

Questions & Answers # 13

'Presence - Prophet - Judge'
Bro. Lee Vayle - August 23, 1992

Shall we pray:

Heavenly Father, we know that Your prophet that we believe was absolutely vindicated by the most Scriptural method that is known, which is in Your Word according to Deuteronomy 18 and attested to by Jesus Christ himself, attested to by Paul. And then ...?... , last hour, said that his ministry was to declare Your Presence, that You are here. And we know, according to that testimony that he made, it was not Your Presence as men had formerly declared it, because You do not vindicate the same old tired message but vindicate only the truth of Your Presence, at the very Capstone, God Himself, the great Creator – that One, Himself – descend in midst of the people to lead the people into the Millennium. But we know, Lord, that You witnessed to that as far as we know. And we stand up today in this church, and we believe we shall continue to stand against all reproach, against all criticism, against all questions, that this indeed **is** the truth, and we accept it this morning, Lord. We only ask that You help us in the measure that You grant in this hour to stand with that Word, and to receive all revelation that is due us in whatever measure and portion to each one according to their stand (or his or her stand) within the Body of the Lord Jesus Christ.

That's all we ask this morning, Lord, is that blessed assurance to stay with what we have seen in this last hour to be that which is above anything else the world has witnessed for roughly two thousand years. And if anything is coming forth, Lord, we believe it would have to be Your own visitation with Your own people to set up a Millennium. This we believe this morning. And we, in asking for Your help, we believe, Lord, that You will give us that help to continue to elaborate, to enlarge, and to correct whatever is necessary so that we may stand one with the Word, and the Word one with us. We ask these mercies in Jesus' Name. Amen. You may be seated.

1. Now, we've been looking at a letter a brother sent me, relative to some questions, one of which (of course) was wondering exactly how the Parousia fits in, where it starts, what it's about. And he worked from the basis of which is fundamentally accepted that there are dispensations. But Bro. Branham never taught dispensations. He taught that there were three offices of God, in which (of course) would constitute dispensations according to him, which would be according to the office and what was to come forth. Which (of course) would be Father, Son, and Holy Ghost, which are periods of time wherein those offices would be filled and fulfilled according to Scripture.

2. Now, Bro. Branham actually (as I brought forth before) did not believe in dispensations, but he did believe in and teach "roles", or "parts", where God Himself was manifesting Himself according to the great drama that He Himself had composed wherein He would be all and in all through Christ. In other words, God has this great plan in mind and He works it out according to what He wants. As Paul the apostle said ... well, actually, Nebuchadnezzar said, "God leads in the armies of the heavens, and He does what ever He wants to do whenever He wants to do it." And that's what Paul (of course) brought out in the book of Romans, wherein God is sovereign in

all His ways. And (of course) we find that reading the book of Acts also, where James speaks at the Jerusalem Conference amongst the brethren that are known unto God from the beginning, all of His works and His ways. And (of course) He is doing this, and in doing this ... you remember, we brought a message down in Houston. Here (of course) many times it brought out that in the actual drama God is fulfilling Himself, and at the same time seeing that those who have a part in it are also fulfilled with the same fullness that lies within God. Because, it is actually the principle and plan that God is working out which sets forth His complete omniscience, His divine wisdom, and His divine omnipotence. And you must remember that what man calls wise, God calls foolishness; and what God calls wise, man calls foolishness, so that whatever God is setting forth would have to be set forth through vindicated prophets. And then (of course) it will certainly get the great brush-off by the people.

And the perfect picture is the Ark with seven believers in it. And (of course) you'll notice that Noah was the one man that God really had in mind. He was perfect in all his generations, which was "genetically pure". He was the great one that God had set His eyes on. We use the term "great" in so far as God had set him that way. It wasn't that he was great within himself, but because of the grace of Almighty God. And the seven others came along because of the manifested grace that was in Noah.

3. So, what I'm trying to point out, here, is the fact that what we're seeing here is: God has always done according to what He wants and the way He wants it done. And it always ends in almost a complete rejection so that the acceptance is 'eight' compared to 'billions', and only one person is the leader and responsible for the others who come in. And they only come in because God wants them in. And the relationship is always through that central figure that God places there, and the rest just come right along. So that when you're dealing with election, which is by foreknowledge (based upon foreknowledge), you're dealing with how God has determined all those within the election come. And (of course) right away you can see here a principle that: unless you are truly elect to follow God's ordained election, you're never going to take it. There's not going to be anybody come in. A bare handful. Like Bro. Branham said to old Sam Connolly just before he died (he said), "*There's not that many true five-fold ministers.*" Well, if there's not that many true five-fold ministers, how many congregations do you need? [Laughter] Do you know, you're actually limited? You're cut down to a very, very small group of people. And, frankly, you don't really need many five-fold ministers. (You know what I mean.) Actually, all you would need is a few itinerating ministers. And that could take care of the poor little groups here and there. But never get the idea that there's going to be a tremendous number of people actually believe this Message ... or, at least, believe it correctly.

4. Now, Bro. Branham said, "*There are three kinds of believers.*" There's the true believer, and you're not going to rock him, period, because he hasn't any place to go. Live-die, sink or swim – he's stuck. That's like I trust all of us are, here. Then you've got the make-believer. And he's only sitting around long enough to say, "Well, I knew there was nothing to it", after he caused all his trouble and stink, and walk off. Then there's the complete unbeliever. And he says, "Hey, that's a ... that's a bunch of stupid junk I've ever heard. There's nothing scientific. There's nothing to it. I don't want it."

So, you see, really there are only two groups (you know), and one group is divided. But then again, it's the same thing with the church – you've got the wise and the foolish virgin. You've got a two-group there. Then, you see, with the rank unbeliever – that old serpent-seed

bunch – you’ve got those that are make-believers and those that are straight ... no use for anything, they just say, “Forget it. No God, no this, no that” ... you know.

5. So, now we’re coming down to the end-time, here, and we’re looking at this role, or roles (plural), that have to do with what we believe Bro. Branham’s Message is all about, which is: the Presence of God Himself in a manner in which He was not present since the time of the apostle Paul, and the time of Moses. Wherein we see the Pillar of Fire brought the Word to Moses and to the people and stayed with them, taking them into the Promised Land. Now, that was not so with Paul, when the Word was given. Then, of course, the Pillar of Fire left and there has not been a return of the Pillar of Fire till this twentieth century, at the time of Bro. Branham. We believe that’s an authentic picture on the wall, there. You don’t have to believe it. It’s up to you. Believe whatever you want. But, now, that same Pillar of Fire is here to lead us into the Millennium which constitutes the Presence, as Bro. Branham said, “*My ministry is to declare that He is here.*” And I do believe he used the word ‘declare’ as is used in the book of John, which means “to lead forth and make perfectly clear by words, to explain it.” That’s, of course, what John the Baptist did in his limited way.

6. So, we go to the book of Revelation – the revelation which was given to the scribe, John the apostle. He was not a prophet, he was an apostle, and he was a scribe; ...[we suppose]?... he wrote the things in a book. And we are going to read, skipping a little bit. We read [verses] 1 and 2, [Revelation 1:]

- (1) The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his (messenger) unto his servant John:

Now, actually, you’re looking here at a very peculiar situation. It’s ... evidently we’ve got three figures in here, whether it sounds like it or not, at least I believe that’s what we’re looking at. It said, “The Revelation of Jesus, which God gave unto him ...” Unto whom? God gave unto Jesus, right? Now you’ve got here ... “to show unto his servants things which must shortly come to pass, that he sent and signified it by His messenger.” So, you’ve got one, two, three. And it ends up in four. You’ve got God; you’ve got the revelation from God ...?... Jesus; sent by a messenger; passing it on to John. Now, I would say that that’s the way it’s written. Could be I don’t know how to read. Won’t argue the point. I’m just saying that this is what it looks like to me. And, so just keep that in mind.

