

# Leadership #7

*The Mark for the Prize*

*Espousing a Virgin*

July 24, 1994

Shall we pray? Heavenly Father, we're grateful for Your Presence, and we know the Scripture said that the Only-begotten Son, who is in the bosom of the Father, hath surely declared You, Almighty God. And even at this hour we know that the same is in reverse truth that You, today, Father God, are declaring the Son, proving he is risen from the dead, making intercession for us. And the very same ministry that proved who he was, and Who You were, two thousand years ago, is doing the same today. And we rejoice in that, Lord, knowing the truth as it has not been known for two thousand years, and we thank You for it.

May we not miss any of the richness of the depth which is in You and in the Son, through the revealed Word by the Holy Spirit, moving amongst us and within us at this time, lest we, then, would miss the first Resurrection and the Rapture, which we know is guaranteed to us in this hour according to Your Word, and not according to any covenant we have made or any thoughts we have thought, but according to Your Sovereignty, which we believe we are a part, and we thank You for it. Bless us, therefore, in this service. In Jesus' Name we pray. Amen.

You may be seated.

1. Now "Leadership #7". When we began to teach on this message, we found Bro. Branham setting forth that this hour in which we are living is an hour of great change, even to the extent that there is a radical change in its course that could be compared to a brick layer coming to a corner and turning that corner, which had not been previously turned, and would, therefore, demand a very special revelation or ability, some empowerment, some authority, even as we find over here in Hebrews 8, where Paul is speaking concerning God's commandments at a very special hour, of building a worship center and a worshipful people going into the Millennium, which is a very minor type of what we're looking at now: going into the Millennium as they were going into the promised land of Canaan.

It says here, verses 3-5:

- (3) For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.
- (4) For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:
- (5) Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith (God), thou make all things according to the pattern showed to thee in the mount.

Now that was merely a shadow of what we're looking at today. And yet, you will notice that there was no worship, and there was nothing that God would possibly agree to, except it was made actually according to that pattern in the mountain.

2. Now, with that in mind, we turn to Hebrews 12 and begin at verse 18:

- (18) For ye are not come unto the (mountain) that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest.

Certainly not. They're coming to the first time in two thousand years of utter, complete non-confusion, of absolute, superb, perfect light in which there is no error, but it is complete. As Bro. Branham said in 1 Corinthians 13, "What does it mean when It says, 'that which is perfect is come'?" And he said, "*Who is perfect but God, and what is God but His Own Word. And by His grace we have the perfect revelation of the Word of this hour.*" And the word 'perfect' means 'completely finished', 'nothing can be added to it', 'nothing can be taken from it'. It's like a perfect bowling ball that is a hundred percent round and one hundred percent finished with the polyurethane upon it. And one little scratch, [Bro. Vayle makes 'whistling zoom' sound.] it's gone—no longer perfect.

You say, "Well, couldn't we get by?"

"Oh, my, what's one little scratch going to do when you roll the ball?"

You are not playing billiards! You're dealing with God, though my illustrations must be perfect with the Word. All right.

3. Listen; and It says here [Hebrews 12]:

- (20) For they could not endure that which was commanded, (There's no commandment of this hour. It's all grace—grace that comes by faith. And faith is a revelation, so you know if you are one with a vindicated revelation, you are partakers of His grace, you've entered into that perfect worship.) And if so much as a beast touched the mountain, it (should) be stoned, or thrust through with a dart:
- (21) And so terrible was the sight, (So terrible was the sight, Bro. Branham said, "*God came wooing, came to woo a Bride.*"...even as Eleazar produced the wonderful gifts that Isaac had, those gifts handed down from his father, for which he had not worked, but he fell heir to. Wooing a Bride.) Moses said, I exceedingly fear and quake:
- (22) But (he said:) you are come unto mount Sion, unto the city of the living God, the heavenly Jerusalem, (Who is our mother, according to Galatians.) and to an innumerable company of messengers,
- (23) To the general assembly and church of the firstborn, which are written in heaven, (Of course, in the Lamb's Book of Life) and to God the judge of all.

Never forget: the Judge is standing here. And, who is the Judge? God.

You say, "I believe the Lamb is."

"You believe wrong."

There was a meeting up in Canada, and the question came, "Who came down?"

And they said, "The Lamb."

Well, the Lamb didn't come down.

"Then, who came down?"

“Well, we really don’t know.”

“Well, where is the Lamb?”

4. One person says he’s comatose. Another one had, believing this Message, the audacity to stand up and say, “Oh, no, I believe that what happened to the body is it went back to the dust.”

You see where my battle is all the time?

Oh, let’s have a comatose Jesus. I thought he was my intercessor, to keep me in, and without him, I cannot be kept in. I’m gone! Because He can only look through that Blood; He’s looking at me. But, if He can’t look at me... So, I go to court, and I’ve got an attorney, and he’s [Bro. Vayle makes snoring sounds.] snoring.

Man! What a great representative I have in court. There is an attorney, an intercessor, even now on the Father’s throne who stands between you and me and God.

