

Leadership #15

Alpha and Omega of God & Son Completely Integrated Confrontation with God

September 11, 1994

Heavenly Father, we thank You for Your Presence and we would that somehow we might magnify it, Lord, and give You glory by our sincerity, and true humility, Lord, and obedience of faith, especially to this Word, knowing, Father, that if we do not believe correctly, then no matter what we do, it's of not a great consequence, because actual active faith must come out of a passive faith, a true revelation, Lord.

So help us this morning to be those who are balanced according to Your servant and apostle, James, who understood there was a balance there. If there was a real revelation, then there would be an action, there'd be an obedience to it, there would be a life. And we know many people, Lord, are mixed up on this: they're looking for a life which we realize that can be brought forth, a lot of fruit, like the kind old priest, many, many things, but be off the Word. They have got their priorities wrong, although they mean well.

We pray, Lord, in this church, we shall not have our priorities wrong, and we do not believe we have, but now since the priority is correct as per revelation, and the truth that we might worship you in spirit and in truth and righteousness, our worship being righteous, our deeds being righteous, we accept that and believe that to be our lot, if we are in it, Lord.

Now let other actions appear in our lives wherein we grace Your Presence, Lord, by those deeds of kindness and those things that are told us in the Scripture, whereby we can sow more and more unto the life which lies ahead, and even the life which is now here.

So help us this morning in our studies, Lord, and we give You glory in Jesus' Name. Amen.

You may be seated.

1. Now we're at number fifteen on "Leadership", and we recall that in number fourteen, which was the last message on a Saturday night, we had begun to read where Bro. Branham had finished dealing with the personal Presence of God in human flesh, that is by manifestation, knowing that flesh could not do that; it had to be God working in and through the person. And he started to deal with the various choices that this young, rich businessman confronted, along with all other members of the human race, and especially at this time and this hour and at this juncture, because that is why Bro. Branham was started to deal with what we just read a paragraph or two of, and then continued.

But you'll notice, as we read on, that Bro. Branham actually does not deal very much with the conduct. That is, actually, a very superficial treatment. He actually deals very, very strongly with the fact of what a true seed of God is. And in dealing with that then, of course, there would of necessity be the acceptance of the revelation of the passive faith, which would bring forth an active faith in a conduct. But, as I say, you'll see he does not deal with that very much.

But, since we realize that no matter how many choices, which Bro. Branham is dealing with choices, and of what great importance these choices are, not one can even be inferred a benefit when compared to the choice of either choosing eternal life according to truth, or rejecting it.

2. Now this would be illustrated, I would say, from Romans 4, where Paul is speaking concerning Abraham, a man who evidently made great choices, wise choices, and lived a very peculiar, dedicated life.

- (1) What shall we say then that Abraham, our father, as pertaining to the flesh, has found?

In other words, what can be manifested, what can be done in that body, what intrinsically is there so that you have something to work with, that you have something to respond with, something to analyze. In other words you begin to view life in the proper respect and prospective in order to gain the most of it, to be a real pleasing character, a real pleasing Christian before God.

3. Now It says:

- (2) For if Abraham (was) justified by works (And the works were marvelous.), he hath *whereof* to glory; but not before God. (Now, that lets you know where works stand.)
- (3) For what saith the scripture? Abraham believed God, it was counted unto him for righteousness.
- (4) Now to him that worketh is the reward not reckoned of grace, but of debt.
- (5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

So, there you see right there where James was trying to balance the book, where people took this, even as did Luther. Now Luther has a fabulous treatise on the Book of Genesis, on Romans and other books, and he called the Book of James a 'straw book' because he came out of the background of works, works, works—of works, however, which were completely dead because they were not based upon a true revelation. They were not motivated by the spirit of the Word within the person so that he was complementary to God by working with God. As the Scripture said, "It is God in you, both willing and doing, of His good pleasure."

4. And you can take this verse here, and you can let It stand by itself, and so It should stand by itself, in its particular category. Now, you see, that's just the same as Godhead. You can treat Godhead as one God, and you can come up making everybody believe it's 'Jesus-Only'. But, when you treat God, and you begin on the premise of Seed and the family of God, and you begin to see "This day have I started my generations in Thee," not just, "This day have I begotten and..." Punk! There it is. What are you going to do with it?

"Oh, marvelous! Oh, here he stands..." Punk!

Forget it! Get to the nitty-gritty. What is he there for? See? What's it all about? "This day have I started my generations in thee." That is exactly what it is all about. You see? And this is exactly why Bro. Branham said, "*One day you're going to find out you always were saved.*"

"Is that a fact?"

Yes, that is a fact, because the Lamb was slain before the foundation of the world. So, how come you weren't always saved? Answer me.

"Well, bless God, I got saved so and so. My name was in the books so and so..."

Hey, listen. This is not the age of stupidity. This is not the age of the ass... "whump, whump, whump;" or worse still, the donkey...the hybrid. This is the age of the eagle, the thoroughbred, who knows his mammy and pappy and has got a record. All right.

5. (5) To him that worketh not...

There isn't one work that you can do that justifies you, but as soon as you're thoroughly justified and baptized with the Holy Ghost, there are many works that will identify you, whether you are justified. So now, where does your short hair, short skirt, skirt split, tight dressed women come in? And the men...anything goes. I want to know. I'll tell you where it's going. It's going to hell and the Lake of Fire. You can say what you want, but I'm going to stick with God's Word.

You say, "What about, Vayle, if you end there?"

Praise be to God! I'm going to praise Him and get my praise in ahead of time, because one day **every** knee is going to bow and **every** tongue is going to confess—whether you like it or not. Some men send their sins on afore time; others wait for them to catch up. I'm sending mine on, by the grace of God...my testimony and everything else.

6. (5) But to him that worketh not, but believeth on him that justifieth the ungodly...

In other words they do not have the position they are supposed to have because they've fallen short. His faith is counted for righteousness as though he had never sinned, and he's in a state of perfection regardless. Even John concurs with that. "That which is born of God cannot sin for his seed remaineth in him." [1 Jn 3:9] How can the seed of God sin?

