

# Masterpiece #3

*Doing What Lies Within Him*  
*Foundations, Corners, Prophets*  
August 5, 1984

Let us pray. Heavenly Father, again we're grateful for Your continued Presence, Your love, Your constant revealing Yourself to us, getting us in the position where You will have the preeminence, in order to put this statue that You are forming now—Masterpiece—on the proper pedestal, back into the Garden of Eden. We recognize these things, Lord, and we appreciate them. Now, Father, through hungry hearts that are here this morning, Your Own Word has said, if you are hungry, you will be filled. If you hunger and thirst after righteousness, especially, the great Filler of all will certainly fill that void.

We ask You, therefore, for Your intermediacy to be very, very strong on our behalf today, as the great Mediator, that you will come now, Jesus, High Priest between us, and most High and Holy God, and give the desires of the hearts of men, who yearn toward Thee, Lord, the fullness that they request this morning sincerely, for You said You would not send away the empty, empty, but you would send them away full. As you broke the loaves and fishes for those who had to have sustenance in the physical, we pray you will break the Word for those, and all of us need the sustenance of the spiritual. And we commend ourselves to you, therefore, most gladly and heartily. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, before we get into number 3 on "The Masterpiece", word-by-word, with talking about it, as Bro. Branham gave it, I want to draw your attention to the fact that the great misunderstanding today, in Scriptural circles, is the doctrine of sovereignty of God. Now, we go back to the manuscript that had been left us by Irenaeus when he debated with the heretics, and we realize that Irenaeus was the student of Polycarp, and Polycarp was the student of Saint John the Beloved, and by divine revelation we know that Irenaeus was the messenger to the second church age, following Paul.

2. Now, Irenaeus made a statement, which literally goes over like a lead balloon and will not be given credence, as we saw last night as we studied "Paradox", where the wise men of this world God does not choose. He does not choose the theologians, the inventors, and all those men of great and sometimes gracious repute, but he chooses the ignorant, who, knowing they have no mind of their own, or any mind which is fit to be in combat with God, they are very happy to accede to the Word of Almighty God.

Now, Irenaeus said, "God, being a Savior, it was necessary that God predestinate a sinner, in order to give God reason and purpose of being. "Now, that is just about a rotten, lousy statement that anybody could make, in the light of modern-day thinking, because it simply means, "And I have the right, because I have the power to gratify myself at your expense." That's exactly what it's saying. But that's not what it's saying. See, that is the thing that people cannot understand. And there comes a time when you run into the argument, and all you do—you just say, "Out!"

3. Now we are going to go and show you this in Romans 9 to begin with, and I will eventually get along to saying something about the "Masterpiece". So, don't worry. 'Eventually' is the word.

Now, Paul is speaking of the sovereignty of God. He said in verse 7: [Rom 9:7]

- (7) (And) in Isaac shall thy seed be called. (And in Isaac. Well, Abraham had another son. What's wrong with Ishmael? Now, notice; Rebecca has two children by Isaac.)

- (11) (And) *the children* not yet being born, neither having done (anything), any good or evil, that the purpose of God according to election might stand, not of works, but of (God, Who jolly well says what He wants to say, and jolly well does what He wants to do, and you can like it or lump it. )

Now, I am talking very blunt at this point. We'll get it ironed out later. Always you have to listen carefully, because I'll make a very strong, frontal attack and, then, come behind and mend the bridges. So, just watch. Now: [Rom 9:12-13]

- (12) (And) it (is) said unto her, the elder shall serve the younger.

- (13) As it is written, Jacob have I loved, but Esau have I hated.

4. So, you say, "Why would God say that?" Because He's omniscient and omnipotent.

No. Unless you say, "Well, I don't like that. I could do better than that."

I've got a couple of kids I love equally. Of course they are different, and I love this one for that and I love this one for that, and, of course, the first thinks I love the second one more, and the second one thinks I love the first more. What you need to do is pick up The Reader's Digest where Erma Bombeck writes a little story about how the mother left three letters to her three sons—one of the most beautiful pieces of work you will ever read.

- (14) What shall we say then? (Well, God has loused up. He missed the boat. See, He's gotta done something wrong.) *Is there* unrighteousness with God? God forbid.

Now, there is the clue. That is the clue. All things working together for good. [Rom 8:28]

5. [Romans 8:35-37]

- (35) Who shall separate us from the love of Christ? tribulation, distress, or persecution, or famine, or nakedness, or peril, or sword?
- (36) As it is written, For thy sake are we are killed all the day long. We are counted as sheep for the slaughter.
- (37) Nay, in all these things we are more than conquerors (in) Him that loved us.

Now you will notice the one balancing out the other. One has come to an understanding that God is not some type of a superficial egomaniac; not some type of a Stalin or a Hitler, although He has far greater power than a Hitler, or a Stalin, or a Genghis Khan, or a Herod, or a pharaoh.

6. Now: [Rom 9:14]

- (14) ...God forbid (Don't even think of it in those terms.)
- (15) For He saith to Moses, I will have mercy on whom I will have mercy, and I will (compassionate) him whom I will (compassionate).
- (16) So then *it is* not of him that willeth (or wants it), nor him that runneth (and tries to get it), but of God (who) shows mercy.

Now he's trying to show you something here: that there is a condition existing across the board, and you can say God is in it, because God would have to be in it. I'm not going to deny that. But there is an area here where mercy is demanded, and God comes forth with mercy. But watch:

- (17) For the scripture said unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

7. Now God, being a tremendous, great, marvelous potentate—going to show mercy upon Moses and Israel—allows them to go down into a wicked nation, and stay there and be servants for 400 years and exploited to the very hilt. Then God brings them out with a strong hand and shows His power and His glory upon His own and the destruction of the wicked.

Now people say, "Now just a minute. I don't like that."

Well, you don't have to like it. A lot of people don't like my preaching, because that is just where I stand. There are lots of things I don't have to like, but I'm gonna lump 'em. That's exactly what people say. That is a natural... It might as well be put in the Bible: "If you don't like it, lump it." Oh, come on, go ahead and change the weather.

8. Like Mark Twain said, "Everybody talks about it, but who does anything about it?" We do. We put on air-conditioning, and I die while my wife feels good. I've got ice water between my skin and my flesh, but she feels good. So, I go outside in the sun, and I feel good. If I go home at night, get home and crawl in the covers, and the bed is too cold, I turn on the electric mattress warmer. I don't care if it's summertime; I'm going to feel good. I lump it. What are you supposed to do? Build your own Millennium? Try it.

I'm going to tell you: I don't care who you are, you are restricted. Who restricted you? What did it? Where are you going? You've got to have answers. This Bible gives answers, and man hates it.

9. So, let's keep reading. That's why they hate sovereignty of God and predestination. God, being a Redeemer, a Savior, it was necessary that God predestinate you and me, to give Him glory. So, God sits back there with His hands across His stomach and says, [Bro. Vayle uses sarcastic tone of voice.] "Well, ain't that nice? Uh, ain't that nice? Aw, that's good, yeah."

Does He? Somebody's missing something. They don't recognize God. They have no revelation of God; they just think they do. This is where your tenderhearted misconception can be just as full of folly as your hard-hearted dogmatism. There is a middle-of-the-road. By the grace of God, we are going to get there, and get out of here when we get there. That is what my preaching is all about and this Word is all about, as far as I'm concerned. You do what you want. I've got a plan in mind. I believe it is a master plan. I don't know. I can't prove anything; I'm not about to try to prove it. I just go to the Word.

10. Now: [Rom 9:18]

- (18) Therefore hath He mercy on whom He will *have mercy*, and whom he will He hardeneth.

How does God 'hardeneth?' He just lays the thing out in front on them, and they can't take it. Then, He reaches out and... [Bro. Vayle makes snuffing sound.] this one a shot of adrenaline; this one a shot of lead-poisoning.

- (19) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will? (And you know what Paul does? He bypasses it. He doesn't even answer the question like you and I would answer.)

(20) Nay but, O man, who are you (to) reply against God?

They say, “Now hold it, Paul. Hold it. You are talking as though you are God, and we’re replying against you.”

