

The Projecting of Love #8

“From the Beginning”

Light-Love; Darkness-Hate

June 30, 1984

Shall we pray: Heavenly Father, we thank You again for life and liberty, Lord, for the good things in life that You placed within vessels here that have become sacred unto You, known before the foundation of the earth, all things having been prepared and all things now coming to a great climax in this last hour. We cannot praise Thee enough. We adore Your wonderful Name. Be with us in this service, Lord, that You might receive honor and glory because You are worthy. In Jesus' Name, we pray. Amen.

You may be seated.

1. [Beginning is cut off for announcements.] We're going to go into the "Projecting of Love" again, and this is will be number 8. And I want to take it from a couple phrases in Scripture, especially starting with 1 Jn 3:11. And we're going to do our best to show you what I have in mind here, and you just try to follow me as basic major principles are laid out. And remember; I've never ever tried to fool anybody. I've always stood here and told you the truth, and I've said, and people don't understand this, say, "Bro. Vayle, how can you say that people will die under your ministry?"

Because they don't understand it. If you don't understand what I say especially when it comes to projecting love you get an erroneous idea entirely, and you substitute your own thinking, and you can just go plumb off course.

2. Now we'll look at this subject very carefully tonight from reading, first of all, one little Scripture in 1 John 3:

- (11) For this is the message that you (have) heard from the beginning, that we should love one another.

Now we're going to go over here to Matthew 19. Bro. Branham preached "Marriage and Divorce".

- (8) He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Now those two verses of Scripture you understand already, that I have read them in order to bring out the phrase that's contained in both: 'from the beginning'. Now in the case of Mt 19:8, which was concerning marriage and divorce and remarriage, really divorce and remarriage, Bro. Branham took us back to Adam and Eve and showed that it was the introduction of sexual intercourse that brought about divorce and remarriage. In the beginning it was not so, for Adam had only one wife which was Eve, and had he put her away, he would not have been able to marry again. See? He wasn't able to marry, so therefore; God had not made any supply for anyone to marry, divorce and remarry. That is not the original plan of God. In the beginning it was not so.

3. And he told us exactly what it was that brought all the sin and problems in the world. Now, so we see this is God's way, God joining together, and no man either putting himself asunder or allowing anyone else to put the two asunder. But woman introduced the sensual act that put the world into sin and brought about a divorce even from God because there was a separation. In other words they did not have the communion that they once had. Now, that is a beginning that Bro. Branham took us back to.

4. And you will notice in here that John takes us back to another beginning, which we found in 1 Jn 3:11.

(11) (And) this is the message that you (have) heard from the beginning, that you should love one another.

Now, in this beginning that's mentioned here in 1 Jn 3:11, we find actually there is another beginning that is before that one in 1 Jn 3:1. And we're going to have to look at this, which John is presenting here as a vital proposition. Now, what we see here is that it is the message or revelation of how unrighteousness and hate entered, though it was not that way before, because this is what he is saying.

(11) ...this is the message...(you've) heard from the beginning, that we should love one another.

So, you're going back to something that was in the beginning—that propagated love—that had everything to do with love. Then something happened, such as in the Garden of Eden, that began to work upon and destroy marriage. We find something that began to destroy what was in the beginning. Now, reading again then: [1 John 3]

(11) For this is the message that you (have) heard from the beginning, that we should love one another.

5. Now, there is a great danger in taking Scripture as a major premise or a major principle that, when it is not that, and it should be either subject to another principle, or it becomes, also, or it could be, a minor principle. Like Bro. Branham said, *"Healing is a minor doctrine, and you don't major on a minor."* Now, always this Scripture is used in an isolated manner and has become a very major premise or thesis. And this Scripture does appear to be a major premise or thesis, so the mind stops and gives it its full opportunity for an acceptance on that basis.

6. Now, what I'm telling you is this: If you say, "This is a major principle; this is it; if we get this, we have this and this," you could be one hundred percent wrong because there could be a principle before it that, in disregarding, you mess things up. It's like sex. Sex before marriage is wrong. After marriage, it's fine. See?

So, what you can do, you can get yourself in a bad situation if you don't understand what we're talking about. Now, the mind, therefore, that accepts this verse without context and understanding is willing to set everything else aside and view this one verse here as the original message.

It says, "This is the message that you have heard from the beginning, that you should love one another." Then right there you say, "Well, that's the original message."

By no means is that true. This is not the original one. See?

7. There is another verse in 1 John that speaks as of from another beginning that we will find is literally the basis for 1 Jn 3:11 that says this is the beginning: there's another beginning. So, we look at 1 Jn 2:7-8. Now, listen!

(7) Brethren, I write no new commandment unto you, but an old commandment which you had from the beginning. The old commandment is the Word which you have heard from the beginning. (Now, over here you're learning something about Word; so therefore, verse 11 of 1 John 3 is contained in 1 Jn 2:7.)

- (8) ...a new commandment...(again) I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

Now he's telling you here, "All right. What I'm doing is I am going to tell you what was previously said, which was already on record, but evidently, you don't understand it." He's talking about the light here that is shining. Now, so the original revelation that is set before us takes us right back to the beginning of beginnings.

8. (7) Brethren, I write no new commandment...but an old commandment which you had from the beginning. The old commandment is the word (that) you have heard from the beginning.

Okay, let's go back, then, to John 1 in the Gospels. [Jn 1:13]

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
(2) The same was in the beginning with God.
(3) All things were made by him; and without him was not any thing made that was made.
(4) In him was life; and the life was the light of men.
(5) ...the light shineth in darkness; and the darkness comprehended it not.

Now, all right. Now you're going right back to the beginnings, which 1 Jn 3:11 is set in, and we'll show you that, because we go to verse 12 afterward. We're not going to take It right now.

9. We'll go to verses 10-13 and show you. Now: [John 1]

- (6) There was a man sent from God, whose name was John.
(7) The same came for a witness, to bear witness of the Light, that all men through him might believe.
(8) He was not that Light, but (he) *was sent* to bear witness of that Light.

Now you'll notice that John was sent as a light to bear witness to the Light so that people believing John would believe the Light that superseded John's light, which John's light was a witness to Him. So therefore, there would be the superseding by Christ Himself which means He would have the preeminence. And that's what we're looking at tonight; we'll look into It.

- (9) (Now) *that* was the true Light, which lighteth every man that cometh into the world.
(10) He was in the world, and the world was made by him, and the world knew him not.
(11) He came to his own, and his own received him not.
(12) But as many as received him, to them gave he (the authority)...to (be) the sons of God, (not 'to become'. You already are or you aren't. Predestination doesn't alter anything. It only puts it into the physical

form—that which was already foreordained.) *even* to them that believe on his name: (Now, remember; you don't believe unless you are ordained to believe.)

- (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- (14) And the Word (became) flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

10. Now, with this we go back and read, of course, 1 John, the epistle. [1 Jn 1:1-5] We've got the very same thing.

- (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
- (2) (For the life was manifested, (That means 'thoroughly proven as to what it was'.) and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) (Now, that goes back to John 1.)
- (3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
- (4) ...these things write we unto you, that your joy may be full.
- (5) This then is the message which we have heard of him, (going back to the very beginning) and declare unto you, that God is light, and in him is no darkness at all.

