

## The Development of the ministry and the Revealing of Christ

**REVELATION 3:20** Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

We are looking at where we are, where we came from, and to examine the different stages God used to bring the body of believers to this place. We must understand our past so that we know our future. The attitude we have now was developed by the attitudes and events of the past. Our starting point, which serves as a great reminder of our current position, is that **Revelation 3:20** speaks of the Message of Presence, a shift that happened after the Church Ages were complete, moving the Bride from a final invitation (the knock) to intimate fellowship.

### The Three Phases of the Ministry's Development

When Brother Branham died, most people who entered the ministry were people identified with his flesh: his trustees, deacons, and friends. They all entered the ministry. This led us into the first phase of our journey.

#### The First Phase: Focusing on the Prophet (1965 – 1977)

The ministry from **1965 to 1977**, or '76, somewhere around there, was focused on men who knew the prophet: Brother Perry Green, Brother Jack Moore, Brother Vale, Brother Coleman, and Charlie Cox. The focus was all on Brother Branham.

If you lived in that era, you loved it. When I came into the message, I could not have enough of Brother Branham. I wanted to hear and know everything I could about his life, what God did, and everything else. There was a great appetite. I still enjoy hearing about him, but I know there is one I enjoy hearing about more than him: Christ. When I heard about Brother Branham, I hearing what God did through him. But when I hear about Christ, I'm hearing about me. Every action He did was because of me; everything He said was because of me. I like to hear about Him (Christ) because I hear about me: what He did for me, what He made available to me, what He promised me, what He is doing for me, what He will do for me, and what He has done for me.

There were no differences in church or camp; there was no separation. Everybody was happy. The Bride had great gatherings, great revival, great fellowship, and great friendship. That was a season, but those seasons are gone, never to be repeated. To glory in them is wonderful, but you can't glory in it now because that's not what God is doing now. To expect that to happen again is foolish. God is not sentimental.

Brother Perry Green was raised up by God for a purpose. Everybody identified with that prophet had a purpose in their life. God used him, and the message was propagated, and books were written that helped many people understand the prophet's relationship with God and how he operated in ministry and life—that he was real, true, and sincere. We should be grateful, be thankful, and honour him for what God used him to do.

## The Second Phase: Doctrine, Controversy, and Immaturity (1977 – 1986)

Then we moved into another phase, from **1977 to around 1986**. These men—Joseph Coleman, Lee Vale, and others—began to move away from the focus on the flesh and life of William Branham to the **life of the message**, the language of the message, and the **promises** in the message. They began to talk about the Seven Thunders, Rapture Faith, the Son of Man, the Latter Rain, the Harvest Time, the dynamics, and the character of the church. They began to plant the promises in the hearts of the people so that they might believe.

They themselves were **not in the stature of a perfect man yet**. Since access to message materials was limited back then, **no doctrines preached from 1977 to 1986 were perfectly in the middle of the road or rightly divided**. If anyone told you they were balanced, something was wrong with them because the material was not accessible yet (computers didn't come into view until 1988, 1989).

As they began to be attacked, their character was shown to be imperfect because **they retaliated**. They began to form a **defence mechanism** among themselves and became **cultish**, fortifying their people to believe, *"You've got it, they don't have it."* This caused separation and camps, resulting in followings around different teachings:

- The move of **Coleman** and the **virtues are the thunders**.
- **Paul Jones** and the **two souls, the polygamy**.
- **Junior Jackson** claiming there were **seven years left** (not three and a half years).
- **Lee Vale** with the **Parousia** and the Godhead.

Many of these things had **truth** (e.g., some of the quotes two souls uses are very true quotes, and **Parousia** is key to understanding the Son of Man), but they often erred in the full embodiment of the truth.

One key error was the teaching by the first generation that **1963 was the Coming of the Lord**. This is wrong. The **Coming of the Lord** is God in His own body, Jesus Christ, which has not happened. The **Appearing of the Lord** is the Word coming in the form of a prophet. **Parousia** (from the Greek) is a noun meaning "**presence,**" "**arrival,**" or "**coming,**" most notably referring in Christian theology to the **Second Coming of Jesus Christ**. The word emphasizes the **arrival and subsequent presence** of Christ as a king, rather than just a return. It is used throughout the New Testament to encourage believers and refers to the appearance of Christ at the end of time to judge the world and establish His kingdom.

