

Corrections and Comments

Rev 10:1-7; Care of Body; Apology;

Tent; Dream; One Man

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November 2, 2008

...this evening, through Jesus Christ our Lord. And first of all, I ask You to forgive us all of our sins, omission and commission, also. We have good reason to believe that the sins of omission are greater in number than those of commission, because we contemplate our lives, and we trust we contemplate our lives closely according to the Bible; but there are so many opportunities that we lose, because we do not take the opportunity to see our brothers and sisters in need. And, not only our brothers and sisters, but also those in the world where we could do something good for them and, thereby, glorify Your Name in heaven.

Now we pray, Lord, that You'd help us in our service tonight. We realize that it will not be one particular theme, but several ideas, especially corrections. And we pray, Lord, You'll help us and guide us. In Jesus' Name we pray. Amen.

1. Well, I'm certainly glad to be with you all. I don't have very many opportunities, and I suppose there are more opportunities than I'm willing to admit. But anyway we are here together. And I just want to express my appreciation and my love for all of you and all of those who will receive this DVD or CD, whichever they are going to receive, because without you and without those who have been with me all the years, up and down here in the United States and Canada and in Europe and, also, in Australia, New Zealand, and various places where they have supported me in my ministry... And the only way I could minister, of course, is to have someone to minister to. And I really do appreciate that and thank you from the bottom of my heart. I may not have another opportunity to express my feelings, but I want to express them tonight. I usually am one who is so concerned about what I am going to say, as to pertaining what I have studied, that I usually don't consider the people to the extent that I really should consider them. I focus in on what I am about to deliver, and then, I deliver that, trusting that the seed sown will do exactly what Jesus said it would do.

2. There will be those who'll come, and, of course, they're offended by my manner, because I'm not all lovey-lovey and dovey-dovey. And maybe I should be really sweet and kind and, you know, so-so; but I'm not as hard-boiled as my presentation is.

Usually—well, not usually, but in the past I've been to places and people have been a little leery and a little afraid of me. And I remember being in Dallas one time—oh, a long, long time ago, and there was this sister. She'd heard that I was a Doctor of Divinity, and well, I'm not a Doctor of Divinity; a doctor of nothing, maybe. But she was pretty fearful. And so, when we got there, my wife and I, Alisen and I, we had a great time together, fellowshiping and just having a great time. Well, she had been so fearful that, you know, that it would be kind of hard on her and kind of hard on us, that she had made arrangements with another sister to take us after two days. Well, after two days she didn't want to give us up.

So, that kind of tells you, you know, that I'm not as bad as people think I am. People used to say, "John the Beloved," and "Paul the Aged," and I say, "Old Lee Vayle, the Grouch." It isn't always that way; there's a little bit of honey trickles down from somewhere.

3. Now tonight it's going to be pretty chopped up, because I'm going to look at three things that I made a mistake in; not that it would really change things, but it gives you a closer relationship to what I'm

saying to what Bro. Branham has already said. Now, in the meantime, I want to say this and put it on the record, because this could well be the last time that I am in the public to give a little message.

Now, when I started preaching, (That's when I was twenty-two.) I just wanted to get out there and serve the Lord and do whatever He asked me to do, if I could find out what He wanted me to do, and just went along to preach the best I could do to be informative, to be helpful, and never did I ever have an idea in my life that I would ever want to be someone in public that people would look up to or give me some kind of acknowledgement or credit, or in any way to follow me as a person as though I were ordained to some kind of leadership.

4. So, when I came to this Message, I had the same desire in my heart, which was to simply preach, go to a church, say goodbye, go to another church, and sort of make my rounds, if that was in the way the Lord wanted me to go. And I never wanted anything taped; although, if people wanted to do it, well, who am I to say they shouldn't do it? What do I care anyway? And then, they wanted them to be put on tape so they could be sent out, and I didn't want that either. And then, it came to the place where people wanted to read along, and I didn't want that either. And this is the truth: I never wanted any of these things. And to this day, I still do not want them. All that I wanted to do, and still want to do, if I can fill a little corner somewhere, some little niche, or do some little thing for somebody, especially for this Message, in the memory of Bro. Branham, and for the goodness of our Lord Jesus Christ, and for the people who think that they can receive something of benefit as I sort of minister along.

Well, that's the way it has been, and that's the way, if I were to live another thirty years, (which I certainly don't want to) I trust it would continue: no thought of leadership, or no thought of being any authority or no thought of having something someone else doesn't have. It's just a brother and sister attitude. That's all I've ever had.

5. Now I have to admit I've stood very strong for what I believe, and I will not back down. Now that's up to you to back away or do what you want to do; but, as for me, I've got to stand for what I believe. And what I believe, I will teach; and whether you accept it or not, that is not according to what I purpose in my heart. My purpose is only to tell people exactly what I see, and tonight I will tell you one point and you will begin to understand more thoroughly. But I think you've understood all these years where I'm coming from.

So, as long as we have this on tape, and people know where I'm coming from, that I have no ambitions—never have had. To be of service, yes; to be helpful to Bro. Branham, absolutely; and to be helpful to you, and also to anyone, because God gives the sun and the rain on the just and the unjust. And you and I have no other choice. If there is someone has a need, we have to supply that need. And I find it's very—well, the word could be 'exhilarating', very 'satisfying'—when I find that there are people that I can help, because I don't know where the rain's going to fall or where the sun's going to shine. I just have to go along. And I trust you are of the same mind.