Now, if you don't get that, you don't get 1 Jn 3:11. If you botch this up, you will botch up 1 Jn 3:11, because this beginning supersedes that beginning.

11. Now, let's watch. Very carefully keep your thinking cap on, and go with me. Now we can begin to see that revelation from God, and of God, is the foundation of the church. Matthew 16: He said, "Whom do men say that I, the Son of man, am?"

"Well," they said, "some believe this and some believe that."

But He said, "Who do you say?"

And he said, "Thou art the Christ, the Son of the living God."

And He said, "Flesh and blood has not revealed it unto you but my Father which is in heaven, and upon this foundation—revelation of the true God, I will build my church."

Then every timber that goes into the church has to be built through revelation. And the substance and the reality and the conduct, the manner, and the decorum and everything has to be Word. Now Bro. Branham said so. I'm just elaborating. All right.

12. Now, if we fail in revelation, we fail in everything else. Now, let's go right back to Jn 3:16 and begin to see It.

- (16) For God so loved the world, he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- (17) For God sent not his Son into the world to condemn the world: but the world through him might be saved. (All right. That's very good.)
- (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

All right. Now, that tells you. It tells you what unbelief will do. It will bring condemnation. Now, where does the condemnation come from, which is essentially unbelief? What is it? It tells you.

- (19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- (20) For every one that doeth evil hateth the light, (Notice, 'hateth the light'.) neither cometh to the light, lest his deeds...be reproved.

Now, 'to come to the light' simply does not mean, "Hey, I'm going to bring this to you, and you check it over." I don't care if you do check it over; coming to the light means you receive it.

13. A man said to Bro. Branham, "Well, if I saw you raise the dead, I wouldn't believe it."

And Bro. Branham said, *"It's exactly right; you're an unbeliever."*

Are you getting the picture? Faith is a revelation, but it has got to come from God. And, if you're not in the position to receive It, if you're not one of the believers, you're not going to. Now It says they won't come to the light. It tells you right here, for men love darkness. Well, if they love darkness then what does it say? It says:

- (20) For every one that doeth evil hateth the light.

Listen! Everyone that doeth evil hates light. Do you understand what I'm saying? You don't understand what I'm saying, and I don't understand what I'm saying, because we're still back in the woods. [Bro. Vayle raises voice emphatically.] We're too nice! It's 'Never mind, God'. Spit in His face. Phooey on the Word! We got as much understanding as a 'God knows what', and at this point our praise and our attitude is just like dry peas falling on a dry cowhide because we don't accept It. You don't accept It.

14. People still don't believe when Jesus stood there and said, "If I had not done the works no other man did, they had not sinned, but now they've seen and hated both me and my Father."

And they said, "We... Oh, we love Him! Oh, we... Hmm."

Tell that to the Full Gospel Businessmen; tell that to Pentecost; tell that to a Baptist; tell that to any Protestant or any Catholic.

"Well, how much I love Him. I'll die for Him."

And they do, too. Bro. Branham said, *"Well, sure, ...heathen mothers throw their babies to crocodiles in love, too."* See? People don't believe this Word. I'm not finished, not by a long shot. I take this Word by Word.

15. Now, let's be real sober minded and full of awareness. We read based upon our major thesis of original divine revelation, and remember; Christ is the mystery of God: number one, revelation; number

two, preeminence; number three, back to Eden. Right? Don't forget that. See? All right. Based on the major thesis of original revelation, we go back to 1 Jn 1:6 and listen to It.

- (6) If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

"So, I cast out devils."

"Depart from me."

"I prophesy."

"Get out of here."

"I did miracles."

"Go on."

"Oh, I brought in souls."

Many more are the children of the desolate than she that has a husband. Now, listen to It.

- (6) If we say...we have fellowship with him, (We're on speaking terms, we're communing. There's a relationship, a brother/sisterhood, and we are walking) in darkness...

...which means we refuse to accept what is presented and to be known according to scriptural ways of God doing it: the truth is there. And they won't take it no matter what happens. And they'll say, "Well, we love God."

Liars! Do you want to go home now? You can if you want. Look, I don't give a rip. I'm ready to quit preaching anyway. Who believes? Believe any creed, dogma, and hogwash, but don't believe the Word; can't stand certain phraseology.

16. (6) If we say...we have fellowship with him, and walk in darkness, (We're liars.) and...the truth (is not in us).

Let's go to Hebrews 2. Let's see this, beginning in verse 9.

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (No sir, 'every son'. The word 'man' is not in the original.)
- (10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- (11) For both he who is sanctifieth and they who are sanctified *are* all of one (source): for which cause he is not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Now he's telling you right there something. There's your fellowship. There's the acknowledgement. There's Christ, the Head. And It tells you right there, there's no such thing as headship outside of a proper revelation. So then, how can He be back to headship without the prophet in a true revelation? I want to know some answers. People won't acknowledge headship. They're not interested. See?

- (14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might (bring to nothing) him that had the power of death, that is, the devil;
- (15) And deliver them who through fear of death were all their lifetime subject to bondage.

You say, "Well, that's great."

Only if you're in the light; only if you have the truth. See? No other way. You can't do it.

17. Then we go back to 1 Jn 2:7-10 again, a little further than the last time.

- (7) Brethren, I write no new commandment unto you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning.

Now he's warning you that everything he's going to tell you about went plumb back to the original which was the Word. Not something new. There's nothing new here at all. Bro. Branham said, "*You add one word; you're finished.*" Moses already said It, way back in Deuteronomy.

- (8) Again, a new commandment I write unto you, which thing is true in him and in you: (Now, listen! Which is true in him and in you:) because the darkness is past, and the true light now shineth.

He puts you on par with light, which is revelation, truth, which is fellowship and the whole thing on par with Jesus, "In the midst of his brethren." He said, "it's true in him and in you." He said, "The darkness is past, and the true light now shineth." That's of the hour. The other's gone.

- 18. (9) He that saith he is in the light, and hateth his brother, is in darkness even until now.
- (10) He that loveth his brother abideth in...light.

Now they're getting the cart before the horse.

"Well, I love. I've got light."

That's a lie from the pit of hell, because the minute you come against Truth, you'll blow up; you can't take it. You say just like the man said, "I don't care if William Branham raises the dead; I won't believe."

And the false prophets come right along and say, "Hallelujah, join the crowd. We love Him, bless God, we love Him and He loves us. Don't you notice the miracles, what He's done for us?"

Well, I'm all for it, but that's not the criterion.

19. Now he's putting hate and light, hate and darkness, and love and light, right together. And he said, "If you've got one, you've got the other." And if you don't have the one, and you've got the other, one is spurious.

Oh, you say, “Bro. Vayle, I don’t believe love can be counterfeit.”