He said, “I’m talking as though I am God, because I **am** God to **you**.”

Oh, another lead balloon.

11. You don’t believe that? Let’s find out: Ephesians 4: Paul is speaking on the body of Jesus Christ and the fulfillment of the fulfilling of the stature. And he says in verse 17:

(17) Therefore I say, and testify in the Lord, that you henceforth walk not as other Gentiles walk, in the vanity of (your) mind(s). (Puffed up with pride as though you know something. Now, who is Paul talking about? About Paul! Hold your finger there.)

[1 Corinthians 14] (You don’t notice it, but Lloyd brought out these very thoughts and sang the very chorus I was going to talk this about, so it just works in perfectly.) Notice, it said:

(36) What? came the word of God out from you? or came it unto you only?

(37) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord (and not what somebody else or anybody else says.)

Now, that is “like it or lump it.”

12. You say, “Just a minute. ‘Like it or lump it?’ What do you mean?”

You get the judgment of God on you for not believing God. I’m going to read further.

[Eph 4:18-21]

(18) Having the understanding darkened, being alienated from the life of God through the ignorance(s) in them, because of the blindness of their heart(s). (Now Paul says right here, “If you don’t believe what I am saying, you are darkened, you don’t have any life of God, you are ignorant, and you are blind in your heart.)

(19) (You are past feeling, you have) given yourself over to lasciviousness, to work all uncleanness with greediness.

(20) But you have not so learned Christ.

(21) If so be you have heard him, and been taught by him, as the truth is in (Christ).

Paul was doing the teaching. And he said, “When you heard me, you heard Christ. When I taught you, it was Christ that taught you. And I taught you the wholesome words of the Lord Jesus Christ.”

And, if William Branham was a prophet in that stature, then let me tell you this: if you don’t believe him, you are lost, you are a reprobate, and you are going into the lake of fire. Not because Lee Vayle says so; because the Word of God says so, because God has always been in the prophets teaching.

13. “Well, I don’t believe that God has another prophet since Paul.”

Give me that in your Bible. I want you to prove it. You are a heretic. You are another one that rises up against the sovereignty of Almighty God, and you say, “Well, I know, I’m going to tell God what to do.”

Tell Him what? You men can’t even tell your wives what to do! Sure, it’s right.

14. You say, “What about you, Lee Vayle?”

I’m guilty. But I don’t have to club my wife. She’s got a mind of her own. She goes the right way about ninety-nine percent of everything, but there are certain things I can’t break her of, and that doesn’t have a thing to do with the Scripture.

In fact, I keep telling her, “Don’t leave things that I can fall over because one of these days I might fall and break my neck, and I don’t trust you because if anything happens to me [Bro. Vayle says in a sobbing tone] you’ll go to pieces.” And she knows it, but she’ll leave....Well, I’m just as bad or worse; in fact I’m far worse.

But men can’t tell their wives, and wives can’t tell their husbands; yet they try to tell God. How many of you pick the size of your nose? I won’t look at anybody. I’ll just close my eyes, because mine’s very small you’ll notice. [Laughter from congregation.] I’ve got a Roman nose; it roams all over the place and forgot to come back.

15. One day a fellow once said, “Son,” he said, “Don’t worry about your nose. There comes a time,” he said, “when your face catches up to it.”

I don’t think mine ever did, but then I mentioned somebody else’s nose. Though his was pretty, his was bigger than mine. And I knew a fellow back in Canada; they called him “Ploughshare Hewitt” because he had a nose like a ploughshare. So, I haven’t felt too bad ever since. I found there are other monstrosities, and they are all in the Kingdom of God. So, what’s the difference?

16. Any sovereignty of God—you cannot say, even, “I am going to go to town,” and know that you are going to get there. People do not like the sovereignty of God. They do not understand it, and they do not want to understand it, because they feel they want to have something to do with it. They cannot possibly take the revelation of going back to the beginning, where you and I—if we are truly Bride—were a part of Almighty God, in a miniscule fashion. (It’s getting hot in here, or I’m getting steamed up. What’s the difference? Take my coat off... See if my blackboard was cleaned. I may have to use it.)

17. Now, look; we’re going back to Romans 9 again. And he said here: [Rom 9:20-21]

(20) Why has thou made me thus? (What are you doing with me? What are you putting me through this for? What’s it all about? I hate it.)

(21) Has not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

Now, let’s go to the great china works of the world. Let’s pick up some of the clay that they use—watch it go through a process. How come that, if you have a figure made by Boehm (B-o-e-h-m), one of the great American—you know, he could do flowers and birds and everything else. One piece of his statuary could be worth a quarter of a million dollars. If you happened to buy them at the right price, you would be rich today. They always sell at a good price.

All right. Take that clay. How come he can mold it, sculpt it, bake it, paint it—it is worth thousands; later on, hundreds of thousands of dollars, and somebody take a piece of the same clay and make an ashtray out of it? Limoges—be the same thing: an ashtray for \$8 or a vase that will sell for \$250,000.

And you tell me God can't do the same thing? Now, this is an illustration Paul is using to get his point across that God is absolutely sovereign.

18. And when Bro. Branham said, "*God knew how many fleas there would be, and how many times they would bat their eyeball,*" people say, "Well, I can't take that."

Then you can't take God.

But it is strange that you do take a law that God has laid down, that of billions of tons of snowflakes, there are never two snowflakes alike.

You say, "Hallelujah, that's God...hee, hee, that's God." [Bro. Vayle says in sneering-like way.]

But you can't take that God said to Pharaoh, "I raised thee up to show my power in thee." How come? How come?

You can take the Scripture that said, "God so loved the world He gave His Only-begotten Son." You say, "I depend on the Blood."

19. You're a liar. The Blood doesn't do one thing for you unless you walk in the Light. Come on, read your Bible. Read It all the way. 'Cause I'm going to tell you something, brother/sister: unless you know the doctrine, you are not born again; the proof of knowing the doctrine is the proof of your rebirth, whether you like that statement or not.

You say, "My proof, Bro. Vayle, is fruit."

Hogwash. Let's go to India where the Jains are; they'll make you look like a sick, two-bit, wilted pickle that's laying out there in the dirt for four years. They will produce a life that you stand and may think, "My God, I don't have a thing after all. Oh, no...my..." Right.

You say, "How do you know, Bro. Vayle?"

Because a very dear friend of mine went there and came back a reprobate. He never had it in the first place. I can call him by name; I've got witnesses. I'm not up here as a dummy, trying to tell you something I don't know what I'm talking about. I know what I'm talking about.

20. Brother Branham said, "*The Christian Science would put you all to shame with your love.*" Why, he said, *that renegade Jesus went in the temple and beat the stuffins' out of the whole bunch, kicked their money tables over.* And everybody thinks that's an idea those people were not doing good. They were doing good, according to what they knew, because the Bible said, if you live too far from the temple where the sacrifice will be committed... Then would you sell that sacrifice, and you bring the money, then you buy at the temple, whatsoever thy soul lusteth after. That's what the Bible said. They need a certain amount of money for a woman in purification; they need a certain amount of money for a child. And those men sat right there, and they said, "We will change your money because God said so."

And Jesus said, "Out!"

"Well, what kind of love is that? We're sitting here doing what the Word of God says!"

He said, "The law was until John. It's over."

21. The bruised reed he broke. The smoking flax he quenched. God—like a man in midstream—changed horses, so to speak, and the Jews couldn't take it. They never could take the prophets. We'll show you that, where Bro. Branham sat and traced it through the Scripture for you, and show you. They never

could take it, and they can't take this: that God could take humanity as one lump, and said, "This is mine; that's not mine."

Well, they say, "Well, that's God making arbitrary choice."

God never made choice at that time; this is predestination, honey. Shows you're all loused up in your thinking again. Pardon my expression, but I just gave up on nice talk.

22. Nobody understands nice talk; it confirms them the way they are going—to hell. I'm trying to get you out. I'm going to tell you, brother/sister: if I was down to here in quicksand, I wouldn't care if you used a four by four under my chin, or you said, "Bro...."