6. Now, first of all, we start with a correction, and the correction comes from Rev 10:1, and in there, there's where the Mighty Angel comes down with a rainbow above His head, one foot on land, and one on sea, and He cries with a loud voice, saying, "Time shall be no longer."

Now I made a mistake in that, because, when Bro. Branham said that the Seventh Seal is Rev 10:1-7, I somehow tried to compress, and did compress in my own mind and my teaching... Revelation 10:1-7 was actually Bro. Branham's ministry here on earth, that is, from the time of, we'll put in from 1933 to 1965, because that's where those major visions came in, and, then, Bro. Branham passed away.

Well, I then said to myself, and said to you, "If this is Bro. Branham's ministry, Rev 10:1-7, then when Bro. Branham said that was the Lord Jesus Christ that came down and swore by the Creator that time would be no longer; then, that being the case, (that that has transpired) that would have to be Christ in the form of the Holy Spirit." Well, you know, Bro. Branham used that term many, many times, and

that is what I looked at. And I said, "Well, now there again, we have to look at it in the sense that Jesus said that, 'No man can swear by heaven or by God, not by one hair of his head.'"

7. So, I'm thinking in there where God swore by Himself. So, I looked at that from that particular angle. Well, now, that was wrong. The actual fact of the matter is that Rev 10:1-7 is the Seventh Seal, but I did not remember, I don't know how, but I did not remember to place the Seventh Seal as Bro. Branham placed it, as a Roman candle, one blast, a second blast, and a third and a fourth, whatever, until it came to the end of time. So, he said, "*The Seventh Seal is the end of all things. It's the end of the ages, end of the seals, end of the vials, end of the trumpets, end of the plagues, end of the times of the Israel, the times of the Gentiles, and so on, until Jesus comes down and places His one foot on land, one on sea, and swears by Him that created the heavens and earth and so on... that time shall be no longer delayed, that time has run out.*" Well, so this is exactly as Bro. Branham said it, and this is exactly how it is, that the Seventh Seal will only end when Jesus himself comes down and swears by God that time should be no longer. So, the time is absolutely... Everything has run out.

8. So, we're now back to the eternity from whence we came. And we understand whence we came, because we were in the mind of God. And, when you consider yourself in the mind of God as thought, do not for one minute think that a 'word' is a 'thought expressed', as though you are in some, (What would I call it?) mystical situation. You are looking at reality. And so, when we talk about being in the mind of God, (And Bro. Branham said, "*You were a part of God,*") we are not talking about something that's mysterious and mystical, or something esoterical, but we're talking about the hard fact of reality, and we're looking at the genealogy of God in the children from Adam on down, all the very elect and, then, the non-elect, in the sense we call them 'foolish virgin'.

I don't like that term at all, and we'll talk about that. We'll get into that a little later on tonight. I'd like to talk about the remnant of the seed of Adam, because that, to me, is more correct in the sense that you get a better understanding from the Scripture.

9. So, you have to pardon me for that error. That was looking at, as I said, Rev 10:1-7 as the ministry of Bro. Branham. Well, it is not. It's the Seventh Seal, and the Seventh Seal opens under the ministry of Bro. Branham. For instance, we've been under the Sixth Seal for a long time, not that we have seen any evidence in the sense that we could associate it with ourselves. But, remember; the two hundred thousand horsemen were devils at the River Euphrates, bound by God, and released at the time of Hitler and Stalin when the persecution came upon the Jews, where God said, "I will fish you, and I will hunt you."

Now all Bible students correctly say that, when you fish, you use a bait. Bro. Branham quoted Bro. Bosworth on that: "The bait hides the hook." And that is how it was with Bro. Branham's meetings. People were not... They were intrigued. Yes, a lot of people were intrigued, but a lot of people wanted to know something of reality; and so, they came to Bro. Branham's meetings. And, when they saw the supernatural, they were astounded and carried away in themselves to where they were carried to the presence of God, and that which we're talking about was the bait.

And so, God baited Israel. He gave them permission. He opened up the land, and they made a lot of money. They could have gone back early; they wouldn't go back. He baited them, then He hunted them, and that's when Hitler opened that barrage against them, and he killed multitudes of the poor Jewish people. And so, that's what we're looking at at this particular instance there.

Now, if I lose my thought a bit, don't you worry about it. (I'll pick it up later, somewhere down the line.) because that on the Seventh Seal is good enough, from time into eternity. And from here on out, it's getting close.

10. Now the next thing I'm thinking about is that in the "Questions and Answers"... I don't know when I made that mistake, but I told Bro. John that I must have been somewhere in Hong Kong, or who knows where, playing Chinese checkers, because I never should have said what I said. When I was told that I

said it, I didn't even bother to look it up to see if I had said it. I just take, you know, acknowledgement, that I must have said it. It has to do with the thought of where the Scripture says concerning the Lord Jesus Christ that "He will not see corruption." And so, that's the question, and I wasn't thinking... I must have been somewhere else, because I said, "Well, that referred to his spirit form or Word form body."