"Well..."

See? There you go. Screwed up like Hogan's goat! You'll admit that a dog is a dog is a dog is a dog is a dog...a pig is a pig is a pig is a pig...a hen is a hen is a hen is a hen. But God forbid that a child of God should be a child of God should be a child of God!

I don't think a chicken was ever meant to eat manure. I don't think... I believe, sure, an eagle never was meant to get in the chicken run, and eat manure with chickens. But it happens. Sin entered the world and all these things brought on a perversion. But I'm going to tell you one thing: perverted nature out there cannot pervert a genuine Seed. It cannot, because God set everything in order. Bro. Branham, specifically preaching on it, "Spoken Word Is Original Seed", laid it out one hundred percent. That's the way this verse is. Even as David described the blessedness of the man unto whom God imputeth righteousness, without works, saying, "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute iniquity." [Ps 32:1-2]

Now you notice right now, that the forgiveness of the sins is only going to go to those to whom God will not impute iniquity, because they are the seed of God and they are of faith. That's why Bro. Branham said, "*You always were saved. You might just come to the place of knowing it.*"

7. Now, there will always be various opportunities for various successes, but nothing compared to this one choice, which determines eternal positioning with Almighty God. Just to get all the background we can, before we go on, let us remember that Mark 10, where Bro. Branham took his text, is the alpha of which Matthew 12 (That's Christ appearing to the Gentiles; and Lk 17:30 is the same, the days of the Son of man.) is the omega with the vindication of Jn 14:12: there is one coming who will do even greater works. And those works were greater of necessity because they must go all around the world to all Gentiles, whereas the works of Jesus were exclusive to Israel.

8. Now, Isa 7:14 and Isa 9:6-7. So, let's go back and look at them, so we might attempt to get a proper understanding. And this is my understanding, which I'm going to bring to you. [Isaiah 7:14]

- (7) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, (which is 'God with us'.)

Now, that's what his name is. See? It didn't say that "he is." It says, "His name is." Now, Isa 9:6-7:

- (9) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, Everlasting Father, The Prince of Peace.

I ask you a question: when was he called that?

- (10) Of the increase of *his* government and peace there *shall be* no end, upon the throne of David, and upon his kingdom, to order it, to establish it with judgment and with justice from henceforth even for ever.

9. Now, when did that happen? You say, "It hasn't happened."

I beg your pardon, it has started to happen—under Matthew 12. Hold your finger there. Let's go to Matthew 12, and we'll show you, in case you're in doubt. And It says in Mt 12:20:

- (20) A bruised reed shall he not break, the smoking flax shall he not quench, (That's according to the Book of Revelations.) till he send forth judgment unto victory.

- (21) And in his name shall the Gentiles trust.

It has started. Now, therefore, it having started, it cannot be long until He shall be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." So, all right.

10. Now, Isa 7:14, Isa 9:6-7 categorically deny the Trinitarian dogma of a three-person Godhead, for it says that God Himself, through a virgin-born man child, will come forth through Israel's tribe of Judah and of the lineage of David, will Himself place this Born One on the governmental throne of God, and at that time of His Son's coronation to assume his government, he will be called 'Counsellor, Wonderful, the Mighty God, the Everlasting Father, the Prince of Peace', for God is incarnate in him.

This is exactly what Bro. Branham tells us is to happen when that Spirit that's in our midst becomes incarnate to us: we're going to crown Him 'King of Kings' and 'Lord of Lords'—that will be 'Father, Son and Holy Ghost', and every other title, and every other name. That will be it. And that will be the establishment of government because God is invisible, you can't see Him, and He manifests intelligently only through man because He's manifesting and trying to get Himself across to man—not to angels, not to Himself—but to somebody else.

11. And man is tripartite. He's got a body which are senses, he's got a spirit that meets and goes toward the spirit-world, he's got a soul which is genuine from God, which can make a choice to decide whether he's going with the Word or not. Now this is going on according to 1 Corinthians 15, where God Himself is now subjecting the church, bringing everything under the feet of Jesus Christ, but He Himself. And, when this is over, which it will be over after the Resurrection and immortality, it'll go clean up to the Marriage Supper, where the incarnation takes place, where He is crowned 'King of Kings and Lord of Lords, the Almighty God, the Counsellor, the Everlasting One'.

12. Now, this is not hard to understand: that Isa 7:14 and Isa 9:6-7, when you see them in the light of what is in the Scripture here in 2 Corinthians 5. So, we go to 2 Corinthians 5, and in verse 18:

- (18) And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. (Now, watch: how was that reconciling done?)

- (19) To wit, that God was in Christ, reconciling the world unto himself.

Now, notice what It says: “And all things are of God, who hath reconciled us to Himself by Jesus Christ.” Now, if you dare leave that the way it is, you are going to find yourself in a mess. You could become a Trinitarian. You can make Jesus what he isn’t. You could give him a place where God did not give him a place, or a role. See? Do you understand what I’m saying? You can go into a position which is not warranted.

15. Now, watch; just leave out that interpolation “and has given us the ministry of reconciliation.” Forget it! That hasn’t got a thing to do with anything, except the fact of Jesus Christ mentioned here, being that which caused a reconciliation. Now we’re going to partake. But forget it.

So, let’s read the thing without that interpolation.

(18) All things *are* of God, who hath reconciled us to himself by Jesus Christ...

(19) To wit, (“I’m going to explain it,” says God, “how it’s done.”) that God was in Christ, (doing the) reconciling.

Huh? Well, thank God, you’re awake. Huh? Then, don’t try to put it some place else.

“Here, Jesus came down...God, the Son...the Son of God. Hey! Hey! Hey! Watch him do! Watch him do! Watch him do!”