You don’t believe the Bible; because It says, “Let love be without dissimulation,” which is hypocritical. And a hypocrite is a man that wears a mask to fool people. How do you think women get fooled? They give sex for love, and men give love for sex. Phhhh, on that! So do the church members and the people in the pews, and the preacher and the whole stinking bunch are in the filthy adulteries is what they are in, as the Word of God says there are, and the shame of their nakedness has appeared already.

- (11) ...he that hates his brother is in darkness, and walks in darkness, and knoweth not whither he goeth, because...darkness hath blinded his eyes.

You say, “Well, there you are; it’s a brother.”

Let me get to that, just hold your thoughts right there on what a brother is. That’s a physical brother because he’s going to talk about Cain later on and Abel and they were twins.

20. [Bro. Vayle comments on airflow.] Now:

- (10) He that loveth his brother abides in...light, and there is none occasion of stumbling in him.

Okay, we go now to 1 John 3.

- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Now, right in there we come to the thought that people would say, “Well, there you are. There can be a person that calls himself a brother, and he hates.”

Well, you hit the thing right on the head; he’s just calling himself a brother because It tells you that: ‘He that neither doeth righteousness is not of God, and he that hates his brother is not of God.’ All right.

21. From 1 John 2, we read It again.

- (10) He that loveth his brother abideth in light, and there is none occasion of stumbling in him. (What was the stumbling that happened to Eve? She got off the Word. It wasn’t her sex act. It was getting off the Word. That brought the sex act. So, let’s get the principle right.)
- (11) But he that hateth his brother is in darkness, and walketh in darkness, (contrary to the Word)...

And the serpent came and said, “Yea, hath God said. No, that’s not what God means.”

And he took her plumb off the Word. He was walking in hate, though he got sexual satisfaction. And any one man that wants sex outside of marriage hates the woman because he humbles her, the Bible says, and makes her a pawn. No wonder women are risen up and said, “We’re no longer sex playthings,” and so on. Women have got their bellies full of it. I don’t blame them, but they went the wrong route. See?

22. Now [1 Jn 3:10]

- [10] In this the children of God are manifest, (who’s a child of God and who’s a child) of the devil.

Here's something that they do, and what they do has to do with love and hate. And there's something beyond the doing. It's the revelation that prompts the doing, then the hate comes and the manifestation of hate or the manifestation of love. All right.

23. Then, from 1 Jn 2:10-11 and 1 Jn 3:10, it is axiomatic that truth and love are Siamese twins, and darkness and hatred are Siamese twins. And you cannot have truth and hatred; you can't have it. Neither can you have darkness and love. Right here It says It. It's cut clear; you can't mix them. So, we see the principle. There is no way around this.

24. So, we go back to 1 Jn 1:5-7.

- (5) This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him (rebirth, as well as, in His person) is no darkness.

What was it that came out of God in the first place? **Light**. "Let there be light, and there was light." And that separated darkness from light, and It began a separation in the sense It began to show something.

- (6) (Now,) if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth:

See? You can't do anything pleasing to God, no matter what the Word says, if you're off the revelation. And there's no way that you will show love, the love that God wants, for He has esteemed His Word above His Name. Something's wrong with people and with the church.

25. (6) If we say that we have fellowship...and walk in darkness, we lie, and do not the truth:
- (7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.

Now you're getting to the place where you can do things in a wrong way, be caught in traps, and the Blood will cleanse you because you're in the light. That's why he says over here so clearly: It says, "If we say that we have not sinned, we make Him a liar; the truth is not in us. If we confess our sins, He is faithful to forgive us and cleanse us from all unrighteousness." In other words, the Bride stands perfect through the blood of Jesus Christ, the Lord. Blood! What Bride? The Bride that's in the light that has the understanding! Okay.

26. [1 John 1] Now, notice verse 5 again.

- (5) This is the message (you) have heard of him, (This is the original)... declare (we) unto you, that God is light, and in him is no darkness...

So therefore, we now come to another precept, and that is that darkness is hatred. That's right. There's a hatred, and hatred is darkness. All right.

27. Now, in this message—this message we're preaching—is about the beginning. And we go back, then, and take a look at this beginning that we started with, which is 1 John 3.

- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

- (11) For this is the message...you (have) heard from the beginning, that we should love one another.

That's exactly right. Now, is that a commandment? Or is it on the same grounds as Mt 5:48: "Be ye perfect"? What I'm going to tell you is this: there is no way that you can manifest love that is pleasing to God toward anybody that you have a difference with on Scripture. It's a matter of life and death because you're going to start fighting for your life. You can't do it because the Word of God says so. That's plain and simple.

- (11) ...this is the message...you heard from the beginning, ...(we'll) love one another.
- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Now, that takes us back to the beginning. The beginning here has to do with what did Cain do that brought about the death of his brother?

28. Well, let's go back to Genesis 4. Now we've gone through this time after time after time, but there's nothing like every time to renew our minds, to get our understanding. All right. [Gen 4:1-12]

- (1) And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I've gotten a man from the LORD.
- (2) And she again bare his brother Abel. (Twins. Adam Clark saw that.) ... Abel was a keeper of (the) sheep, (and) Cain...a tiller of the (soil or the) ground.
- (3) And in (the) process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
- (4) And Abel, he also brought of the firstlings of his flock and of the fat thereof. (Now they're both offering to God. They're both worshipping God. Now, let's watch It.) the LORD had respect unto Abel and to his offering:
- (5) But unto Cain and to his offering he (didn't have) respect. And Cain was very (angry), and his countenance fell.

Now he got mad. Now he's really upset. Madder than a hatter. What's he mad about? He's mad about what he did that displeased God, and his brother did something that pleased God. So, his brother had a know-how, a revelation about something from God, that placed him. All right. [Genesis 4]

29. (6) And the LORD said to Cain, why are you (angry)? ...why is your countenance fallen? (Sulky and grumpy.)
- (7) If thou doest well, shalt thou not be accepted?

Now he said here—literal translation from the Septuagint: "Thou hast offered well, but thou hast not rightly divided therefore thou hast sinned." So, I don't care what anybody does from this Word. I don't care two bits or one iota. If you're off the Word, you're sinning. Your best intentions are going to take you down to hell. Your finest motives will only betray you. You've got to know what the light is, then you've got to come and say, "Okay, that's the way it is."

30. That's why people don't like the understanding of saying... Like this fellow from Chicago, goes around saying he's very insulted by people who say, "Are you in the message?" Well, I'm not insulted. Ask me. I'll say, "You better believe I am, if it's the last thing I'm going to accomplish." I'd better be in It. Why does he talk about Bro. Branham as a prophet of God that brought the truth? You know why he does it? So, he can go around saying Bro. Branham was wrong.

"Well," you say, "I believe Bro. Branham is a great man of God, oh yes, yes, but he was wrong."

Trying to trap both. You listen, you'll get seduced. But I'm not finished; you wait till I get the Book of Revelation on this.

31. (8) ...Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and (he killed) him.

Now, that's a fine thing. Isn't it? Two lovely Christians. Absolutely. If you go back to the beginning, these are Christians in 1 John, see. We're at the beginning, see: how the first two Christians were, so-called. Yeah.