5. Now:

(23) ...God the judge of all, and to the spirits of just men made perfect,

(24) And to Jesus the mediator...

We’ve got God and Jesus. God and Jesus aren’t the same person. We’re not Oneness. This is the Only-begotten Son of God, which you don’t even come near! And, except for him being the outraying and the complete substance of God Himself, being genetically, essentially, intrinsically a portion of God in a form. Bro. Branham called him ‘logos’, and you can’t be logos, unless part of you is actually the reality, and it’s there. Never talk about God in logos, unless some part is there.

6. So therefore, we’re looking at this:

(24) ...Jesus the mediator of the new covenant, to the blood of sprinkling,  
that speaketh better things than that of Abel.

(25) See that you refuse not him that speaketh.

Who is speaking? The blood of God is speaking. Who is the blood of God? Jesus! The man! who had a preincarnate existence, who called unto God, “Restore unto me the glory I had!” And He said, “Not only that, but greater.”

Bro. Branham said we came exactly like him, except for one thing: we bypassed our theophanic, or Word body, or Spirit body.

7. Are you getting what I’m saying this morning, what Bro. Branham said? Because the preachers out there aren’t getting it. What do you want? Donuts from the Donut House? They don’t even give them that; they give them vomit. Where do you hear of a comatose Jesus, or a Jesus that went back to the dust? I’d like to know—to have some answers. They haven’t got an answer from them.

The only thing they say, “Well, you see, it’s Vayle’s spirit.”

So, a certain friend of mine called. “All right,” he said, “how many spirits are there?”

“Two.”

“Yes, spirit of truth and spirit of error. How come Lee Vayle has the truth, if he’s got the wrong spirit?”

It's the same old story: It's hop up and down, dance and sing, and make everybody think you're walking in love. And that is a lie! And, get that flat! Unless you're full of the Holy Ghost, by the Word of Almighty God, you will not have the love of God shed abroad in your heart that you can extend to somebody else. And, get this flat: I'm not giving you mincemeat and corruption. I'm giving you the truth. This is just a preamble to Bro. Branham's sermon, but you see what I got out of his sermons?

8. [Hebrews 12:]

[25] ...For if they escaped not who refused him that spake on earth, much more *shall* we *not escape*, if we turn away from him (It doesn't say 'speaketh', though that's true.) from heaven!

Now, who came down from heaven? God! Jehovah-Elohim; Rhema-Logos. Not the Lamb—comotose Lamb...no Lamb? What are they talking about? That's as stupid as when the Jews tried to say the disciples stole Jesus' body and cut it up in pieces and ate it. That's as stupid as the Catholics saying a little mumbo jumbo turns wine and bread into the body and blood of Jesus, and you eat it and drink it. Have you heard such hogwash? Pagans! Not because I raise my voice, but it's the truth.

9. Now:

(25) ...If we turn away from him that (is) from heaven.

The Lord Himself shall descend from heaven with a Shout!—with a Voice of command, the authoritative Voice. And, if that little ark that signified a temple had to be a hundred percent according to the pattern of the Word, which was preexistent, then don't think for one minute that you and I will be outside of that pattern, for we are Word, which was from the beginning. You never walked in there. You won't even be carried in there, and I'm speaking 'you' in terms of myself.

(26) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. (And, how's it going to be done? By speaking! All right.)

(27) And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, (Oh, that sounds strange, doesn't it? Once more:) signifies removing those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

10. In other words there is a separation. Now Bro. Branham said, "*We are the 'all things' of God.*" And where is the shaking? The shaking is by the Word, the separating of the Bride from the non-Bride: Matthew 24: one taken, one left. Oh, yes.

A certain preacher didn't believe that. He said, "That's Lee Vayle talking."

He didn't know that was in the sermon Bro. Branham preached on "The Future Home of the Earthly Bride and the Heavenly Bridegroom," where he said, "*Matthew 24 was the separating by the Word.*" And then, he said in Luke 17, "*That separation was the Rapture itself.*"

Now Bro. Branham said, it; Lee Vayle just quoted it. But the man laughed, "That's just Lee Vayle," he said, "It wasn't William Branham."

I wonder if he apologized to his congregation.

11. The Bride can't be shaken. Do you know why? She's built on the rock of revelation, and the Bible said, "The man that builds his house upon the solid rock, the winds come and the floods descend, and the strong storm blows against that house, and can't uproot it, built upon a rock. [Mt 7:24-25]

But another man built his house on sand. And, do you know what sand is? Sand is disintegrated rock. It's the Word in which the life has gone out, the cement, the binding. There's nothing there anymore. It's full of wiggle worms. It was the Word that was once for a time. And we'll get into that very shortly, if God gives us time this morning.

(28) We receiving a kingdom which cannot be moved...

What kingdom? God's Own Kingdom built upon His Own Word, God's Own people, His Own Word, and New Jerusalem, His Own Word-Church, all solid rock. Because, if the first one was of the substance of God and, then, received a glorified body down here, and he's in the midst of his brothers and sisters, (They're called 'brethren'.) then we are of the same substance and the same glorified form in the allotment in the place where God puts each one of us.