He never did anything or said anything that was of himself, or it would have been inconsequential and at debt to him. Huh? Come on; come on. Get your thinking cap on. Smarten up. You haven’t been under my ministry all these years for nothing. I don’t care who he was. I don’t care if it’s the Son of God. I can get that from Hebrews 2: we’re of the same source.

Jesus himself denied that he had anything to do with the works and the Word. And William Branham came by and said identical, the same thing. So, therefore, It says, “God hath reconciled us to Himself” because He took up a residence in Jesus Christ, His Own Son, and He was doing the reconciling, “not imputing their trespasses.” Only God can forgive. And so, we see what is going on.

14. Now, let’s see the next picture. It’s very, very simple. It’s also found over here in Ephesians. You see why I can’t be a Trinitarian? Forget it! God, the Son! And then they say I believe in two gods. And the same people can hear this tape by getting it in their homes or bootlegging it, or somebody giving it to them, and say, “Lee Vayle is preaching two gods.”

So, Dave Ozimek is his father. If that’s the case, Dave, you might as well be your grandfather. There’s a song about that: “I am my own great-grandfather.” Yeah. Made up by a jackass out there—no bigger jackass than the theologians.

You say, “I don’t like your language.”

I could use worse than that. Want to stick around? I can get very vituperative, and don’t think I can’t.

15. Let’s read Ephesians 3:9.

(9) And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, (this God) who created all things by Jesus Christ.

It didn’t say Jesus Christ did the creating. It said God did the creating, the same as God did the reconciling. It’s with God with Whom we have to do. Now I’m not denigrating the Son. I’m trying to put him where **God** put him. There’s only one God. Now, you ignore that Son, you ain’t got nothing because that’s God’s chosen place where His Name is, period—and the one place of worship. And remember; He

is that Word because he said, “I don’t have a Word of my own or an act of my own, and the acts prove it.”

So, how are you going to have the Father and the Son conferring, and the Son adding his two bits? Huh? Ho, ho, ho! Hogwash! I can see the Father and the Son conferring, which they did from the very beginning, and the Father directing the Son, and the Son acting in perfection...the Father saying, “That’s great. That’s fine. That’s wonderful. That’s perfect.”

Adam had it good, and he blew it. If he’d have just stayed with what God said and God told him to do, what a wonderful, wonderful earth. Satchmo [Louie Armstrong] sings that song...something about ‘wonderful’. He does a good job. Too bad the Christians can’t do as good a job in their theology as old Satchmo can do singing a little song. Pitiful, isn’t it? Pitiful.

16. Now here is what I want us to notice: in the alpha of Mark 10, God Himself appears in human flesh. It is certainly not true that God Himself is flesh. The Son is the flesh that God resides in. Father and Son are one—only one body, concerning flesh, but the Son-flesh body was indwelt by God Himself, as in Mt 3:13-17 and Mt 17:5b. So, let’s go to Matthew 3. Don’t you just love it? I want to tell you: these guys that fuss and say, “Lee Vayle, you guys believe in three gods, two gods, yeh, yeh, yeh, yeh, yeh.”

I’m not nasty. Hey! If I was nasty, I’d be trying to call the wrath of God down upon them. I hear God mocks them from heaven. That’s in my Bible. I hear God laughs in derision. He didn’t say I should. I don’t think He minds, though, too much, because this isn’t my Word. I’m not defending my thinking. Okay.

17. Now we’ve got in here, beginning in Mt 3:13:

- (13) Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
- (14) But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
- (15) And Jesus answering said, Suffer *it to be so* now: for thus it becometh us to fulfill all righteousness. (What’s it mean ‘to fulfill all righteousness’? To do it the way God wants it. Do you know water baptism, therefore, is a righteous act?) Then he suffered him.
- (16) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- (17) And lo a voice from heaven, saying, This is my beloved Son, I’m (happy to come into him).

Huh! Three gods! Hogwash! One God Who indwelt a person.

“Oh, my, that’s hard to believe. It’s got to be two gods.”

Then why do people claim they’re baptized with the Holy Ghost? You know they’re liars? They aren’t just liars; they’re sick—sick in the mind, sick in the heart. The Bible speaks of that: “covered with sores,” putrefying sores, their good works, their filth.

18. Now, I’m giving you a little secret: what you’re hearing this morning, and have heard for a long time now, with emphasis, is what Bro. Branham said, “*The major revelation under the Seven Seals was ‘Godhead’.*” Did he say it, or didn’t he say it? Come on. [Congregation says, “Amen.”] You bet he said it! If you challenge me, we’ll bring a computer in. I’ll show you where he said it. What did he say next?

“And you must be, THUS SAITH THE LORD, baptized in the Name of the Lord Jesus Christ. If you’ve been baptized wrong, you must be baptized over again.”

How do I remember that? How can I forget it? I was there, and I was baptized wrong, but I thought, “Well, what’s the difference?” I’m baptized a Trinitarian, claiming I’m a real Oneness believer. Yeah. Oneness what? Okay.

19. Let’s go to Matthew, the same Book, we’ll go to Matthew 17, and in Matthew 17, the end of verse 5:

- (5) ...The voice, (speaking) out of the cloud, (says the same thing), This is my beloved Son, in whom I am well pleased: hear ye him.

Now He’s dwelling in him.

You say, “How did the Voice come out of heaven?”

The word ‘heaven’ is a tricky word. It means ‘a place, an elevated place, a place of authority’. This is why, I believe, Bro. Branham said, “*What’s up? Which way is up?*”

Huh! If I’m at the Antarctic, and everybody knows that the North Pole is at the top, yet if I’m at the Antarctic, instead of the Arctic, I’m still looking up. Which is up? Where is heaven? Maybe it’s right above Israel. Prove it. They’re going to get caught up. A few down in Africa, a few in America, a few in the Orient...east, west, north, south...which is up? Through the earth? Huh? Shew! Good question. You answer it, and I’ll give you some more things to think about.

20. But even then this could not be said apart from Jn 14:7-11, what I said this was said, “This is my beloved Son in whom I am pleased to dwell.”