7. Okay, let’s move on to [Rev 1:] 9-18.

- (9) I John who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
- (10) I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet,
- (11) Saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

- (12) And I turned to see the voice that spake with me. And being turned,
I saw seven golden candlesticks;
- (13) And in the midst of the seven candlesticks one like unto the Son of man,
clothed with a garment down to the foot, and girt about the paps with a
golden girdle.
- (14) His head and his hairs were white like wool, as white as snow; and his
eyes were as a flame of fire;
- (15) And his feet like unto fine brass, as if they burned in a furnace; and his
voice as the sound of many waters.
- (16) And he had in his right hand seven stars: and out of his mouth went a
sharp two-edged sword: and his countenance was as the sun shineth in
his strength.
- (17) And when I saw him, I fell at his feet as dead. And he laid his right
hand upon me, saying unto me, Fear not; I am the first and the last:
- (18) I am he that liveth and was dead; and, behold, I am alive for evermore,
Amen; and have the keys of hell and of death.

Okay, Now, in the 10th verse it says:

- (10) I was in the Spirit on the Lord's day, and heard behind me a great
voice of a trumpet,
- (11) Saying, I am Alpha and Omega ...

Now, you'll notice in here that we have the introduction of the principle of the beginning and the ending, which actually He is saying, "I am all of it –the entire alphabet, the entire history, the entire creation. There isn't anything that I am not all of it. You can put your finger on the least and the greatest, you can put your finger on any event, or eventuality, and there is nothing but what I am absolutely concerned in and with. I am Alpha and Omega, the beginning and the end."

8. Now, John says that he was in the Spirit on the Lord's day. And, evidently, the Lord's day is in the possessive. And it actually means "the day that belongs to the Lord". The day that what He has and owns is in view, and is evidently going on – it's started. And you'll notice, the very fact of the word 'omega', it means that the whole thing is going to have to finish. So, as we look at the day belonging to the Lord ... we'd better just swing a little bit over here to the ... oh let's say, 1 Thessalonians, we can start with that.

And we look at verse 16, and it says, [1 Thessalonians 4:]

- (16) For the Lord himself shall descend from heaven with a shout, with the
voice of the archangel, and with the trump of God: and the dead in
Christ shall rise first:

- (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

9. Now, it doesn't say that you're forever going to be with the Lord in the air. It just says, that from that point on you are forever going to be with the Lord in air. Now, you'll notice that the one you're going to meet in the air is evidently the Lord that didn't come down. For One comes down. "As the Lord said to my lord, Sit thou on my right hand till thine enemies be made thy footstool." Now, you notice in 1 Corinthians 15, that's brought out very, very clearly: "All things must be put under his feet." So, when you say, "The Lord said to my lord ...", God is talking to Jesus, who is the Lord of the church. He's the head of the church. Exactly what the Scripture says in the book of Hebrews (which we won't go into). You're seeing, in here, that Jehovah Himself comes down. God Himself comes down. Elohim comes down. The One that incarnated the Lord Jesus Christ comes down, and He is going to bring everything into subjection to the feet of the One Who we meet in the air. Now, you just ... that's just what it says right there. Because, in Revelation 19, you see that He comes back with those same people.

So, there's going to come a time when we are actually brought into familial relationship with Jesus Christ who is the husband of the Bride. And from that time on, He is with her continuously, see, except for the little known time when He must leave the Bride in the Palace and make Himself known ... [physically]?... to Israel, when they put their hands in the wounds. Now, that's what you're seeing right at this particular point, here, as far as I am concerned, and as far as I see the Word.

10. Okay, we mentioned Revelation 19, so we might as well go back there. And you'll notice, as Bro. Branham said, "*This is the continuation of chapter 3*", because John is caught up in chapter 4, which signifies the rapture. Now, this is after the Wedding Supper and the rapture. And you'll notice, the Bride appears again ... once more. [Revelation 19:]

- (11) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True ... (Now, you know that's only one Person it can be: that's the Lord Jesus, and Almighty God incarnate in him), and in righteousness he doth judge and make war.

Now, notice, He's judging and making war. Now, let's watch carefully, that every single time when He judges He doesn't necessarily make war. But war is set in order by the judgment wherein war must follow. Because, you say, "Why war?" Well, it's the same as when we declare war on people; it's because they won't listen. If Iraq won't smarten up ... and, I guess, maybe Bush wants a lot more votes, we may have to get Saddam another crack; I don't know. You know what politicians are saying. But, you know, it even applies to peoples in nations. They say, "Now listen, we're going to give you one more chance ... you know. And if you don't listen, we ... the judgment is we're going to hit you, and hit you hard."

11. Now, the United Nations is waiting to see what's going to happen over there in Yugoslavia. See what happens to Bosnia, and (you know) Hercegovena, and all these other places (you know). I guess it's Yugoslavia. I don't know a Czech from a Slav ... one place or the other anymore. The Balkans, that's where it's always been treacherous. You know, what's

going on. There's a holy war going on, actually. It's not just ethnic, it's a holy war. That's why the Muslims are being white-washed by the Roman Catholics, and a few cock-eyed Protestants. It's really ... let's face it ...?..., you're trouble is: war is determined to the end. And that's what it says in the Bible, so they've got to be religious. And, of course, since money is religion it all works together ...?..., put the whole Bible together.

Anyway, it says right here, that these are going to come back, and He's going to rule with a rod of iron. And the ruling with the rod of iron is "he's treading the wine press of the fierceness of the wrath of Almighty God." The same as it says over there in the book of Malachi, that "when He comes in flames of fire, taking judgment (like it says in 2 Thessalonians) ... the earth is going to burn like an oven, leaving neither root nor branch. And the saints will tread upon the ashes." Now I'm not ... [going to go]?... 'puff, puff, puff'. It's going to be a take-over. And it's going to be a destruction. And those that are destroyed, they're going to go ... hey, they haven't got a prayer at the time of the White Throne. Do you know why? Because the foolish virgins are all dead, and these are nothing but serpent seed.

12. Now, so ... we go to Revelation 20 (if you want to), and there you can see that thrones are set up and judgments are made. And at the end of a thousand years ... and then after the end of the thousand years, those that aren't in the Book of Life are cast into the Lake of Fire, and everyone so judged. And then from there on you go to chapters 21 and 22 where you see the Lamb on the throne and with His Bride, and you see the Eternal City. And eternity is set in under those conditions.

So, what am I saying here? I'm telling you that this is what you're looking at in Revelation 1, which is the day of the Lord. In other words, the day that belongs to God. Now, the day that belonged to God, in the beginning, was back in the Garden of Eden. And Eve caused an interruption. Right? So, now the interruption has got to be dealt with, so the day can go on! Now, remember, at the same time at the end of that day that God had, Adam and Eve were to be made immortal. And also their offspring were to be immortalized because the Tree of Life was there. Now, with immortality it's a whole new game. And that day was interrupted. Now, with the interruption, you must come back where the interruption was, and set the thing in order to proceed.

13. And this is what people don't understand of what is going on today. They don't understand what is found in our next Scripture, here, which we want to go to ... Revelation 10 (I might as well have read it, but I read it now).

- (1) And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

Well, that's almost identical to chapter one, except for one thing: there wasn't any rainbow, and he wasn't sitting on a throne. He was in the midst of the church. (See?) And it's at the Lord's day ... God's day. You say, "Well, everything's God's day." No, it isn't, too. No way, because man sold it and gave it over to the enemy. But, remember, there's a time element in there. And the time element was "to the point of immortality"! Right? Right! Get it in your minds. That's exactly what it says in the book of Genesis. It's over in chapter four ... "lest he go and eat and live forever."