12. Now It says:

(28) ...Let us have grace.

Well, the point is this: Is he talking about God's grace or our grace? He's talking now in terms of our grace, because this has been extended to us. Now, where is our grace we boast in, as though we have the grace of God, if we don't have the grace to acquiesce to a vindicated ministry? There is a picture of the Pillar of Fire, which is the Shekinah Glory, which is the light attendant upon Almighty God Himself and His Presence. It is not God, but God is there behind It. And Bro. Branham categorically said that "*is a picture of God.*" People wonder why we've got it there, hanging on the wall. There, you've got your answer right now, because that's the truth.

13. Now he says here:

(28) ...Let us have grace. (Let us be cooperative; let us humble our thinking and ourselves and come into this. See?) that we may serve God acceptably with reverence and godly fear.

Now It says this here: You cannot, absolutely cannot, serve God and reverence and worship Him outside of this speaking at this time, whatever that time is, that He speaks from heaven. There it is right there. There it is right there.

Oh, that's in disrepute. A man that couldn't understand, in drugs and divorced his wife and everything, but they don't know that Bro. Branham told me about the time that really happened. And I try to tell people; they don't listen.

"No, Lee Vayle is just a liar. He's off the Word. He's got a devil.

"Oh well, he gets truth, but that's intellectual."

14. Now, listen. Without this, you cannot... Why? Because "our God is a consuming fire!" Now you sit here this morning, and you tell me after ten more solid years—or twelve solid years—I've preached to you, that your mind cannot dart back and forth in the Scripture to Malachi, cannot go to 2 Thessalonians, cannot go to 1 Corinthians, cannot go here, cannot go there? You mean you sit here this morning, under my ministry all these years, and your minds cannot pick these things right now? Why have I been teaching all these years, then?

I'm not trying to be rough on you. I'm just trying to get you a little prick in there somewhere. You don't come here to just sit here and listen. I waste my time. There are people out there getting it. You bet they are. Young men that stand right up and say, "Something's wrong somewhere." Thank God for these people.

15. So, here's what we're looking at, and what I bring to your attention. When we began to teach on this message, we found Bro. Branham setting forth that this hour in which we are living is an hour of great change, even to the extent that there is a radical change in its course—the course of the Church, that is, and the ministry of the Word—that could be compared to a bricklayer, coming to a corner and turning the corner, which had not previously been turned, thereby demanding a very special revelation, even as it was back in the time of the Hebrew exit. He said, *"It was easy to lay the bricks in a straight line, but it was difficult to turn a corner and proceed with the building of the house, or even a wall, unless one was sufficiently skilled."*

Now, where did they get their skill to build the tabernacle? Where did they get their skill to know what to do? Where did they get the skill to worship God? Where did they get the skill to reverence God? Where did they get the skill to worship, to serve Him? Only by the Word. So, if someone is not sufficiently skilled, what happens?

16. Now we know for a fact that he was talking about the Church coming up from the Dark Ages, through Luther, Wesley, and Pentecost. It was just brick by brick, in a straight line, but as justification gave way to sanctification, and sanctification gave way to the baptism, and the baptism gave way to the Baptizer, God Himself, Jehovah-Elohim. As it was in the days of the young ruler, who had to confront God Himself in human flesh, so it is today. Headship has returned. Jehovah-Elohim, Rhema-Logos is here, even as He was with Paul in alpha Ephesus, where Paul speaks of himself as the wise, master builder, laying a foundation, telling them to be careful how they built thereon, because anybody can build, anybody can worship, anybody can serve. But is God in it? See?

That's the thing this morning I want to get across to all of us. The point is: We are in a state of elation that no other church ever knew. We're in the presence of God for a Rapture; we are accepted; we know as we're known; we understand our identification; all of these things are ours. We are that peculiar people unto Almighty God. Not what they had before. It's what we have now, which is so particular and wonderful. We are now, not a matter of what is built; it is how it is built, because what has always been there, it's always been out of context, it's always been misunderstood, it's always been misconceived and imperceived.

17. But now Perfection has come, we've come to omega, the alpha, we are now back to Ephesus, a small corner of Laodicea gives way to Ephesus, the light—Paul, the master builder, laying a foundation. And now we are at the omega where another master builder, even William Branham, was used for the capstone ministry, the literal descent of Jesus Christ to us—Him, in flesh, to meet the rest in flesh.

This is what that Voice from heaven did. So, even William Branham was used for the capstone ministry and return of the Capstone Himself. So, the fitting of stone on stone, there has to be a perfection. You can't even put a razor blade in between the blocks of the great pyramid. Nobody can understand it. Bro. Branham not only uses the illustration of a building, as did Paul in 1 Corinthians and Ephesus, (You can read it for yourself: chapter 3 and 4 and 5.) but he turns to nature, as did John the Baptist in reference to this hour. The planted wheat has come up all the way to where the original seed, planted for a harvest crop, that one seed planted by itself, has gone through three stages of stalk, pollen and chaff, and now the wheat appears, and the chaff pulls away.