Well, it could refer to that in the sense that, hey, there's no corruption in that. You know, when you leave this body here, according to 2 Corinthians 5, Paul says, "We don't want to leave here undressed, as though we're not clothed upon," but he said, "When you leave here, you go to take up the clothing or the body which is eternal."

11. Well now, you could go into a lot of various points on that alone, but I don't want to do that. The thing is that that body couldn't corrupt, because it came from God, and it was eternal. It was evidently a part of the substance of God, Spirit of God. And, when we leave here, and Bro. Branham left here, go to pick up that body, which he never had. Jesus only had that body. He laid it aside to come on down here.

Now the thought here is that "Thou wilt not suffer Thy holy one to see corruption." Now you associate that with Matthew where the archangel said, "That holy thing that shall be born of thee shall be called the Son of God...and name him Jesus, and he shall save the people from their sins."

Well, the Scripture immediately introduces you to the fact that that body was holy. And it certainly was, because it was created in the sense of what would come from that which was created. So, if you had that which was perfect, created by God, then that which came from it, as far as the form, would be perfect with what the germ was.

12. Now, see; that's not in our case. Now all Mary did was to give him the substance for that body. You'll find that Bro. Branham said that. Now the fact of the matter is that you could use the term that she was an 'incubator', and her chemical processes from her body fed that which she, or no man, had produced. It was a creation. And so, that body, having been started by creation, the creation of God, then that body, naturally, would in itself be holy.

13. [Bro. Vayle goes to the board.] Now, I've got some crayons [markers] here, which are very valuable, and I'm not very good at drawing or anything else, so we just start up here for the fun of it. And we put up here a large circle like that, and that's your body, and we have another area in here. And, see, I can't hardly see you at all; so, I'm not doing too well on this board here. So, right here is your body, and here is your spirit, and here is your soul.

Now, let's go over here. [Pointing to the drawing.] And this is you, and this is you, and this is you. Now the Scripture says, Mary speaking, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior."

Well, who's 'my'? You've got a spirit, and you've got a soul. So, who's 'my'? That's your body. Right? So, that's got to be you. Well, it's right here. Now your spirit is you also, because she says 'my'. Now the word 'my', I guess you might call a possessive pronoun. And, if you say, "This is my dollar," that's very possessive; so, that's a possessive pronoun. So, 'my' soul and 'my' spirit has to have somebody that has it. Follow me? Well, that's perfectly natural. So, all right.

We've got here... This is all perfectly you. So therefore, that being all you and this soul, which is given you from God, this spirit that's allowed of God, and this is your body here. Now your body is a temple of the Holy Ghost. So, now as Paul brings out, "What manner of people ought we to be, if our bodies are temples of the Holy Ghost?"

14. Now here is where the old Nazarene and a lot of the Pentecostals were tremendously legal to the point where it was, you might say, you just couldn't fathom it; you couldn't stand it. I mean, I ran into it, and it was so abrasive it was pitiful. They talked about a holy life, that, well, you know, like the

Nazarenes said the root of sin had been eradicated, so they couldn't sin. Well, then it came to the point where people have sinned. What are you going to do about it? Well, then, you're not going to acknowledge it. That's all you can do. So then, you live your life as a defeated life, or every time there's a revival, every time there's an altar call, you've got to have your life checked out, and you've got to come and get some renewal.

15. So, we look at this, and we understand, then, that, if our bodies are the temples of the Holy Ghost, we ought to so conduct ourselves as temples of the Holy Ghost. Now Paul gives a very strong... Well, it's a very strong little preachment against sin, and he mentions there that the body is not for fornication.

Now, if you read literature at that time where Paul was speaking, the people's morals were very, very lax, and much was to be desired. And so, therefore, there was a lot of fornication and adultery. Now Paul said, "The body is not for fornication." And he said, "Don't you know that he that is joined to a harlot is one flesh?" And he quotes from Genesis, where it is spoken there, "For this cause a man will leave father and mother and cleave unto his wife, or join his wife, and they shall be one flesh."

So, that act was given only for marriage and for procreation, but as Bro. Branham said, "*Children are born from sexual desire.*" And you can imagine how few children there would be born if people said, "Well, I want to get married so I can have a family." Now, there are some that would say that, but how would they have that family without that desire which is basic to the act?

16. Now, what I'm getting at is this: How can we have boys and girls in our home and not teach them the terrible sin that started in the garden and has pervaded all the centuries and is here now in a place which is terrible to the extent that, if you look around, how many young men and women are actually virgins, when that act is to be reserved for marriage and only for marriage, and it will result, in most unions, of having children.

Now here's the point: Paul said, "If you are in fornication with a harlot, you become one flesh with her." Now it doesn't say you're married. It doesn't say that in the Bible. You can't pin that on any Scripture, because fornication... Paul said the bed is undefiled; so, you can't enlarge on this in any other way than to say, "How can people, adults, not train their children to the understanding that that is wrong, because your body is the temple of the Holy Ghost, and you are joined as one flesh?"

17. Now in America it is said that every male has had, or does have, or will have (No doubt by now it's more.) twenty female partners. I've had one. Who got the other nineteen? See? So, if you've had five or six sexual partners, you've been joined as one flesh to those people. How can that be? How can God not bring judgment upon a people who are that lax and lascivious?