So, the interruption is to that point. At the point of immortality, when that time comes, Satan doesn't have any more control. So, now you see, as the day went out of control the day has got to come back under control. As there was a period of time, there's another period of time. Now remember, that for some generations the true seed of God did not mingle itself with serpent seed. No siree! Every single child born absolutely was a child of God through the predestination of the two children of God, which were Adam and Eve. That's why at the time under Abraham it was one lump. And, of course, that one lump was already there under the time of Noah – only guy left. (See?) So, all right.

14. We're looking now here: [Revelation 10]

(3) (This One came down) ... cried with a loud voice as when a lion roareth: and when he had cried, seven thunders uttered their voices.

(4) And when the seven thunders had uttered their voices ... (and so on).

And then down at the last 7th verse:

(7) But in the days of the voice of the seventh (messenger), when he shall begin to sound, the mystery of God should be finished, as he hath declared (the good news of the Gospel by) his servants the prophets.
(Now, that's the actual, more literal ... more or less literal rendition.)

So, you see ... all right. First of all there's a mighty Messenger come on down. And you can tell Who He is. The Messenger is God Himself stepping off the throne, coming down here. And at the same time there's another messenger on earth. And the clue to the whole thing is this: he's got to be a prophet, because it says here, that time is no longer, and in the days of the voice of the seventh messenger – he's on earth – when it's time for him to bring forth his message, every mystery of God would be finished. And, remember, the clue is: *"My ministry, my message, is to declare that He is here."* Listen to what He's got to say, because this One comes down with the roar of a lion, like a lion, with the seven thunders – the great mysteries of God all fold up, all finished.

Now, that's what you're looking at, as far as I am concerned in this particular Scripture here that we're looking at these roles, now, in Revelation.

15. So, let's go back and examine them some more to get the role ... and get the understanding of the role. Okay. He said here; he said [Revelation 1:]

(10) I was in the Spirit on the Lord's day (there's no two ways about it; he certainly was).

Now, Bro. Branham says, *"When John heard behind him a voice of a great trumpet (and the voice just gave an introduction), that he turned to see the voice that spake with him."* Now, Bro. Branham said that, *"This was John the apostle who turned to see if the voice was a Scriptural voice."* Because, absolutely, John was well trained. He wrote the book over here, the book of John ... and I'll just give you one verse which we'll go back to later on again, because I'm going to want to read a bunch of them. In Jn 5:46.

(46) For had ye believed Moses, ye would have believed me: for he wrote of me.

Now, John was well versed in Jesus pointing to Moses to prove that he was the one that Moses spoke of. And John was well versed in the way that Jesus taught, so that you go back and check every single thing with the Scripture. So, this fellow, John, didn't wait to hear the whole story, he immediately began to check to see if this One that was speaking was of God – a Scriptural voice or not. See, now, that's what you're looking at here.

16. Okay, we look at verses 13-15 [Revelation 1:]

- (13) And in the midst of the seven candlesticks one like unto the Son of man ... (it literally says, "one like unto a Son of man"), clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- (14) His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
- (15) And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Now, the voice, according to John [verses] 13-15, has a two-fold aspect. And the two-fold aspect has to be a hundred percent according to the Scripture, which revelation of this one called the Lord Jesus Christ ... John calls here: "revelation of Jesus Christ which God gave unto him to pass on down". You notice everything must come through the Son. There's no way it couldn't come, even though God's the author, which He is. Like, God by Christ Jesus created the world, God by Christ Jesus brought about our conversion, everything else. There's a channel that God uses, and you've got to abide by that channel. Whether you understand it or not, you simply accept it, because there's no way that the human mind can grasp everything that God says into a perfection that you and I would like it. You cannot reduce it to two and two make four. Although that is a truth, it actually is that two and two making four.

17. Okay, number one: you see one like unto a Son of man. But the picture is not compatible with any son of man. Unh-unh. As Bro. Branham had to go to God and find out, the only picture compatible is that of a Judge. So, therefore, as Bro. Branham took us to Ezech 2:1, where God said to Ezechiel, "Son of man". And Bro. Branham said, "*That is the title of a prophet.*" So, therefore you'll see this one was like unto a prophet. In other words, he was in the mold of a prophet. This is what you're looking at. Now, as you look at it, you must realize that this role is not the dominant role, because there is no description other than "one like unto a Son of man". But when you get the next description, you get it in its entirety which is that of a judge. Do you understand what I'm saying? Okay.

Do you understand what I'm saying? We're ready to go back to John 5. And in John 5, you begin to see exactly how Bro. Branham brings all these things together for us so beautifully. You go to the nineteenth verse, "Then Jesus answered and said" ... Now, this is after the time that the man was healed at the pool, full of arthritis and He said, "Take up thy bed and walk." And, of course, the man took up his bed and walked. And the Jews said, "Hey, don't you know you're breaking the law of the Sabbath, which makes you worthy of death? What are you doing?" Well, he said, "The man that healed me, told me, 'Get up and walk'." Now, this man understood authority. "If he can tell me to get up and walk, and I can walk at his word, then his word that tells me to pick up my bed, I'd better believe it, too."

18. Oh, that's where this bunch of people around, that saw Bro. Branham, went haywire. They could not accept the evidence of an authoritative voice. [In a mocking tone, Bro. Vayle says...] "Well, bless God; we can do that, too." And they went right to the false anointed. Old Demos Shakarian, Pentecostal to the hilt, followed old Dr. Price, a dead man. Interviewed ... the interview with Bro. Branham, turn right around, and now he's gone right back to Rome and taking all the Pentecostals with him. Making Dr. John Bertolucci, a Roman Catholic priest, that can't stand anybody calling Rome the harlot (and she is the harlot), taking tongues, the evidence, as though it was the evidence of the Holy Ghost. He talks like a whiz. He's a regular, typical Pentecostal, and old Demos standing there, making him a prophet. And him turning round and making Demos a saint. Two dead beaten ...?... guys trying to tell you, like Kruger the match-king, he's a billionaire, when Kruger didn't have nothing ... but a bunch of paper!

19. And that's the way the Jews are today. You ought to read some of the papers I read, and read the names of the billionaires of this world. You're going to find Milikin is at least worth five to seven billion dollars, but he's getting out of jail in a few months. That's okay. Do you think he's a Gentile? He's a Jew, come-on. Who are the Bronfman's? Do you think they're Gentiles? They're Jews! Do you think Israel needs our ten billion dollar guarantee? There are enough Jews that can raise fifty seven billion dollars right now, in five seconds. Who's got the paper? Who's got the gold? Can't you see where it's going? Do you think Demos isn't going to save his milk farm and his malls and things he's got, do you think? Ha-ha-ha.

Either the Pentecostal church ... [That's why I say]?... burn this dump down, for God's sake. Let's go out in the street. If it's going to take property to get me away from God, I don't want it. You see, they've sold out! [If] you think money and tithing and things don't count, you'd better read your Bible again, honey, because you haven't got a clue. I'm not interested in your cotton-pickin' dough. I don't take ...?... . Anybody who wants his money back can get it. No-no-no-no, brother/sister. We're not getting sucked in with this stuff.