18. Let's get some Scripture: Colossians 3, and we're going to go verses 1-4. And It says:

- (1) If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.

- (2) Set your affection on things above, not on things on the earth.
- (3) For you are dead, and your life is hid with Christ in God.
- (4) When Christ, *who is our life*, shall appear, then shall we also appear with him in glory.

Now, just a minute, and let's see how you can get your mind so confused. The first three verses you read, and you would automatically say to yourself, (And I don't blame us.) "All right, I go through these steps here, and then, I come to this step, and the step is: when Christ, who is our life, shall appear, then we also shall appear with him in glory."

I'm going to suggest something: You don't even have to go through those first three steps, and Christ is going to appear. The point is: Are you going to appear with Him at the time He appears? That's the point. And, if you've got your mind all prepared that this is something the church can do, that the church does and brings this on, you are wrong, because He's going to come regardless. And, if there's no church, you better believe, as a Capstone, He will see that there is a Church.

This is just what you and I go through in our active faith, because we do have the passive faith. We do have the revelation: "If you, then, be risen with Christ..." Tell me: What can you do about that? Did you do it? Did you seek it? Did you bargain? Did you coerce? Did you do something that brought it? No! "If you be risen," it's only because God did it. Now It doesn't only say that, but It says: "If you be risen with Christ, seek those things that are above where Christ sits on the right hand of God."

Is he sitting on the right hand of God? Not at this point. He's on the throne of God, and God is down here, though still the right hand of God.

19. (2) Set your affection on things above, not on things on the earth.

So, we're looking right to the Mercy Seat. We're looking right to reality, not just in a type. And this comes down to the pattern of the heavenlies, and the One from the heavenlies speaking: you and I better believe, unless the time when Christ appears, there is no way we're going to have this, unless the one from heaven appears and the one from heaven does the speaking, because you can't separate an event within an event and say, "Okay, I'll put this part over here, I'll put this part over there, and I'll put that over there."

You can't do it! You put it all together. So, when you talk of that Appearing, everything that's in there, I don't care where it is, what Scripture you pick, it's got to come together at that time. As I've said, time after time, when you see the word 'burning', it's only at the last phase that the word 'burning' comes in. You can't put it miles down the road. You can't put it miles back. It's right at this particular time and this hour that Elijah appears on the scene that the burning must come.

That's why all those old timers are dying off, and the young ones are coming up who never heard anything but this Message. And they'll be the ones standing on their feet going in. You better watch and see.

You say, "Bro. Vayle, couldn't you be Caleb or Joshua?"

Whoever said I was? You didn't hear me say it, and you didn't hear Bro. Branham say it. I'm looking to what Bro. Branham said, "*The young ones will go in.*"

20. Now, "When Christ who is our life shall appear, then we'll appear also."

Isn't that exactly what 2 Thessalonians said? Then, why try to change it? "Oh, I'll pluck this up and put it here. Then, I'll pluck this and put it there."

You see, that's the whole thing that Bro. Branham was trying to teach: the Scripture for the hour! And, if we know one Scripture pertains to this hour, then every Scripture that is part of it, in that time frame, blends in one, and you're getting the composite picture. See?

Christ appearing, the great Appearing, is no Rapture, brother/sister. No way. Now you can read on this further, and you'll find more Scripture in there—what we're looking at.

21. But now I want to go to what I told you a minute ago: 2 Thessalonians 1, where It tells you:

- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty (messengers).

And verse 10:

- (10) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed ) in that day.

Now, what was the Voice from heaven? The Voice from heaven had to be identical to what Paul preached. So therefore, there is a repeat. Who came down to Paul? The Lamb? No Sir! Who came down? Jehovah-Elohim came down, the One Who said, (And His Name was called 'Jesus'.) "I came in my Father's Name."

So, now you've got two Jesuses. Which one are you talking about? The one that left the flesh who was in his Father's Name, and the Father Who had His Own Name that lent it to His Son and still had it... That One, the Father, left the flesh and went back to the Pillar of Fire. And there It is!

Only God is Messiah. Why? Because it was God in Jesus, the Christ, reconciling the world. It wasn't 'Jesus, the Christ'. It was God. And that Rock that followed them, that Cloud, was Elohim-Jehovah or Jehovah-Elohim. You can't change it that the Jesus of the New was the Jehovah of the Old. And we're talking about God, the One Who had a Son, but we're talking about Him before He had a Son, before there was a breath of air, one atom, as Bro. Branham said.

22. Now It tells you right here... Let me read It to you, as we have read It. At this end time here, we are looking at the time of the Appearing, the chaff pulls away from the wheat. Now, in order to make this come to where I want it to come, (And I'm not going to work with Scripture.) I'm going to read It. We're going to go to 1 John 3.

- (1) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew not him.