### **63-0623M STANDING.IN.THE.GAP, JEFF.IN, V-6, N-7, SUNDAY**

82 And, now, I didn't know at the time, that they were taking pictures of that, scientists was, as the **Angels lowered themselves from Heaven**, to bring the Message. And you remember, I said the One on the right side of the constellation had, kind of, His chest back, and His wings. You remember me saying that, all of you? [Congregation says, "Amen."--Ed.] And how that I watched Him? He was very distinctive from the others. ...ed...

Even though they might not have had it right, the reason we are where we are today is because of their work. The positive and negative parts made us search, dig, pray, and look. It was for our good. Despite the errors, we honour these men because they brought us vocabulary, promises, and hope.

### **The Lack of Mentorship and Ministerial Immaturity**

Many pastors of this generation never had any training or mentors. They didn't come from seminaries. Because a man has a gift to preach, it doesn't mean he is seasoned to deal with people. They did things exactly as they saw them, "*black and white*", implementing C.O.D. and Marriage and Divorce without any spirit or grace (right tool but wrong application - like using a cleaver instead of a scalpel). They were loyal and faithful to the message, but their attitude was, "*If you're a believer, you'll do it; if not, you must be circumcised.*" They were more worried about what their professional peers (other pastors) would think about them. This is a stage of development where they sought acceptance and fellowship from their peers.

### **Their lack of balanced thinking trapped many**

They never took **life insurance**, pension plans, or retirement away, quoting only certain things, like, "*I'm not worried about getting in the grave; I'm worried about coming out of the grave*", but ignoring that the Prophet also said, "**life insurance is a good thing.**" They taught that the **woman's place is in her home** and not in the workplace. If the husband dies without life insurance, the wife (who may have given up her career/schooling) is forced to find somebody to marry her or go back and live with relatives. This is not God's provided way, as He said, "**consider the ant, how the ant puts away for the rainy day.**"

### **Where the man, the pastor dies, and what is going to happen to the woman?**

The next pastor comes in, the church begins to give them all, most message churches are very small. We are a small grouping. You think the incoming pastor will be able to share his tithing with that woman? You think the church can give her a salary? Every time he sees her, he sees a burden.

He is afraid that magnifying another ministering brother may cause people to love them more than him. If I magnify his gift or his calling, then people might love him more, and they might split. There was insecurity and was fear, because the tithing and offerings from the ministry were his only form of living. So, their attitude was to suppress or kill the influence. Ironically, in doing this, they caused the very church to split they were trying to avoid.

When we look back at the second generation, we know that they did not have the maturity. They might be all the ministers now, but the maturity, character and experience they gained, they did not get it from tutors. They had to go through it themselves (trial and error).

Today, I can stand here, look back at them and learn from their mistakes. Therefore, I am a product of them, learning from their good and their bad. I am grateful to them. We are building on our stepping stones. I am thankful how God used that man.

My attitude is different. I couldn't say that with a good heart back there, but I can say it today, because I see that it was all God. I had to overcome it. Now, I realise that it was God using them as instruments in His own hands, to mould me, shape me, and put me in my place. My lessons and the hurt I encountered, resulted in my character development. I could look at those people knowing that God used them.

Even though, they might not look at it that way, but I could look at it that way. They might not be right in their spirit; it doesn't matter if it does not provoke my spirit. Instead, it caused my spirit to be grateful and thankful. But that was a growing stage, and it was necessary for us.

The ministers back then, with their attitude, legalism, their approach to certain things, the way they run ministry, the way they run their life, and their household causes problems. Many first-generation pastors or their children became trapped and rebelled because of the approach they took. Their attitude toward young ministers was to suppress or kill their gifts out of **fear and insecurity**, as the ministry was their **only livelihood**, which caused the church to split. They did not have the maturity, character, or experience from tutors; they had to go through it themselves. We are a product of their good and their bad, and we must be grateful to them.