20. Now ... "Take up your bed and walk." This man understood authority. Bro. Branham just loved people that understood authority. Like that centurion, he said, "I'm a man of authority. When I tell this guy, 'Move', he moves. That guy, 'You move'." He said, "You just tell the disease to move. Don't bother coming down." Why, he [Jesus] said, "I've never seen such faith in Israel." Absolutely, it couldn't be in Israel! They were sold out to their creeds and their dogmas, their traditions. They didn't have a clue. Even after Jesus died, the apostles didn't have hardly a clue. [Bro. Vayle says, in a mocking tone] "You mean, he's risen? Well, he couldn't be risen, no. Oh, no-no ...?... . Oh, it sounds good but oh, just fairy tales, fairy tales, fairy tales." The Word of God coming to pass ... "A fairy tale, a fairy tale." That's us. If we said we wouldn't have crucified him if we'd been there, we're liars. We're the ones that would have done it. We'd say, "Give me a chance to pound a few nails. I've got something on my own here I want to settle."

21. Okay, [John 5:]

(19) Then answered Jesus and said unto them, Verily, verily, I say unto you,
The Son can do nothing of himself, but what he seeth the Father do:
for what things soever he doeth, these also doeth the Son likewise.
(Sure, because God is in the Son.)

- (20) For the Father loveth the Son, and sheweth him all (these) things that himself doeth: and he will shew him greater works than these, that ye may marvel.
- (21) For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Well, whom will the Son quicken? Whoever God wills. No problem. Do you know what? It would be really nice to have a job like that. Wouldn't it be nice if the boss handed you a job and then did it through you? "Step aside, I'll hammer the nails. Step aside, I'll put the thing together." Bro. Branham's greatest gift he has is learning to step to one side. Hope you caught something there. I won't get to that question today, but we'll cover it yet. (The brother asked another question; it's a good question.)

22. All right, now watch:

- (22) For the Father judgeth no man, but hath committed all judgment unto the son:

Now, who's standing there saying this? The prophet. Remember the promise to Israel: "The Lord your God shall raise up a prophet like unto me." Everything about a judge, everything about a king, every single thing else was dependent upon him being that prophet. And what does a prophet do? He comes manifesting God in signs and wonders to prove that he is the authoritative voice of God Himself. And he stood right there and proved it. And they said, "No dice. No, we'll not have this man to rule over us. We will not have this prophet as our king David to rule." So, when they crucified the prophet, they crucified David because David wasn't worth for diddies as a king outside of his prophetic ability he had from God. And he was not a true Word-prophet, in the definitive sense of a Word-prophet, beyond the Psalms. He'll come right in there along with them. But, you see, his role forbade him to be anything more than he could be. He was a prophet-king. That includes an awful, awful lot, but you've got to see there are limitations to every role.

23. Now, this man's role, here, according to him, was this: that according to him being the Son of man, he was the Judge. And there's nobody can be a judge, except a prophet, because the prophet alone can get the definitive revelation on the Word. As I took you back many times to Moses ... when they found a man gathering sticks on the Sabbath, and they put him in quarantine and they said, "Listen, this man according to the Word, I believe he should be destroyed but we don't know. They put him in quarantine until we hear from God." So Moses goes back to God, and he said to God, "Now, this man was caught gathering sticks on the Sabbath day. He should not have done it. He should have done it the day before. His food should have been prepared." Even though it were cold, what's the difference? [If] he wanted hot food, you put a big enough log on the fire to keep the fire moving. You put the pot just along side of it, far enough [so you] didn't have to touch it. Next they take the lid off so you could eat it. What's the matter with cold food? Wouldn't hurt you one day of the week. Now, he's gathering some sticks. What a difference between this guy gathering two sticks ... a few sticks to desecrate the Sabbath of God and the little widow woman gathering two sticks [to] honor God. Big difference. Same two sticks gets you on God's good side; it gets you on God's bad side. So Moses went before the Lord, and the Lord said, "This man should be put to death." And do you know why he was put to death? So that evil would not be in the camp of Israel.

24. Now, notice:

(22) For the Father judgeth no man, but hath committed all judgment unto the Son:

(23) That all men should honour the Son, even as they honour the Father ...

Now, it tells you right here that in judging, [at] the time of the Judge you will come to honor the Father. And you will come to honor the Son. Now, remember, the same one distinctly says in John 15: "If I had not done the works no other man did, they had not sinned. But now they have both seen and hated both me and my Father." And it tells you, when the works of God are manifest and you do not believe them, you hate God. You say, "Well, I love Him." You're a liar! Don't give me your hogwash and say, "Well, Bro. Vayle, I'm really truthful." You are a liar! Because God says different. There is no Church of Christ member, not one that believe what the Church of Christ says and love God. They are liars! You say, "Bro. Vayle, I'm going to make an excuse." You go ahead, and you go to hell with your excuse, too. And you'll take your family with you. Because, this is that same hour of the exodus.

25. Now, it says here:

(22) For the Father judgeth no man, but hath committed all judgment unto the Son:

(23) That all men should honour the Son, even as they honour the Father.
(In other words, they don't know what is going on.) He that honoureth not the Son honoureth not the Father which hath sent him.

Now, he's talking about the prophet and the judge! Now, just a minute: this is why they hated Bro. Branham, why they hate Jesus, they hate Paul. Because it brought it down to judgment. Said, "Just a minute, are you trying to tell me something? Are you trying to tell me I'm wrong, and ...?..."? You don't notice how they carry on. Oh, yeah, yeah ... it's always, "You trying to ...?" Who cares! Drop dead. I'm telling you the truth. I'm not lying to you, not trying to be friends with you, not trying to be your enemy. Hey, look! I'm struggling, myself. You bet. It's a battle.

26. All right:

(24) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

(25) Verily, verily, I say unto you, The hour is coming, (Now watch) and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

(26) For as the Father hath life in himself; so hath he given to the Son to have life in himself;

(27) And hath given him authority to execute judgment also, because he is the Son of man.

Now, right here ... I don't have to read any further. You can see right here, in this chapter, what John is looking at. He's looking at a duality of roles – the same Person. In other words, at the end-time God has given the revelation concerning this One in the midst of the candlesticks. And you're seeing once more God Himself coming into full evidence – I'm talking about God, Elohim, Father – coming into full evidence and manifestation at the very end-time. And you'll notice, the emphasis is laid upon the Son – One like unto a Son of man, the revelation of Jesus Christ, because God cannot reveal Himself outside the Lord Jesus Christ. There is no way. Call it whatever you want. I don't pretend to understand the whole thing. I don't understand cross-overs, and I care less. But I'm not so stupid I can't read, and cannot follow the prophet. [End of side One]

27. Okay, we have the duality of those roles. Now, when you take John 5 and see the duality of those roles, you see the prophet and you see the Son of man. Now, in order to clinch your understanding on the Son of man, we're going to go to Revelation 22. And he says, here:

- (8) And I John saw (and heard) these things ... And when I had heard and seen, I fell down to worship before the feet of the (messenger) which shewed me these things.
- (9) Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Now remember, when Jesus said, "Worship God", he did not claim a worship unto himself. But I wanted to show you the point here, that this ... when it says here, "The revelation of Jesus which God gave unto him, to show unto his servants the things which must shortly come to pass; and ... signified it by his (messenger) to his servant John", you'll find here, that this one we're talking about is a prophet. And he's the prophet at the time that John says, "I fell at his feet to worship him." And yet, at the same time, you'll notice here that when this one laid his hands upon John he fell down as though he were dead. Now, you are getting into a very rough situation here. As I say, I cannot understand cross-overs, and I do not pretend to. But all I can see here is, God Himself at the end-time coming down and fully declaring and revealing His Son, the Lord Jesus Christ, through the prophetic message. And at the same time, He is the Judge. And those that do not accept what is going on now, have no part in the Son, as per sonship and being a part of Almighty God in any way, shape or form, because they've turned it all down. And it's got to come through the ministry of a prophet. And at the same time, it is certainly going to be that which is in the realm of the Judge.