Now I realize that everybody's doing it. I realize that we have a permissive society. But that does not eliminate the Word of Almighty God, and we must endeavor, as never before, to keep our homes, not only moral, but above morals, to keep our homes holy, and our children holy; because at the judgment seat, it will be very, very well with us and very rewarding, if we have not kicked over the traces and done those things which God said we must not do.

18. Now, remember also, the Bible says, "All sin is without the body, save the sin of fornication." In other words, there's one sin that will affect your body. I wonder how many of us tonight here have this problem within ourselves, what's happened to us physically, or what's been passed on down to us.

Now I've got no problem with that particular sin. I've got it with a whole lot of others. But there's only one sin that can affect my body and one sin that can affect yours, and that is immorality. And now that's taking a huge toll today. Now with the bodies being joined more and more... And it is absolutely physical, not just spiritual... In fact, the Bible says, I mentioned, that "All sin is without the body but fornication," that's going to hit your body, and it certainly does in bringing our society down to the dust.

It started with Adam and Eve; it started with Eve especially, and Adam gave consent. And now, from that time on, all of us have this great problem.

So there, as I say, that body is you. Don't try to fluff it off and say, "Well, the real me is my soul." Well, sure, that's a fact that that's the real you. But you are you in what you might have called a tri-unity, a composite. And no matter what you look at, you are still you.

19. Now, let's just take this back to the question that I fizzled on. The angels were in the tomb and said to the women, "He is not here; he is risen."

Well, now, just a minute. What part of him rose out of the tomb? It wasn't his soul. That never did have any problem. Well, he had problems, of course, because he had to help us. But I'm speaking now of the fact that his body could not decay. His body, that spirit-word body was somewhere and was living and had vitality and everything else that was requisite. So, he wasn't talking about his soul and his spirit; he was talking about his body.

20. So, another thing is: How do you recognize people? Now I have a terrible job recognizing, because my eyesight is bad. You have to come pretty close, and then, I can recognize you. Well, now that's illustrating, showing you that, if I didn't get to see your face, then, you know, I wouldn't recognize you. The face is the part of your body that people really recognize the most, although there are people that are blind, who can hear people's footsteps and recognize right away. And you take dogs and cats; they are the same way—a car coming up, they recognize it. But we, as human beings, recognize by the physical.

So, another thing there is Mary, looking at Jesus, and she couldn't recognize him. She saw the body and she thought he was the gardener. Now, when she heard his voice, she recognized. And, of course, she could recognize, then, his features. Now on the road to Emmaus they couldn't recognize his features, because their eyes were beholden; they couldn't see it....

21. But, what I'm trying to show you here is: Don't you say, "Well, my soul... That's it; that's it; that's it. Well, that's taken care of by God. Now, my spirit, well, that was allowed of God, and that leaves me. Now, here... I don't have to worry about this, because these are the most important things—the more important."

No, you have to worry about your body, and you have to take care of it. I used to carry in my briefcase—oh, years ago—about two to three pages where Bro. Branham... I got Bro. Branham talking about healthy living. Now a lot of people don't like to talk about healthy living. But, you know, if your body is a temple of the Holy Ghost, you are obligated to take care of your body and flee youthful lusts, and do those things which are shown us in the Word of Almighty God.

22. Now we go to another point, and that is when I was talking about the soul. Remember, I mentioned here that God said, or the Word said, "God breathed into Adam the breath of lives, and he became a living soul."

Well, there was no place that I had ever heard Bro. Branham at any time, and I could remember nothing, where he said, "The soul was given by God." Well, I put two and two together and came up with five, which is what you usually do when you don't go very, very, carefully by everything Bro. Branham said. So, I said to myself, and I said to you, "Since the Word said, "When God breathed into Adam the breath of lives," and Bro. Branham said *absolutely...that was not normal breath or normal air. That was actually the Holy Spirit*. So, that's settled.

So, when God breathed into Adam the breath of lives, because that's the original, then he became a living soul. So, as Bro. Branham said, "*God gives the spirit; the baby's not alive, until it drops down from the womb, and the spirit, allowed of God but not of God, the baby breathes in...*" And that's where

Clinton got his theology from the Baptists, that the baby's not alive until it breathes. So, if you can cut the baby off before it breathes, then no problem. That is absolutely wrong; that's not the Word of God.

But anyway the Word 'pneuma' is 'spirit' and can mean 'breath' also; because, what you have to visualize is the Hebrew, and I think it's 'naphach'. You go out on a cold morning, and you breathe in, [Bro. Vayle blows out a breath] you blow your warm air from your lungs into the air, and it crystallizes right away. That's 'naphach'; that 'spirit'. It's intangible. What can you say? You just know it's there, and that's all you can say about it.

23. So, God gives that spirit. But now, where does the soul come in? Now we were talking about this one day. And Bro. Brian Kocourek was there at the house, and he said he'd look it up. So, he went all through, and he came to the tape, I think it's called "Comfort", and in it Bro. Branham says two times that God gives the soul. Now here we are: God gives the soul at birth; God gives the spirit at birth. Now Bro. Branham said *"The baby's not alive.* Then, on one tape, and the only place I ever heard it or saw it—I heard it—He said, *"Well, there must be some kind of life there, because there's movement."* But it wasn't until—oh, close to '65—that he really brought out what that life really was. And he was in Demas Shakarian's farm, and they were in the lab. So, they took a high-powered microscope, and they dipped into the sperm bank, and they put a little daub there and a little dot from the ova, and he watched them swirl around. And he said, *"Thousands of little bulls and cows, calves, in there."* He said, *"Some went over the top, some went under, some went around, some came to it, and they had little tails on, like little fish; they flagellate back and forth, back and forth, to swim. Some came to the egg,"* but he said, *"the egg only received a certain one,"* and he pointed to predestination.