- (9) ...Where *is* Abel your brother? ...he said, I (don't) know...(Liar!) *Am* I my brother's keeper?
- (10) ...(So) what have you done? the voice of your brother's blood cries unto me from the ground.
- (11) ...now you're cursed from the earth, which...opened her mouth to receive thy brother's blood from thy hand;
- (12) When you till the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shall you be in the earth.

So, who's bringing all this trouble here in the earth? Not your shepherd farmers and the guy that loves the land; these bunch of Canaanites out here that do it, because everything they do is going to turn to destruction. God said, "He'll destroy those that destroy the earth," then the Christian won't destroy the earth. He won't be destroyed. These birds are.

32. And Cain, what does he say? "Oh, I'm sorry. Forgive me. Why," he said, "You're treating me like a dirty dog. No man can take what You put on me. Why," he said, "You drove me from the face of the earth this day, and from Thy face I'll be hid. Why," he said, "You're turning me out. What kind of a God are You anyway? Well, all I did was get rid of that bum there that gave a wrong offering as far as I'm concerned."

Now, if he had the wrong idea, Abel did, and Cain can get rid of him, then Cain, he's got to be the one that's it. He's got it made. Oh, come on; get your thinking cap on. You don't think that's the truth? You're sitting here, you're wondering if old Lee Vayle's really got that right? You just wait awhile and find out I do have it right. Oh, you bet your life I have. I'm not standing up here giving you a bunch of hot air.

Now he's caterwauling. See? He doesn't want to take it, and he gets on down here where he gets married and builds a city. He is married and builds a city, has a bunch of progeny, and then one of his descendents kills somebody. Old Lamech: he kills somebody. A young fellow maybe took a crack at him, and he killed him. The boy might have injured him somehow; maybe accidentally he killed him.

"Why," he said, "if Cain is avenged seven fold, Lamech seventy and seven fold."

You know how that each generation gets worse here? Off the light. You come to the place where you stand as though you knew it all, and you're going to take over, whether God wants it or not. All right. That's as far as I'm going to read there. Now, all right.

33. In the light of what we read, let's go back to 1 Jn 3:12.

- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

What was the evil work of Cain? Offering to God apart from a true revelation of the Word, because the first fruit offering is in the Bible. The Bible says, Thou... He said, ... "Abel offered unto God a more excellent sacrifice than Cain," so therefore, Cain's sacrifice was excellent.

And God said, "Thou hast offered right, but you haven't divided." So therefore, Bro. Branham set the church in order and put the gifts in a room. It's wrong to have gifts any place but in that room. Now, until it's set in order, it's not wrong. When it's set in order, that's a different thing. But William Branham could never get his church set in order. So now, what do you have? Many will come in that day and say, "Lord, we've cast out devils." False prophets; and they're going to suffer for it. They'll go to the Lake of Fire, according to Scripture.

34. Now, notice in verse 12 It says:

- (12) ...wherefore...because his own works were evil, and his brother's righteous.
- (13) (Now) marvel not, my brethren, if the world hate(s) you.

Now, hold it! Look at it! Wherefore he slew his brother. So, if Abel was a brother of Cain, then Cain was a brother of Abel. Yeah. Come on, that's no riddle. That's the way it is. But notice, the next verse doesn't call him brother; It calls him 'the world'. So, one word off is Satan's kingdom is the world. So, you've got a bad problem there.

35. Now, Cain is the world. Right. It says so. 1 Jn 4:4-6.

- (4) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Now you got little children of the world. You got a brother brother, and the brother brother goes to brother world: brother and world. Now come on, just read the way the Bible is.

"Well," you say, "I don't like that."

You don't like it?

Well, let's go back to Matthew 7, and let's find something you do like. You won't like it. We got people sitting here that understand a lot of the teaching.

- (15) Beware of false prophets, which come to you in (sheep) clothing, ... inwardly they are ravening wolves.
- (16) You'll know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

How do you like a mixed metaphor there? You've got animals with grapes hanging on them now. So, all right. We're looking at the truth here according to Scripture. 'Brothers'—yet, what is 'world'? Sure, because they're physical. That's what it is.

36. Now. [1 John 4]

- (4) Ye are of God, little children, and have overcome them: because greater is he that's in you, than he that is in the world. (Now, listen!)
- (5) They are of the world: therefore speak they of the world, and the world hears them.
- (6) We are of God: he that knoweth God hears us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Now we've got a spirit of truth and a spirit of error. We've got two brothers. They become a brother and the world in contradistinction, and now we've got truth and error. Now we've got one group listening to one and another group listening to another, and it's the same Word. And one's in darkness, which is hatred, and one's in light and has love. Now I didn't make this up. I'm just telling you what the Bible says. All right.

37. Notice, rejection of light inspires murder. Cain refused light. He became full of hatred, and hatred gave way to murder. Let's go back to John 8 and find out. Let's see if It runs true to form.

- (30) As he spake these words, many believed on him.
- (31) Then said Jesus to those Jews which believed on him, If you continue in my word, *then* are you my disciples indeed.

Now he said, "Listen, you're believing, but," he said, "I'm going to tell you something: you can go off. You better continue."

See. A lot of them listened, and then, they turned right away. They wouldn't go on. The seventy left him. The crowds left him.

He said to the twelve... He said, "Will you leave me?"

They said, "No way." See? They had to continue.

38. (31) ...(and) if you continue...

- (32) ...you'll know the truth, and the truth shall make you free.

And freedom in the Scripture is the ability to be right; you're no longer in bondage. That's why we're getting to the place where we're going to leave these bodies, and we're going to be glorified. Do you understand what I'm saying? All right. That's good. Now:

- (33) They answered (and said), We be Abraham's seed, and were never in bondage to any man: how sayest thou, (We) shall be made free?
- (34) (He said), Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
- (35) ...the servant abideth not in the house for ever: *but* the Son abideth ever.

- (36) If the Son therefore shall make you free, you'll be free indeed. (Now he's talking about is the truth. He's talking about revealed Word.)
- (37) I know...you're Abraham's seed; but ye seek to kill me, because my word has no place in you. (Neither did the Word have any place in Cain, so he killed Abel.)
- (38) I speak that which I have seen with my Father: and you do that which you have seen with your father. (See? He took the world over by sex, and now he wants to kill. Children becoming cannon fodder.)
- (39) ...If ye were Abraham's children, ye would do the works of Abraham.
- (40) But now ye seek to kill me, a man that...told you the truth, which I have heard of God: this did not Abraham.
- (41) (You) do the deeds of your father. Then...they (said) to him, We be not born of fornication; we have one Father, *even* God. (They knew he was hitting back there about Cain and Abel. They weren't stupid.)
- (42) Jesus said...If God were your Father, (They would have to trace themselves back to Adam, see. Right back through Enoch.) ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
- (43) Why do you not understand my speech? *even* because you can't hear my word.
- (44) You are of *your* father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

39. When did the devil back away? The devil didn't back away from God anymore than Cain backed away from God. And I'm going to tell you: neither will people back away from God; the same as Eve, these wouldn't back away from God. And you would be... [John 8]

- (45) And because I tell *you* the truth, you believe...not.
- (46) Which of you convinceth me of sin? (Find me,...can confute one word I say) And if I say the truth, why do you not believe me?
- (47) He that is of God heareth God's words: (That's exactly what John said, quoting Jesus.) you therefore hear *them* not, because you are not of God.
- (48) Then answered the Jews, and said...Say we not well that you are a Samaritan, and hast a devil? (Fap. You're not even of our religion; get out of here.)
- (49) Jesus (said), I have not a devil; but I honour my Father, and you dishonour me.