I would care if you said, "Now, Bro. Vayle, we got a four by four here, and it's going to be rough on the ole neck and the ole head; we'll get you out."

You say, "Well, Bro. Vayle, I don't like to hurt you, dear boy. You are hurting enough. I'll run down and get one of those pads—like a padded toilet seat, you know—and we'll put it around your neck and gently..."

And I'd say, "I'll be dead by the time you get back with it!"

"Oh, that's all right. I wouldn't hurt ya." [Laughter from congregation.]

You can take your love, and you know what you can do with it. Burn it on the altar of stupidity. Phap. I don't care if you use a branch of nettles to get me out; you'd get me out.

Now I know why I have to be this rough, but (You know, I'm this rough from the pulpit, an X-rated preacher.) get me by yourself, and I'll talk very nice and sweet to you, be very kind and hug the babies, and they'll hug me, so you can tell them... And the dogs don't bark too much either.

23. All right, listen: [Rom 9:22-23]

(22) *What* if God, willing to show His wrath, and make His power known, endured with much longsuffering the vessels fitted to destruction:

(23) That He might make known the riches of his glory on the vessels fitted to mercy, (the vessels fitted to mercy) which He had afore prepared (for) glory,

Now they'll tell you, they'll say, "Just a minute. Here's a case where the vessels fitted themselves."

That's right. They did. They had nothing in them, you see, to go by way of the Word. Jesus said to the Pharisees—the smartest men in the country, the most religious, the most circumspect... They were the most circumspect and the most diligent in their attempts to please God, according to what they knew, and he said, "There is no place in your heart for the Word."

And they said, "Ohhhhh." [Bro. Vayle makes spitting noise.] "Who are you trying to make yourself? You trying to discern us and tell us that we have no place?"

Jesus said, "You are of your father, the devil, and the works that you do..."

They said, "Listen, we be not born of fornication."

They understood 'serpent seed'.

24. People in Pentecost and all around the country, they say, “Oh, this horrible, horrible thing that Reverend William Branham preached—serpent seed—that the serpent had intercourse with Eve.”

He certainly did! It’s taught and accepted by the Jews for thousands of years. Anybody knows that. People can’t take it. They rise up against it.

So, the Jews—the Pharisees—said, “We be not born of fornication.”

Do you think they were talking about men and women out there in the streets, like dogs, fornicating? Ah, come on; smarten up. Smarten up. They were telling you that their race wasn’t one of fornication, that Abraham came right from the seed of Adam, who was in the image of God. Trace it right back to Adam. Come on, we’ve done that in Scripture: Adam, the Son of God. That is in the Book of either Matthew or Luke. I don’t care which it is; it’s one of the two. The genealogy doesn’t go to Cain. They can trace their genealogy back, and say, “We be not born of fornication.” And the Word of God comes and says, “Yes, but there is one lump now, by election.” Brother Branham said, “*The virgin birth is nothing alongside of a birth of a human being,*” that God traced that Seed down, down, down, down, down.

Well, I might as well talk about the Seed. This will be sermon... It’s going to be “The Masterpiece Delayed.” “Number Two Delayed.” [laughter from congregation] All right.

25. Look, then you go to the back of my Bible where the scientific jargon—not quite jargon—is that the odds against two individuals being born exactly are astronomical, except in identical twins. And there’s no such thing as a true identical twin. You know that and I know that. For all intents and purposes, because it looks that way, we call it that way, but when it comes right down to it, there is no such thing, because the thought processes and reactions are not one hundred percent perfect, although they are very, very close.

There are more than eight million ways that the 23 chromosomes of the mother and the 23 of the father can combine. Twenty-three over here to father, 23 over here to mother, and there are eight million ways it can “over”—that’s to begin with.

26. All right, within those chromosomes—there are 23 chromosomes and 23 of the father—the odds against any two children having the same combination of chromosomes are about 70,000,000,000,000 to 1, because they can combine all these various ways, and there’s 23 and 23, it comes to...What does it say? Seventy trillion. What in the world is seventy trillion? [Bro. Vayle speaks while writing zeroes on board.] One, two, three; one, two, three; one, two, three. Is that a trillion? Nah, that’s just a billion. One, two, three. That it? Who knows? I don’t know...put a plus. [laughter] They tell me that the figure really isn’t really a true figure. I don’t know. I’m not that smart in mathematics.

Okay, and since each chromosome has one thousand two hundred fifty genes... [Bro. Vayle makes a short whistling sound.] Now, if these make eight million and can combine seventy trillion, what’s it do to your mind? It blows it. Now, doesn’t it?

Now, listen; it doesn’t say that they’re not there. They are there. It doesn’t say they all manifest. They don’t have to. But, they’re there. All right. Then this is the unspeakably, or the unspeakable, complex, unseen, yet there and functional, though miniscule. Okay, is that right?

27. Now, let’s watch. The odds against any two individuals having the same number of chromosomes reaches a number so high, it would be written by ‘one’ followed by this number of zeroes: thirty-one zeroes. Now, that’s the odds.

Now, what am I trying to show you? I am trying to show you something here, that because this is already manifested in the human body, and we know it to be one hundred percent true—there is no way you can defy this—then this is finite!

Then, where did the original basic come from? It came from the infinite, because this is infinite to us. We cannot work in those figures. I understand you can work in the billionth of a second, but I want to see someone work in a trillionth of a second, and then, if they do that, I want to see this figure [points to the one followed by thirty-one zeroes.] worked in. You can't do it, because you've broken into, literally, what amounts to eternity. You've broken into another sphere. Now, when you break into that sphere, you've broken into the sphere of God.

28. Now, what if God wanted, then, to begin to do something about what lies within Him—and believe me, this is nothing as to what lies within God. Then, if this could be transposed through a stream of invisible life called a spirit, through an egg and a sperm which cannot be seen, except under a high-powered microscope, then what can God do, if He wants to do it?!

Then God could take of Himself, anytime He wanted (put God up here on whiteboard), and begin to take of Himself, in the form of a portion of a spirit, or an outworking of that spirit in creation, and He can bring all these people into existence in one person called Adam. So, when he split Adam in two, he made the female with 23 and 1,250, and he made the male with 23 and 1,250, and there wasn't one child that had every one of those manifested. But every single child—being female—would have every one available for manifestation, and this one—being male—would have everything available for manifestation. So therefore, locked within the two of them, they became a microcosm of the universe—humanly speaking. All right.

29. That's why Bro. Branham said it was a whole lot more difficult for God, with His infinite mind even, to bring forth by predestination, what lies in here [points to board] that He wants in a male and a female to put in the Bride. It was infinitely simpler to just simply take of Himself and make that into a sperm and an egg and put it in Mary's womb. Nothing to it. Nothing to it. There's nothing to this either.

Now, since God is the kind of God He is, you tell me how that God could do otherwise than what He did?

You say, "Well, look; I've got two hands. I can't do otherwise." You've got two feet. "I can't do otherwise."

That's exactly right. And God can't do otherwise, either, because He can't change either. So therefore, God being a Savior and a Creator, He had to do this.

30. Now, this would have been perfect, but the Serpent came along. Wiggle, wiggle, wiggle...Oh no, he was upright—stick man. [Drawing on board.] He only got changed this way later on. That's why you can find some serpents today with hips, mainly the boa constrictor is one, but there is another one they found also. Now they also found that the serum of the snake is so close to the human being, they worked on it to see if they get that worked out for blood transfusions, and so on. Yeah. There's lots of different things the snake comes out when it concerns this.

Now, all right. Now here, this one is a Serpent, and "*He didn't have a soul, but he had a place for a soul*," Bro. Branham said, which is true, because Jesus confirmed that the Pharisees had something, and they didn't have something they should have had, too. There is something lacking here. So, this fellow was able to copulate with the woman. Now, let's understand this: in my books, this man, because he was what women look for—the bold figure, you know? The big broad shoulders, the slim hips. Here it comes...[as Bro. Vayle draws.] Ryan O'Neil for the Allie McGraws. Oh, I read the papers a bit; and I could have said worse, too. You see, I fooled you. You thought I was really going to lower the boom on that one. Well, I do at times, but I'm not going to do it today. I've already done it in figure.