24. Now, in the Garden of Eden, Eve received two seeds. Now in the Bible, you will find the word 'seed' refers to either male sperm or an individual, like 'Christ' is 'the Royal Seed'. That's an individual.

So, she received those two seeds and two different ova, so that two different creatures were born. One was a true human being, and one was half human and half animal. Now, that is life. And I can't define it any more than 'that is life'; that's 'a kind of life'. Now with Eve having done this, and Cain, having killed Abel, and Cain having married his half-sister, (That's where the thing came in.) and now, when they came down, which were the children of Light and the children of darkness... That's where Bro. Branham said Cain went into the land of Nod, and there he had wives or a wife, and they grew into, as Sir Gardner Wilkinson said, "The children of darkness were fierce, and they hunted...", and they were just not nice people—very beautiful, but not nice.

Now the children of Light were pastoral. They herded their sheep, took the wool, and what have you, and grew grain and different things. And they were kind and loving. But, you know, there again, sex took over from both sides. So, these children of Light, the children of God, which were the descendants of Adam, the pure children, pure human beings, they began mixing, because these children of Light became sensual in a way that they should not have been, and they took them women. Bro. Branham said *"That word is not 'wives', but 'women'."* They just lived with them—any number.

25. And so, by the time of Noah, there was only one, true human being left, and that was Noah. So, now you can see, God has to work by election, because in all the human bodies, there are two kinds of life. So, only the omniscient God can direct the sperm to the right egg at the right time to the right people, and that brings forth the Elect, or the children of Adam: that would be the Elect and the remnant. Bro. Branham said, *"You take a bolt of cloth;"* (Now he said the word 'bolt'. He didn't just say, "A piece of cloth;" he said, *"the bolt of cloth."*) *"You lay it out on the table, you put the pattern, you cut the cloth according to the pattern, and the rest you lay aside as a remnant..."* Well, the cloth in the remnant is identical to the cloth in the Elect. So, there's really no difference. As he said, *"foolish virgin, wise virgin."* He said, *"They're all virgin." The difference is in election."*

26. So, that's what we see here in the giving of life. It comes from human generation, and then, there comes the spirit; God gives the soul. And, if it's a soul from God, that's part of Adam's race; the Elect

are in there. And, if it's a created soul... Remember, the beast had a place for a soul, but didn't have a soul, so God would create a soul for it. And that would be one step above the spirit of the animal, because now this creature has got spirit, but it would be animal spirit. Now he's got a soul that is created, and he cannot receive light.

That's why you find these very religious people like Cain in the time of Jesus, where there was great profession, and even to the extent where there were people who were very fine people. They were kind, and they did everything they could to do. What God had said, they wanted to do. But, when it came to reality, there was no place in there. Because, why? Wrong seed! That was the ground that would be like a sidewalk, or too many rocks, or too many thorns—no depth. But, you notice, there was a good ground. Bro. Branham said that properly... *"The ground with the proper fertilizer, the correct...the right seed, given the right sunlight, and the rain, would bring forth a good harvest."*

27. Now, let's go to another point: (As I said, this would be chopped up, and it is.) the subject of 'the tent'. Now it's been said, and rightly so, that Bro. Vayle believes in the return ministry. Well, that is true; but it's not true, because, in my understanding, the return ministry was Bro. Branham coming back to the world and demonstrating in a last great hurrah the goodness of God and bringing in everybody that should be brought in.

Well, that's not really right, because "though one rose from the dead, they will not believe." Now, seeing that Bro. Branham... And I used to say Bro. Branham's ministry was parallel to Jesus. I don't say that any longer. I say that Bro. Branham's ministry was the exact ministry that Jesus Christ had. Now he was born of Ella and Charles Branham. He was born a sinner from two sinful people, with ancestors the same. His background was Irish Catholic, which is about as bad as you can get. You just follow the politics of America, and you will see it.

Now William Branham was nowhere near Jesus Christ as a man, but through the blood and the Holy Spirit he was given a prophetic ministry; but not only so, he was given the exact ministry of the Lord Jesus Christ according to Matthew 12. And I've read It to you many, many times, so you know where It is in Matthew 12.

28. Now Jesus came back in that little intermission--resurrection to his rapture--and he did many wonderful works—many, many wonderful works, and he also preached to them, as Bro. Branham said, *"the glories of the kingdom."* Now Bro. Branham said the least used text in the Bible is in Luke between the resurrection and the rapture of Jesus Christ. And people dare not touch it, because they cannot even touch the fact that the ministry of Jesus Christ, Elohim manifest in flesh, would be given to the Gentiles at the end of their time, as He was given to the Jews for the end of their time, so that God could bring judgment. Now God could not bring judgment upon the Gentiles, until He had done for them what He did for the Jews.