Well, let’s see if He’s dwelling in him. Now the testimony of Jesus: “You’ve seen the works; you’ve seen everything.” And what does he say in Jn 14:7-11?

- (7) If ye had known me, you should have known my Father also: from henceforth you know him, and have seen him. (Oh! Good heavens! That’s impossible.)
- (8) (And so) Philip said, Lord, show us the Father, (“Give us a Houdini trick. Wow! Open the heavens. Roll back them scrolls. Then I’ll be happy; that’ll do the trick.” And what did Jesus say?)
- (9) ...Have I been so long with you, Philip, and you (still) have not known me? He that hath seen me (and that includes you, Philip) has seen the Father; (Then, Philip, how do you say, “Show us the Father”?)

How do the people say, “William Branham, what do you mean?”

“You’re looking at me, aren’t you?”

“Oh, merciful God! Oh, God! Oh, the man blasphemed. Oh, my! Eh, eh.” [Said sarcastically.]

Yeah. Oh, boy. Oh, boy, Oh, boy.

- (10) Believeth thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: (“I’m doing the talking, Philip, but there’s Someone moving my tongue.”) but the Father that dwelleth in me, he doeth the works.

(11) Believe me that I *am* in the Father, the Father in me.

21. And that's true. They were completely integrated: God and His Son, period. And, if you want to get real crude—which maybe I'm a master at (In my ignorance and stupidity I'm a crude person.) you saw a first-century Charley McCarthy-Edgar Bergen ventriloquist act. As Edgar Bergen was the voice, Charley's jaw just moved up and down.

Jesus was, literally, except for the fact that he was intelligent, but in the Presence and with God, he was really a wooden Indian. Now he could remember his past glory. Now, don't get me wrong when I'm saying this. Get the picture I'm trying to give you. I'm trying to show you the complete oneness and the complete separateness. Two! As Bro. Branham said, "*Now there's two!*" But you can't get them to believe that.

"Oh, Bro. Branham never said it. He meant something else."

I can tell you one thing: when Bro. Branham laid two one-dollar bills on the counter, the clerk didn't say, "Well, Reverend Branham, that's only one," because he said, "*Just a minute. That's two one-dollar bills.*"

Now, suddenly William Branham, in the presence of God, is an idiot? 'Two' isn't 'two' anymore? Huh?

"Oh, Bro. Vayle, you're so confrontational."

You bet your life I am. God never put me here to be a milksop for people's ideas.

Listen: "Believe me," he said, "that I am in the Father, the Father in me: or get this: the works prove it." Prophet! Prophet! Prophet! But God-Prophet, God, His Own Prophet, but through His Only-begotten Son, the One in Whom is all His generations, the One Who is not only the First-begotten, but the First-begotten from the dead, and when he came out, the first Old Testament Church came with him—the Bride. Now we're waiting for the second.

22. You know, it's not difficult. Maybe the way I get so...kind of angry up here, and so demonstrative, you get kind of scared, and you think it's hard to understand, and I'm scaring you out of an easy, intelligent understanding. My God! This is so simple. What do we want? But, you see, what always bugs me is this thing: "Bless God! I'm full of the Holy Ghost. Hallelujah! My body is a temple of the Holy Ghost. Hallelujah! And the Holy Ghost teaches me."

And there's three million more like you. Now you've got three million gods or something. Huh? You can see why I am not a nice person to deal with when I find people who willfully are ignorant, who simply will not listen that two and two make four, and they claim to believe the prophet. Of course, they can get around this nicely: they say, "Bro. Branham didn't say it under the Seals."

Ah, but he did. Ah, but he did. What about "Melchisedec"? Huh? Wasn't it under the Seals; wasn't it "Leadership" we read, where he said, "*We are not Oneness. We are not Trinity. Neither we believe in two Gods*"? Did he not say that? Well, if he didn't say it, I guess I'm reading wrong.

23. Now, that was alpha. What about today in the omega of Lk 17:30, in the days of the Son of man appearing, and in Isa 42:1-4. So, let's go there.

(1) Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: (and) he shall bring forth judgment to the Gentiles.

How's he going to do it? When did he ever do anything on his own? Even though he was in the adoption, in Matthew 17, and he was the First-begotten Son, shared equally everything with the Father, and his name was as good as the Father's on the check...when did he ever try to sign a check on his own? Tell me. Tell me. He said one time, "You can ask anything in my name and the Father will do it"—mediator, intercessor—and then, he said, "There's coming a day when you go direct to the Father."

You tell me when Jesus ever said one word on his own or did one thing on his own. You show me.

24. Now, just a minute; watch what It says:

- (1) ...I have put my spirit upon him. (What is God? God is Spirit. Who's going to do the work? God's going to do the work.)
- (2) (Does a spirit "lift up his voice and cry"? No. "Cry in the streets"? No.)
- (3) (Does a spirit, according to revelation, "destroy the bruised reed, break it, and the smoking flax quench"? No.) ...(Till) he bring forth judgment unto truth.

In the process of Matthew 12, which is the days of the Son of man, the Prophet, the Judge, He's bringing us to truth, which is the God of Truth, speaking—Rev 3:14. Jesus, himself, never said, "I am the way, the truth and the life," as though he were, in himself, because he said, "The words that I speak are not my words. They're God's Words—God in me doing the work."

25. So, if we bring this down here, then, which we do bring it down, to Jn 14:12 is the only place it can go:

- (12) (Truly, truly,) I say unto you, He that believeth on me, (Well, that's a very special kind of believing, you better believe.) the works that I do shall he do also; and greater *works* than these shall he do; because I go to my Father.

So, he tells you right there: him, having gone to the Father, some person, 'He', is going to do greater works, and it can't be anything other than God doing it, and God speaking. So, Bro. Branham was not remiss when they said, "Bro. Branham, what does it mean: 'He that's seen me sees the Father'?"

"You're looking at me, aren't you? Same thing."

"Oh, my!"

