

# End-Time Doctrine

July 18, 1993

[Note: This message Bro. Vayle gave to the local church before he preached the message “Spoken Word Is the Original Seed; Book 2; #13”.]

1. We’re facing a little peculiar situation on this business of the end time, because we have this peculiar situation in the business world called ‘attrition’. Before that word became popular in America, on the grounds of a job running out, the person retired... They call it ‘attrition’. It means ‘nobody else is hired’. And I told you about that word about a year before it became popular in America—in the business sense; how that came to me while I was in a sort of a never-never land, not really conscious, but not unconscious. And that word, ‘attrition’, came to me. And, to my knowledge, I had never heard of it. It’s used in the sense of the theological, but it’s used also more in the sense of, as I said, a retirement without replacement. It is certain that, when Bro. Branham died, there is no replacement. It is certain, when other five-fold ministers die, which Bro. Branham was above the five-fold minister, there will be no replacement, because history is over. The prophet said so. It’s been vindicated by God.

2. Now, my position here is this: I do not look as though I am not expendable. I am. There hasn’t been one person who was not expendable. Even Jesus became expendable on the grounds of ‘mission to be accomplished’. We don’t have that privilege. We’re just expendable, period, because of sin. Everybody born in sin dies. And it hasn’t run out yet. The great mystery has not come to pass. It’s merely in process. So, you should be praying very, very carefully from now on. We’re not interested in what anybody has to say about anybody, because we can take hearsay as a good recommendation and find out that hearsay is a lot of hogwash, because the person you talked to wasn’t honest with you to the extent he was willing to lower the boom and tell the honest-to-God truth.

3. Now you know my stand here in this pulpit. I use a very vulgar term: I say, “I spill my guts.” I expect you to do the same with yours, because you’re before the White Throne. There’s nothing hidden anyway. It’s better that you tell it than be shouted from the housetops; because, if you don’t think that’s Scripture, I’ll read it for you. I may have to get my concordance out, but I’ll find it. It’s there. And, when it’s there, God backs His Word. So, all right.

4. What I’m leading up to is this: we can’t afford to make a mistake. This is going to take prevailing, faithful prayer. Now we’ve been very lax here in many ways, and one way we’re lax is that, since we don’t have a Sunday night service, I notice that many people run off to picture shows. I do not approve of you doing it, and you know it, and should not be doing it. We’re taking time to socialize in a relaxed manner that could lead you away from God. Have you ever thought of coming back to the church and praying? Praying sincerely, that you might have someone to really help you, because you need that person?

I cannot go on, period. Let’s face it. There was a time when I could preach and feel better after preaching and during preaching than when I started. You’re not looking at the same guy. Death and decay has set in a long time ago, and it’s accelerating. I don’t pretend for one minute that’s not true in my case.

5. So, the burden falls on you, period. I will pray with you, pray at home, come together with you. Those times you decide to be very, very serious and sincere, I can do that with you. But I can tell you one thing: I won’t vote this time. I have no vote, no input. This throws you, as the early church, back on the Lord, and as so that should be with every age and everybody. So now, I’ve found years ago, when I was first saved, about age eighteen years of age, and of course, being born into Pentecost, and they thought, “Now there’s a pretty good kid, if he could be a preacher.”

So, they decided I should speak at young people’s meetings. And I remember that I said, “Well, I can’t refuse to do what others do. We just get together.”

6. And I remember I asked the person that time in charge to pray for me. I used to ask a lot of people to pray for me. I guess I still do. I appreciate you praying for me. I can tell you one thing: there is nobody can pray for you like you, yourself. You are your best intercessor. You are your best advocate. You are the one who's desperate about yourself. You're the one that knows yourself, sincere about yourself.

7. And I found this over the years: that if I really wanted some deep inside praying, I don't mind even Bro. Branham praying for me. But I've learned this one thing: William Branham's prayers, although they're far better than mine—certainly... Lots of people's prayers are better than mine. Certainly. There's nobody as interested in me and my need as I, myself. That being the case, I should very, very sincerely pray. So, you remember these things and keep in heart and mind, and the Lord will bless you.