28. Now, let me prove it to you a little more. Now, of course, remember, nobody believes this the way we do, not even most of the Branhamites. They can't put a thing together. Let's go to Luke 17. I'm just going to be honest with you, because, I get letters and I get phone calls, and I get word all around the country. Now, Luke 17, we're going to see the picture of the Judge and the prophet, the Son of man right now.

- (20) And when he was demanded of the Pharisees, when the kingdom of God should come, he ... said, The kingdom of God cometh not by observation: (in other words, it comes but you won't see it.)

- (21) (So there's no use saying) ... Lo here! Or, lo there! for ... the kingdom of God is within you. (And that's two-fold; that's within and in the midst of).

In other words, if you don't have something in here to receive the Word and to see God, you'll never see Him out here, because there's no way. There's no way. It's a two-fold revelation that Bro. Branham brought us here.

- (22) And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

And that's exactly what they talked about the Presence, when they said, "the time of your Presence." That's what they asked in Matthew 24. Because, no doubt, this was delivered a little before Matthew 24 was given. (See?)

- (23) And they shall say, See here (go there, but don't follow.)

29. Now, he says:

- (24) For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. (Now, you notice, Son of man is definitely prophetic; he's the prophet.)

- (25) But first must he suffer many things, and be rejected ...

So that tells you, you cannot have the days of the Son of man until he's crucified. And you certainly couldn't have it until he's raised again. And you certainly couldn't have it until God said it was time. Now, what was the time?

- (26) ... as it was in the days of Noe, so shall it be also in the days of the Son of man.

Now, watch:

- (27) They (ate) and they drink, they married wives, they (gave) in marriage ... (and so on until) the flood came, and destroyed ...

- (28) ... as it was in the days of Lot; they (ate) ... they bought, they sold, they planted, they builded;

- (29) But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Now, what's going to come upon the earth at the end-time ... even before the fire comes down? Plague of AIDS. Now, let's understand what's in the world today. It says right here – and I'm diverging for just a minute (we'll get back to it) – but, it says here "In the days of Lot, they bought and they sold. They were interested in commerce. Even though they were a bunch of filthy homosexuals; and, no doubt, already they had AIDS.

30. Now, let's get this straight: I've got an article written by ... he's got to be a German Jew, by his name. I don't know that before God and this pulpit he is. But you read the journalists, and if you could track most of them down you'd find just what they are and where they came from.

Like, Bro. Branham didn't like the Wall Street Jew; I don't either. That's exactly what you're going to see. Rome and the Jews, everywhere it's the same ... they're all in the same mess.

Now, this fellow here writes an article, and he says that the United Nations is responsible for the curse of AIDS in the world. Now, the United Nations maybe has two hundred nations (not that many, even) and one delegate per nation would hardly be two hundred, and they're not all men. So, now he's saying the United Nations and these guys went out to the homosexuals and got with the homosexuals and other people and gave them AIDS. Well, you say, "No, he's not saying that." No, surely he's not saying that. Do you know what he's saying? He said, "The United Nations had better provide the money so that these people can still be homosexuals and filthy rotten corrupt dogs, whoremongers, and filth, serpent-seed rascals, and we'd better finance them." Bought and sold. They've reduced AIDS to a dollar and penny remedy. There's only one remedy, and that's: obey the laws of God ... or get what you deserve! So you'd better be careful which way you're going.

31. To my ...[sore]?... I get word about women ... Bro. Branham himself said years ago (and I thought, "Oh, Bill!"). You know, I'll tell you what: I used to laugh at Bro. Branham. You know, I'm going to be honest with you. I'm not a liar up here, lying to you. But he'd say things and I'd kind of laugh inside, "Bill, where are you going next?" And I remember the day that he got up in church and he said about the ... evidently ... well anyway, he said, "*Women, leaving their husbands with the little kids, and the man there crying.*" And I said, "Oh God, Bill, it isn't that you hate women. But you've sure got this backwards." It's the men that leave. Psychologically and physiologically it is known that men will leave their wives and families and run off like an ass snuffing the breeze for a female in heat. Once that gets on them, they don't care two bits. Listen, it wasn't very long after Bro. Branham died [that] the article came out in the paper that more women are leaving their husbands and kids, than men.

32. What did Liza Minelli just tell her sister the other day when she fell for a young guy, much younger than her husband, and two beautiful kids, "Do what I did", she said, "Leave him. It's worth it." I know another young man [who] pleaded with his wife not to leave him. She's running off with another guy, (and he's divorced, too). And he pleaded with her, "Let's go to a marriage counselor." She said, "You don't get it. I don't need a marriage counselor. You do! It's over." That happens in this message, you kids. So, [if] you want to get married, you'd better learn a few things, because you're going to hear my voice shortly at the White Throne. I'm not kidding with you.

"As it was in the days of Sodom and Lot" ... it tells you the days of the Son of man repeat. And at that particular time, fire and brimstones fall as the Son of man is revealed, and there is a separation. Now, you cannot read this without going to 1 Thessalonians 4, and beginning to read what it says concerning this end-time. "In the days of" ... now we're talking about the Lord's day, which is His day, which He is coming into and taking back every single thing that Adam forfeited. Whereby he forfeited through Eve, she causing the interruption. Now, an interruption means "a stop until it can be continued". Right?

33. All right, [1 Th 4:] verse 13,

(13) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

- (14) For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring (forth) with him.
- (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (that's: take precedence over, or have any exalted position over. No way) them which are asleep.

Now watch:

- (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
- (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.
- (18) Wherefore comfort one another ...

Now, you can see right here, that this positively lets you know that God's people – and they start with Adam and Eve – are having their day, which was interruption, completely restored. And they are now in the place where they can go on, where even Adam couldn't go on because there was no place for immortality.

34. Now, with that we go to 1 Corinthians ... remember, with the shout. And the shout is subject ... the word 'subject', or 'put under order'. And the fifteenth chapter, which is the book of the resurrection, verse 20, [1 Corinthians 15:]

- (20) But now is Christ risen from the dead, and become the firstfruits of them that slept. (The Anointed One has risen.)
- (21) For since by man came death, by man came also the resurrection ... (that's true.)
- (22) For as in Adam all die, (in identical manner) in Christ shall all be made alive.
- (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (Presence).

Now, number one, that has already taken place, that the first part of the resurrection ... the first part of the first resurrection, the second part's the same thing. Then it says:

- (24) Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power (and so on).
- (25) For he must reign ...

So, you can see right here ... well, let me read it a little more carefully:

- (24) ... (and) he shall have put down all rule and all authority and power.
- (25) For he must reign, till he hath put all enemies under his feet.
- (26) (And) The last enemy that shall be destroyed is death.

- (27) For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is (left out, or exempt), which did put all things under him.

35. So, what's he talking about? He's talking about God putting everything under the feet of Jesus. The Lord descends from heaven with a shout, and then we meet the Lord in the air. In other words, as Bro. Branham said, "*When that Spirit that's in our midst becomes incarnate to us, we'll crown Him King of kings and Lord of lords at the Wedding Supper.*" See, now, what ... now let's watch it here, what I'm trying to show you: that this is the Day of the Lord! This is the Lord's Day. It's a process! It's a continuation of where it was left off, where man was in authority, and notice who is coming back with full authority – Jesus is the man! God has become incarnate in him. Come right back to earth with full authority. And in that Millennial time we go to a place of further sanctification. And it says here:

- (28) And when all things shall be subdued ...

That word 'keleusma' is the same word, "the Lord descend with a shout". The Lord descend with a command. The Lord descend with subjugation. What's He doing? Everything is becoming subject to God again; it's the Lord's day again! See, that's what John saw at the end-time. He saw the Prophet-Judge. That's why William Branham could say, "*I indict this generation.*" That's why he could say, "*God is His Own prophet.*" And he could say, "*The prophet Elijah is the Lord Jesus Christ Himself. Not man, but God. But it comes by a prophet.*" He never missed one lick. But do you think people are going to understand this? If the Jews could not understand 'incarnation', they can't understand it now! ... that is to say, the Gentiles. They'll never accept God being in a man. Say, "Oh, I've got the Holy Ghost, bless God." I wonder ... you've got something, but you'd better not push your luck.