Now, you've just got to follow with what Bro. Branham said and, let your own thinking go and believe it, and it will all line up as beautiful as can be, and is, lining up.

So, Bro. Branham, in coming back, will have, in my understanding, the exact ministry that Jesus Christ had in his time. And it could go beyond that, because now you are not looking at the time of the Jews; you're looking at the time of the end of everything, because we're under the Seventh Seal: Roman candle—bang, bang, bang, bang. It goes on to where you're back to eternity.

29. So, in thinking of Noah... Now Noah was a preacher of righteousness for 120 years. Now, can we, in all honesty, just say, "Well, he was hammering nails for 120 years with these three boys"? What was to stop Noah from hiring somebody? What was to stop him going around the world? What would take him around the world?

Now, you know, science has finally proven that light bends. Bro. Branham has said it did, and science is finally proving it, and they're proving it by using magnetic rays, so they can bend light. And Bro. Dave was telling me the other day... He said the scientists bent light, and they looked so far out in space that they could see a complete other world like ours, a sun with its orbit and the galaxies and the earth and the moon and everything else. And he said, "They're looking in a rear view mirror."

And I thought that was real... That's scientific thinking. We've got a better scientist in our midst than these birds out there. That's true.

So, don't think rigid thoughts of the old fundamentalist, because he's gone. The fundamentalist has gone, the organization, the seminaries, they're all gone; they're finished. You cannot depend upon anything other than what the prophet said. And, remember; Jesus had his close associates. He spoke to them, and they spoke to others.

30. Now, when Bro. Mosley was here, I know he referred you to Rev 14:6, when this mighty angel was flying in the heavens with the everlasting Gospel. Well, he said that he believed that was Bro. Branham. Bro. Branham said *that was Luther*. Well, who is to say it wasn't Luther and, also, at this end time? Bro. Branham said, "*All Scripture has compound meanings.*" He illustrated, even as all fundamentalists do: "*I've called my son out of Egypt.*" That was Jacob and his descendants, and also Jesus came up out of Egypt.

So, as you view these things that are spoken of by many people, don't think for one minute that their testimonies are not correct. Now I know you thought the same thoughts that I did concerning Bro. Mosley's testimony. You say, "Well, that's his thinking." Well, it could be his thinking, all right.

31. So, we checked on another couple sources, and one source said that the Mosley brothers misunderstood Bro. Branham; in other words they never got that out of what Bro. Branham said. So, I checked with another brother, in fact, Bro. Billy Paul, (It doesn't matter.) and he said, "Well, Bro. Vayle, all I know is that I was there. The Mosley boys said, 'Can we be with you in the tent?'"

And he said, "Dad, he just sort of looked down at the ground, scuffed his shoe in the grass, and he looked up, and he said, '*See that you be there.*'"

Well, all right. And I said, "Well, there's no way I can find out, until I phone Bro. Mosley." So, I phoned him. And I said, "Now, Bro. Evan, I would like to know this: Did you have other interviews with Bro. Branham other than the time when you went to him with your brothers and said, 'Can we be in the tent?' and he said, '*See that you be there*'?"

He said, "Yes, Bro. Vayle, and this is the truth. I never went to him. He came to me."

So, he's the one that said, "*We'll buy a plane; I'll pay for it.*" I'm pretty sure that's what Bro. Branham said, "*I'll pay for it.*"

And he said, "*Now here's the thing: when I get through preaching, I'll be tired, and I want you to fly me some place where I can hunt and have a rest,*" and then he said, "*We'll come back.*"

32. Now these things I'm telling you are the truth, as I have found out for myself. I don't know what to say about it other than the fact that Bro. Branham said to all of us, "*Just live good, Christian lives.*" Now that's your best bet: just live good, Christian lives; do good to all people. If you find you can do good to people, and for people, do it. Don't wait for an electrode to suddenly hit the back of your neck, and, you know, your eyes flash. You don't need that. And there are other people...

And another thing is this, too: you that are older in Christ... And you don't have to be even older than the people that you address, if you see somebody there that has a problem that can be going astray, that might be being led by somebody, or just some problem out there, you are obligated, and, if you want

to get a reward, which we should certainly not disregard the inheritance that is there for us, (Moses didn't, so why should we?) you should, and you are obligated in love, talk to that person or persons so that you can be of help to them. Any way that you can help, be of help.

33. You know, Bro. Branham... I admire him. As you hear him preach... And I've got no more authority than you do to hear him right or pick out things, but he was so loving and so kind. I only heard him at one time when his voice rose like mine did one time when I was so angry. I don't say Bro. Branham was angry. I was angry. I was mad at this guy. And I apologized. I don't know that it was one hundred percent direct, but we did talk about it, but not about my anger. We talked about what he was doing. But he was off into putting gifts on the floor.

Now, see, look. There are nine gifts that are given to the church, in the church, like you're sitting here, but you cannot have them as we're sitting here. You have to have a separate meeting, because the Bible said... Paul said, "If the unlearned or the unbeliever come in." Well, the unbeliever and the unlearned, they weren't supposed to be there. They're supposed to be in the meeting where the Word's being preached for salvation and so on. So, this is a special believers' meeting that Bro. Branham said, (And I agree one hundred percent.) that's exactly as it should be. Those are gifts, and they are set in the church. And you have to have someone at the door who could discern spirits, so you know who you're getting in there.