8. Let's see. I guess you have your Friday night services; your services are good to come together. It's also good to remember that different ones of you should sort of pair up, if you so desire. That is, nobody's going to make you do it.

9. But every now and then, you should go over the doctrine that we understand here, as taught by Bro. Branham. And, remember; 'doctrine' is not a dirty word. 'Tradition' is a dirty word. And that word is only dirty insofar as it's man's tradition, because there is a tradition of the fathers which is truly acceptable, which is the true doctrine by revelation. But we don't like using the word 'tradition', because it has a very bad connotation—and not just a connotation, a very severe definition of evil by Jesus. He said, "You have made void the commandments of God by your tradition," which means that there isn't one promise in existence in the Bible that can come to pass with the slightest change. If there is one human thought placed upon that Scripture, it's void; eternal life is void; the Millennium is void; your standing and not being blown away in the Lake of Fire is void; your entering in the New Jerusalem, being part of it, is void. There isn't one thing that is not voided by adding one, little, tiny word.

10. So, it's very incumbent upon everybody to know what Bro. Branham taught. And, remember; he said, "*My ministry is to declare that He is here.*" Now I want to ask the question, "Who's here?" See? You go instantly from the messenger's own declaration.

Remember when the blind man was healed, (He was blind from birth.) the parents got in hot water with the Sanhedrin, the Pharisees. And they said, "Is this your son that was blind?"

They said "Yeah, yeah, that's our son. He was born blind."

"How did he get healed?"

"You ask him. He's of age."

11. Well, what I'm saying is: who would know better than the person that was born blind and getting his eyes suddenly opened? Who would you talk to, to know more about that particular thing, than that person who was the one involved? So, we go to Bro. Branham as the involved person:

"Bro. Branham, what do you mean, that your ministry is to declare that He is here?

Of whom are you speaking?

Under what conditions are you speaking?

What valid proof and insight do you have that I can accept that whoever you are talking about is here?

And I want to know, what has that to do with you?

And, what has that to do with me?

And, what has that to do with Scripture and the history of those people who are bound up in what they believe to be the fellowship of Christ, to be a Bride.”

12. Now those, you see, are things you should know in this church; and, if you don’t know them, where have you been? What are you listening to? What’s in your minds? Surely, by now, you know how to shake your heads and get the rattling peas out of there, that Bro. Branham said was like the dried peas falling on a dry cowhide. Surely you can get your thoughts under control to what the prophet said, being vindicated. **“Who is here? Why is He here? What is He doing?”** Now all of those things bring in thoughts. For instance, **what He’s doing brings in the understanding of roles, titles. Not only what, but consequences.** Those are the things you must know.

13. And, when I find that, after ten years, there are those (They’re not with us now.) who said, **“What’s the difference between the Baptizer and the baptism?”**—even claiming the Presence for years—is like telling me you don’t know the difference between a chicken and an egg. And spiritually speaking, you don’t, because without the Baptizer, there is no baptism. The same as if there is no chicken, there is no egg. And, if there’s no father, there’s no baby.

Who’s here? Why is He here? What is He doing?

14. I want to ask you a question: “Can you tell me this morning exactly what Bro. Branham said as to **why the Baptizer is here**, and we have now swung from the emphasis of the baptism onto the Baptizer, even though the emphasis on the baptism is strictly very great?” Because without being born again when baptized with the Holy Ghost, you cannot be a part of the Body. Now, does anybody know? I’ve told you time and time again, but perhaps you haven’t put it together. Do you know Bro. Branham said the baptism with the Holy Ghost is temporal? Temporary? What happens when there’s no more baptism with the Holy Ghost? Now think. What do you deal with then? You deal with the Baptizer. There’s no more to be added to the family. The seed has run out. The last child is in and in the process of child training. When the last few children are child-trained, that predicates the literal Second Coming—which means:

- a. The dead must come out of the ground.
- b. The present living must be changed.
- c. We’ll consort for up to forty days with those who come forth.
- d. The trumpet will sound, which is the gathering together of the Bride in the ascent to the Incarnation and the Wedding Supper.