31. So, all right. He comes along, and he fools her on the Word of God, because you see, she left her husband to go over here in the Garden, which I'm not blaming her for, but she stepped from behind the Word of God, because God said, "You're going to die."

And he said, "Nahhh, " he said, "Ain't no way to it." "Well," he said, "You think you would die when God has got this whole thing figured out," and so on, and so on, and so on... "And who'd take care of the Garden? Who'd do this? And who'd do that?"

And there he just chewed her right down. See? No... People don't realize that seduction is still the greatest force in the world for evil—not rape. People throw their hands up in horror over rape, and then, "Ah, seduction's great."

Is it? You've got to be kidding me. [Bro. Vayle makes spitting sound.] Talk about a bunch of crud. That's the manure heads.

32. Now he introduces into the human race, by his sperm, that which was all animal, without... I'll use the word 'sans'; I use that a lot—'true souls'. And I use "true soul" because it's known that animals—they don't really have a soul, but they got the thing that equates to it. They don't have conscience and those things like that, see? All right, he introduced into the human race, and this is what people understand, the Jews understand. It's in their theology and they've preached it for thousands of years. Now, let's take a look, then, what it induced in here. We have an induction into here, and in here now—the animalistic.

33. Now, look; the animalistic cannot have a part in the kingdom of God under the scope of redemption, which really, we're just going to leave the redemption out for a minute. And I want to read to you the Book of Ephesians [Eph 1:3-4] Now, here is the plan of God. It says:

- (3) Blessed *be* the God and Father of our Lord Jesus Christ, (that) blessed us with all spiritual blessings in heavenly *places* in Christ:
- (4) According as He has chosen us in him before the foundation of the world, (Before there was a speck of stardust! Then you and I were there before there was a speck of stardust! And the choosing was in Him) that we should be holy and without blame before Him, in love. (That was the choosing back there.)

So therefore, in the beginning, before there was a speck of stardust, before there was a vessel, God had a perfect plan for that perfect vessel. Now you can appreciate that, and say, "Well, I appreciate that." What happened? Well, God is not just creative; He's a Savior. He's not just a Father; He's a Redeemer. He is a Provider. So, you have got to put the whole thing together.

34. Now, you don't blame yourself for being yourself. The man that seduces, he said, "Well, I've got it in me."

The woman that's seduced, "Well...he made love to me! What do you think I am? A cold iceberg?"

The guy that killed said, "Well, he got in my way."

The man that stole said, "Well, I thought I needed more meat to eat. I like this."

Nobody blames himself for being what he is, but they sure blame God for being what He is. But you're in the image of God, stupid. Huh? You didn't catch that. Did you? Well, you can't blame God for what He is, and you don't blame God for what you are, and you're in the image of God, then you ain't gonna blame nobody. You're going to start opening your eyes to find some truth out there; find 'What is it all about?' 'What is going on here?' Like we saw last night: 'What is the Pillar of Fire doing here?'

35. People say they believe this Message and close their eyes to It. They don't give a rip. They don't give a hoot. They let their own thinking get in the way. Now, listen; I'm not letting my thinking get in the way, because I follow the prophet. And he's the one that said, "*A virgin birth is nothing compared to an ordinary birth,*" when you are dealing with election, because you've got an admixture here of heaven-knows-what lies below the surface of what the scientists cannot come up with.

So, it might not be just seventy. It might be seven hundred seventy and this in front of it, and what lies in here [pointing to board]. I don't know! What lies in here, we don't know [still pointing to 'God' on board], because you can't analyze spirit. You can only take which surrounds the spirit. Then you got to break into a realm to find out what lies in the spirit.

All right. Do you follow me so far? I hope you do. I don't know. Sometimes I wonder if I follow myself, but don't worry; I follow pretty good.

36. We're talking, then, about God, and we're talking about what God put down here. Now, what He put down here is a manifestation of the spirit because God made Adam and Eve as one spirit body. Right? Okay, then he put them in two physical bodies, like this: here's the male and here is the female [drawing on board].

Now, look; you don't know, and I don't know, one thing about Adam or one thing about Eve. And we don't know one thing about 'dog' either, because here comes 'dog': he's a four-footed animal, he loves people, he's got a long... He's got a fairly and mostly pointed nose, and they got ears, and they're covered with hair, and they wag their tails incessantly, and they just love to jump on people and have a great time.

37. That's not dog. That's not dog, because I cannot see dog, I cannot feel dog, I cannot hear dog, because dog is a spirit-life. All I can do is see the manifestation of the spirit. So therefore, without a manifestation, I don't know the first thing about 'dog'. Now everything runs in continuity with God: I don't know one thing about God unless there is manifestation, and then, I don't understand manifestation unless I can break into the spirit and have whatever the spirit can tell me about God.

Now, I cannot break into here [pointing to dog picture] for dog because, if I did break in, dog cannot talk. Nope. I cannot say, "Hey, dog, what's with you?"

"Well," he says, "With me, partner, is that I am hungry."

A dog is always hungry, like the horse. How do you know? Because I see it eat all the time.

I say, "Hey, Pups." Throw him a biscuit. [Bro. Vayle imitates dog gobbling biscuit.]

See? I cannot break through to dogs in the intelligence. Neither can man break through to God in intelligence! Get that flat. That's why you get manifestation down here. [Bro. Vayle points.]

38. (You) say, "What does it mean? What does it mean—children starving? People dying? ...This, that and the other thing? Let's break through, if we can, to Him who—if there is a Him—can tell us something."

You can't do it. You can't do it. God has got to break through to you and tell you. So therefore, there is manifestation, and after manifestation there is revelation. But God only deals with one group of people, revelation-wise: that's prophets. Now, you see, the whole thing is up right for grabs right here.

39. There is where we stand in this church, and I stand one hundred percent, and the people don't like it. They want to be their own prophets. They want to be their own thing. They want to get this and get that. And I say, "Go ahead. I love you. I'll treat you good. I'll buy you dinner. I'll put you up in a motel. I'll try to help you with your bills, with your family, your marriage, and everything, but I cannot help you

with this; you are not a part of me. But I'll do everything I can do for you, but there's nothing I can do for you in this way, because you see, you killed it right there, because you broke God's law of continuity. You don't want to go God's way."

40. This is what Paul said right here. He said, "You don't want to go God's way. You just want to mouth off."

Let me show you something else Paul said, over here in the Book of Romans, when it comes to faith. He said: [Rom 10:6-7]

- (6) The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) (How are you gonna go up there and get Him? If there's a God up there, how are you gonna go up there and get Him down?)

"Hey God, I'm gonna come up and get You down!"

Jack in Beanstalk. Tower of Babel. How are you going to get Him down?

- (7) Or, who shall descend to the deep? (that is, to bring Christ up from the dead.)

All right now, they say, "Look, this One came down in a human form."

41. Who brought him down? Nobody. He came down on His Own. Initiated it. Came down. Okay! Nobody brought Him down.

Said, "Hey God, come on down!" [silent pause]

No move.

You know, [Robert] Ingersoll pulled that: "If there's a God, let Him come down and strike me!"

And the guy says, "Smart." That's like a peanut, sitting on the Santa Fe Railroad track and says, "If there be a Santa Fe train, let him come down and squash me."

He said, "He will in due time." [laughter]

"God, come on down!"

See? You can't bring Him down.

Now, this God that came down, that you say runs everything, He's got a certain way He went down here and died. Oh, now God's dead!

So, God said, "Who's going to raise God?"

I like those questions. It wasn't nice to know under certain conditions.

42. [Romans 10:8]

- (8) But what saith it? The Word is nigh thee, *even* in thy mouth, and in thy heart: that is, the Word of faith, which I (or we) preach.

Paul said, "I'm going to feed you, I'm going to feed you, I'm going to feed you like a baby." Feed like a baby. All right. He said, "Here I'm the prophet, the Word came down, I've explained the whole thing; open your mouths wide, and I'll put the Words in. I'll tell you what to say."

Yeah? Yeah.

“I’ll tell you what to think. I’ll tell you what to believe about God, because I’m the pipeline.”