On the other hand, even though you can discern spirits, you can't say to this fellow, "Hey, don't come in." You've just got to be there, you know, to make sure that everything is going right.

34. Well, anyway, Bro. Branham never did criticize, or he never made anything look ridiculous. He was always apologetic, and he always took the people's eyes off the people and onto the system.

Now I've been very rude in that respect. I've been critical of the pope and of other things, and I should not have been. And I apologize for that, because you look at this--not this Benedict, but Pope John Paul II--and he was not only well-received by the Jews, but he helped the Jews. Also, he apologized, which no other pope had ever apologized, for the cruelty of his Jesuits during the Reformation, and so on. And he did have a heart for world peace, and he did have a heart for people that didn't have goods.

And he was brought up in his religion, and he must have been a man of great knowledge and scholarship. And he certainly was a man that knew that there was a bad pope coming. He did everything he could to keep the bad pope away, as long as he could.

So, I was wrong in ridiculing him, and any of those others, because that's not the way it goes. The way it goes is that we're all of one flesh and blood, and we all need the Lord Jesus Christ, and those who have him should show far more grace than any of the others that have not the Lord Jesus Christ. So, I apologize for that. I couldn't read that, and that's why... The devil didn't want me to apologize, but I do apologize, and I'm sorry for ever having said something about them.

35. Now I'm like Bro. Branham; I don't agree with their system. But, when it comes to being fine people, there are some very wonderful Catholic people. I know one time my wife and I were in Mexico, and in that same clinic, two nuns came in. And I tell you, that one nun, she could have been a millionaire. She was so personable. She just had a personality and a love about her and a grace and a goodness that it just made you want to just be with her and love her.

She told how she was teaching the children, and how many times, perhaps most of the time, she'd have to sacrifice to give the children nourishment. No doubt she did without, that's why she was at the clinic having problems. But she was a tremendous, gracious person. I don't know that I've met anyone, outside of the children of God that we know, what we call the Bride of Christ, that had such grace and beauty about her. So, it's very wrong to nail anything on anybody. Just try to be good and kind. That's

what I'm trying to do now. I'm sure I can't make up for the lost time, but then, we'll do the best we can. So, all right.

36. We've gotten this far... I want to tell you something about a dream I had. Now, in this dream... [Begins illustrating on a board] It was a dream, and it was... I had this dream. And it was a tree that was broken down. Now it was of the variety of a clump of white birch. Now the clump birch usually has, like two stems over here and another stem like coming into here. Now the fact of the matter is: in my dream I could only see, vaguely, the other two stems that were there. Now...oh, I've got to...[Referring to drawing] Oh, that's all right. Here's your trunk. Now, what happened in my dream was that this tree was pushed over like this, upon the ground.

Now, when you push a tree, say, that's standing up like this, and you push it over, it breaks, so that it hinges down here, and you've got these little breaks here. Is that right? See, the breaks come here, and down here. I wonder, are you following me? Huh? Do you understand? See, if you push over a tree, it leans this way, and the parts that break are up this way and in the other part, so they would knit together.

37. Now, in my dream, that's not the way it was; it was just exactly opposite. Instead of it being just the way it was, it was this way, (See?) so that the breaks were down here, and a little bit here. But the bark and the outer part of the tree was alive. Now I hope the camera can get that, because I'm going to show you something.

Now in this dream, about eight feet here, or ten feet, there were three little... I don't know if they were fruit or nuts, but I do know this: They were like mutated. Or how would you put it? [Someone responds.] No, not that. I'm thinking in terms of where you have, where they're genetically engineered, because as I viewed them, it was almost like a human substance, like skin of a human being. And yet, it had the ridge, like of a walnut on it, but it wasn't a nut. And what kind of a fruit it was, I do not know.

But out of here, there came little tendrils, like a grapevine has when it's going to climb a wall. And out of it was a leaf that looked like a grape leaf. Now above these three was a fruit, and it was exactly like an Asian pear. Now none of these seemed to have a stem. They were right on this tree here, living. Now that dream was just seconds. And, as soon as I saw it, a Voice woke me up, and the Voice said, "Anointed ones of the end time."

Now, I don't know what all of that means. But I do know this, that the fruit is now living off the last remnant, as far as I can see, of the tree that has been brutally cut down—as the Scripture says, "They crucified to themselves the second time the Lord of Glory." Now I don't know too much about it that I could... But it's self-interpretive, because the gist of the whole thing is that these are the anointed ones of the end time.

38. Now in here was one large fruit—very different from all the other. Now, does that mean that there's going to be someone rise on the scene that has a great ministry that could be said to duplicate in a way the ministry of Bro. Branham? I don't know, but it seems that that could be so. Now, I'm going to say this, and you can interpret it any way that you want to interpret it, but I already know of such a person who could fit that bill. Now we don't name any names. If people can come, preachers can come to churches who say they really believe this Message and fool the people with...Well, hey, I don't have words to describe it. If they can be sucked in by such ridiculous preaching and testimony, and say that they follow this Message, and then, people rise up and follow them, I say, "Well, let them go."

I don't understand it; I don't understand it. How can you take a lake that is, oh, say, sixteen square miles, and then hold up a little one ounce glass and say, "Look at me! Look at me!"