### **Grace, Attitude and Discerning Spirit**

In the second phase, we saw men who were beginning to open up doctrines, different angles, different teachings. It might not be perfect, but we begin to question it. And as we begin to question it, we begin to formulate our own line of direction with those doctrines. If your attitude is wrong, when you begin to see that they were wrong, then you become critical. You begin to call people's names on the pulpit. You begin to put down the people for what they preach, what they taught. In so doing, you create in your people a sense of pride and arrogance. And you create in your congregation a sense of criticism, a sense of judgmental.

In the third phase you must avoid judging people by their doctrine and equating the people's doctrine with their character. That is wrong and that is not what the purpose of doctrine is. The purpose of doctrine is to establish your heart in grace, that you might **grow in the grace and knowledge of the Lord Jesus Christ**, as Peter told us.

**2 PETER 3:15 KJV** And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

The group that is **established by grace** sees that everything worked together for the good, realizing they could have been those people, but by grace, God opened their hearts. This produces a **thankful, grateful heart** that is not contentious. They were able to **long suffer** with those who have different opinions without being intimidated.

We are not afraid to say we are wrong, apologize, or repent openly, because **doctrine has no copyrights; it is the copyright of the Holy Spirit**. I'd rather be with the group that is wrong with the **right attitude** than to be with them that is right with the **wrong attitude**.

This pulpit must be made available to try our faith, so we can discern the spirit and attitude of the man behind the pulpit. That is all training and moulding. The negative is only strong if you back it up. We use the negative to compare why we believe the certain things we believe in, without killing the influence of the man or dishonouring the ministry and the gift.

## **The Three Anointings: Lights and Purposes in Ministry**

Let's look at the prophet and his ministry.

### **1. The Starlight Anointing: Revelation 3:14 and the Moses Type (The Rebuke)**

First, **Revelation 3:14** is the angel of the seventh church age. The angel to the seventh church age has two purposes: the first is to **rebuke the age**, and the second is to **call the age out**.

Under the rebuke, which started in 1946 (commission was 1933), the scripture God gave him was:

**2 TIMOTHY 4:1-5** *I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing; and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears unto the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*

As an evangelist, he was able to travel and see the condition of the church and in so doing, he could rebuke the age (1946 to 1962). Under that anointing of rebuking, he is under the anointing of **Moses**, which speaks of the **Law**.

### **The Moses Anointing:**

The burden is on you. Notice that **Revelation 3.14** is the angel of the seventh church age. So, if he's the angel of the seventh church age, **Revelation 10.7** also the angel to the seventh church age. The reason for that is because the angel to the seventh church age has two purposes. The first purpose is to rebuke the age and the second is to call the age out.

His commission was **2 Timothy 4.1-5** do the work of an evangelist even though he was born a prophet. As an evangelist he was able to travel the country and see the condition of the church and the people and in so doing he can rebuke the age. That was from 1946 to 1962.

Now, under that anointing of rebuking he is under the anointing of Moses. Under Moses' anointing - speaks of the law. Moses did not go over because He got upset with the people. Moses represents denomination because Moses lifted himself up like the denomination lifted themselves up. Joshua is a type of the church under the Holy Spirit. That's one type of Moses. He lifted up himself. He magnified himself.

That's why he could not go over Canaan. So, Moses must die. Denominationalism must die before you can go over into Canaan. That's the first type.

Second type, Moses represents the law and was given for the backsliders and the unrighteous.

He is to rebuke an age, backsliders and sinners. He was to do the work of an evangelist, deals with sin, sinners, and backsliders. 1946 to 1962, when you read the messages, it is under that kind of Moses kind of anointing which frightens your heart. You read a message; it shakes your heart. It's not talking about so much that you are saved by grace and what he did. It's not what Christ did for you. It's talking about what you do. The choice you make. How you must believe, how you must act, how you must live. How you must dress. The focus on you. The burden is on you. That's the anointing that is on there. When you read some of those messages, your heart trembles because here is a prophet speaking.