15. Now there’s not one man here that shouldn’t know everything I’ve said this morning and be able to tell it as easily as I can tell it. But, if you’re not thoroughly involved with these things, that this is your meat and your life, this is “Live, die, sink or swim,” this is the vindicated hour—in other words, you’re not thoroughly sold out and dedicated...

Of course, you might listen to the hogwash this man tried to perpetrate upon Bro. Peter Marstrander, who, when he came here, was invited up to his room at the Comfort Inn. You know who invited him, and I think you know who went there. After he got through filling Peter’s ears, and one of his big toothy, smiley revelations was that the soul of Jesus was the Pillar of Fire. Might sound good to some of you people.

I ask you a question: “Can you find that where Bro. Branham said it?” If you can, I’d like you to show me. I want to ask you another question: “Who is the Pillar of Fire?” And the answer is, “It isn’t who at all. The Who is God in a Pillar of Fire.”

So, when the man got trying to snow Peter with all of his junk, he said to Peter, hoping that he'd get a real good response, which was in the positive, making him a great teacher, someone to take the great things back to Europe and spread them around... Why doesn't he go and do his own spreading?

He said, "Peter, what do you think?"

Peter says, "I'll tell you what I think: I think I'll be more careful from now on who I listen to."

Be careful what you hear and how you hear.

16. If you read John 9, in there you'll find the man born blind.

(6) And Jesus told him to... (Well, he made a little spittle of clay and put it on his eyes.)

(7) And said, "Go to the pool of Siloam and wash." And he went there and when he washed, his eyes became clear.

(8) And the people wondered, and they said, "Is this the man born blind that begged?"

Others said, "Well, no; but he sure looks like him."

And the guy said, "I'm the fellow. I don't have any look-a-likes around here. I can tell you that I'm the one."

They said, "How were your eyes opened?"

"Oh," he said, "a man that's called Jesus made clay and anointed mine eyes and said, 'go to the pool of Siloam and wash.' and I went and washed, and I received my sight."

Then, they said, "Where is he?"

He said, "I don't know."

How could he know, unless Jesus took him to the pool? Jesus never took him to the pool. Somebody else did. Jesus disappeared. They brought the Pharisees, those old traditionalists that changed the Word of God and voided every single thing that God said in His Word by voiding It.

17. Now, what you're listening to is, "Spoken Word Is the Original Seed". So, don't you fail to listen carefully.

(16) So the Pharisees asked him how was it done; he told them. And the Pharisees said, This man is not of God. We know him. He keeps not the Sabbath day. Others said, How can a man that's a sinner do such miracles? And there was a division among them.

Now, if you think Christ, the Word, is not a divider of men, I want to tell you something: you missed the whole point right here—what was just read. Do you realize: (1) this was one cohesive group of religious people? And the traditionalists, which were the Pharisees, had bound them to themselves, and now they were operating on fear and everything else; and (2) that you've got some people here with spiritual gumption. So, there's a division. The Word always divides. You can't help it. It divided the night and the darkness, didn't it? When's It ever going to stop doing it? When there's no more darkness; it's all Light. And the Bible says, "In Him is Light and no darkness at all," when "God becomes All in All," "no shadow of turning." All right.

18. (16) He's not of God. There was division.
- (17) They said to the blind man, "What do you say about Him?" (Now, watch: this man is just an ignorant, blind fellow with his eyes open, and he said, "He is a prophet." You know why? Because he told the man to do it and the man did it, and the eyes were open. They knew he was a prophet.
- (18) Now the Jews did not believe concerning Him that he had been blind and received his sight till they called his parents.
- (19) And they said, Is this your son whom you say was born blind? How, then, doth he see?
- (20) The parents say, We know this is our son. He was born blind, but whatever it means, we don't know; ask him! He is of age. Let him speak for himself. (See? They are afraid of the Jews. Now these parents weren't up to snuff. This guy, here, he... Of course, the parents had never had what this boy had.)
- (23) The parents said, "Ask him."
- (24) So, they called the blind man again...which was blind, and they said, "Give God the praise: we know this man's a sinner."
- (25) And he answered and said, Hey, if you want to call Him a sinner, that's your business. I don't know a thing about those things. All I know is, I was blind and now I see.
- (26) So, they said again, What did He do to you? How opened He your eyes?
- (27) And he said, I told you already. (This guy is gutsy. If he didn't hear, how would you hear it again?)
- (27) Will you be His disciple? (What are you asking for? Do you want some kind of a change? You guys been running this show all these years, nothing ever been done except bad, bad, bad, bad, junk, junk, junk...control, control, control. Now, do you want to learn something from Him, so you can begin to get some changes?")
- (28) And they reviled him. Thou art His disciple, but we are Moses' disciples.