Now, listen. If they couldn't recognize 'the' Son of God, they aren't going to recognize 'sons' of God. Why? Because it's not incumbent upon us. Do you understand what I mean? Vindication.

- (2) Beloved, now are we the sons of God, (in spite of it) and it hath not yet appeared what we shall be: we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Now that tells you right there that, at His Appearing, you're going to see Him as He is. And, remember now; as Jesus led forth God, exegetically, which is 'to declare by words', God has to do the same thing for him, for he who said, "He that sees me, sees the Father." You cannot see the Father without seeing that Son. It didn't say God seeing Himself. I said, "seeing the Son." I'm not Jesus-Only, you see.



23. And, as the Appearing, we shall see Him as He is. What's His Appearing? God's Own Appearing! We're going to see Him as He is. We're going to see Him face-to-face.

How do you see Him face-to-face? Through the prophet. God's Word to Moses was in Numbers 12, He said: "I the Lord Your God will give visions and dreams to prophets," He said, "and these signs and wonders...my Name," but He said, "Moses is different. I'm going to go him face-to-face."

And Paul was face-to-face, and William Branham was face-to-face. And, when that man, the prophet, is face-to-face, then we are face-to-face. Why? Because it's representation!

"Don't let God look at us, and we look at God. You do the looking. God doesn't... Look, you come back. That way we look, God looks."

Amen? It's just the truth. People can do what they want, you see.

24. Now [1 John 3]:

- (3) And every man that hath this hope in him purifies himself, even as he is pure.
- (4) Whosoever committeth sin transgresses the law: for sin is the transgression of the law.
- (5) And ye know that he was manifested to take away our sins; and in him is no sin.
- (6) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.
- (7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.
- (8) He that committeth sin is of the devil... (And right. Down the line It tells you. We've read this dozens of times.)

Now, let's just take a look at this: What does the word 'sin' mean? It means 'to miss the mark'. 'Sin' means 'to miss the mark'. Yeah. Okay, what was the sin in the Garden of Eden?

"Well, what it was, Eve, she went and misbehaved with the devil, through the serpent, and had coitus and brought forth Cain, and she got Adam going with her, and brought forth Abel, and we've got this in the world."

That sounds very good, but actually, what is sin? Bro. Branham said, "*It's unbelief.*" That's very good. What is 'unbelief'? Well, if faith is received in a revelation, then, of course, unbelief is rejecting a revelation.

25. Now, what is a revelation all about? Substance! Substance! Do you follow me? Something that is there, and you cannot control it. It's out of control entirely and in the control of Almighty God, and it needs a special revelation. And you, by the grace extended, believe and take, and therefore, you are now a part of substance.

So, the Bible tells us that Adam lost substance! He fell short of the mark, and he ran screaming to the Tree of Life. It didn't do him any good at that time. So, now there's an interruption. Do you follow me?

Sin is to miss the mark so as to not share the prize. See? It comes from the word... Well, I guess it's 'maros'. Sin is the negative part of it. And this word means 'a division' or 'a share', 'a piece' or 'portion', and implies respect.

Are you thinking? I ask you a question: Who was it who didn't have respect?

[Answers from congregation.] No, that's good; but it's not that fellow. The one that didn't have respect? How do you spell that? Who didn't have respect, though? God has respect, but this man didn't have respect. You can't remember? Who? Well, no, it wasn't Balaam. Balaam didn't have respect, that's for sure. Who didn't have respect? Now think straight. The lad I'm looking at is Esau. He's the major one, and there are others like him. They did not have respect.

26. So therefore, what we are looking at... And you're right when you said, "Cain." You go all the way back to the definitive that comes from Esau. He did not have respect for the promise, for the inheritance to the firstborn. And that's exactly what Eve did not have, and that's exactly what Adam did not have, and that's exactly what people do not have. And without having that, you are in sin. But the minute you come to the place of that respect, which means you receive the revelation exactly as God gave it to the intent of the substance which you are to receive from God, through God by His Word, and delineated and clearly described in His Word, by the prophets, that's the time you don't have sin. That's the time that you don't fall short of your portion. That's the time you don't fall short of the division or your share or place.

27. Now, let's go to Philippians 3, and we could read it all: Paul saying that he rejoiced, and the dogs are without. He didn't trust his flesh; he gave everything away; what things he counted gain, or gain to him at that time, he counted loss for Christ. And he said:

(8) Doubtless, I count all things (for) loss for the excellency of the knowledge of Jesus Christ my Lord...

Now, listen. That was the time of the confrontation: the One that came down from heaven to give the revelation, which was Elohim-Jehovah, Jehovah-Elohim, Rhema-Logos. Right?

Now, that knowledge was given to him, and from that time he counted everything loss and manure. Then, what will we be like in His Presence through William Branham? Everything we ever believed is loss; everything we banked on is manure.

You say, "Bro. Vayle, what about justification, sanctification, baptism with the Holy Ghost, and gifts?"

The life has passed out of it!

"Oh, I really don't think so. I really don't believe that."