If you don't understand the anointing he is under, the calling he is under, the commission he is under, you will take up that same attitude and come and preach it. That is why in the message of the hour, two men can preach one message.

Same scripture, but when one comes, he will come like a Moses anointing. He will rebuke. He will talk about your life, your operation. Everything is about you.

The next one will come. He is not talking about you. He is talking about Him. What He did for you. Get you to believe what He has already done. That you might believe and then let that power comes in your life.

Two different anointings. One is establishing you in grace and in the work of Christ. The other is establishing what you had to do in Christ and what you must do in Christ is to die. By saying, I can't do this from the heart. That is what Moses was supposed to do. It was to bring them to their knees. When it comes to Christ, the law will end. How does it come to an end? You got to admit that I am doing all these things, but I don't love to do it. I am trying to live. But I don't love to live this way. I know it's right, but to know does not empower you to love. You got to be honest. You got to set your heart.

That's what the law is for. The law serves to reveal that within you. There may be the knowledge to do good, but not necessarily the strength to act on it. It's meant to encourage you to turn away from your old ways and embrace Christ instead. That's the approach Brother Branham took as an evangelist. That's really what you're meant to do too. You're called to lead people to a point where they can recognize their own shortcomings and sins, and ultimately, let go. They need to let go.

It's important to grasp that under this anointing, many messages have been shared. That's why when you first come across a message, you might think, 'I'll read this one, but I'm not interested in this other one.' You may find yourself saying, 'I'll check this out, but I won't listen to that one.'

A message can deeply unsettle your heart. It can shake you, causing you to lose your peace if you don't grasp the meaning behind the anointings and their intentions.

Remember, the rebuke wasn't directed at the bride. The rebuke was not for bride. There was no bride then there. He didn't call you bride until after the seals was opened. This is the church age. Even though there were bride in there, they were there not because of apostasy, they were there because of error. There's a difference between apostasy and error. Error is because of ignorance. Apostasy is to reject truth. So, if they were there, they were there because of error. And that is what the opening of the word will do. The opening of the seals will correct the error.

Now under **Revelation 3.14** it's called starlight. Starlight, which means that the light was not the true light, **1 John 2:8**. The true light is the perfect light. Which means you can see completely clearly.

Under starlight, we did not understand many things. Also, Brother Branham did not understand many things. Many things he thought from a church age perspective. He saw it as a star.

As **Revelation 3.14**, when the prophet looks at this picture, he's going to see seven angels because he's an angel. He's one of the seven angels in the seven church ages. So, when he looks at it, he's going to see seven angels coming. When **Malachi 4** looks at that picture, he represents the marriage officer. He is seeing the Bridegroom coming. The head coming. But as the son of man, when he looks at it, he's going to see grace coming or he's going to turn the picture and see the Judge coming. **One man seeing three different ways. Even though it's one man, it's three different anointings that make him sees the word in different ways. One man.**

But if one man could see the word in different ways, then one man could preach the gospel in different ways. He could speak it from a Moses perspective, an Elijah perspective or as the Son of Man perspective. All three perspectives are in these books and if you don't understand it, most ministers in this message do not understand this. Therefore, they come there trying to preach like Brother Branham and calling, message bride. He said, you're nothing but hawks and chicken and saying back exactly what the prophet is talking about. *You hawk, you chicken, you red horse rider, you denominational devils. That don't belong in bride church.*

Brother Branham's audience is not my audience. He preached to a mixed congregation. I am preaching to people who come with their own choice to sit under the word. There's no denominational hawk here. There's no hopping around, you know, denominational carrion here. That's not the audience.

So, many ministries is going to be under the Moses anointing. Most evangelists, especially if they're young and not been moulded by their pastor. When they start off, all they can preach about is sin, correcting, church order. Because they're under that Moses type anointing.

They believe they're successful when they threaten your heart. If they threaten your heart, you can't answer back or say anything but then it looks like you're living wrong.