Yeah...yeah, yeah, yeah, yeah. Evil spirits can speak through men, but so can the Spirit of God. Bro. Branham said what he said.

26. If the manifestation, then, of God was via human flesh back there, God being entirely responsible, then that's the same today. Thus God is manifested in and through human flesh, again, so that Bro. Branham could say, *"You're looking at me, aren't you?"*

With this in mind, what a challenge Bro. Branham or rather, God, is sending forth to those people. So, keep in mind: this is a confrontation with God. This sermon, this Appearing, is a confrontation with God—not the vessel of clay, even as it was in the Gospel when God indwelt the vessel of clay, which was Jesus.

Since they are rejecting God Himself, Who now alone can lead them to Himself, how will they heed the admonition laid forth in the choices that beset them, even as they did the young ruler? And, if they

did, to some degree, take up the challenge of the choices, where will it take them? In the light of Rom 11:6:

- (6) And if by grace, then *it is* no more works: otherwise grace is no more grace. But if *it be* of works, then it is no more grace: otherwise work(s) is no more work(s).

27. So now, Bro. Branham puts choices before them to see, if even perchance they have something from God, or are they going to be like the rich, young ruler: “rich, increased in goods, and have need of nothing,” and will now tell you the secret how that God made them wealthy. Hallelujah! And now you can be just like them.

I declined with pleasure. In fact, I was like the French philosopher who said, “When any man tries to do me a favor, I run so fast he will never catch me.”

You say, “Bro. Vayle, don’t you believe in having favors done?”

Not really. The trick is to do favors, because when someone does something for you, it’s over. But when you do something for somebody, it just starts the glorious trail. Hey! Isn’t that the gospel of grace, or am I misreading something?

Am I misreading your hearts today that you haven’t caught the glow? Or am I misreading to myself that you really have caught it? Very hard to understand at times. However, that’s beside the point. You must live your life; I must live mine. Jesus never coerced. I find it is not good to coerce. It is good to teach and leave it.

28. Now: so Bro. Branham in paragraph 154 says, and we read it already.

[154] *You have a choice, as a young man, whether you’re going to have an education or not. You have that choice. You can want to be “just not have it,” you can refuse it.*

What are you going to do without education? World’s a complete mess. America has gone down, literally a hundred percent, because the children have not been educated. All the teachers want is more money for more schools for more junk that’s not doing any good. That’s the majority of teachers, not a few dedicated ones. But the few dedicated ones are going to find, “Is it worth the candle? Is it worth my effort to only see the kids passed on to somebody else that doesn’t do the job that’s a politician?”

I had that when I taught. I said, “Forget it!” We had one teacher in the school that I taught in; didn’t teach the kids anything. We had a little, old, red schoolhouse in those days—grades one through eight—and we had a grade ten to work on. So, my grade ones, I thoroughly taught them. The inspector came by, which the States have never had here... Every school should have an inspector stop by: “Are the teachers doing the job? Are the kids getting it?”

No. You can’t have it here, because that’s infringing on your rights, which they need to make money and do nothing for it except be a jackass. Not all teachers—but the majority, goes right through.

He thought my grade one’s were the grade two’s. I couldn’t help what the dumbhead before me did. I quit.

29. You may quit sometime, Sheree [Evans], because it’ll be too heart breaking, because if they ever get you on a higher grade, and you get a bunch of kids that weren’t taught, what are you going to do? Take your last check and walk out.

You say, “Well, that’d be bad.”

God can use you many places, girl, many places.

You say, "Well, why let the good ones go?"

I'm not saying to go. But I've been through that stuff; I've been through it. How would you people like to go and sit under somebody that doesn't really believe the Presence?...can't tell you a thing about the Judge? This ambivalence, really, is it really preaching two gods, or isn't it? Go and find some, and you'll find what teachers go through.

30. Shew! Man! It's over, brother/sister. It's over. I mean it's over. When you have pounded in ignorance... I mean it, when ignorance has been pounded in, where will intelligence come from? When every channel of five in your body, five in your spirit, and the substance of choice in your soul, and you've been pounded from the outside to the inside, every channel filled with the Word of creeds and dogmas and filth; suddenly you're going to have a spring opened up, something flow forth of beauty?

Come on! You see why I pound every day, when I pound here? I pound mostly for my good, because I like to hear myself preach because I know I'm preaching the truth, and I am very lazy. So, I come here to get refreshed. If you want to sit around, be my guest. The more I pound every service here, the more the thoughts come at home, and I begin to see more and more. I become wild-eyed like that charging bull out there, ready to make hay!

31 [155] *You have a choice of your conduct. I'm going to hurt just a little bit here. See? You can go out and let your hair grow down, and be a Beatle or some of these ignoramuses.*

That's to the men. Oh, brother! Lord, forgive me, but I am not Johnny Cash. I don't care if he's married to the Carters and Billy Graham's best friend, he ain't nothing to me. Just forget him. There's a little song about "You can't judge a guy by his haircut." Nonsense, you can't! Please, don't tell me.

And the parents loving it. Don't they know little jerks will simply make big jerks? Little stupids make big stupids. My God! Have pity. The Bible says, "Bring a child the way he ought to go. He won't depart." [Ps 22:6] He just gets better or worse. He'll come back somehow. Okay.

[156] *Or you women, you can look like a decent human being, Well, what else? or you can be one of those weird creatures that we have out there, those blued eyes, water-head haircuts and things, they're completely against the Word of God, which is absolutely contrary; so that no woman can offer a prayer to be accepted before God. And that's exactly the truth. That's what the Bible says.*

Now he doesn't quote where it's from, but it's in the Bible. It's in 1 Corinthians. There's also back in the Old Testament "that they that turn away their ear from hearing the Word of God, He'll turn away His ear from hearing us,"—your prayer.