36. Now, let's go and just see this a little further. 2 Th 1:7.

- (7) And to you who are troubled rest with us (now, you're going to be coming into a state of rest, when?), when the Lord Jesus (Christ) shall be revealed from heaven with his mighty (messengers),

Now, the point is this: who is going to give the revelation? When He is revealed, who gives the revelation? God gives it to him, the Son for his hour, and it comes by a prophet. And you can't be a prophet at the end-time without being judge. Now, let's find out:

- (7) ... when the Lord Jesus shall be revealed from heaven with his mighty (messengers),
- (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
- (10) When he shall come to be glorified in his saints, and to be admired in all them that believe, because our testimony among you was believed in that day.

Now, the question is this: what testimony is believed in this day in which we stand? The testimony of Paul! Who's got it ... with two thousand years ago, Paul said, "You're already off

the mark.”? Who’s going to bring us back on the mark? The only one that can do it is God, by giving us the true revelation of Jesus Christ, which Paul had, and it would have to come by a prophet. Now, I know the people are going to turn it down. And, of course, I’ll be criticized roundly for the way I preach, from Jeffersonville all around the country. No problem. I don’t have to regard man or church or anybody else. I’ve got one job to do. And if I’m doing the right job with you folk, your blood’s off my hands. You do what you want. Or, if anybody hears this on tapes ... these tapes usually go many, many places around the world. Places I never hear of. Don’t even know they’re going; they get out there. This man copies and copies and copies, and pretty soon I hear somebody [say], “Hey, I got a tape of yours. First time the message made sense.” I thought, “My God! What’s been ...[going on]?... with that guy if you’ve got to listen to me?”

37. Now, he says here, “... because my testimony was believed.” Now, this is what the Parousia is all about. We’ll take it a little further. In 2 Thessalonians 2, where Paul has gone on, speaking concerning Christ and antichrist, he said:

- (11) ... God shall send them strong delusion, that they should believe (the) lie:
 (“You’ll not die.”)
- (12) That they all might be damned (they all will die, because they) ... believed
 not the truth, but had pleasure in unrighteousness.

So, therefore, unrighteousness is unbelief – a misdividing of the Word. It’s not that they don’t have the Word; they’ve got the Word, but they’re off the Word.

Now, verse 13,

- (13) But we are bound to give thanks always to God for you, brethren beloved of the
 Lord, because God hath from the beginning chosen you to salvation through
 sanctification of the Spirit (even) belief of the truth:
- (14) Whereunto he called you by our gospel, to the obtaining of the glory of our
 Lord Jesus Christ.

38. Now, you read 2 Corinthians, about the third chapter, and you’ll find the glory of God mentioned there. You go through the whole Bible, you’re going to find the glory of God mentioned there. But there’s only one way you’re going to get it, and that’s by the Gospel of Paul which is the vindicated truth and vindicated revelation of the truth. Because, Paul starts out by revelation. He doesn’t mention truth; he mentions revelation. Right. He goes right to the ... there’s truth in there, of course, because he mentions the Gospel. But when he talks to the Galatians, he said, “I want you to know one thing: I’m depending on revelation. And I got it right from God Himself. I got it right from the One that was here upon earth, and walked in a man.” And he said, “Here it is.”

Now, he says the same thing here. He said that you and I are absolved when the Judge comes down, which He does come down, ‘whose fan is in his hand, thoroughly purges his floor and gathers the wheat in the garner’. It is based upon this prophet coming into the role of the Judge at the time of the resurrection. Now, what is the time of the resurrection? When Israel’s back in the homeland. Read it for yourself in the ninth chapter of the book of Romans, and you’ll see it all out there.

39. So, now we go to Luke 1 (and we've read it many, many times). Here's exactly ... the voice of God speaking through Bro. Branham said, "*As John the Baptist foreran the first coming of Christ, so your message will forerun the second coming of Christ.*" Now, what was John the Baptist used for? He was used as a witness to identify. But beyond it, watch ... verse 15 [Luke 1:]

- (15) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
- (16) And many of the children of Israel shall he turn to the Lord their God.
- (17) And he shall go before (the Lord God) in the spirit and power of (Elijah ... now watch), to turn the hearts of the fathers to the children, (even) the disobedient to the wisdom of the just; (in order) to make ready a people prepared for the Lord.

And he tells you, right here, that this man has the key to the entire prophetic Scripture concerning the Lord Jesus Christ at that time. And he was necessary in order to turn the hearts of the fathers to the children – which would be the apostolic fathers of the first century church – to turn them toward the Lord Jesus Christ. Now, listen: what's going to happen? Even the disobedient, which means "the ignorant and the unlearned" ... these people are not trying to disobey God. They're not trying to turn their backs on God. They're desperately trying to be one with God, but they don't know how. And so, therefore, this one teaches them and takes them away from their ignorance.

40. The same as at the end-time when the ... as James says, "Behold the Judge standeth at the door." The same one is knocking at the door in Revelation 3: "Behold, I stand at the door and knock." He is the Judge, see. And what is He doing? He is trying to get the people to understand the Word of God for that hour, and to see the revelation which is set forth here in the book of Revelation, chapter one, and so on down the line.

Now, this is what you're looking at. And this is what the Parousia is a hundred percent all about. So, therefore, when I find people who say, "I believe in the Presence", and they don't even talk about the Judge, when they don't begin to tell you what is going on, and they're looking down the road for something else, or they're looking way back here, there's only one thing I know: they are absolutely at a stale-mate with the things of God.

41. Now, this may startle you. And I like to startle people, because you don't believe a lot of things I believe. I'm a real nut for looking into everything. I've looked into crystals. I can look into pendulums. I can look into anything, it doesn't matter. I look into forces of nature. I like to understand polarity in the human body, because it's all over – negative and positive. I understand a little bit about the human frailties which have to do with negative forces, and positive forces. So, I went to visit a certain man who understands those things. And he said, "There's usually about twelve to sixty different phobias or what we call these ... Bro. Branham called complexes, and things in people's lives.

So, all right, 'm seventy-eight years old coming up in just a few minutes. So he said ... Now, I don't understand how he does this thing, but you can believe what you want and say, "Well, Lee, you're crazy. You should get out of the pulpit because you're in devil ...[power]?"

...” Well, nuts to you. [Laughter] I’ve got a contract in this church. You can go. I’m not going anywhere. But, you see, I’m honest. I’m just telling you the whole truth. Now, this guy is very, very quaint, but he’s not devil-possessed. He’s not using some psychic powers, or anything else. He knows exactly what he’s doing, because he can train other people to do the very same thing. Bro. Branham could even explain to you (but he wouldn’t do it) how you take a needle and you put it over a person’s hand, and ...[tell]?... how many children that woman’s going to have, whether they’re boys or girls. He said, “*I could explain that, but I’m not going to do it.*”

42. So, what I’m going to tell you about is simply this: he checked me over and he said, “You’ve got twelve.” And do you know what they were? Every single one was right at this moment; it was not down the future, it was not back. Now, he could pull one thing out of my wife’s life way back at five years of age when her mother died. But he could not pull anything out of me, even [at] the age of sixteen when I was determined to commit suicide, was in one moment. I’ve had many traumatic things in my life, but he couldn’t pull one thing out.