Now, listen, and get this carefully: we know that God spoke unto Moses. (How did they know? Presumptuous liars! Denying the very Word that they stand for, because they know a prophet like Moses came with vindication before he said a Word—before any doctrine, any teaching came.) They said, "We be Moses' disciples; we know what a prophet is.

19. Did they? Go on out and ask people, "What is a prophet? What does a prophet really mean? Who is **the** prophet? What does it mean 'from amongst the brethren'?" Nineteen years have gone by. More than nineteen years have gone by. In 1977 I began... Well, it's 16 years that have gone by since I began speaking on the Presence; and years before then, I took all of these things I'm saying this morning... And I want to ask one question: "Where were they when Bro. Branham taught it; where have they been while I've been teaching it?"

For 20 some solid years—going on 30—we’ve been laying this out, message after message in literally hundreds of messages, taking hundreds of hours. Vindication! And, let me tell you something. These people turned on vindication, and the majority of people in this Message don’t even understand what it’s about. And there are preachers who will only use vindication by name in order to tell you they believe in the prophet, and then begin telling you things as though they were vindicated.

You can’t do it. You got to stick with the Word.

20. (29) He said, Now we know that this...that Moses is of God. We don’t know where this fellow is from.

(30) And the man said, Why, this is a marvelous thing, that you don’t know where He is from, and yet He opened mine eyes. And you don’t know where He’s from, He opened my eyes, (and you’re condemning Him? You can’t do it.)

You see? What I’m trying to show you here is Alpha is Omega, and the same thing is happening today on the grounds that Bro. Branham taught us. He said, *“God is obligated to do, in the form of the Holy Spirit for the Gentiles what He did when He was here on earth in the form of flesh to the Jews.”*

Now, let’s keep looking at this.

(30) He said, This is a marvelous thing that this should happen.

(33) If this man were not of God, he could do nothing.

(34) And they answered and said, Thou wast altogether born in sin, and dost thou teach us? And they cast him out.

There’s your picture right there. You can’t... That’s what happened to Jesus in the Laodicean Church Age: They kicked Him out. And the only way they could kick Him out is in the form of the Holy Spirit, because there’s no way he’s down here in the flesh. That’s ridiculous. Anybody thinks he’s come back in the flesh the second time, that’s not true at all. They don’t understand ‘appearing’ and ‘coming’, and understand that there is a ‘Coming’ of Almighty God—Elohim, Himself—the same One that spoke to Paul in the Pillar of Fire. That’s Jehovah. That’s Elohim. The same One is here, reteaching the Word of revealing the Word.

(34) And they kicked him out.

(35) And when Jesus heard they had cast him out; and when they had found him he said, Dost thou believe on the Son of God?

Now, notice right there: “Dost thou believe on the Son of God?”

And He identified Himself as the Son of God, and it’s in this hour of Hebrews 6 that He’s crucified afresh unto the people themselves.

21. Now you’ve been listening to me for many, many years now in this church since roughly—continuously—1980. That’s 13 years. Now I want to ask you a question. “Since Alpha is Omega—we brought it out—and we’re looking at this man who’s blind. We’re looking at the environment, spiritual environment, round about him. We’re looking at the declaration of Jesus as the Son of God. And, remember; Bro. Branham identifies that in Romans, when He descended, baptizing people with the Holy Ghost, coming back as the Holy Spirit. It is Son of God. The days of ministry are the Son of man.