Now, listen! He told them flat, "You leave that Word, and you dishonor me. If you failed to take the light, you dishonor me."

40. “Oh, we love you Jesus, hallelujah, we’re going to be there worshipping you forever.”

This world is going up to cannon fodder, brother/sister, an atomic power fodder, five billion people or better. You better believe it, because they’re lined up right now ready for it.

- (50) ...I seek not (my) glory: (but) there is one that seeketh and judgeth.
(There’s One seeking right now; the Judge. Look; the people honor and glorify Him, give Him preeminence.)
- (51) (Truly) I say unto you, If a man keep my saying, (he’ll) never see death.
- (52) ...the Jews (said), Now we know you’ve (got) a devil. Abraham is dead, and the prophets; and you say, If a man keep (your) saying, he’ll not taste of death.
- (53) Are you greater than Abraham our father, which is dead? ...the prophets are dead: (Who do you make yourself)?
- (54) Jesus (said), If I honour myself, my honour is nothing: it’s my Father that honoureth me; of whom you say, that he is your God: (Bro. Branham said, “*The very God you say you worship and you love, is going to come and destroy you.*”)
- (55) ...you have not known him; but I know him: and if I should say, I know him not, I (should) be a liar like unto you: but I know him, and keep his sayings. (That’s the same thing.)

41. Bro. Branham would have been a liar if he would have been a Trinitarian. If he’d have gone to Oneness, he’d have been a liar and a blasphemer. His ministry had to parallel the Lord Jesus Christ.

- (56) ...Abraham rejoiced to see my day: and he saw *it*, and was glad.
- (57) ...the Jews (said) You’re not yet fifty years old, have you seen Abraham?
- (58) (And) Jesus said, Verily, verily, I say unto you, Before Abraham was, I am.
- (59) (And) they took up stones to cast at him: (They wanted to kill him and) ...Jesus hid himself, ...went out of the temple, an...passed by (them).

So, all right. There it is. There is, therefore, no life apart from light. No life apart from light. Then, how are you going to be talking about someone who proves he’s a Christian by love, when you haven’t even got the truth? Your love is hogwash. It’s the same crud that a man gives a woman to get sex out of her, and it’s the same rotten reciprocation the woman gives because she wants a little fondling, a little bit of love. That’s why the church is a whore. Let’s wrap it up. She’s filthy. But the Bride keeps herself and doesn’t care for a handsome Joe-blow coming by with the pretty mustache and all that crap—little pretty feet, dance you plumb into hell. All right.

42. Let’s go to John 1. That’s the Gospel. [Jn 1:4-5]

- (4) In him was life; and the life was the light of men. (That life will shine light. If you’re born again, you’re going to have the truth.) and the life was the light of men.

(5) And the light shines in darkness; and the darkness...(couldn't take it.)

Why? Because darkness is hatred; it can't stand it. So, if you're in light, you've got to have love. You simply can't be bereft of love, if you are in the truth. And if you're in darkness, you can't help but hate.

Oh, you say, "Bro. Vayle."

Don't Bro. Vayle me because there are counterfeits—just counterfeit, as sure as I'm standing here. All right.

43. We saw Jn 8:39.

(39) They answered and said ..., Abraham is our father. (And he said), If you were Abraham's children, you would do the works of Abraham. (See?)

God denies... Jesus Christ denies, that they are of God.

44. Let's go to 1 Jn 3:12-14 now.

(12) Not as Cain, *who* was of that wicked one, (He was the son of the serpent.) and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

(13) Marvel not, my brethren, if the world hate you.

(14) We know that we have passed from death unto life, because we love the brethren.

Now, what's he talking about? Those that are with the beginning in the revelation. Then a man say he believes this message and goes all around through Pentecost with all the stuff we're supposed to come out of?

45. There's a man up in Canada tackled a friend of mine. He's a friend, after a fashion. He believes as we believe. So he began talking, they cornered him on the Presence, they got real nasty with him, and these real nice lovely brethren that talk about love and how Lee Vayle and you guys got such awful spirits. So, they got real angry with this fellow.

So, he said, "Just a minute now," he began quoting what William Branham said.

"That's the trouble with you," they said. "You always quote William Branham."

"Well," he said, "All right. Let's just nail it down." He said, "If you're not looking for what I believe, then what are you looking for?"

They said, "Gifts in the power of God in manifestation."

46. Now, let's take a look at that. Now, come on. Let's not worry and get right to the Scripture, and let's find out who's right. Now It says, "Ask for rain in the time of the latter rain." And that's the former rain. Now, listen, brother/sister. If you're to ask for bread at the time your house is full of bread, then God is warning you, you don't have the bread that you evidently should be having at that time when you got a lot of bread. And the power ministry was the latter rain, and the former rain is the teaching rain; so, if you ask for what God tells you to ask for, you're asking right.

Then, if you're staying with what you have already had, rejecting what God wants you to have, where are you?

“Oh,” you say, “Bro. Vayle, now you’re nasty.”

Oh, come on. Then let’s throw the Bible in the gutter, spit on it, and do anything you want. Let’s burn It up. Let’s get out of here, and burn this shack down, or turn it into some kind of a discotheque or something and get some money out of it. For God’s sake, let’s do something, because you can’t shoot your mouth off, brother/sister, in four different ways out of four different corners. Either we’ve got a Word, or we haven’t got a Word. I’ll tell you why I preach this way after a while. Don’t get excited.

47. [1 Jn 3:14]

(14) He that loveth not *his* brother abides in death.

Well, just a minute, just a minute. What can you offer that gives you life? **Nothing!** The proof is God gave you something by the fact that you believe a Word that’s been revealed. Now, you turn on that Word, what have you got? Nothing! I’m not trying to be logical. Read your Scripture. Read with unveiled face for once. It’s evident that brethren, evidently, that you love, are of like-minded faith, and It doesn’t say that you hate anybody. But hate is involved because I’ll show you later. So, don’t get too nice.

Now, let’s note carefully that Cain deliberately and arbitrarily—Now, listen to me!—that Cain deliberately and arbitrarily took authority over God’s revelation and God’s sons and set out to destroy both.

48. You say, “Bro. Vayle, you see, ah…”

Don’t see nothing, honey-child. You’re ignorant and dumb and stupid. I ain’t got time for you because you’re trying to make something nice. This isn’t nice. Cain deliberately, arbitrarily planned and executed his plan that he would, absolutely, take authority over God’s revelation, God’s authority, God’s sons, and destroy them in doing it.