Now, people don’t like that. Well, they say, “Us great theologians, we’ve got the pipeline. Oh, we’re the great theologians, we can tell you. We’re smart, not those dumb bunnies who can’t sign their name hardly.”

Paradox.

43. Now it wasn’t those guys weren’t smart, or those apostles weren’t smart. They weren’t a bunch of idiots; let me tell you that. God does not put a premium on ignorance, and He doesn’t take care of idiots by way of redemption, in the sense that they’ve got to be born again. If you are an idiot, you are excused. You’re like a baby. Any idiots here this morning that want to sneak into the wire? You better plead it one way or the other, honey, because you’re in for trouble. The minute you say, “I see,” you are condemned, if you see wrong.

Jesus said, “If you hadn’t have said, ‘I see,’ you would have been blameless, but now your sin remains.”

I’m just quoting Scripture, and I’m quoting it wrong... Don’t kid me I’m quoting It wrong; I’m quoting It one hundred percent right. I know where I stand. You bet I know where I stand.

44. Listen: [Rom 10:9]

(9) If thou shall confess with thy mouth the Lord Jesus, and believe in thy heart that God has raised him from the dead, thou shall be saved.

On what grounds? Who went up to bring Him down? Nobody seen it. Anybody smelled it? Tell me, what kind of a God have you got out there anyway? Oh boy, what kind of a God have you got?

I can tell what kind of a God you’ve got: on a lovely sunny day, and the lake is very quiet and beautiful, everybody is fishing on ole Galilee having a ball—it’s nice. Oh, He’s a lovely God, hallelujah. Let the joy bells ring. But nobody knows a squall comes up in a hurry on ole Galilee, and pretty soon the boat is rocking, and the ships are going down, and the men are dying. Now, what kind of a God is He? Pretty stinky, ain’t He? Oh, smell the roses, honey. Oh, beautiful God.

Get a bumblebee on your nose or a thorn in your finger... “Hey! What kind of a God is this anyway?”

Nobody knows. He is inscrutable. He is invisible.

45. “How are we going to get Him down?”

Why, He came down in the man, Christ Jesus—The Masterpiece. We’re going to talk about it. Don’t worry. This is all part of the Masterpiece. I just got to have my say. I’ve got to, because I go out and teach it, see?

All right, look here. Now we got Him, but he died on Calvary. Who is going to bring him up?

“Well,” you say, “That wasn’t really God.”

Then you are not really your father and mother, then. Are you? Where did you get your life then? Where did you get your body?

“Well,” you say, “That’s the miniscule part. That’s the attribute.”

Now you are talking sense, because Jesus Christ was the attributes of God manifested in human form, just like up here [points to board] we had the 12 and the 23, and the 1,250 bringing up to what... what the 7,000,000 or 70,000,000 over here, and one with 9,000 zeroes behind it, and God knows what, because you can't break into the spirit. See?

46. Now, God came down, took upon Himself the form—the Spirit clothed Itself—so that is God, for all intents and purposes, for a sacrifice, and then He indwelt him. And then, that creation, that one died, and He raised him up for our justification.

Now, what we're looking at is this: In the Scripture here, It said, if you're willing to believe what I have taught you, if you will listen, and you will say, "That's right," That will begin to take hold of your heart, and you will be breaking into the realm of the Spirit of Almighty God, through the prophetic utterance.

47. Well, let's find out. People say you believe the Bible; let's go to the Bible, Deuteronomy 18. The Pillar of Fire appeared to Israel, and it says in verse 15: [Dt 18:15]

- (15) The LORD thy God will raise up a Prophet from the midst of thee, of thy brethren, like unto me; and Him you will hear;
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
- (17) And the LORD said unto me, They have well *spoken* (what) they have spoken.
- (18) I will raise up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him.
- (19) And it shall come to pass, *that* whosoever will not hearken unto my words that he shall speak in My name, I will require *it* of him.

It tells you right there that God deals with mankind through a prophet. So, you cannot break into the realm of the spiritual on your own, and if you try it, you will die for it.

"Well," you say, "Bro. Vayle..."

Don't "Bro. Vayle" me, because I don't like being "Bro. Vayle'd." No, I don't want to be kowtowed to either, but I'd sooner have you kowtow than "Bro. Vayle" me, as though I'm making a mistake, because I'm not making a mistake.

48. Numbers 16.

Korah and sons... Korah, (And he's a Levite.) the son of Kohath, the son of Levi. Dathan and Abiram—they were rich men. They thought they knew something, too. They rose up before Moses because they had the gift of prophecy, and they said, "Listen here, Moses, I want to tell you something." They said, "You're not the only one that can break into God, and God break into you, so get out of the way, boy. We can do it too."

And, you know, the same Moses, who one day said, he said, "Lord, if you kill them, kill me with them," he rose up and said "God, if you don't kill 'em, you never sent me." The meekest man in all the world.

49. Jesus said, "I've got to die." The corn of wheat has got to fall in the ground and die, or it abides alone. I've got to die for you. And he kicked their money-changers out. And he said, "You generation of vipers, you serpents. You know the damnation of hell. You're gonna die with them."

There wasn't one bit of salvation for them. That's the God you're dealing with to say that you know. Do you know your God? Or don't you know you're God?

50. I'm letting you know that God cannot help Himself any more than you can help yourself. God is what He is: [Mal 3:6] "I am the Lord; I change not."

And at the end of the road, you'll find that He is just, though inscrutable at this point, you'll find everything you want to know, and we are in process of learning right here, if we just let ourselves go: we've had one of the greatest prophets the world has ever seen—and the only one the Gentiles ever really will see—and he taught us because the Pillar of Fire was with him face-to-face, and he proved it by the very fact of Deuteronomy 18, where It says 'if that Prophet comes in the name of the Lord, and the thing that he says comes to pass, you listen to him.'

51. How many listened to William Branham with "*THUS SAITH THE LORD*"? They made up their own 'Thus saith the Lord.'

Now you say, "Bro. Vayle, I believe the Bible."

Then you don't believe the Bible I believe, because I'm standing with what God does in continuity.

52. And the Pentecostal rest come right back... I came out of Pentecost. I know what I'm talking about. Their women preachers would turn down a prophet so fast because the women want to be prophets (because the women represent the church.) You can't tell a woman anything. You've never been able to tell her and never will tell her.

You say, "Come now."

Don't 'come now' me. Right in the Garden, God couldn't tell her a thing.

He said, "You'll die."

And she said, "Hogwash I'll die. My buddy here told me different."

It wasn't Adam. Adam walked into the trap with his eyes open. The Bible said Adam was not deceived. Prophets are not deceived. Prophets are channels that God gets into. Then what does God do? He begins to work through a prophet, and He brings out a manifestation, and that manifestation catches people's attention, and the prophet stands back and tells you what it all means. See, people don't understand that. They don't understand sovereignty. They don't understand that only the people of God will understand: here comes the Word up from the prophet, and the people will take it.

53. I told you time after time, how come...? There was a great meeting. Brother Branham had a great meeting there in Portland, Oregon, and that's the time the demoniac was caused to fall across his feet. He said, "Satan, because you have challenged the servant of the Most High God, I command you to fall across my feet." And that man, hissing and spitting, and six cops couldn't subdue him. People just ran because they knew what he would do. He just began to sway like a serpent. He just fell right across Bro. Branham's feet. It took two cops to pull him off.

And a man sat there—one of the greatest men in divine healing in this world—he said, and a voice spoke to him and said, "That's the way the Bible does it. You can do it, too."

That voice didn't talk to me when I saw Bro. Branham. The Voice said to me, "If you ever listen to any man, that's the man to listen to."

54. Who had the right voice? Well, you say, "That man did." That's your... Is it true? Then you better read Mt 24:23-27 over again and begin to read Mt 7:15 to about 22, and you'll find out that, as rotten as I am, (That's God's business how rotten I am or anybody else is.) and as poor as I am and everything else, I evidently heard the right voice, because when Christ was smitten (We'll talk about that in "The Masterpiece".) in his glorified form, the voice of God said, "**Hear** you him." It didn't say 'imitate' him; It said '**hear**' him.