28. You see, you're missing of what Bro. Branham is teaching. He said, "*The life went through the stalk; it went through the pollen; it went into the chaff which protected and harbored the wheat for the time being, and at the right time, the chaff pulled away so the seed could lie in the sun and ripen.*"

Now, either Bro. Branham lied, or he didn't know what he was talking, or he was a prophet of God! Now, make up your mind.

Now, see. I've turned the corner. I'm not on the fence. If I'm going to miss heaven, even miss the Lake of Fire by forty miles I'm so wrong, I can't change!

You say, "Bro. Vayle, where does that leave you?"

It leaves me dead. I'm dead, without emotion, without sensation. I'm paralyzed, but I'm thinking.

29. Let's keep reading [Philippians 3]:

- (9) And be found in him, not having mine own righteousness, which is of the law, (Something I've contributed, something I've done, something I've thought.) but that which is through the faith of Christ...

It doesn't even say 'his faith in Christ'. It's the 'faith of Christ'. That's what Jesus accomplished for him, and he's 'heir to' by reason of accomplishment. Jesus only had heir to one thing, which was the name of God and that Word. And he didn't even become heir to the Word, except in the sense he was heir to the Word that he could fulfill, because he was that Word, all the law and the prophets.

- (9) ...(And) that which is through the faith of Christ, the righteousness which is of (faith by God):
- (10) That I may know him, (Now, listen.) and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; (Now he has to throw that in there, but that's an interpolation. That goes with Romans 8.) That I may know him, and the power of the resurrection... (Next verse.)
- (11) If by any means I might attain unto the resurrection of the dead.

30. Watch those interpolations. I don't care how much Paul suffered. If he wasn't Seed and full of the Holy Ghost, he could give his body to be burned, and he'd still go to hell. So, let's not get any grand ideas here. You know there are people who get the grand ideas here. A little girl said to me one day, "Well, I'm going to this new church now, Bro. Vayle, and I'm learning to pray and this and that."

Even the heathen do that: turn down the Message and learn to pray. Fine. Great! Turn your ear away from hearing the Word of God; He turns His ear away from hearing your mouth. I'm not trying to run anybody down. I'm trying to show you something here. You think this light, a bolt of lightning, didn't knock the socks off of my feet? I've got news for you: It killed me. Hallelujah.

31. (12) Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ.
- (13) Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before,
- (14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let me tell you something right there: You miss that, it'll let you know that you have sin in your life, that you are a sinner, because this man says, "I don't want to be a sinner. I want to share in the prize that's there. I don't want to fall short."

32. Now here we're given the opportunity by grace not to fall short. "*Little Bride, you didn't even do it.*" Standing by amazing grace.

- (15) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

(You've got to come to the revealed Word, that's all he's telling you flat.)

- (16) Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. (Now he said, "There's those that aren't going to go on to this. You just walk by your old rule, whatever you are.)
- (17) Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Now, what's he mark them? Here's a mark; here's a mark. And I'm going to tell you something: one mark is the Holy Ghost sealing, the other is the antichrist mark—mark of the beast. You've already got it. I'm not stretching these things! Come on, it can't be both ways. See? You've always got your twins: Son of God, meaning Spirit; spirit of hell, son of perdition; Son of man. See?

33. Now:

- (18) (For many walk, of whom I have told you often, and now tell you even weeping, *they* have become the enemies of the cross of Christ:
- (19) Whose end *is* destruction, and God *is their* belly, and (their) glory their shame, (and they) mind earthly things.)

What does that tell you right there? It tells you this is the pre-condition of the flood, where they become brute-beast animals, and it's nothing but food and sex. If you don't think it is, look how these idiots here walk on the street—these grungy guys. Anybody in this church, you wear grunge clothes, don't come in that door. I'll have you thrown out—your earrings, your hair... You'd better be circumspect around here. We're not going to tolerate you. Go someplace else with your evil spirit.

34. Our ladies aren't stupid around here; I can tell you that. They dress the way they should dress. I like it. Real, terrible cold weather, you put your long skirts right down to your ankles; let them even dust the floor. Fine. It saves the sweeper. No problem. Springtime comes, take them off. Put the right clothes on for springtime.

You people here, you're not ignorant. Of course, brains don't mean everything, but you know this church has twenty-one university degrees in it? Which, out of about fifty-four adults, is about the highest rate maybe of any church in America almost, except the elite out there. I don't see those men with degrees coming in here with earrings and silly hair cuts and everything else. I can't stand it. If you voted for it, I'd walk out. I'd just tell you flat: forget it. You're not going to have Lee Vayle and that folly. My eyeballs spin, my blood rises to my head, when I see that stuff on the street. And under my breath, and sometimes out loud, I'm saying some very, very nasty things.

35. (20) For their (behavior) is in heaven. (It says, "Our behavior is in heaven.") from whence also we look for our Saviour, the Lord Jesus Christ...