Now, since we're looking at Alpha and Omega, tell me, where would I instantly go, on the premise of Alpha and Omega, the parallelism of Scripture?" I would have to take you to the third chapter of Revelation, where they're "wretched, miserable, blind, naked, and don't know it," and don't want to know it. This is what you are looking at in this period, when the Son of God, in the ministry of the Son of man—in other words, God, Almighty, Himself, Elohim—came down and did the mighty works and vindicated Who He is and Who He was.

22. (35) And so Jesus said, Dost thou believe on the Son of God?

(36) And he answered and said, Who is he, Lord, that I might believe on Him?

(37) And Jesus said, Thou hast both seen him, and it is he that talketh with thee.

(38) And he said, Lord, I believe. And he worshipped him.

23. Now Jesus did not say, "Do not worship me." In one place He said, "Worship God." But in this case He does not say, "Do not worship me." So, when Bro. Branham said, "*Jesus is God, but He's not God,*" don't let that fool you, because actually, an object of worship is God, or God is an object of worship, and Jesus can be worshipped, because he's head of the church. He can be worshipped in the sense that Sarah worshipped Abraham; worship in the sense that they took his feet, and as this man worshipped him. And this does not constitute the Son as being the Father, but this is the Son of the Father. This is not God, the son; this is the Son of God, which most people can't even figure that out; that most fathers here, not everybody, but most fathers we've talked to, have a son, and you can say, "Well, you know"—to the mother or to the father—"your son looks like the father." That's true, but the son is not the father, and the father is not the son, even though the same life is in both of them. And you've got people that can't tell that. They can't understand.

They swear everywhere that I teach two gods. And I do not teach two gods; because, if I was teaching two gods, I'd be teaching three million gods! I'd have to. Now, did you follow why I said that? I'm talking to you people that are going to talk together—not trying to make theologians out of you, just to understand the Word of Almighty God. That's all. It's down here. And, remember; Bro. Branham said, "Once you see this Message, that's all you'll see in the Word." I don't say that that's just like falling into a pond by just dunking yourself in, but it's there.

24. (38) And he worshipped him.

(39) And Jesus said, For judgment I am come into this world, that they which see not, might see; and they which see might be made blind.

Now, when was the Laodicean Church struck blind? When the prophet came on the scene, the Son of God came on the scene; the Holy Spirit came here, and the Appearing, and the ministry of the Son of man; the prophet appeared; the Judge appeared.

(40) And the Pharisees stood by and they heard him, and they said, Are we blind also?

(41) And Jesus said, If you were blind, you should have no sin: but now you say, We see; therefore your sin remaineth.

Now, how could He say that? You know how He could say it? Come on. Just think a minute. How could He tell them that? Because they disagreed with vindicated truth. They were doing their own seeing. You ain't got a think coming this morning. If you have, I would prefer you go where the guy has his think coming. We should be honest. Eight people made the ark; so, don't pretend eight million are going

to make it. Don't pretend your thoughts and my thoughts, or our so-called compassion, is going to know this Bible here. It says, "As it was in the days of Noah."

25. I'm not putting anybody out. I'm not putting anybody in. That's not my job. But my job is to stand here in defense of the Gospel—which I intend to do at the cost of my life, or any prestige I might have, or anything else I might have—that I, at least, might, to the best of my ability, stand before God. At least I stood at His Word. Never said one thing about living It, although that's part of It. Don't think it isn't. But living it is a great part. But believing is the greatest there is.

26. So, here we are today, and I've taken my time on purpose. I can cut back later on the message, which is "Spoken Word is the Original Seed". And, when you will look at original seed, you have to take into consideration, brother/sister, not the fact that you are simply looking at an original seed, and say, "Well, hey, I know, original seed... Wheat is wheat, and oats is oats, and I sure agree that that's the way it should be, and nobody's going to change that, and if I plant wheat... Well, all right, I'm going to get wheat"—and down the line.

It's a whole lot more than that, because It's in Eccl 3:14. "I know that, whatsoever God doeth, it shall be for ever: and nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."