32. Now, listen: this is God Himself confronting the people, to lead them to Himself. Now, how many people can take that, except weirdoes like us? Now the word is 'peculiar'. The word 'peculiar' in the Greek, (I'm not a Greek but I know enough about the Greek, having read enough.) it's a circle with a little dot inside, meaning 'completely surrounded'. God's peculiar people, completely enveloped in God. They ain't going to have these screwy haircuts, women with gunk on their eyes... Well, I'm sure that Baker's [TV evangelist] wife can do it; she's a model. You spell that m-u-d-d-e-l-l.

33. But here's a confrontation by God Himself, telling the people, "I'm not even listening to you."

"Ha! Ha! William Branham. You don't know; we've got these good people here. They prophesy; they lay hands on the sick and they get healed; and yes, I want to tell you: God hears my prayers. Oh, yes, yes, yes."

And I'm going to tell you something: They don't know what's in the Bible. God gives them the flesh. He gives them requests. And He sends "leanness to their souls." They don't even know they're part of the 'son of perdition' program, perverting the power of God to their own usage, in the steps of Cain and Balaam, and Korah, Dathan and Abiram--serpent seed.

34 [157] Well, *what happened to you, church? You've seen so much television, so many things of the world, it's so easy to let your old Adam nature...*

That's that old soul Bro. Branham talks about getting destroyed. How in the name of heaven can you get rid of your soul, when your soul came from God? He said, "*The soul is a nature.*"

If soul is a nature, then soul simply is not a reality. There's no such thing as a soul. It's an atmosphere. Well, then, God is an atmosphere.

See how you can pervert what Bro. Branham says and go screwy because he says—he had a certain phraseology. He's using James: "A double-souled man is unstable in all his ways." Now in there is the power of choice, which way you're going to go. If you've got the Holy Ghost, you'll always go with the Word. Doesn't say you're going to obey It perfectly. That's why we teach and understand the passive faith and the active faith. And don't you ever think for one minute your active faith will take the place of a passive faith, or prove that you have a passive faith, until you line up right here, and start right here. You say, "Yes" to everything that you're confronted with.

Now the confrontation is a dress code...and the men, it's a doctrine code. Now, if men have the correct doctrine, they will dress right; they will be right. The women don't have the doctrine code; they must be taught it. So, the men must major in the doctrine, and the women must major in a conduct, because they follow what they're taught. As the Bible said, "If a woman wants to ask a question, go home and ask your husband." If he can't answer it, he better go back and get the preacher or anybody that can help him to get the question settled.

35 [157] *What's happening? You've seen so much television...so you let your old Adam nature...*

The Adam nature that did what? Decided against the Word. And how do you do it? You drift. You don't take a stand; you drift.

Oh, but they sing, "On Christ the Solid Rock I Stand," but they forget Matthew that said, "He that builds his house upon the sand," that's off the Word of God, that doesn't take the Word of God, he built his house upon sand. Winds blow, floods come, goes down.

But he that builds himself upon the revealed Word of God, his house is rock. It can't fall. Why? Because the foundation is there, and everything going on that foundation must be identical to the foundation. So, the church had a choice. They had too many in there that were like the old Adam soul; they made the wrong choice. They weren't the seed of God.

36. [157] *...You drift, and you act like the rest of them.*

[158] *May I repeat this again! In the kosher...* Now the 'kosher' simply means 'according to the dietary laws, and the dietary laws of God', the atonement. That's the shedding of the blood, and the eating of the sacrifice. *...In the days of Moses, when Moses brought the children out, there was to be seven days that there was to be no leaven among the people. Anyone knows that. In Exodus, "No leaven shall be found in your camp at all, seven days." That seven days represented the full "seven church ages," both then and now.*

[159] *"No leaven." Now, what is that? No creed...*

“Well, William Branham, that’s merely your talk.”

Is it? This man had “THUS SAITH THE LORD.” They are confronting God! Now, what’s your conduct? Is your conduct and worship based upon a revelation, or are you just taking the Communion? Now, here, what I’ve been preaching all these years, is before you by the prophet. You don’t simply take Communion: “That does it. That’s fine. That’s this.” You are to have a revelation of God’s Word and be full of the Holy Ghost, or it becomes a debt to you.

37. Do you ever stop to think that may be one of the reasons there’s AIDS? especially by transfusion? Thousands and thousands with AIDS by transfusion...thousands and thousands of people, and they’re homosexual, trying to worship God, trying to barge into the church and say, “Well, we can be homosexuals and have homosexual women and lesbians and all, and worship God.”

Oh, can you? Come again. Come again. You drink damnation to yourself. Hey? Huh? Blood! Don’t be superficial. Right now I could call a little meeting here, like a lot of preachers do, and they say, “I want everyone to stand up and confess and make right with everybody.”

You know what happened? You’d do it, you’d cry, you’d scream, you’d holler, and in three months this church would be empty, or full of leaven. I’ve seen it happen. I’m talking: you do, and let God work in your heart—what I’m talking about. You see the truth. You’ve got to see it for yourself. I just preach it here. I get it from Bro. Branham. No leaven, no creed, don’t add a Word, don’t take a Word, don’t have an idea, you don’t have a ‘think’ coming.

That’s why one fellow left: he couldn’t stand it. You don’t have a ‘think’ coming. He had lots of ‘thinks’. One of his ‘thinks’ was...oh, he told Norman [Lee], I think, at one time, “Satan was the bride of Christ.”

Well, it was a marvelous revelation, wasn’t it, Norm? What did you do? Did you just go “Uh-h-h?” Oh, I’m sure you jumped up and said, “That’s right. I love that!” I’m sure you did. Yeah. All hundred and twenty-five pounds! Two-hundred and fifty. Yeah. Just rejoice. Can you imagine sitting here? Huh?

38. What are some of you thinking, men and women, this morning? Come on. What are you thinking? Are you along for the ride? I’m glad to have you here, but that’s not the answer. What is it? What’s in the heart? Let me tell you again: I’m not given to lurid...maybe I’m given more than I think, but I don’t like lurid illustrations, but I want to remind you again.