What am I trying to show you? I don’t live for the future, and I don’t live for the past, and I don’t want you doing it either. You live right today, what’s going on in this Word, or you’ll be trapped as sure as you’re knee-high to a grasshopper. And when you are, don’t come to Lee Vayle. Because, listen: I can’t even swim. If I could do a dead-man’s float, I’m doing awful good, see. But there are too many people don’t understand what this hour is all about. And Bro. Branham categorically said, “*My message is to declare that He is here.*” And there are over one thousand sermons by now, that you can get your hands on, declaring Who is here, why He is here, what He’s doing, what He’s going to do. That’s right.

So, I just ... personal testimony. That doesn’t mean a thing in the light of this Word, here. But I’m just telling you, you can find a lot of ways whether you’re moving in the right circle or not. But back ... forget the back. Nope. I strictly live for this hour. He is the Great One. He is the Prophet, the Judge. (How many minutes have we got left? Twenty?)

43. All right, now listen. This leads to the question the boy had in mind: what about my baptism with the Holy Ghost? All right, the question was asked: what about the baptism, the rebirth? Now, since the rebirth is not by sensation or manifestation so that it does not line with some definitive manifestation, as tongues or gifts or particular fruitage such as love (as to whatever love is, and however you define it), then it has to be something else which is defined in the Word, because it’s got to be there.

Bro. Branham gave us the truth as the evidence. He said, “*Believing the Word for the hour is the evidence of being born-again or baptized with the Holy Ghost.*” There isn’t any other. And since the Holy Spirit is the seal which seals you ‘unto the day of your redemption’, that guarantees you a part in the first resurrection (that’s the second half of it). You can appreciate and accept that the facts as never before of 2 Th 1:7-10 wherein we read and showed you that absolutely to make that day of which is your day of rest, your day of entering in, not now to the Garden of Eden which was a long span ahead of you, but right into the place of immortality where nothing could ever touch you except constant growth in God. Just like a tree planted by the water, giving its fruit, just moving on, moving on, moving on with God. He said, “*He lets you know at that time that that One Who comes down absolutely judges according to what? According to the Gospel of Paul!*” So, therefore, if you do not have a revelation in this hour of the dynamic truth, as was given to the apostle Paul, you are not going to make the

resurrection. So, therefore, what is the evidence of you being baptized with the Holy Ghost? Receiving the identified revelation! What more do you want for an answer?

Do you follow me? Any questions? ...?... I'll open for questions, like a Friday night or whatever night it is. (I think it's a morning ... yes, twelve o'clock. Is it one o'clock? No, it's one past twelve.) All right.

44. Now, I read also in 2 Thessalonians the very same thing. He says here they're going to be deceived by the one sitting in the temple saying he's God, forgiving sins. That's what they said to Jesus: "You make yourself God, forgiving sins." And that's what the pope does. That's what every priest does (every Roman Catholic). And you'll find that the Anglicans are doing it, too. And the Lutherans are doing it, and I'm sure the Pentecostals are right in there with all four feet. I'm sure they've got four feet. I was a Pentecostal, and I had two of mine chopped off, which is ... thank God Here it is, now, it tells you, how are they going to fall? Now, this antichrist, this spirit that's going to come [2 Thessalonians 2:]

(9) ... whose coming is after the working of Satan (he's a liar from the beginning, and) with all power and signs and lying wonders (he's got genuine signs and genuine wonders and a bunch of lies),

(10) ... with all deceivableness of unrighteousness in them that perish;

Now, remember, what was the unrighteousness, and the deception? Changing the Word of God! Not saying, there's no God and no Bible; there's no this, there's no that. They just simply change it. (You see?) Now:

(10) And with all deceivableness of unrighteousness ... because they receive not the love of the truth, that they might be saved.

(11-12) [Paraphrased] And for this cause God sends them strong delusion that they're all going to be condemned and damned, because they had pleasure in the lie.

(13) But (he said) we are bound to give thanks ... for you ... beloved ..., because God hath ... chosen you to salvation through sanctification of the Spirit (even) belief of the truth:

(14) Whereunto he called you by our gospel, to the obtaining of the glory of (Christ by our gospel).

45. Now 2 Thessalonians I read already to you. [2 Thessalonians 1:]

(7) And to you who are troubled rest with us, when (He) shall be revealed from heaven ...

And what does it say?

(8) In flaming fire ...

(9) [Omitted]

- (10) When he shall be glorified in his saints ...(Now, watch: the glorification depends upon “the believing of our testimony among you in that day!”)

In other word, what Paul gave them, we have to have! What are we talking about? The evidence of the baptism of the Holy Ghost which seals you into the first resurrection. Do you understand? All right. Now, with your own individual sealing you will believe the Word of your hour. That’s why they came out of the first age, the second age, the third age, the fourth, the fifth, the sixth, and the seventh. That’s why we’ve come out. Because it all was there ... “as the light shineth from the east to the west”. In other words, the light began to come back, that Paul gave us under Luther, number five; under Wesley, more; under Pentecost, a little more; and the last age – see, seventh age – in total darkness there comes the light. And the total darkness is caused by the “crucifying of Christ unto themselves”, which is the rejection of the light which is the truth.

46. And you find all Scripture ... you’ll always find grace and truth come together. You’ll never find a separation. You will never find a separation from the Blood and the Word. I don’t care what anybody says. You’ll never find a separation from Life and the Word; you can’t do it. I’ll take the Bible and prove to you you’re wrong. I make a challenge this morning, across the world – whoever gets the tapes. I’ll come right back at you. And I know I’ll ram it down your throat. I’ll just take Hebrews and show you. Go to [chapter] ten, for one place alone; there’s no way you [can] get around it. All the sacrifice you want isn’t going to help you if you despise the law. There’s no condemnation because Christ died? Forget it. There’s still condemnation, why? Because men won’t bring themselves to the truth; they won’t come to the light. You cannot separate it. That’s why He’s called the Word! God will judge this world by One, Christ Jesus, because He is the Word. You cannot separate it! The evidence to the baptism of the Holy Ghost ... look-it, for yourself, in John 14, he tells you right there. (Let me get it down ... where are we?

47. Yes, right here [verses] 16 and 17, and it says here [John 14:]

(16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever:

(17) Even the Spirit of truth; (See? The Spirit of truth) whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

What about the 26th verse...

(26) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

That One that came is a teacher. And as Bro. Branham said, “*How in the world could you possibly believe that you have the Holy Ghost if you can’t say ‘Amen’ to every Word the Holy Ghost wrote?*” Now, notice today, we are not only sealed into the body as individuals, but the Capstone Himself is here to take headship and complete [the] sealing of the entire Bride, as it says in 1 Th 4:13, “The Lord Himself descends with a shout.”

And as Bro. Branham said, *“When the boxcar is entirely loaded, and it’s correct according to the inspector ... and he’s got to be there. You cannot put a seal on the box car until the inspector comes and says, ‘It’s loaded exactly right. This is right, this is right, this is right, this is right. It’s all right. Nothing will break; nothing will be harmed.’ Then he puts a seal on the box car door and nobody can break that seal until the entire box car and its content is delivered to its destination and taken up by its owner.”* The owner has got to sign for it, or he’s got to give somebody the authority to sign for it.

48. So, this is what you’re looking at. You’re looking at, not only is the individual sealed in by believing the Word and the Word is everything to him, because he knows, ‘live, die; sink or swim – this is it’. In other words, he’s beyond manifestation. He’s beyond this and that. Like, one guy is running around telling people... “Yes”, he said, “The Lord appeared to me many times and told me I haven’t got the Holy Ghost. Then one day, as an angel came and touched me. Now (he said), I’ll tell you, you don’t have the Holy Ghost unless you have a vision, or an angel or somebody touches you.” Bible, please ... come-on. “One time William Branham said it – female Holy Ghost and all.” Come-on, give me it.