You say, “Well, well, you know, well, yeah, yeah, hmm, yeah, that was Cain.”

That’s the world—one Word off. That’s his mother, the prostitute Eve. So, that makes you shudder, that word ‘prostitute, Eve, doesn’t it? You shouldn’t shudder so bad since I’ve explained this to you. You should understand that it’s a spiritual context. She became a prostitute to her husband, and he stood with her and brought every son of God into bondage. Now with Christ having made sacrifice, then you don’t sell Him down the river, or crucify Him to yourself afresh, or there’s no more repentance.

49. Darkness and hatred and Nicolaitanism. Well, come on; come on, what’s Nicolaitanism? Ruling somebody, taking authority over them instead of God, making your own popes and your own elders and your own junk heaps, presiding this and that.

Darkness and hatred and Nicolaitanism is the harvest of rejected revelation. And what shall be our attitude about this if we are the sons of God?

[Bro. Vayle says rather sarcastically:] “God, you know, well, you see, Bro. Vayle, as long as they’re sweet and kind and gentle.”

So, is a wolf to her babies. But beware the momma gopher and her babies. There’s a different story, isn’t it?

50. Let’s read Revelation 2, the first Church Age, which we’re back to.

- (1) Unto the (messenger) of the church (which is in) Ephesus write; these things saith he that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks;
- (2) I know thy works, thy labour, ...thy patience, how thou canst bear them which are evil.

Cain! Perverters of the Word; women cutting their hair.

“Oh, it’s all right. What’s that got to do with it anyway?”

Why, if they cut their hair, they begin taking their clothes off. That’s what it’s got to do with it. It shows she’s a prostitute, then she cut her hair, then she took her clothes off and proved it. Now she can’t take her clothes off fast enough until men are embarrassed. They can’t get their pants off as fast as the women get theirs off. Pardon the language. I’ll just hit ’er just where it is. You talk about... Oh, God.

51. [Revelation 2]

- (2) ...and tried them which say they are apostles, and are not, and found them liars.

And Bro. Branham explained it. He said, *“Hey, those apostles came by and the church of Ephesus said, ‘Hey, listen, you birds, you’re a bunch of liars’.”*

“Oh,” they said, “just a minute now. You dare to call us liars. Why are we liars?”

“Because you’re not saying what Paul said.”

- (3) And hast borne, ...hast patience, ...for my name’s sake...laboured, and hast not fainted.
- (4) Nevertheless I (got) *somewhat* against you, because you’ve left your first love.
- (5) Remember therefore...whence you are fallen, and repent (from), and do (your) first works; or else I will come unto thee quickly, and will remove your candlestick out of his place, except thou repent.

So, he’s telling you right here, repentance, a change of mind has everything to do with the first works—has everything to do with where they fell away in the first place. Something happened to their minds. 2 Corinthians 11. We’ll get to It later on.

52. (6) But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

Do you know God’s a hater?

“Oh, the Bible says, ‘God’s l-o-v-e.’”

Why? Because in Him is no darkness. He doesn’t get mixed up with His Word. He doesn’t have to fuss with Himself. He doesn’t fuss with you and me. “Makes the wrath of man to praise Him.” God’s rolling gloriously. People don’t think He is; they think they’ve got God stymied.

God’s not stymied. He hates the deeds of the Nicolaitans.

- (7) He that hath an ear, let him hear what (He) says to the churches.

It is evident here that these people understood what we're talking about.

53. Again, let us understand Christ, the mystery of God: revelation, preeminence and back to Eden. So, let's read the two verses here.

- (2) I know your works, ...your labour, your patience, ...you can't bear them (that) are evil: (You can't stand that bunch of guys that are Cain.) You tried them (that) say they are apostles, and found (they're) liars:
- (3) ...(you) borne, (you've got) patience, for my name's sake (and) laboured, and hast not fainted. (Well, there you are. See right there, you've got the revelation. Now, notice in verse 6.)
- (6) But this thou hast, ...you hate the deeds of the Nicolaitans, which I also hate. (You're giving Him preeminence because you side with Him. And watch verse 7.)
- (7) He that hath an ear, let him hear what the Spirit saith unto the churches; (he) that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.

Immortality, back to Eden, revelation, preeminence, back to Eden. Where do you stand tonight? See? Now we're back to Ephesus, back to the Ephesian church. Bro. Branham said, "*There's got to be an Ephesus.*" Now, where did Ephesus fall? It fell in verse 4: "You left your first love."

54. Okay, let's go to 1 Jn 2:18-29.

- (18) Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know it's the last time.
- (19) They went out from us, but they were not of us.

They went out from us? Then it's not the bunch we left; they were with us, and I've tried to show people everywhere, if we'd only understood the Presence as Bro. Branham taught it, these people would not have made him God, would not have made him this, would not have done this and the other thing. They would not have been into the errors they're into. [1 John 2]

- (19) ...for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that (it) might be made manifest...they were not all of us.
- (20) But you have an unction from the Holy One, and...know all things. (You know these things; you'll not make a mistake. The elect will not be deceived.)
- (21) I have not written (these things) because you do not know the truth, ... because you know it, and...no lie is of the truth.
- (22) Who is a liar but he that denies that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

He's telling you right there: they don't understand that God had made him both Lord and Christ. Already they were going to turn him into a trinity. There isn't any trinity. They still don't understand,

“The Lord said to my lord, sit thou on my right hand.” Still don’t understand it, and they’re not going to understand it. I can tell you that.

55. (23) Whosoever denieth the Son, the same has not the Father: (and so on)...

(24) Let that therefore abide in you, which you have heard from the beginning. If that which you have heard from the beginning shall remain in you, you shall continue in the Son, and in the Father.

Then, where’s your hate going to be? You won’t have it. Accept the deeds of the Nicolaitans? You won’t stand their stuff.

If I’d of been any younger, I’d have thrown the three guys out of my room in the motel that tried to pull that stuff on me. Oh, they want me to be the king of the east.

“Oh, Bro. Vayle, the people will come to you and ask questions.”

They want to make me an authority.

And preachers say, “Well, Bro. Vayle, you preach to preachers because the crowd, the people, don’t understand you.”

56. If this church does not understand, let me tell you one thing, I won’t be back next Sunday or the Sunday after, or the next Sunday or the next Sunday. You’re finished. I’ve wasted my time. I’m not a preacher’s preacher. I’m not some authority. That’s why you people better start talking the Word together.

I’ve been after you to do it. When are you going to start doing it? All of you! Not some of you, all of you. **Get with it!** I’ll tell you, I stick my neck out here. I’ll tell you more about it. I’m not mad at you; just telling you. You got all kinds of time for everything, maybe you got big something out in the world. What if you gained the whole world? Let me tell you: this is the hour that somebody can gain it, and he’s antichrist. Well, join the antichrist. You cut your throat. Join the crowd. See?

57. I’m reading. Okay.

(25) ...this is the promise...he...promised us, *even* eternal life.

(26) These *things* have I written unto you concerning them that seduce you.