The second anointing that most ministries are under, this is the most popular, is under the Elijah anointing. It is called the woman whipping time. They whip the woman. Their whole focus in the church is woman. The woman attitude, how she's a harlot, she caused the fall, she's nothing but a sexual garbage disposal. Yes, WMB said all those things. True. But he was not talking about bride. He was talking about woman. There is a difference between a woman and a bride. So, they're into that woman's chastisement. Women are the cause of the problem. Woman is the character of the church. Watch the woman. They're into headship. That's why their men rule their wives in the way they do. They must prove they're the head of the house. And the pastor reinforces that. He thinks that's the message, the message did not come to bring the woman under the man.

When he comes to the woman, **Malachi 4** might have come to do that, but not Son of Man. The Son of Man did not come to put the woman under the man. The Son of Man came to put the woman and the man equal, like they were in the beginning. It was only after they sinned, God told the woman that she would be subject to the man. But before the fall, they were quite equal. They were quite equal. He didn't have to rule over her. The only thing that ruled over them was love. She loved him. That's why she served him. She honoured him. She obeyed him and he loved her. He was willing to give his life for her. There was no headship there. The only headship there was love. Therefore, the subduing of the man and the woman under each other is supposed to be eliminated with the restoration of the seventh seal.

That's why their focus is denomination. The red horse rider, the black horse rider, the harlot, the prostitute daughters. From there, they move into the woman in the church. The whole approach of it is that Elijah's approach didn't come to bring grace. Elijah is a judge. A prophet is a judge, to judge the woman.

But when the **Son of Man** cometh, when he found a prostitute that ran to him, and they brought Moses' law, he dispensed with it. When they brought the woman to him, when that woman ran to him, they chased her to him and said, *What shall we do? We caught her in adultery.* According to Moses' law, she must die. In the presence of the son of man, she couldn't die. He was her justifier. When he was finished, she was thoroughly justified. That's what he came to do. He comes to justify her. They couldn't even raise their head to bring a charge at God's elect.

Under the Son of Man, the heart is established with grace. Under the son of man, women and people love to love the world. Not they have to love it. They want to love it. They want to hear. They want to know. They want to obey. They want to serve. They want to live. There's a desire in there. That is what is nurtured by the Son of Man. The seed is nurtured by the son of man. It is watered. It is shined upon. That is what produces the crop That brings the image of Christ.

Unless you can understand these different anointings and discern the spirit that is in the pulpit. Whether that spirit is under the Elijah anointing. Whether it is under the Moses anointing. These things are not wrong. They must be used in their season.

These anointing must be used when you go to a funeral. You are not going to preach the grace of God. You have sinners that are there. You are going to preach fire, hell and brimstone to cause their heart to be terrorized that they might run to Christ. That's what you must do.

When you see the world coming into the church and you see the world begin to influence the church. Sometimes the pastor must use the Moses anointing. Sometimes he must use the little Elijah anointing. But for correction and never to take away the grace of God. Never to replace it. Never to water it down. Never to put it on condition. If you are this, then you will do this. It must be used in the right season, right time and for the right purpose. To accomplish what you wanted to accomplish and never to violate the grace of God that is already presented.

A Pastor can give you grace if you behave. But he can take it away the next day, if you behave badly. That's the power of the pulpit. If the man gave you grace, he must give you it unconditionally. Whether you're good, whether you're bad, it's the grace of God. That is the grace that your heart must be established on. The gospel is the power of God unto salvation. You must be able. If you cannot discern these anointings, your heart will never be at peace. It means that anybody can take it away from you. Anyone can preach your peace away. Anybody can terrorize your heart. Anybody can make you question that which you know that Christ has already done for you. Therefore, you become like a puppet from the pulpit. Then you must learn to discern the nature of the anointing that is on that man. I'm not saying to judge it. I say discern it.

That you might be able to put that anointing in its rightful place. If he's talking about Moses, he's not talking about your salvation. He's talking about sinners and backsliders who must come to repentance.

This anointing is meant to establish **what you must do in Christ** (which is to die) and bring people to their knees, admitting, "I can't do this from the heart." The Law shows you that you might have the knowledge to do good, but not the power, so you might give up and run into Christ.