Don’t sit there and tell me you’ve got something. You ain’t got nothing, except deception and deceit! And I’d look you in the eye and call you a child of hell, the same as Peter would. You say, “Why?” Because my life is at stake! I don’t care about your life, kiddo; you’re responsible for that. I’m responsible for you to God, on one condition: do I teach this Word according to revelation that’s been manifested and shown to be correct? But, to lead you by the hand ... no way, shape and form. To mold your thinking and question you ... no way, shape and form. You’re on your own, the same as I am. It’s a one to one confrontation. It’s a one to one goal. Just show me ... I want these guys to show me. They can’t do it. They’re 20th Century wolves in sheep clothing; that’s all they are. Same old tripe that happened in the day of Paul, twentieth chapter of Acts. But they want to ride on Bro. Branham’s coat-tails.

49. Do you know something? I don’t care whatever happened to me in the past. I thought I had some great things happen. Could have been the devil. But I know, when I saw Bro. Branham, something within me said, “That’s the man you’ll listen to, if you’ll listen to anybody.” Didn’t say I should listen to anybody. It said, “If you listen to anybody.” I ...?... of my own thinking. “Shut up and sit down and listen. Don’t add and don’t take. Say just what I said.” That’s what the prophet said. That’s what Paul said. That’s what Moses said. That’s what the Word of God says.

What’s the evidence? Come-on ... what are you looking for? You looking for your own sealing in, your own complete fullness, which is piling Word upon Word until the mind is completely bereft of its own understanding. And every creed and dogma is given ... because there’s no life in it, so that everything which is the ‘sarcophagus’ – the coffin of death, the conduit of death – has been removed from you. If you had every single solitary disease removed from your body, there’s only one way you could die ... God would just have to take you home. How are you going to break down? ...[Got]?... every toxin ... in other words, [if] every conduit that was a pathway to death was taken from your body you’d just live and live and live. But God said, “I’ve got something better. I can take you out with just the fact that you’re old and you should go, so ... take your breath. Yeah! That’s nice, isn’t it?”

50. The other day when I had to bail water like fury, you know, the basement I couldn’t get ... I called these guys, poor old Gene and Bill, Dave, Lloyd ... three, (what was it?) one o’clock

in the morning. I was so happy thinking maybe I'd fall over with a heart-attack and die. I bailed that water, and shucks! I wasn't even panting. [Laughter] Said, "There it is – no heart, all liver." It would be nice to just have a heart-attack and pass on, wouldn't it? So, I've got to give that up. Well, could still be ... who knows?

So, I'm just giving you a little story. If you had every conduit taken out of you, where would you be going? You'd be going on and on till God said, "Hey! It's enough. Come-on up." That's what's happening today with the Word. Every conduit of death, which is a contrary revelation of the truth, which is the Word of God made a lie (because, a lie is nothing but truth perverted), when that's gone what do you face? You face nothing but a complete sealing in. Why ... the next thing is God Himself taking over. That's just one part of it. Next time we'll go on to the second part of it, because [the] time is gone. But I want to deal with the next part of it, and that has to do [with]: what is your input? What about you? We've talked about God. What about me; what about you? That's the thing we're looking at.

So, if you have any questions, bring them up Friday night ... and Bob will answer them. I'm just kidding you. Sure, he can answer it; I'm just teasing. Let's rise and be dismissed. (Wednesday night service, right? Yet, this week.)

Heavenly Father, we want to thank You again for the help that You give us in all of these things, Lord. And we know that You have obligated Yourself to give us help, Lord. You said that they that call upon You ... and especially making mention to this hour, that there was help, Lord, for us. And we realize that there was a help that none of us really knew was there until the prophet came and manifested the help that was there, and the life and all of that which pertains to truth and to the Kingdom of God, and God Himself manifested to us.

So, we know that we're not a people bereft, we're not a people that are necessarily angry at anybody or any particular thing. We're a people that want to stand right here in the face of the Word. And if we've said anything this morning, Lord, to really offend anybody or cut somebody or hurt somebody, we apologize and don't mean it that way (we trust we don't, anyway), that anybody should get hurt. But we must look at the actual fact [that] it's a one-to-one. And we are looking at vindication. We may be looking at a lot of other things, too, that are surprising, that may be literally earth-shaking, as far as some people are concerned. Because they try to put things together in their mind. They just simply cannot stay with what Your Word said regardless of anything else that has happened or has been said. And we know that becomes a dangerous situation, Lord. Not that we are to turn our eyes away as though we're not living, not as though things are happening, but You have given us certain guidelines within the Word, Lord.

And this is what we want to look at and do look at, and know that if these had been fulfilled, it doesn't matter what anybody says, or anything else that happens. Then we know we're on the right track, because it has been proven that You are faithful to Your Word. You're one with the Word, even as John said, "In the beginning was the Word ... the Word was with God and the Word was God." Then he said himself, he said, "... which we have seen and heard and handled of the Word of life, and now have fellowship. We want you to have the same fellowship by our testimony." And Paul brings the same thing to us. He said, "You believing the Gospel as I present at this hour in that very day of the Day of the Lord" ... and we know that's upon us in this very hour. Then, we have this freedom.

In the Presence of the Prophet-Judge, there is a peace, there is a glorification, that has been promised us, Lord. What a fabulous thing that is! And here it is, been manifested, God, as far as we know. And we do know. We don't have to know any farther. We've ... vindicated to us that this absolutely is the same as back there. What right would anybody have to ask for anything else? Because, already we have everything – perfect vindication, perfectly manifested, a perfect sealing in, and Perfection Himself. God Himself here as the Capstone, the Headstone, sealing the Bride in for that day, bringing them all forth for the great royal jubilee – the Wedding supper.

Old Testament saints, people already raised from the dead somewhere we can't see them, in a dimension, going to be there. And the ones of the New Testament coming up – the second part, going to be there. What a tremendous, tremendous hour, Lord, is upon the people! And it's already settled, absolutely brought out in the open. How could we want anything else, Lord? I don't, as far as I know, Father. And if I do, I pray You'll take it out of me. And if my attitudes are wrong, Lord, I pray You take all my attitudes out of me, too. Because, I wouldn't want to be smug in my own conceits, as though I'd anything to do with this. I don't, but as long as I have something to do with the preaching I want to know, Lord, where I'm standing, how I'm standing, and deliver my soul so no man can say that his blood is upon me. For, I've not shunned to declare the full counsel of God. Lord, don't let me ever buckle under anything like that, no matter what my life is or somebody else's life or [what] any man ever said.

Help me, Lord, to stay straight with Your Word, because what is demanded, Lord, will not go away. If I ignore it or try to circumvent it or try to work around it or say something else, it's not going to go away. We've got to face it. Like everybody this morning, young and old, has got to face death if You tarry. It's going to come; death is going to come. Just as sure as the evening sun is going to go down, it's going to get dark over the land. The morning sun rise, and the darkness flee away again. Just inevitable. So, Lord God, help us to face inevitability. But help us to face it with You, with that Word, Lord, and the Life that is doing it. You've heard our hearts, Lord, and this is exactly what we want.

Again we say, forgive us for anything that lies within us, and any place of correction, especially a word, Lord. May it be corrected for us, in and through us, O God, that we might not stumble anybody or ourselves be stumbled, but walking in the Light as You are in the Light, having fellowship one with another, and Your Blood cleansing this church as a Bride before You. Hear our prayer, O God, and answer, we pray. We're not trying to be selfish in any way, as far as we know. But, Lord, we want to be right, and we would love to give You glory, if at all possible. We ask these mercies in Jesus' Name. Amen.

'Take the Name of Jesus with you.'