The son of the serpent—a seducer like his dad, a killer like his dad because when he messed with her the human race died; spiritual separation. Don’t you long to be in that realm of purity and be something inside your heart crying for? The seducer did it. He took it away from you. The great Emancipator is going to give it back. One lied, and they believed he was truthful. One told the truth, and they made them a liar. Same thing right today. Same thing right today: photographed.

58. (27) But the anointing which ye have received of him abides in you, and ye need not that any man teach you: but as the same anointing teach you... all things, and is truth, and is no lie, even as it hath taught you, you shall abide in him. (Truth is love, darkness breeds hatred. Sure.)

(28) And now, little children, abide in him; that, when he shall appear (be made thoroughly manifested), you may have confidence, and not be ashamed...at his (very Presence).

Sure. 2 Corinthians tells us about that: “I’ve espoused you to Christ, but as Satan confused Eve, I’m afraid Satan’s got you to your mind,” he said. And the secret of the Word is ‘repent’; get that mind lined up. With what? The Word. Get the mechanics because that’s the conduit of the Spirit. “*You receive the Word of God, you become the living Word of God in your flesh,*” the prophet said It was true.

59. And he said, [1 John 2]

- (29) If ye know that he is righteous, ye know every one that doeth righteousness is born of him.

What does that mean? It’s exactly what he said in chapter 8. He said, “You can’t understand me, you people.” He said, “What I’m telling you, I got from God; it is a revelation. And what I’m doing is of God.” And he showed his love which was to stick to the Word of God. And he showed his truthfulness. “Why,” he said, “if I deny knowing Him, I’m a liar just like you.”

60. If you can’t stand here and know the truth tonight, then you’re a liar with the rest of them.

You say, “Oh, you can’t know it.”

Well, I do know it as far as I’m concerned.

You say, “What if it’s not It?”

Then I’ve known It as far as I’m concerned.

You say, “Bro. Vayle.”

Don’t Bro. Vayle me. I’ve turned a corner, as far as the prophet said so. I can’t look behind me anymore. Turn a corner and see how far you can look. Come on; go on this building out here. That’s pretty well east there. Come on, turn around and go on the south side, and then you go ahead and look north. X-ray eyes won’t do it. The devil will, though, if you want to get with him.

Now I’m trying to close off. Not too successful, but that’s all right.

61. Let’s go to 1 Jn 4:7-21.

- (7) Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

- (8) He that loveth not knoweth not God; for God is love.

Oh, great. What’s love? An orgy? What’s love? Giving someone everything he wants—doesn’t matter what anybody else wants? Is somebody loving you, letting you do what you want, so you’re not responsible? Well, there’s something wrong with this word ‘love’, then, that people use it. Love evidently here is the highest form that absolutely God Himself is into because He’s the highest form. It must be essentially the character and the way the character brings out His characteristics. Not a hypocrite.

62. (9) In this was manifested the love of God toward us, because...God sent his only begotten Son into the world, that we might live through him.

- (10) Herein is love, not that we loved God, but...he loved us, and sent his Son *to be* the propitiation for our sins.

Now, let’s take a good look at that. “Herein is love, not that we loved God, but that He loved us. Herein is love, not that we loved God, but that He loved us.” So therefore, everything that we manifest in

love is contingent to the fact of His love. It must be a reciprocating factor, or an attribute, that comes out of what He did in us.

63. Now:

- (11) Beloved, if God so loved us, we ought also to love one another.
- (12) No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
- (13) Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.

What's that got to do with it? I thought you had a criterion up here called love. Oh, we got another criterion back here, and he says in here, "I've written these things, not because you don't know the truth, but you do know the truth, for you have an unction from the holy One, and the anointing you receive teaches you all things." Then It must teach you about love.

It must put it in perspective, because Cain was serving God. Oh yeah. He went direct to the Bible. He got the first fruit offering out of it. He refused to listen to God. He took over God's authority and God's revelation, and then he killed his brother. He was a real Nicolaitan. You bet he was. "These Nicolaitans," I said, "they try to get me;" I said, "you're just...not going to get me, boy." I'm no authority; I preach this Word here, and that's all there's to it. If people want the tape, it's their tough luck. They can do what they want.

64. "Well," he said, "we know because we got the Spirit." [1 John 4]

- (14) And we have seen and do testify that (God)...sent the Son *to be* the Saviour of the world.
- (15) Whosoever shall confess that Jesus is the Son of God, God dwells in him, and he in God.

Now you've got something else here. Then you've got a confession. You've got the Holy Ghost. You've got a revelation. You've got a confession. Then what happened? Something happens to you. Love begins to come out. You've got the ingredients.

- (16) And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
- (17) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Oh, that's great. Can you get that from love? Try and get it.

"I love you, Lord. I love you, Lord. Never mind... Never mind it's in the Bible.

"Well, sir, sir, listen; here's the Bible..."

"Oh, never mind. I love you, Lord, I love you, Lord, I love you, Lord."

What about this?

65. Now I'm reading. I'm... You haven't got the point. You'll get it.

(16) And we have known and believed (that) the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

(17) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Now we missed the judgment and can stand there and say, "Well, I'll tell you why: because, as He is, so are we." Now, just a minute. Let's watch a little further. William Branham stood there and in that great drama beyond the curtain of time, and he said, "*I want to see Him.*"

And they said, "No, you can't see Him." The voice, the man talking, said, "You can't see Him; He's going to come to you, and then He's going to judge you according to what you preached."

And he said, "*I preached what Paul preached.*"

They said, "We're resting on that." Boldness in the day of Judgment. Now, where's your love?

66. "Oh, Lord, I loved everybody. I was..."

God bless you. I want you to love everybody and be very nice. But when it comes to this Word, you'd better have the guts to say what this Word and know one thing: you'll be condemned no matter what you do if you're off this Word. You can talk Jesus, Savior, Holy Ghost, gifts and miracles, everything under God's high heaven, and off of this Word? And I showed you in Ephesians, there is no life, proving the prophet one hundred percent true: "*Outside of this message there is no life.*" You say what you want, and you do what you want. I'm preaching that here, and that's what I want you to understand. If you don't want it, go someplace else. And when you go, don't come back.

You say, "Well, Bro. Vayle, what if I repent?"

Then you're telling me right now: you've got a doubt as you go, then why do you go? Why don't you repent now? Huh? Did you hear what I said? Want me to go over it again? I'll do it for you.

I said, "If you go, don't come back."

You say, "Bro. Vayle, what if I change my mind? What if something happens?"

Then, if you think something could happen to bring you back to where you are now, why are you going? You have left your ultimate. Repent now, because, if you don't go, then, why bother coming back; there's no way to come back. I don't care about Lee Vayle and this church here. I'm telling you the truth. I'm quoting Hebrews 6: there's no repentance. The Ephesian Church had to repent. And at the end time there's one message for Laodicea, "Repent, repent, repent. Change your mind, change your mind." See? All right.

67. We're still reading in chapter 4 [1 John], and we're coming along. Let me see; I got down here.

(18) There is no fear in love; (for) perfect love casts out fear: because fear hath torment. He that feareth is not made perfect in love.