Looking at what time? The time of the Resurrection. So, here I'm trying to show you all these things: the separating of the chaff according to the Word of God, and sin is missing that mark. And today, that mark is the prize of the high calling of God in Christ Jesus, which means the First Resurrection! Now, listen. If the First Resurrection is there, there's got to be a revelation of it, which revelation is the delineation of the true substance, which true substance is resurrection—the first, and we're just like Him, and we get caught up to where He is. And from that time we are never without Him.

Do you think that God gave a woman a man that he'd run around the country selling, what? insurance policies and things? I'm not saying it couldn't be done, but you can't find that in the Old Testament. In fact, the first year a man and a woman got married, they had a whole year honeymoon.

Man's supposed to be with a woman. From the Wedding Supper thereon He only makes one little minor incursion, and that's to go to Israel—to appear—like Joseph leaving the Gentile Bride in the castle, in the palace. How long? Not very long, and then, right back, forever and ever.

36. Thus, we are no longer in a straight line. We are no longer in a straight line. If we were, the Lutherans, Methodists and Pentecostals, and those under the Catholics and the other ages, those builders could produce the Capstone and, then, take us to the Wedding Supper. Not so! This is no longer a church age—church, church, church. It is a Bride age within the last church age. For the church has pulled away. That's the shuck.

Notice what the church ages have produced. They've produced Rev 3:14-21, Laodicean church. They produced Mt 23:31, the bunch of Pentecostals, false prophets, with signs and wonders based on Matthew 7—never were known of God. The more fully delineated by Paul... Then this, what I'm saying, is more fully delineated by Paul in 2 Th 2:1-14. 2 Thessalonians 2:

- (1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, and by our gathering together unto him...

And, how are you gathered? You're gathered by the Word. I don't care what anybody else tells you:

"Well, I was gathered by Jesus."

Well, fine! You're going to hell. I'm going to tell you flat: you're going to hell, because you deny a vindicated prophet who said "*The Message gathers you.*"

We've a vindicated prophet.

37. Now:

- (2) That ye be not soon shaken in mind, or troubled, neither (as) by letter, spirit or word, nor by letter as from us, as that the day of Christ is at hand.

Now he's telling you: This is the end time. So anybody comes and says, "Well, bless God, this is the word of Paul; this is what Paul said; this is what Paul preached. I've got it," and he hasn't the Pillar of Fire? Forget it! Forget it, because you've got to hear the One from heaven, and you can't hear from Paul; that's spiritism. Huh? Are you following me? I hope so.

- (3) Let no man deceive you by any means: (Now the interpolation says:) for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;
- (4) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (Now, that's the pope, because Bro. Branham said, "*He's the one that does it.*")
- (5) Remember ye not, when I was with you, I told you these things?

Now he tells you: When I was with you I told you these things; so, when the day comes when this happens, you remember what I told you. Right? So, this Word is for our hour, if it's Paul's Word. But

Paul's Word met corruption. The Bride was already seduced. Now we've got to have a virgin, because remember: Paul, he espoused a virgin; and, if Jesus is going to come back and say, "Bro. Paul, my younger brother, didn't you espouse me a virgin?"

"Yes, but she sullied herself. I don't want her."

Now Paul could only espouse a virgin to Jesus the same as Eleazar did on the Word of the Father. So, believe me, he's going to have a virgin of the Word, and she's got to be blood-related—not just because of the kinsman redeemer, although that is true, very true. It's because they have to have the same genes from the same Source. So, now we've got the picture.

38. [2 Thessalonians 2:]

- (6) And now you know what withholdeth that he might be revealed in his time. (He's not revealed yet, but this is going to come.)
- (7) For the mystery of iniquity (is) already (working.)

As it was at the time of Jesus, and in my time, right down the road. But at the end, the Seed here will ripen over here. There'll be many antichrists, lots of false prophets, lots of manifestations. Don't ever doubt it. And at that time the revelation will be unravelled, and you watch what happens. And the only way the full exposure and the full manifestation with the full results of the ripening... Now there's has to be two ripenings: false wheat, true wheat. True wheat has Christ, Head, come—Rapture. The other has the antichrist come—Satan's church. Right? Fully manifest in flesh.

39. Now:

- (7) ...Until (the Holy Spirit) be taken out of the way (and the Bride goes with Him.)
- (8) And then shall that Wicked be revealed, whom the Lord (is going to come back and) consume with the spirit of his mouth, and shall destroy with the brightness of his presence:
- (9) *Even him*, whose (working) is after the working of Satan with all power and signs and lying wonders,
- (10) And with all deceivableness of unrighteousness (He will institute a worship that is so close, all but the Elect would be deceived. It's going to be pretty raw by that time, though—take over, a hundred percent. Now, watch:) because they received not the love of the truth, that they might be saved.

Now, what was the love of the truth? The same witness that Paul had, genuinely revealed by vindication to him. And now, by the same Voice from heaven, 1 Th 4:16, we've got the same Word; the same Spirit that gave It, reveals It. Now, watch:

- (10) ...They (turned down) the love of the truth, that (alone can save them.)