We're in the hearing business, brother, and, if you can see with your eyes in the right way, you'll hear with your eyes. That's right: you'll hear with your eyes. And you'll see with your ears.

55. I've got no axe to grind with anybody. I merely keep explaining myself all the time and my position here, because tapes and everything else go out. And I know no matter how much I explain what I say, nobody... It's not understood by very many people. But that's what Bro. Branham told me. You can do what you want, because I'm going to do what I want. And he said his gift was like mine.

I said, "What do you mean?"

He said. "Nobody wants mine. Nobody wants yours."

So, he didn't say, "Quit preaching." And I get very alarmed if too many people say they believe like me. Then I begin thinking I can't be believing right; there must be something wrong with Lee Vayle. He's being led astray somewhere.

56. Now, what I said is very, very simple actually. If you can look at figures, and I showed you figures on the board. If you can understand what is in a man and a woman—that number of combinations to be produced—and they've been going from cell to cell and body to body, and believe me, there never has been or will be 'one' with three thousand zeroes behind it (which means trillions upon trillions) because God does not deal in the trillions in the human race. It is proven conclusively, as far as we know conclusions can be drawn, there were maybe five billion people living at the time of the flood, and there will be five billion now living at the time of the fire. Then what's in between? There could hardly be any more than 20 billion more. So, let's give a round figure of 50 billion people. How many is that from a trillion? Nine hundred and fifty million—or billion, beg your pardon. Where is that figure? I won't put it on the board—too much of a nuisance.

57. Now, sovereignty of God: the most misunderstood, the most hated doctrine that William Branham stood for, and he stood before the Pentecostals, which he was Pentecostal in the sense that he worked with them. He had to.

I was Pentecostal, literally, because I came out of them, saved in the Pentecostal Independent Church at the age of 18, preached for them for years and years, saw that they were off the Word. I couldn't understand, but began examining things—ran across the prophet William Branham. And those people couldn't understand.

So, one day he stood before them, and he did a most amazing thing. Here is a man that God could speak through, and It's proven, because he said, "If I tell you a lie, I'm a hypocrite."

A certain man that used to work in this area came through, and he said, "If I tell you, I'm a hypocrite..."

And I said, "Now, hold it. That man's a liar." And I said, "The truth is not in him because he's trying to be Bro. Branham." Because if I tell you a lie, I am not a hypocrite; I would just be a liar. Now, if I was

telling you a lie in order to fool you, I would be a hypocrite. It means that I did know the truth, but I deliberately told you something wrong to fool you.

58. This man is in my shoes. He cannot get to God. There's no way he can get to God on his own; I don't care who he is. That's not allowed. It's in the Bible how you get to God for the answers on theology and those things that are in the Scriptures—the doctrine. Because It's not simply up for grabs. The Seven Church Ages had seven messengers, and he that hath an ear heard what the Spirit says. So, let's get down to the Bible. I don't care what your theologians said. I'm sick and tired of theologians. They can write their name and I can't; makes me a candidate. I don't have to write my name. He wrote my name. (That wasn't just fast thinking.) All right.

59. Look, so Bro. Branham stood before the people. He said, *"You Pentecostals don't like the word 'predestination'; I'll use the word 'foreknowledge' then."*

They said, "Hallelujah."

They fell in the trap. And the trap is simply this: that God knew and did nothing about it, but He knew what you would do. Then I want to ask you a question: if God knew what I would do, where did He get His information? Because something is behind me. Right? He has got to know from somewhere. So, I'm not going to stump God.

60. God has two sections within God.

What we'll do, we'll just rename the name of the tape. We'll just call it "Intermission," because I'm not going to be able to get to it. All right.

Look; here is God in the beginning, before there was space or time. Then, before there was space or time, what was there? God.

You say, "No space or time?" Certainly, no space or time.

"Let's define it." I can't.

61. Let your mind start to go. What if you weren't here? Now, please just do it. Let your mind go. What if I weren't here? I don't mean, what if I was down there today, in the cafeteria having dinner. (Give me another half hour. We'll get you out of here.) I mean, what if you weren't here?

I'm looking at Dave. Now, Dave, let's say, what if you weren't here? What if you weren't Dave? What happened just then? Your mind went 'blooey'. It just went bong, bong, just bong right there. Just bonkers, you're gone, right? Now there's pretty smart people here. Joe's one of them; Dave's one of them. I don't qualify. I'm more like the old Don Keller over there—unqualified, (Bro. Vayle chuckles.) but even we can sit down, Don, and say, "now what if I weren't living, as though I'd never lived?" What if it wasn't here? What if it wasn't out there?

But it is! But it is! But it is! So, don't go dealing with the nebulous when you have got your hands on the concrete. I said that on purpose because we had a concrete prophet: there the camera took It.

[Bro. Vayle makes sneering noises.]

Well, "Phft" for your religion, too. You sneer at God, watch Him return the sneer. That's Scripture. "With the froward, I'll become froward. With the unsavory, I'll become unsavory." That's not Lee Vayle talking; that's God. If you think I'm raunchy and can bite, and I don't bite for the real reason. I just bite 'cause I bite. God's got a purpose. So, you don't fool with God.

62. Up here, God is up here, and there are two sections: omniscience—omni-scio. All knowledge. Omnipotent. Omnipotent. All power. (Whoop, didn't get the 'n' in there. Got it in now.) [Bro. Vayle putting the words on the board.]

Now, look; that's exactly what God was. Now, within here, the supreme knowledge, every thought was already there. Now your mind just lost track right then. Didn't it? I don't blame you. There's nobody that can fathom that. You simply got to accept it. God is not having new thoughts on any subject. Sorry about that. Let it sink in. Just like it's... Just what if you weren't here and nothing out there? What if it never was? What if there's no God? Shew! What if there's no matter? Well, there is. So therefore, you're stupid to even think anything different.

63. Now God is omniscient, and omniscience stands for the sum total of all. Then you already had it. In there, whatever He thought that He would ever do, (providing He did something, which is down in here: ability to do, ability to plan, the ability to purpose) it's all in here. Nothing can be added and nothing taken, and here it's on down in here. See? Now here is this God. Now, that's what you're dealing with.

64. Now He's going to start doing something, because He's got the power to do it, and He's got what it takes to do the thing so it's right. God can never be wrong! No wrong thoughts or procedures. [Bro. Vayle writes on board as he says words, one by one.] No wrong thoughts or procedures. No wrong decisions, et cetera, et cetera. Perfection. Okay, perfection.

Now, listen; all of this in here looks... "Hey, I don't believe that!"

You're wrong. That's true. So, you see, there is going to come a day when God, being a Savior, predestinates, and He's never wrong. No wrong thoughts, no wrong procedures, no wrong decisions (That's right, never made a boo-boo.) in doing this, though it looks like it to mankind. So, all right. Here's where you get to what Bro. Branham is telling you, perfection up here ends up in perfection down here, or finally, this comes back to that, proving, at the end of the road, the purpose of God was one hundred percent all the way through. Now there's where your faith lies, and there is where your peace lies, and where your understanding lies. And people cannot understand sovereignty, so they are all mixed up.

65. The word 'sovereign' concerning God is the same word because, if God is not sovereign, He is not God. And God means simply this: He is one who does anything He wants to do, anytime He wants to do it, and He answers to nobody but Himself, but remember: Himself, He's answerable to.

You ever think of that? And, that's not a whim. That's not a whim; it is a nature. Such as It says, "Having loved his own, He loved them to the end." He could not change.

66. Now all right, now look, we are going to start to go back to the beginning here for a few minutes, and then we'll let you go.

All right, here we have Him omniscient and omnipotence in neither space nor time. Then, what is God going to do? The only thing that God can do is God can work with what He's already got, which is Himself. That's nothing; nothing to that.

So, God begins to manifest Himself. Maybe a light goes out, as Bro. Branham said. He begins to take, having collected and marshaled all of His thoughts, and being omnipotent, He can output it into play. And creativity is one of the attributes of omnipotence, but it is creativity that is thoroughly managed, projected, induced, or whatever you might call it, through the omniscience, which is perfection.