Now It tells you something here. Now you're getting fear and hate. Now, why do these people hate you? Because they're scared. And they figure they can eliminate you in their dying. They're going to do their worse in their death condition. They're going to try to get rid of you because they think, if they get rid of you, then everything is fine. Well, it's not because God is still in the driver's seat.

Now, what's he say to you and me? "Well, let me tell you something," he said. Now he said, "There's nothing for you to fear because your love based upon the Word, knowing that He loved you first and gave you the Word and fulfilled It, sent the Holy Ghost; you've got a revelation, then you have boldness. You're afraid of nothing."

68. Why are you afraid of dying? Now I would be afraid to die right now if I looked at myself, but I don't look at myself. I wouldn't like to be shot by a bunch of guys that are out there shooting me or something, but it's all right. I mean I really feel it's all right. If you stand here, close your eyes and blow your brains out, and you'll be gone, and hallelujah, on the other side. There it is. I'm not afraid because I am going to the other side. I will not stop this side of Jordan; neither will I sink in Jordan, because I'm heading for the New Jerusalem because I believe the Word. I'm standing with John. I'm standing with Paul. See? All right.

69. (19) We love him, because he first loved us. (That's from Malachi 1, of course.)

(20) If a man say, I love God, and hates his brother, he is a liar.

Now, what do you got? How are you going to hate God? You're going to hate what He loves and love what He hates. Well, come on, it's in the Word here. Just read the way It's written. Didn't God love what He gave Abel? And didn't He love what He gave Cain? And Abel loved what God gave him, which was the revelation. And didn't Cain hate what God gave him? And then didn't he try to kill? And did he kill? He certainly did it. Abel didn't have that trouble. Abel stood with the truth because like the Book of Revelation says, "They loved not their lives unto death."

"If you kill me," he said, "I've got to go, but I can't change."

70. That's what the Roman Catholic Church did. They did their best to destroy people, to make them repent, because the great Saint Augustine... Saint, my foot. Even the Catholics got doubt about that bird. And not because he's enunciated the saying... He said, "If God stopped Paul in his raging, how much more, then, can the church convert the sinner that rages against it," by putting them through the inquisition, burning at stakes and everything else. Good old Cain.

And don't you know, 'Vatican' means 'va-tee-ka-een', which is 'the house of Cain'. Go look it up.

Where do you want to put your lot tonight, with Christ or antichrist, brother/sister? Not some sentimental hogwash.

71. (21) And this commandment have we from him, That he who loveth God loves his brother also.

And that's exactly true. See? That lines with the Word. Okay.

72. Let's look at verses 16 to 21 [1 John 4]

(16) And we have known and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Now, just a minute. You can't get into Him except for the baptism, and the baptism answers to the Blood. And the baptism is the anointing so that you know the Word as It is given, if It's the right Word or not. You won't give it, but you'll know what's given, because that's what It says the anointing is for. You don't have the Holy Ghost to give the Word. The prophets had that; then a five-fold ministry takes on. But you can sit there and know something's wrong, even if it's a misunderstood statement. You'll balance out and say, "Hey, well, let's look at this thing." See?

- (17) Herein is our love made perfect, (and so on) (I won't have to belabor those points. All right. Now, listen! Verse 21 again.)
- (21) And this commandment we have from him, That he who loveth God love his brother also.

73. Now, if we are one in Word, we will love, or we are blind and only think we are in the Word and the Word in us. Now, that's my stand. I said I stuck my neck out here. We have a people who has one thought in mind which is the Word, and that Word will, consequently, make you to destroy every barrier you have between anybody, so that no matter what it comes to, your husband, your wife, your children, your aunts, your uncles, your mother, your sister, your father, your anybody, the Word takes precedence so you stand with the Word and not with anything against the Word.

74. Now I hate to say this, but I've belabored it, and I'm going to go over it. But I've left everything and told my wife, "Look, girl, if I ever leave God, you leave me." How much more fair can I get before anybody? And when I started going through my private hell awhile back, Marilyn stood there, the Dalton church, when I said to her and her dad, I don't know what they want, my language a little bit colorful. And I said, "What do they want out of me?"

I'll tell you what they wanted. They wanted me to deny what I preach; then I'd be a nice fellow. Oh, I'd be the pope of glory, hallelujah. But I'm not a nice fellow. But I'm a jolly good fellow, except I'm not jolly, and I'm not good. But He is. And my stand is this: when this Word that we stand with is real, there will be a love that you and I barely know the meaning of because it's in a Word, but a reality is coming. But it starts with the revelation.

75. The revelation of a heathen mother was to feed the baby to a crocodile; she fed it. A man heard a voice one time and saying, "The offering of blood is acceptable. Kill your two little boys," and he killed his two little boys.

You say, "That's idolatry and insanity."

That's true. Are you any less? Now, that you've got a sound mind, you say you're a child of God, where do you stand? What will you and I do? Not run around the world or try to convert the world. The seed's run out. Let's face it. How much good would it have done for the apostles to go like a raging lion around the world, if they're off the Word? What good would it do the churches under the face of the man to scatter the pollen, if brought forth a wrong seed? Then nothing holds, except the true Word.

76. Now, I'm going to close off because I think it's just about the right time again. I told you many times how Bro. Branham and I talked about this thing called love and he said, "*Well, Lee, can I ask you one question because we're getting nowhere?*"

And I said, "Bro. Branham, I've been through this hundreds of times. I preached this dozens of times. You've answered nothing, gotten nowhere."

He said, "*Well, Lee, I have one question.*"

I said, "Sure."

He said, "*Have you ever done anything for God you wouldn't do, except you did it for Him?*"

And I said, "Absolutely, that's right."

Bro. Branham said, "*That's love.*" Is that love? That's what it's all about.

Would Cain do it? No! Would Abel do it? Sure! See, there's something in there, brother/sister. Let's get it. It starts with truth; it goes to light; it goes to life. Then life answers back to it. And if your life doesn't answer back to it, there's something wrong.

77. Now, listen! Can life do aught but love? Can light do anything but love? I ask another question. Can darkness do anything but hate? And there's the answer. They say, "Aw, but Bro. Vayle, there's such love over there."

Then go there. Go there. Go there. Judas stayed with Jesus for the three and a half years. He suddenly saw the great love, the great ministry, the great everything the Pharisees had, and he must betray his Christ.

There's an end-time Message in Hebrews 6. When that end-time Message is given, the people can never change their minds again. They have put the ear to the door saying, "I will listen only to this and nothing else. I've become the bond slave."

Then, if the world does that, then what about you and me? [You don't need to change the tape.] I'm finished. There's where your love is.

78. Now, brother/sister, I'm finished, except for the Communion service and Foot-washing. But don't worry; I'll be back with number nine. This is number eight. Because I want to weave in what is called tender-heartedness, which is beautiful; common compassion, which is beautiful; helping and sympathetic and empathic, which is wonderful, and it's all part of a Christian life. But it's not that great thing we're talking about. It's merely character and attributes, and for years we've known of nothing...[Audio recording ends.]