Then, I ask, "Where's the Blood? Where's the man on the Mercy Seat?" Tell me about it. It tells you right here: you turn down Paul's Gospel, by which the world is judged by Christ Jesus, you're condemned. So, the world has already been judged. You see, you don't want to put that in the past tense; you're looking for the tribulation. Don't be fooled. The separation has occurred. The Word is in effect. Is there any more coming in? I don't know! All I know is: The time that God came to Paul, the Holy Spirit was given to a lot of people who were Seed. But at that time of Paul, only Paul received a revelation.

And at this hour, the same with Bro. Branham—alpha being omega, omega being alpha—there could be people right now receiving the Holy Ghost. I don't know! With the present the Judge divides by the Word, because He is the Word.

40. Now:

- (11) And for this cause God sends them strong delusion, that they should believe the lie. ("You're not going to die.")
- (12) That they all might be damned (judged, condemned) who believed not the truth, but had pleasure in unrighteousness. (Their form of worship: three gods. Hogwash! They say there's a trinity, but it's one. Did you ever hear such stupidity? Three Bibles, but it's one, or three books: Huckleberry Finn, Tom Sawyer, and Grapes of Wrath. Phew! Merciful heaven.)
- (13) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit (even) belief of the truth: (That word 'and' in there shouldn't be there as a conjunction. It has to be a preposition, because there's no way the Spirit will sanctify you apart from the Word, and there's no way the Word sanctifies you apart from the Spirit, because the Word is Spirit and life.)
- (14) Whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ. (It did it back there; it's doing it now.)

41. Okay. Now, 2 Tim 3:1-9:

- (1) This know also, that in the last days perilous times shall come.
- (2) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
- (3) Without natural affection, (There are your homosexuals.) trucebreakers, false accusers, incontinent, (There's the bunch again.) fierce, despisers of those that are good,
- (4) Traitors, heady, highminded, lovers of pleasures more than lovers of God;
- (5) Having a form of godliness, but denying the power thereof: from such turn away. (In other words, they deny the very fact we've got a vindicated Message. No, they don't believe that.)
- (6) For of this sort are they which creep into houses, and lead captive silly women laden with sins, (That's the churches.) led away with divers lusts,
- (7) Ever learning, and never able to come to the knowledge of the truth.
- (8) Now as Jannes and Jambres withstood Moses, so do these also resist the truth: (That's your Pentecostals. What do you think of that?) men of corrupt minds, reprobate (Do you know what 'reprobate' is? Serpent seed. They're reprobate) concerning the faith.

- (9) But they shall proceed no further: for their folly shall be made manifest unto all... (Which is: they have the folly. They're just in folly. They'll be sitting here in the Great Tribulation.)

You can go to 2 Pet 2:1-21 and Jude 1-19. I haven't got time to read It, as well as Revelation 13, which Rev 13:11-18 fully is described in the two chapters of Rev 18 and 19.

Now, can you see an Ephesian Bride in all this? You can't, unless the secret is there, the separation by the Word. There's only a few who believe the Gospel of Paul. As Bro. Branham's vision, "Behind the Curtain of Time": *"I preach what Paul preached"*...

They said, "We're depending on it."

I'm going to tell you something: Those people behind the curtain of time didn't know that before they got there. They didn't know that; but they sure found out. Let's not be too late.

42. Now we can quickly go, to page 20, paragraph 138. Come Wednesday, if I'm here, which I more than likely will be, I'll read my notes over again and start right in. But this often happens, and you should be here Wednesday night, because I'm going to show you something. I'll ask every one of you to tell me what it is. I'll see if you know.

Let's rise and be dismissed.

Heavenly Father, we thank You for Your fellowship around the Word with us this morning, knowing, O God, that we have a fabulous, tremendous Message which makes every cell in our body reverberate. Lord, there are times when every cell in my body reverberates with tiredness and just death entering in, and time going by. But, O God, when this comes the light of life and the revelation, the stimulation, all of these things, the oil and the wine poured in, I don't have a tired ounce in my body. It's just as though going on forever, and we know it's going to stop somewhere.

There's just one thing we ask You: Don't let us forget what we heard this morning. The only way we know we're getting more and more filled with the Holy Ghost, coming right to the full measure. Don't let anyone miss it, I pray, and I pray especially for myself, Lord, as each one here must do that. Don't let us miss one Word, thereby all the fruit coming forth, all gifts, if there be anything there, every single thing coming forth now, manifest in this Word, as we turn right into that image for which we're made, go into the Millennium, further sanctification, right on down; more, more, more; upward, upward.

Now, heal the sick amongst us, Lord. Bless us continually. May the people have a mind to pray this afternoon as never before, knowing that things lie ahead; whether they ever come to pass or not doesn't make too much difference. It means, Lord, that we're setting our sails. We're entering into the waters of the future the best we can by the Holy Spirit and the Word, with each other, Father, praying diligently, believing and actually believing to the extent of knowing that You are going to move and help us, Lord, every way, shape and form, and we're ready for it all.

Unto Thee we give honor and glory. In the name of Jesus Christ we pray. Amen.

"Take the Name of Jesus with You."