When the Russians came into East Germany, and the Germans knew it was all over, and there were airplanes there and the bigwigs, the brass was there, and they let the people know what was lies—that they’d get them out of there. And, as the Russians came to take over, what did they do? They began drinking and stripping themselves nude and having indiscriminate sex.

39. What am I trying to tell you? If you’re here and I am here in the Great Tribulation, and it’s dark, and these things, we will not be little lambs. No. All wretched vileness will take over because that’s all there is when that Spirit moves out of here.

Well, I’m not adding to the Word. I’m just telling you what happened during the Second World War. I got that right out of the Veterans of the Foreign War magazine, vividly, luridly described. Check it out. Go find out.

Turning down this Word is worse than losing an international battle. It’s worse than losing your life, because everybody has to die. But we don’t have to die in a cesspool of spiritual, mental, physical corruption.

40. Now:

[159] *"No leaven." What is that? No creed. Jesus said, "If you love the world... So, that's the creed, right? the love of God is not in you."*

What will we find over here in Matthew 24? Well, we know that's the great chapter that Bro. Branham loved. So, we go to 27 and 28:

(27) For as lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (That's the days of the Son of man. The light comes.)

(28) For wherever the carcass is, there will the eagles be gathered.

Then notice; right after that, there comes the Tribulation. Okay.

The light, being turned down, could lead to only one place, is the Tribulation, and listen: What does that signify? It signifies... Now, listen: watch carefully, and do not get disgusted with my language. But according to the Book of Revelation, nothing but a bunch of whores, because they're cast into the bed of Great Tribulation with the old prostitute herself. I read it to you: right after the days of the Son of man, the truth hurling forth unto judgment, bringing us into victory, the God of Truth, the great Judge. And remember; that was the mystery of the Seventh Church Age and the Seven Seals. Who was standing there? The Judge all the way through, and it didn't say "The Son of man." It says, "Like unto a Son of man."

41. There is no such thing as a 'prophet' per se, and don't you ever think there is, or you're lying. It's Word, my brother/sister. It's Word. The prophet only stands there with the truly revealed Word of God. The prophet is nothing; the Word is everything. And through those Seven Ages, the judging Word stood there. Paul said, "Judge by my Word, my Gospel, by one Christ Jesus, and He is that Word." And the church has been judged all down the line, and now at the end, in the full revelation, there is nothing left but a bunch of whores, prostitutes, because It says right here, "Immediately after the tribulation of those days, immediately, then comes the Tribulation, and the sun is darkened."

Under the Sixth Seal breaks forth, which already started under Hitler and Stalin, to come against Israel, finally, because they're going to blame Israel for everything. They're not going to blame Israel just because they hate Christ, this and that. They're going to be... They've already had an entente and a contract so they can survive. But the Jews have the paper. Right? And the paper is going to go. Then, who's going to get blamed? Huh? Huh? Come on. If they find out a little place down here is leaking uranium, who are the people going to descend upon when they find their kids dying of cancer? Huh?

"Oh, we'll just stand back and be nice. Nice, nice, nice..."

Come on. What a bunch of milksops. God destroys those that destroy the earth. And we're part of that earth. God's got a judgment on. And we're supposed to stand back then and say, "Well, we're nice people"?

We're nice about what? Nice, because you like blueberry pancakes with maple syrup or something? Come on. Forget it. This is a battle. This is where you take sides with Jesus, Who is the Word.

42. Listen to what he says. He says:

[159] *...No creed, no world.* One Word off is Satan's kingdom. One Word off is the world. The Bible said, "In the days of Noah, God spared the world of the Godly and destroyed the world of the ungodly. And what made the difference? A prophet called 'Noah'. And, if he wasn't 'God' to the people, you just tell me what he was. All right. *"If you love the world or the things of the world, the love of God is not even in you."*

Now, did Bro. Branham mean ‘the love of God’, or did he mean ‘the God of love’?

You say, “Bro. Vayle, they’re the same thing.”

Not exactly...not exactly—only under certain conditions. And in this hour the love of God is the God of Love, because Bro. Branham said, “*This is the age of brotherly kindness, not love.*” Right? Did he say it, or didn’t he say it? And didn’t he say, “*Love is God, and God came down*”? Is it true or not true? And isn’t it true that in 1 Corinthians 13, Bro. Branham said, “*Love is the Holy Ghost.*” God Himself. Didn’t he say that? He certainly did. So, what’s he saying? He said, “*The...God is not in you, the Holy Ghost is not in you, God is not your head. You have nothing to do with Him. And in the confrontation, you deny Him. You turn down the very Lord that bought you.*”

You say, “Well, I love Jesus. I love that man.”

Just a minute. Jesus, per se, did not buy you. God was in Christ reconciling, and Jesus is known as the ‘Blood of God’. Oh, yes...oh, yes. I’ve got Scripture I could read later on...might get to it. I don’t know. All right.

43. [159] ...*See? And we’re trying to mix that; you can’t do it! You’ve got to come to **one** thing to believe. One thing? Confrontation, vindicated Word. You’re either going to believe God, or you’re going to believe your church. That’s the church world to the ungodly. And remember; the church, the harlot and prostitutes, go to the Tribulation. You’re going to believe the world, because that is the world in Scripture. You cannot mix it together. You can’t hold to those old things that the other church ages did before you.*

And he talks specifically of the last three ages: Luther, Wesley, Pentecost. And there’s only one way to make sure you’re getting dressed, is to say what the prophet said. Don’t say what your church said. Every time a thought comes in your mind that you feel that you gathered from your old church, and it seems to line with Bro. Branham, **stop right there!**

That’s what the Oneness people did. They don’t believe Bro. Branham when he said, “*I’m not Oneness,*” because he was a ‘Oneness of the Godhead’. But he wasn’t Jesus-Only. So, they don’t examine what he said. And the very Jesus-Only preacher, like this guy in Canada: (I won’t mention his name. You even know him.) “Lee Vayle’s teaching two gods.”

