other words, just because you believe it is so, doesn't make it so. But we believe, because we have been persuaded that the thing is true and therefore we believe. But "Peitho" Obedience, in the NT suggests an actual and outward result of the inward persuasion and consequent faith.

48 That is why Paul could say, I have not been disobedient to the heavenly vision. He was fully persuaded, and therefore he obeyed. And that is what vindication is all about. Therefore, obedience has to do with a Word being presented, and you following that Word. And therefore our stewardship to that Word is the actual expression of our belief in that Word.

49 Jesus said in Luke 12:34-48 For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom [his] lord shall make ruler over his household, to give [them their] portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; (if he is dilatory) and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten

with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

50 Now, I want you to notice that Jesus speaks of this Steward as a good steward. And He defines what makes this steward good is that He is doing what he is called to do in the season that he is supposed to do it. He asks the question, Who then is that faithful and wise steward? And then He gives us the answer, when He says, He is the one who as ruler over the Lords, household, gives that household their meat in due season. And He is especially blessed if he is doing this when the Lord returns.

51 Now, this thought here could have many applications. We can see that it speaks of the Ministry that is feeding God's people the Word for the hour. But we can also see a principle in stewardship here that applies to every one of us. And that is that we are diligent and not dilatory concerning our responsibilities.

52 He said, ? Blessed [is] that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. Find Him doing what? Doing what His stewardship calls for him to do in due season. Now, this word due season here simply means in the time fixed, or the appointed time. In other words, with every responsibility we have, there is also a time allotted for that responsibility. Therefore, part of being a good steward is being aware of time, and redeeming that time. and being on time with our duties and responsibilities.

53 This same word is used in Luke 19:41-44 And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

54 Look what happened to these people because they were not aware of the time of God's visitation to them. Rome came into Jerusalem and over 1 million people were slaughtered. Remember, brother Branham associates our spiritual condition with knowing two things. The season and the message.

55 Modern Events 65-1206 14 Father, as we open this Word, now speak to us directly out of this Word, that we might know the hour that we're living. If we know the hour we're living, then we can prepare for that hour; but if we go in blindly, not knowing what or where, then we don't know how to prepare.

56 Why I'm against Organized religion - 62-1111E 81 Watch what He did before such a person. He rebuked him for his not knowing the hour he was living;

57 Mark of the Beast 61-0217 37 Watch the Scriptures, watch the promise. Know the hour that's approaching.

58 Letting Off the Pressure 62-0518 111 But it's a sign to us. This is the time when they're coming to buy that oil. The sleeping virgins been sleeping all along. What's the matter with these pastors today? Don't know the hour you're living? Jesus said, "If you'd have known Me you'd have known My day." Said, "You can discern the face of the skies; but the signs of the times you don't discern." Wake up, people! Don't you know that the Bible said that... to this Pentecostal church the way that it's going now, "In the time that you think not..." Do you know the Pentecostal church is the Laodicea Church Age, the last one of them? It would be lukewarm, God would spew it from His mouth?

- 59** Identification 64-0216 111 Now, see, you must know the hour that you're living.
- 60** Unveiling of God 64-0614M 120 If they'd have only known the Word, they'd have known Who Jesus was. If a man only knew the Word of God, he'd know the hour we're living and what's going on. They just refuse to listen to that Word. Their traditions...
- 61** Things that are to be 65-1205 25 If we know the Word of God, we know where we are living. We know the hour that we're living in.
- 62** Now, then, if I am going to be found feeding the people is due season, then I have to know two things. Number One, I need to know the season, and Number Two, I need to know what is to happen so I can feed them what is needed for the season.
- 63** And this does not just apply to me as a Pastor, but it applies to everyone that is a good steward. Brother Branham said so...
- 64** Voice of the sign 64-0313 In anything we, do we want to know the hour, the age we're living.
- 65** God even uses time as part of his strategy.
- 66** I Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Notice that He speaks of the last time.
- 67** The Wuest translation says, "For a salvation that is ready to be revealed in a last season which is epochal and strategic in it's significance."
- 68** And we find in Ecclesiastes 3:1 To every thing there is a season, and a time to every purpose under the heaven:
- 69** And so we see one of the central attributes of good stewardship also is to know the season, and our responsibilities for that season. And being timely is not a bad thing. It is a good thing.
- 70** Galatians 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. In the season it is due, we shall reap if we are not dilatory.
- 71** Ecclesiastes 3:1 To every thing there is a season, and a time to every purpose under the heaven:
- 72** Ephesians 5:16 Redeeming the time, because the days are evil.
- 73** Colossians 4:5 Walk in wisdom toward them that are without, redeeming the time.
- 74** Now this brings us to our next thought here on stewardship. If God has a plan, and that plan is strategic in nature and part of that strategy is the timing of that plan, then we see His great Appearing in this hour, and the Rapture of the church is also part of that great plan and strategy of God. There is a Shout first, which is a Message going forth. Then the next thing to happen is the Voice which is the resurrection, and finally the Trump which is the going home or the catching away. But have you also noticed that within the Shout, which is His Message, and we know that Message is to declare His presence. But what if He's here and you're not aware of it? What good would it do for you?