27. Now He's telling... What's He telling you there? In plain English, He's telling you, "I never change my Word; I do exactly what I said. I never take from It; I never put to It. I don't want you doing it. I'll refuse to allow you to do it, because I will not add one Word. I will not take one Word. I will not diminish one Word of the effect and stand behind it. In no way will there be a change." You see? "That which hath been is now." Come on.

28. The Pharisees have denied Bro. Branham. And, remember; the people came and said, "Bro. Branham, what does it mean when Jesus said, 'He that hath seen me hath seen the Father.' He said, *"You're looking at me, aren't you? Same thing."* Why, just then I preached another god. Did you notice? I got another god. His name is William Branham now. Yeah. Moses did the same thing. I got another god, now. His name is Moses.

29. Now I trust this morning you all know where I'm coming from. And, don't feel bad if I want to know where you're coming from every now and then. I like to know if what is being said is in the womb of your minds; because, if it isn't there, whatever goes down in your heart—if it is not the true mechanical Word of Almighty God, the true revelation—then, in your heart where your life is, it won't be the true life of God. It's impossible. They can't get together.

Now you'll be criticized. Oh, yeah, you'll be criticized.

"The thing is, you see... Well, you know, that church up there, it...it...you know...it tells the truth, but it's that terrible spirit."

Isn't it strange how our spirit is so terrible, and yet we know the Word of God? I'd like to have some answers on that. I would.

30. "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In other words He said, "Listen, I'm requiring of you that which is past."

You say, "Well....just...just...just...just...just...just...hold it, hold it, hold it. How can God require of me what is past?"

Simple as A-B-C. He told you, "That which hath been is now!" Look back and see if the very thing hasn't taken place before and is taking place now. Come on! The ministry of William Branham is literally the Jehovah ministry, Elohim ministry, in human flesh, as it was in Jesus—and even greater!



“Oh, my goodness me! You...you just couldn’t believe...”

31. I never said William Branham was greater. I said, “the ministry!” There’s an awful big difference, my brother/my sister. William Branham never claimed anything. He said, “Jesus had more success in my ministry than He had in His Own.” He never said he had more success than Jesus. He never said he died for anybody. He never claimed any divine influence that he could use as though he were somebody. He said, *“I wanted to be a trapper. Well,”* he said, *“it was against my better judgment even. I didn’t want to be a prophet. I didn’t want any of those things. I was just a voice that stood by, a person near when He did it.”*

32. How many people can take that? How many can really take it? This is, you see, what divides the boys from the men, that divides the goats from the sheep, that divides the phonies from the ones that aren’t phoney, right down the line. What can you take with vindication? And the laughable matter, why God laughs in the heavens in derision, is because they can’t produce it! And it’s right here in the Word of God, like I read out of Ecclesiastes. Right here, what I read out of John 9—one hundred percent with it. And, you know what they’re doing? They’re blaspheming the Holy Ghost. There’ll be no forgiveness on this side or the other. Let people say what they want to say.

Look, brother/sister; I am not God! I am not His teacher! I am not **the** teacher! I am nothing, but hopefully, a little member of the bride of the Lord Jesus Christ; and I have enough of the Holy Spirit to understand the Word, to know a buzzard when I see a buzzard, (And I’m not talking about people now.) and to be able to tell a horse from a pig: in other words, just a little common sense, to stand right there and know something’s going on and whether I’m a part of it or not. That’s right. You can’t make yourself a part.

33. I’m going to tell you: before the White Light of God in this hour that I’m trying to get across to you, we are before the White Throne. The fact that Bro. Branham could read every heart and take every spirit under control, lets you and me know that this is that hour. We have already come into it. And, what’s a thousand years, but one day. The actual fulfillment of the White Throne, which is started even now... If that does not tell us that God reads every heart and knows every thought, and we will stand in judgment in that day...

Now, remember; there’s only one people that’s not going to be blown away like chaff in that day. And those are the seed of God. They’re like the tree planted by the river. Leaves do not wither. The roots are way down in the Tree of Life. They give forth the fruit in the season. Seven season Church Ages, every single one, will be there. True Bride.