67. Now, let me tell you something: this 'perfection' never, never, never, never, never, never, never, never has a flaw or ever changes. It is down in here, that though that is 'perfection' also, it can manifest

in a way that people would say, “That is not perfection,” but it is, because all His ways are perfect, and they are past finding out.

So, all right now, He begins to move in here. What happens then? He begins to move in this area where nothing but God begins to appear. In other words, God now says, “I’m going to create. I’m going to do this; I’m going to do that. And to do it, then, I must have a relationship with what I do. So, therefore, I, myself, must take on a certain substance.”

68. Well, say we have a light here, and pretty soon you have light and you have the Pillar of Fire and so on. Now God is moving, so now, through this process, He literally creates a space, and He puts a portion of eternity into time. He takes His creative power, and He starts, of course, by making—naturally, Bro. Branham said so truly, “Before God had a fish...” (That’s not a very good fish, but it’s as good as I can draw...Aha, good fish...put in an eye. I forgot that fish has an eye. He’s also...That’s not the bait, but we’ll put that out there.) “Before there was a fish with a fin to swim, there was water to swim.” So therefore, God began moving in the element of what you might call the inanimate, and He, Himself alone, was animate. So now, he makes a space in time, we’ll say, ‘matter and creation’—all these things out here—through the process of this: of God operating through Himself, legitimately, in a physical form.

69. So now, all the creation is in there as He needs it, from that time on. Then He puts His archangels, He puts the cherubim, He puts the angels, He began all these other things—whatever they are—and He comes down here. He’s got an earth down here. Now, in His mind—and this is difficult, I know a lot of this is...I’m not saying I’m perfect in what I’m saying. I’m leaving it just...using the best I can to understand myself in what the prophet taught. All of these things here, He had all lined up. Now, He’s got an earth down here, and in this earth now, He hasn’t put anything in the realm of the physical manifestation of any spirit manifestation; it’s just spirit-form.

70. So now, He goes ahead, and He makes Adam and Eve. He puts them here in a spirit form in this little location here, in a spirit form, and then, He begins to clothe them in the physical form. But before He does, He makes the Garden of Eden, because He’s always got to make the physical first. He’s got the sea to put the fish in, He’s got air to put the birds and the trees and all these things. He is doing this.

71. Now, listen; He says, “Let the earth bring forth the beast.”

Now you know as well as I do that that’s the most ridiculous statement in all the world as it stands by itself. There is no way that the earth can bring forth the beast, because it doesn’t have it in it. So, what is it? The beast is already there, like the seed was already there. So, what does God do? God begins to clothe the beast. So, he said, “Let the earth bring forth the beast.” That’s why He said, “We came out of the ground, to dust we return.” We never came out of the ground.

But look; I’m talking about, let’s say, “Here’s dog.” I don’t, and you don’t, see dog. You don’t see horse.

72. Let’s go a step further. Here is... ‘Heaven’ perish the thought. Here is ‘chicken’. [Bro. Vayle laughs as he tries to draw on the board.] That’s more like a turkey. Okay a turkey; forget the chicken. Here’s turkey. You can see I never was good at art. Well, who cares? All right now, just a minute...turkey came out of an egg. Now, there is turkey. Oh, don’t tell me it’s not, because that is turkey. What if that’s turkey? No. And that is not turkey. What is turkey? I can’t see him. No way I can see him.

73. Now, look here: here’s living roses. You say, “That is a rose.”

That is not a rose. I’m sorry, but that is not a rose. Certainly it’s not a rose. It’s the manifestation in a physical form of the life, which is rose. Now, let that die, this part here... Look, if I am to cut this off,

rose keeps going on—just that manifestation is gone. Well, you got the same thing here we're talking about.

Now, in here is a life, that under the right conditions—it's already a spirit form—under the right conditions with the proper chemistry, you will see what you call 'turkey'. But, you never see turkey; can't do it. But, how do you know this is turkey, and it is not dog? Very strange dog—put a nose on it. Who cares, that's why he's walking on his front feet. That's a circus dog. [laughter] Yeah.

All right. Here is life. Life here, too, but that is not really dog. That is the manifestation of the attributes that lie within the spirit, when it is properly joined up to a physical substance it can adhere to and reproduce itself through. Okay, now I hope you're beginning to understand what I'm talking about.

74. All right. Here is the unseen and the unknown God, and in Him we have the two nature classifications of the omniscient and the omnipotent [back to the board]. Now, look; unless God works a chemistry of some description—something which he has an affinity to, something which will be representative of, to identify... Hey, I don't care what He makes! I don't care what He does! He is still obscure.

75. Now, He made all the creation down here, and He put intelligent beings in it, hopefully. They were. Now, let's read about that. We go to Romans 1. [Rom 1:16-17]

(16) For I am not ashamed of the gospel of (Jesus) Christ: for it's (the Gospel)...it's the power of God unto salvation to everyone that believes; (the Gospel) to the Jew first, and also to the Greek.

(17) For therein (the Gospel) is the righteousness of God is revealed from faith to faith: as it is written, the just shall live by faith.

Now, He tells you that there is a Message that God is giving to a people that can take a Message, and by that Message they will have eternal life. In other words, God says, "I'm going to tell you something, in the ordained way of you being told, and It will get you there!"

Get us where? Back to where we came from.

76. [Ephesians 1:3-5]

(3) Blessed be the God and Father of our Lord Jesus Christ who blesses us with all spiritual blessings in heavenly *places* in Christ (Jesus):

(4) According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him. In love,

(5) Having predestinated us (to this very thing).

So therefore, there was a life of the spirit that took upon itself a form, which is physical, which is your predestination, based upon your foreknowledge and your calling.

My sheep hear my voice when they call me.

Then, where were you?! Right here: in the beginning, with Him here and in here. Understand now what we're saying?

77. Now, if a human being has the attributes of 12 and 1,250... (I don't remember what they were. Who cares?) Twenty-three, I beg your pardon. I can never remember figures. That's astronomical anyway, and I can't deal in astronemics. I'm down here with the chickens, eating bread and butter. All right.

If a human being has within him this, which has come down through a human race, (See? You understand what I'm saying?) then don't tell me, since it came from Him in the Spirit, which is Life—which you cannot identify without a substance, and this is only the substance—then don't tell me the original substance, that you can't see, didn't come from there, because it did!

78. Now as the Word...as the thought is the thought, and the Word is the expression of the manifestation, so we were those thoughts, and now we are expressed down here. The same as God began to express Himself: Pillar of Fire goes out, this goes out, that goes out, an angel comes down to earth, the form of man comes down to earth, and then God takes and compresses all of this into a sperm and egg and puts it in the woman's womb, and she becomes an incubator, and a God is born—Son of God! Then God inhabits him. Now, this was manifestation. This is manifestation. [Pointing to the drawing.]

79. Okay, now. Let's face this. God's...Here He is: this one, this one. All right. Here is Adam, down here, and Eve. The serpent comes in; he messes things up. That's all right. God's a Savior. Who comes down? God comes down—in a Pillar of Fire—and He talks, and He's the Redeemer, and He said, "Look it, I'm going to take care of everything. The seed of the woman is going to take care of that, and this and this and the other thing. It's all perfectly all right. I'm going to work the thing out." In other words, the Redeemer comes down, and He starts redemption. Okay?

80. Now man is on his way back. Now, look: God comes down, but there comes a time when God does not come down any longer—the way He came down—because He was coming down, and He was dealing with individuals. He dealt with Adam. He dealt with Noah. He dealt with Abraham. He dealt with Isaac. He dealt with Jacob, (We're going to talk about him in "The Masterpiece" next week or next Wednesday) and He talked with Joseph, and He went on down the line. And He came to Moses, and He said, "Now Moses, I am going to tell you something: by my Name, Jehovah, I was not known."

That is not true; He was known. Ah yes! When He said that in Exodus, He was not forgetting He said it over here to Abraham, when Abraham was up there in Mount Moriah offering his son. He was, "I Am the Lord that provides. I Am Jehovah-Provider." But that was 'individually,' see? Now, to Moses, it is 'collective.' God now becomes known collectively to the people. How?! Prophet. Prophet.