75 So God has to show Himself in a Supernatural way to get your attention. Therefore we see a series of events which constitutes the Shout, or Message. 1st there must be a shining forth, an Epiphanaea to get the attention of the people. God uses His supernatural power or Dunamis to do this to show without a doubt that it could only be God, the One True God. In other words, He vindicates His Message by His Presence. Then when the people have been attracted to His presence, there has to be an unveiling, That is an apokolupsis, and of course this must not be in deception, but is must be a revealing of Who He is in His True identity, which is to phaneroo Himself to us. Then when we behold Him in plain view, the Mighty God unveiled before us, we begin to understand and in understanding, we receive a knowledge which is not just mental, but is actually based upon experience, therefore it is an experiential knowledge. This knowledge or Ginosko, then gives us an assurance, a rest which is Parrhesia. And this Parrhesia causes us to lay in His presence to ripen and mature. And thus to be ready to receive the very assessment, opinion and judgment of God which is the Glory or Doxa that is to be placed in the saints. Now, notice, Paul said it would come in a certain day. A specific time was allocated in God's great plan for this to happen. And in fact when God descends with this Shout, it is a Keleuma or military command, and any military command or maneuver is based strictly on timing. Timing is a crucial part of every campaign.

76 Jesus speaks of this thought process that goes into any military campaign. He said, Luke 14:31 What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

77 Notice here that He speaks of not only the planning in numbers and materials and men, but also He must do this with a time element involved. He said, Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

78 In other words, time is a crucial factor in any campaign, because if the opposing King is too close, he will figure that he has traveled too far and might as well just continue right on. So the timing element is very much a part of the strategic plan.

when building a house or in any project management, we use a tool called a master schedule which details everything that must be done in the building project and the time that those details need to be started and the time when they are to be complete. And God came down in this hour with a military command, a Keleusma, so there are details that must be completed and there is a schedule for their completion. And since God is the master Builder we know he is always on schedule.

Now, the thought of planning ahead is not used by Jesus to only speak of generalship. He also ties it into business decisions.

79 In verse 28 He said, For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold [it] begin to mock him, Saying, This man began to build, and was not able to finish.

80 Here we find Him speaking of not only of the costs involved, but the element of time...to finish the business deal of building the tower.

81 So we can see this evening, that our stewardship deals not only with the performance of our responsibilities, but also on the timeliness of them as well.

82 When a man contracts out to another for a service to be rendered, there must be a time element as part of that service. In fact you will find in any good contract there are penalties for being late, and there are bonuses for early

completion, because time is money after all.

83 Br. Steve Patton knows understand this as a general contractor, and in fact the three key elements critical elements in any contract is Cost, quality and delivery, which is being timely. What good will it do you as a company if you buy very good quality components at a great price if you can't get them on time. One resister out of three thousand components in a radio will cause that radio not to be shipped. Delays in timing causes havoc in any business arrangement.

84 Then not only do I need to have my materials and labor on time, but I also must make sure that my parts vendors will be paid on time. And this is all part of sewing and reaping. If I want my materials on a timely basis, and even expect them, then I must also expect to pay my parts supplier on time, or they will not deliver to me on time when I need it again. I know of many companies that went elsewhere to do their business because the customer would not pay their bills on time. I have had to deal with corporate dictates where some executive level decision was made to push out payments to 60 days, 90 days and even 120 days. This never worked in our favor because we could not get materials in when we needed them. It will always backfire when people do not live up to the golden rule. Do unto others as you would have them do unto you. That is your sewing and reaping, and that is stewardship.