34. So, that’s what you’re looking at this morning, and I wanted to bring you that, because I’m very serious concerning these things, that many times, as we look at the sermons that Bro. Branham has brought us... And I don’t have time to go back and weave every single thing in. I want you to know, brother/sister, that what Bro. Branham brought us is not something that is from man’s mind. It’s not something that God is doing new. It’s something that God has always done. It runs in a cycle. Alpha is Omega. It takes its turn. What has been is now being, and we are told that God holds us responsible for understanding the principle of Alpha and Omega.

35. Now you might sit here this morning and say, “Bro. Vayle, that’s okay for you. You are a teacher.”

And that’s okay for some people—a lot of you. I want to tell you: there isn’t one person here who believes that you are a part of the bride of Christ, but you are responsible for understanding that premise that Bro. Branham put forth, because it’s right here in the Bible: “That which has been is now,” and you are responsible to recognize it. Now, come on. I just read It in the ninth chapter! I just read It to you. You are responsible. You can’t say, “I believe the Bible.” “I believe Paul;” and turn down this. No way you can do it. See?

36. Well, Lord bless you. It's going to fall on deaf ears as time goes on; there'll be less and less. People just simply can't wait. They're going to start adding to the Message and figuring things out. Most of them have gone back to Pentecost anyway. The trinitarians that don't know what that means, or the Jesus-Only and don't know what that means. And yet, Bro. Branham said, *"I am not Oneness. I am not trinitarian. I stand in the middle."*

"Oh, that means Bro. Branham stood there and plucked plums from both sides."

Oh, come on! Don't take a vision he had and try to mess with him and fool with him. The vision he had of plucking fruit was the Oneness people and the trinity people. Some from both sides came in and believed the Message, believed what he had to say, gathered fruit.

But he, himself, stood there. He was not Oneness. He was not trinity. What was he? He believed in one God, period.

And the crux was this: "Is there a God, the Son?"

And the answer is, "No. There is a Son of God."

"Is there, then, God, the Holy Spirit?"

He said, *"How could there be?"* On the grounds that people say there's two, he said, *"My Bible tells me that the Holy Ghost came upon Mary, that Jesus' Father was the Holy Spirit. Yet he, himself, said that God was his Father;"* and he said, *"Nowhere in history can you find a child with two fathers."*

37. You say, "Bro. Vayle, those things are so simple. I don't understand how people cannot see them."

Well, my brother/sister, when you cannot understand that a chicken lays eggs, and you can't tell the difference between the chicken and the egg, you're bound to ask one question, "How blind can people be?"

38. And that's my question this morning, "How blind can people be?" Now, where's that going to lead us? It's going to lead us to one thing, where Bro. Branham would say, *"Get next to yourself."* Begin to check what's in your heart. Begin to check what is in here. Check where your mind is—what you've let in there. I cannot conceive this morning that any of us could esteem any riches on this earth comparable to this revealed Word, because It's vindicated to us, whatever is out there.

The God of William Branham: the One that answered back, the One that identified with this Book, made us to know that this Book is living. I may not grasp the full content or the full impact as though there were greater impact to be grasped. But I know one thing: if this isn't it, I'm really not interested.

"So, why not, Bro. Vayle?"

See, there's where I catch you, and catch the people that are out there, and they cannot understand why I say, "If this isn't it, forget it. I'm not looking. I'm not looking."

39. You say, "Bro. Vayle, your eternal welfare..."

Hold it... Hold it! You see, you're not resting your eternal welfare where I am. You're saying, "This was not vindicated." You're saying, "That was not true."

Come on, now; I've got you over a barrel. You're dead. You've been sitting in your seats lying to yourself, and lying to me and everybody around you.

40. Now, you see, this is the blow I struck this morning. It took me...what? Twenty minutes to get there? Twenty-five minutes to get there? Now, we're going to separate the liars from the truth-tellers, and there's only one person can do it, and that's you this morning. Yeah. If not now, when? If not this, what?

41. All right, that's it. Terrible announcements and maybe not too good preaching, but the record's straight. Got a song?

[Bro. Vayle turns the service over to Bro. Lloyd Lusk, who leads in song.]