Well, go to your Bibles. Look; I'm not stuck on this. I'll challenge any theologian living to prove me wrong, because see I've been to the theologians, and this is not my own thinking. I've got this from the smart boys. Oh yeah, I've done my homework—once in a while. I'm pretty lazy. I admit it. I'm lazy and... [Bro. Vayle makes spitting sound.] But you don't know that, so that's fine. All right.

81. He deals now—en masse—through prophets. That's why Bro. Branham talked, as I told you last week about foundations, through the patriarchs, molding and bringing up a perfect man, (That's a perfect man.) [pointing to the Hoffman 'Head of Christ'] God-man, more than man, different from Abraham, different from Adam—absolutely different from Adam. Adam was not made of the sperm and the egg from the theophonic force of the manifestation of Almighty God. He was different. Blood of man would not do it. This is different.

The Bible distinctly says Jesus only took a part of the flesh; he appeared in the form of nature, tempted in all points like as we are, and he did not fall.

82. Now, what I'm trying to say in here is this: when you go into the Masterpiece—and this is what I would have just woven into just a little bit, and we would've called...instead of this whole dissertation—I want you to know that Bro. Branham talks of the foundations and the corners, and then he goes to the prophets; you understand that everything is pointing to the Lord Jesus Christ.

Now, let's understand this: He came, fulfilled, and went. Now, if the plan was, in the prophetic area, pointing to Him, what will point back? Nothing but the prophet. Why? I'll tell you why: because Paul

said, "Look, they are going to preach another Jesus. They are going to preach another gospel. They're going to have another spirit." Merciful God, what more do you want to be wrong?

83. Now the whole thing is gone! Tell me then, how are we gonna get back? We've lost Him: Jesus. You sitting here, how many of you people know that the name of the Father and the Son is the same Name?

I came in my Father's Name.

Then, what's the name of the Father? Jesus. What's the name of the Son? Jesus. Then, when this Bible speaks of Jesus, which one are you talking about?

Do you know that God is Lord? Yes. Do you know that He made Jesus 'lord'? Yes. How many 'lords' we've got? Two. Do you know which one he talks about when he talks about which one? Interesting question, isn't it? Oh, you've been Baptist, Methodist, Presbyterian all your lives. Answer me that one, come on. I'm not trying to smart off. I'm just showing you: you ain't half as smart as you thought you were. You've been sold a bill of goods, a bunch of emotion, dogma, creeds, heinous hogwash, because my Bible says they threw another Jesus on you. So, then you haven't got the real one.

84. Will the real Jesus please stand up? Why do you think all these things on TV and every place around the world points right to this hour here? And it was always three people. And "Will the real one stand up?" Will the real God manifest Himself? I'm going to tell you something: if He did, without a prophet, you wouldn't get anywhere. Because God has to manifest in a form, and then the form must be delineated, and that change—God of coming to individuals—It has always got to come to the group.

And you say, "Well, just a minute."

Don't 'just a minute' me, my brother/sister, because when the Holy Ghost came at Pentecost, He came to one hundred twenty at one shot; just names alone. But when it came to the Word, He came to Paul for the Gentiles alone; and since Alpha is Omega, He's got to go back to it.

So, we had prophets that hewed out the body, on a foundation, up to Jesus. Who do you think did the hewing since then? He doesn't change His ways. That's why we found out that Heb 13:8 is misunderstood by almost everybody that says "We believe Bro. Branham's Message." Hebrews 13:8 is not Mark 16!

85. [Hebrews 13:8]

(8) (I am the Lord, I change not!)

Sure. They're different, my brother/sister. It's a terrible difference. Once you begin to see things, it sets you free. Why? Because you don't have your own thinking anymore—your own mind. You don't have to worry about your own thoughts. What do you care? You go to what the Word... Here's the Word. We have the perfect delineation. We have the perfect exegesis. We have a prophet that came on the scene, and he said, "That which is perfect is come. Why, we prophesied in part, we had the thing in part," but he said, "Now the 'perfect' perfect has come."

86. And what does the word 'perfect' mean? It means, "It's finally concluded. It's polished. It's rounded off. You can't add to it. You can't take from it. There it stands."

And Bro. Branham taught through seven ages where seven messages....

"Oh, whoever heard of that nonsense?"

It's right in the Bible. And when you get the seventh message, you've got it all.

“He that hath an ear” is said seven times, and at the seventh time, “I stand at the door and knock.”

So, when this prophet is on earth, God is on earth! You tell me the Bible doesn’t dovetail. You tell me one mistake the prophet made. You show me one thing that’s out of cater, and I’ll show you a rabid, dog-bitten, false prophet that has one purpose: to destroy the sheep.

87. We’ve got a second? We’ll let you go. Let’s go to Matthew 23. I might read this next week. I don’t know. He said in verse 20 [Mt 23:28]

(28) (Whoso shall) appear righteous unto man but you are full of hypocrisy and iniquity.

(29) Woe to you, scribes and Pharisees, hypocrites! because you build the tomb(s) of the prophets, and garnish the sepulchers of the righteous.

The Catholics are doing that right now. Ohhhh, if Leo hadn’t have been the Pope, and [Johann] Tetzel hadn’t been his right hand man... If we’d have had John (What was it XXII or XXIII? I forget. What’s the difference? One of the Johns—twenty-three or twenty two? Twenty-two.) Why, he said, “You Protestants would still be with us.” They’re garnishing the tombs again showing they are the killers.)

The Protestants say, “Oh, the Catholics have changed. Oh, those lovely people.” Well, they are lovely people. I’ve got nothing against the Catholics; it’s what they believe—what they are taught.

88. [Matthew 23:30]

(30) And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (“We wouldn’t have kicked out poor old Luther and killed those millions.” Catholics say, “We wouldn’t have killed sixty million.”)

(Ready to turn it over? Don’t do it. Don’t worry about it. Let me just read what I was going to read here.

(34) (He said,) Wherefore, behold I send to you prophets and wise men and scribes: and *some* you scourge, you kill and crucify. (What did he send? Prophets, wise men, scribes.) You scourge them in synagogues...

(35) That upon you shall come the righteous blood shed upon upon the earth from the blood of righteous Abel to the blood of Zechariah son of Barachias, whom you slew between the temple and the alter.

(36) All these things shall come upon the generation.

(37) Oh Jerusalem, Jerusalem, *thou* that killeth the prophets, and stone them that are sent unto you...(And he said what I said: you receive; you receive me, you receive the Father.)

And I’m going to tell you, if God cannot change... (He’s Heb 13:8) If He did send a prophet, and that prophet was William Branham, and you turn him down, you turn God down. I don’t care what you say, and I don’t care what I say. We have blown it, because God is ever true. He doesn’t conform to you and me. We’re in the same boat.

“Well, God, why did You do it this way?! I want it my way!”

He said, "Step aside. You have it your way for the next five minutes. Then it's all over. You do what you want."

89. Now you say, "Bro. Vayle, you're preaching mean and rough."

Not half as rough as old apostle Paul, I tell you that, brother/sister. You think I'm rough and tough? You should have been locked horns with him. One fella locked horns with him, (They're both pretty good Christian boys.) and one fella said, "Look it, it's this way."

And Paul said, "Hold it, no man runs my business. Goodbye, Barnabus." And you never heard from Barnabus one more time. You heard from Silas.

One day Moses stood there—the meekest man in all the earth. He said, "Lord, kill me if you kill them." And then he said, "God, if you don't kill them, you didn't send me."

90. What's this funny thing? What's this funny thing going on? I'm going to tell you: there's a God who doesn't change, and when He gives His Word, it's not 'maybe', 'perhaps', or 'may-will-be'. It's a God who gave that Word, then judgment follows.

I want to go into the whole thing more and more next week. I just... It's a repeat, I know.

Let's rise. (Tape's run out; that's enough.)

Heavenly Father, we glorify Thy great and good Name. Father, we're so happy that You are with us today to show us these things, Lord, to help us express them... [Audio recording ends.]