85 In other areas of our everyday living, we can see that timeliness is very important. If you don't pay you light bill on time, you may get your lights turned off. If you don't pay your mortgage on time you develop a poor credit history and once you have done that it becomes very difficult to just conduct standard business transactions. You limit yourself, and confine yourself and actually what you are doing is placing yourself in a financial bondage. In 2 Peter 2:19 he said, "for of whom a man is overcome, of the same is he brought into bondage." Now this word overcome means to be conquered by and made inferior to. And believe me, when your credit record is lousy, the banks and creditors will do everything in their power to make you feel inferior, and to control you. Then you become their servant, instead of them serving you.

86 And when you have become a servant you are no longer the head, but you are the tail, and under the curse as we see in Deuteronomy 28:16-45.

87 Knoweth it Not 65-0815 36-6 Clean your lives up; pay your debts; owe no man. Jesus said, "Now... Now, I don't mean things like your house rent and stuff. You got to do it. Get all your things off your hands. Get everything right. Make ready. Get ready. Remember in the Name of the Lord, something's fixing to happen.

88 Now, why would God's voice warn us to be free and clear of all debt except your house? Because he said something is fixing to happen. When the banks call for your loan, and you can't pay they will own you. Oh you think it can't happen? How do you think Australia was populated? Debtors prisons were opened up and they were sent to Australia for not paying their debts. That's most of it. Some were caught stealing a loaf of bread, and they got sent too. Pitiful, but don't say it can't happen here, it happened here when this nation was founded and the alpha is becoming Omega.

89 Where you going to live when they take your home and give it to someone else? You say we will be gone when that happens? The prophet said we would be here for the squeeze. Squeeze is a financial term. It's used in all the financial papers, and the dollar could collapse any time. In fact its over due, and that will make the squeeze so unbearable many will be forced out of their homes. And if you have loans for other things than your house or car, you better not have them tied to your house. You have proper warning from God's prophet on that. He said things are fixing to happen. And it could be this spring when all the worlds currencies go bust.

I know people in this Message who went nuts during the 90's and early 2000's buying up houses and things with

the banks money and they lost it all. Don't think anything is free money, it has a price and that price may be your soul one day. Harken to the Voice of God and avoid the curse of Deuteronomy 28.

In his sermon Getting in the Spirit 69 Brother Branham said, If you've done something wrong, say, "I owe so-and-so some money." Well, go pay it. You say, "Well, I can't pay him." Go tell him about it then. That's right. Don't beat around the bush about it. Go tell him. See? And then tell him, say, "I'll make it right, brother. You just give me a little time. I'm fixing to straighten up right." Get all the trash and old buckets and cisterns... Get all that stuff out of the way. Old dead horses and ecclesiastical things that's laying in your way, throw the thing out. God ain't going to come in on like that. It'll pollute the water. And the water ain't going to be polluted, so you just get your own pollution out, of unbelief, and God will pour the water in. It's already there. Only thing you have to do is just move the cause, the cure is already performed. God's already healed you. You just have to get your unbelief out of the way. That's the vision. I say that in the Name of the Lord, the same as Elisha said it that day, Thus Saith The Lord, get your unbelief out of the way. Watch what will take place. Get your systems out of the way, watch what a revival will strike Chicago. Watch what a revival will strike the world, if we get our systems out of the way. Get our own ideas out of the way and let... The Rock's already smitten. The only thing we have to do is just get the things out of the way and let it flow. You want to see people healed? You want to get healed yourself? Just get all of the doubt out of the way. And then see what takes place. It will flow like a river.

90 In closing brother Branham continues in Desperation 34 In time of death, I've heard people when they knowed they were dying, and things that they kept secret all their life, they [Brother Branham pants as one in desperation--Ed.]... In desperation they were trying to confess it. See? And trying, "Take this... and... make it right. Go!... Please. Go... Do!" See? In desperation. They ought to have done that beforehand (See?), not wait till the time of emergency. "Will you do so-and-so for me?" The emergency causes desperation when we ought to do it without the emergency.

91 35 Now, we notice tonight that we're taking the symbols of the Passover. And the Passover was taken in emergency in times of desperation. You notice in Exodus the 12th and the 11th : of the 12th I believe it is, it says, "Eat this Passover with the shoes on your feet, with your loins girded up, and with the staff in your hand." See, you're eating it in desperation.

92 And with that in mind, let us bow our heads in prayer as we turn the order of our own service to communion and foot washing. And in would ask that the brothers would bring forth the elements as soon as we are finished in prayer.

93 let us pray