They do it, and they fall for it. So long as you can say, "Look at me" loud enough, you're going to get the crowd.

39. Okay, now. I want to bring this to your attention so hopefully it will be of help to you. We've been talking about Adam and the seed of Adam. Now this is the principle of 'one man'. I brought you, from Bro. Branham, the principle of alpha and omega, and you understand that. Now this is a principle of one man, and this is very, very important to you. Bro. Branham said, "*God uses one man.*"

Now, let's just check that out. God said to Adam, one man, no other man. He was the only man. He said to Adam, "You fill..." That word is 'furbish'. It's furbish, not 'to refurbish'. The translation is inaccurate. It's to fill up the whole world. Now, that command was given to one man, and he was duty bound to fill this whole earth here. And he is the only man given that command.

Now I'm going to give you the whole plan of redemption in one verse out of 1 Corinthians 15: "As in Adam"—one man, ordained, commanded... Bro. Branham said that "*when God gives a command, He makes a way for it*". He commanded that Adam fill up the whole earth.

Now Adam died in sin, and everyone died with him. Now here's your whole plan of redemption: "As in Adam, all died. In the very same manner, all are made alive in Christ Jesus."

Now Adam, one man; and Jesus, one man. He was the first Adam and the last Adam. The first man was earthy; the second man, the Lord of Heaven.

40. Now you just see how perfect that is. When the new heavens and the new earth are completely completed, here's this man, Adam, up here, and here's Jesus. As in Adam, all died. And, "Adam, you're supposed to fill the whole earth, your seed, and yours alone. You're going to fill the whole earth, and nobody else." The command was given; God made a way. Now He made a way through Jesus; as I say, the New Heavens and the New Earth here, you're going to see all the seed of Adam—no other human being. They're the ones.

Now, let's just think a moment on that. Bro. Branham said that... Oh, put it this way: the Bible says, "Salvation comes by one man, Christ Jesus." Notice he says specifically, 'one man'. So, watch the one man. Now again notice, Bro. Branham talked about the kenosis—he called it 'keno', 'kenosis'. That's in the minds of all the fundamentalists. And they say, "God poured all of Himself into Christ." That word 'kenosis' means 'to pour into'. And Bro. Branham said, "*Not as He vomited up, or tore off an arm or a leg, but it was a mask.*"

So, the pouring into Christ was God Himself using Jesus as a mask. Now that's one hundred percent right. One man; no other man. God never came into several men; He came into one man. And Bro. Branham said, "*God uses only one man at a time.*"

41. Now here's where we're coming to. I understand from those who have actually heard it said, and we have a brother sitting here, whose former pastor, who says the same thing, that God poured into Jesus everything He was, and Jesus poured into the church everything he was. So, they have... I guess you have three tumblers there. One tumbler's full; that's God poured into Christ. Throw it away. Christ pours into the church. Throw it away. So now, God is in the church. That's nothing but that ridiculous doctrine of the Latter Rain fringe group who said, "This is the Elohim of God," because the word 'Elohim' is plural. But so is Balaam plural. All the gods are in plural. So, don't try to make Elohim plural. One person.

42. Now you've got in mind one person--one person. Now, let's look at this doctrine. God poured Himself into Jesus—one person. Now, is Jesus, then, going to pour into the church, himself, into everybody?

Now there's one tape, and I can't tell you what it is, but here's where all these people are all messed up, because they didn't listen to Bro. Branham. Bro. Branham said *Christ poured...* "*All that God was, He*

poured into Christ. All that Christ was he poured into the church,” and he said, “But it comes by one man.”

So, only this age saw God pouring into the church, and God is here right now in a Pillar of Fire leading us to the Millennium.

43. Now that’s what I wanted to get to you tonight. And I hope you get it, because it’s all around the country. But it’s not going to be here, because we just killed it. One man, Bro. Branham.

I don’t honor Bro. Branham as though he were God; but he was God to me, and he was God to you. You tell me that I or you or anybody else had that access to God. He was just like Jesus Christ. He never had the omniscience of God, but he had access to it. He never had the omnipotence of God, but he had access to it. Jesus said, “I could right now call twelve legion, that’s twelve thousand angels. I won’t do it though, it would ruin the plan of God.”

So, all right. Chopped up as it is; I’m sorry about that. But I’m sorry about me. [Laughs] I’m not sorry about you. I’m very grateful to you, and thank you very much. The Lord bless you. Shall we just bow our head in a word of prayer?

Heavenly Father, we pray that You’ll take up the chopped up things that I’ve said... And they’re not coordinated, that is for sure, but You can bring it all together in the people’s minds as they need to have access to it, even as You have helped me. And I know that You are able and willing, and will help all of us together to access the need that You have for us provided already through Calvary and made perfect to us through the resurrection of Jesus Christ, who is interceding for us.

We pray, Father, that You may become more and more real to us, and by Your grace, we may become more and more real to You also, as we follow Your Word now.

Bless Your people here and those that are out there that these little DVDs and CDs will go to, that they may understand and follow the light. We love them more than life and wish we could be with them all, as we’re with all the people here. May Your grace be given to us all, and we recognize that grace for Your honor and glory. In Jesus’ Name we pray. Amen.

Bro. McRae, it’s Communion service tonight.