He’s a Jesus-Only. And all the Trinitarians are becoming Jesus-Only. It isn’t Jesus-Only. **It’s God! Who had a Son! And He gave him His Name!**

They said to him, “Who are you? Whose son are you?”

“Jesus’ Son.”

“What do they call you?”

“Jesus. I’ve got my Father’s Name.”

‘Jesus’ means ‘Jehovah-Savior’. God was in a man, a pre-existent one of a dimension you and I don’t have a clue about, except he was equal with God.

44. Now, isn’t it strange that Satan was not equal with God. He only led in the worship, and he tried to take the kingdom over. And here was one who could have said, “Dad, let’s You and me split.”

Huh? Come on.

You say, “I don’t believe that.”

The Jews understood it. I’ve read it to you. “He said he’s the Son of God. He makes himself equal.” And Paul came along and said he was equal. Huh? “Though he were a son, he learned obedience.”

You can’t make him God. He’s the Son of God. We came just like him, except we bypassed that certain form. Tell the Jesus-Only that. Oh, they can’t remember that. Huh? But they’ve got him ‘comotosed’ or something. Merciful God! Huh? What’s the major revelation under the Seven Seals? There’s what? [Response from congregation: “One God.”] And what do you have to be? [“Baptized in the name of the Lord Jesus Christ.”] Yeah.

45. Now, just suppose that you’re baptized in the name of the Lord Jesus Christ under the wrong revelation of a Oneness. Where do you go now? Out. Huh? Huh? Come on. Come on. Don’t tell me that you can take the Lord’s Supper and be baptized, and everything else, without the true Holy Ghost baptism on that seed within you, when you received this revelation here, and you walk away and think you can do what you want. Come on.

This is the dividing line where eight people made the ark. I don’t say eight people are going to make the ark today. Merciful God! Bro. Branham in one place said, “*Five hundred, seven hundred, five thousand, seven thousand.*” Who knows, and who cares? I don’t care if seventy million people made it. That’s still...what’s that? That’s still five hundred...five billion people left. Merciful heaven. Right? Certainly that’s right.

46. Listen:

[159] *...And you can’t hold to the old things that the other three church ages, those ages before you—any of them—before you did. You’ve got to take the Message and the hour.*

Yeah. Now, what did he tell the women? *You haven’t got a clue, ladies, because you’re dressing wrong. Huh? You’re dressing wrong. You’re cutting your hair. And slacks are worse than even wearing shorts.*

Oh, that made them wonder. Didn’t it? They complained and bellyached, and he said, “Well, just a minute. I don’t care if the stores don’t have them. There are people who can buy sewing machines and nice cloth.”

And that’s one thing I’m so happy about our sisters here. I commend you all around the world. The tapes go many places in the world...hundreds of places I don’t even know about, and care less. We’ve got ladies here that are tremendous seamstresses, and they’ll help their sisters who aren’t so good. Great cooks, wonderful mothers, good wives—at least, I hope to God that most of you are good wives. You better be. You have to answer for it. And you husbands, if you’re not, you’re going to answer for it.

You know, you’re just not here sitting around, picking your noses, as it were. God put Adam under a law of grace and love and said, “Work.” Well, it’s too bad he blew it, but I’ve got consolation for you: what we missed, we’re going to get back. I don’t know how it’s all going to be, but we’re going to get it all back.

Well, we never get very far when I read my preamble, but when I know that there’s something in here that is what I consider what I ‘consider’...and I ‘considered’ it. And I trust you’ve been blessed. And I knew we were going to have a good service. See? Sometimes I know things. Huh? That’s right.

Gracious Heavenly Father, we want to thank You for Your mercy, Your goodness, Your kindness, Your love, especially, Lord, to take us and show us more and more into the depth of the reality of that which is so simple, but men have mired and mucked over it for two thousand years of disgrace, which has taken over Your age of grace, until this hour when grace more abundant—had to be because of sin more abundant and more prolific—for as sin hath abounded, unbelief in all of this, even grace, hath more abounded. Even as death has risen to its highest heights, life has come to its highest heights. And, if there ever was a time, Lord, of the greatness of God, we know that this is that hour spoken of. It is beginning and will increase, as Bro. Branham said, *“Like the Roman candle.”*

Now, Lord, let it be in each one of us, taking us on and on and on, by the sheer force of the waters that flowed from the Eastern Gate that Ezekiel saw: “Waters to the ankle, to the knees, to the thighs, waters to swim in, water to carry them over”—rapturing grace of Almighty God, taking us to the Wedding Supper, Lord, when You reincarnate Yourself, great and mighty God, turning from the Pillar of Fire into that beautiful, wonderful Son that became flesh, and You, through him, became flesh, incarnate Yourself. We will crown You King of King and Lord of Lords, altogether Lovely, Counsellor, mighty God, the Prince of Peace, Father, Son, Holy Ghost.

I don’t care what all the titles are, Lord, and all the Names. I know they will be all there, and we will be there in that familiar, wonderful relationship, where all of these things dissolve as they never dissolved, even with the baptism, because of that human nature, and that humanness that lies there, but now in that glorified state, where we come into what then becomes a true Word physical body, spiritual body. Yes. Spiritual. Wonderful to be able to be imbued with all of that, then walking in that Light with You and with each other. My! That spells everything that we have hoped for, and yet by looking at ourselves, have denied.

But today, Lord, by Your grace, we look at them, welcome them, receive them, and call them our own, even as those old pilgrims did. They took the promises and made them their own, and turned their backs on everything else, and said, “This is it, or nothing.” And it was it. And that’s what the prophet tells us this morning, Lord, in this little message of a few paragraphs.

May we take it to heart. May we believe it. May it be a part of us as never before, O God, our Father.

Now unto the King, eternal, immortal, invisible, the only-wise God, be all power, honor, and glory through Jesus Christ, our mediator, intercessor. Yes, through him, the elder Brother, be all glory and honor, and all of us together. In that Name we pray. Amen.

“Take the Name of Jesus with You.”