

Questions & Answers #17

'Prophets - Their Vindication'

Bro. Lee Vayle - October 25, 1992

Shall we pray. Heavenly Father, we're grateful to be in the place that You've ordained Lord for us to be to worship together, having come some from a great distance, but we know the attraction is not minister or people, it's You Lord coming forth in Your Word, being revealed in this hour and we thank You for it. We're grateful we can sing the song that [Paul] Rader brought forth in 'Only Believe', not knowing that he was bringing that song forth for a prophet, and we appreciate that very much. And now in this hour we can sing it with the understanding that he had, and yet so different that now it wasn't just the Presence by the baptism with the Holy Ghost, a good God overlooking His church, overshadowing it, but now as in the days of the Exodus, Your Personal Appearing to lead us into the Millennium. Knowing that Bro. Branham said that the Lord descended with a Shout, the Voice of the archangel, the Trump, saying that Jehovah Savior did all three in descending, bringing us the Shout, which is a Message, which brings us under the divine order of the Headship, even as You gave the Word so the people could go in with the specific purpose of what the Word would accomplish even thereafter.

Also knowing Lord that the Shout is the resurrection, You also doing that, that is why You are here, and then the gathering together to take us up to the Wedding Supper, right to the Rapture and the reincarnation, where the coronation is, we'll crown Him King of king and Lord of lords, a very blessed and marvelous time. We know Lord that that is why You are here and we appreciate that; may we never forget it. May we keep them all singularly as one, we cannot divorce the Message from the resurrection and the resurrection from the gathering and the gathering from the Message, even as Bro. Branham said, the gathering unto You is by the Message. We see it as all one that You have done that for us today. We appreciate that. Help us not to forget it, but to bring everything under control in our lives to it, that we may give You the glory, at least in a little measure of what You are worthy. In Jesus' Name, we pray. Amen. You may be seated.

1. Now we've been dealing with Questions and Answers for quite some time, and you understand where we're coming from, we do our best to bring everything from what Bro. Branham said when there was a question, and remember he also said if there's a question there's got to be an answer, if it's a spiritual question, a scriptural question there has to be an answer in the Bible. And of course when we speak of Bro. Branham being the ultimate, the vindicated infallible prophet, we may be speaking beyond ourselves as to our one hundred percent conviction, in the sense that we have the same reality that Bro. Branham had.

Now let's not fool ourselves. There is no way that you and I can understand the experience Bro. Branham had, talking face to face with God through the Pillar of Fire. As I've told you on different occasions, when I was in the room with him in his own home, the Pillar of Fire appeared and began writing upon the wall, as the hand of fire did no doubt in the days of Daniel, it was not some beautiful, peaceful experience wherein I saw the ineffable glory of God rest upon a prophet in all serenity, where hey, everything was marvelous, because this is a gate to heaven, this a door to God, and I am that great privileged one, here I am, it wasn't like that at

all. If I ever saw an expression of a hunted animal on the face of a man in terror, it was upon William Branham.

2 Now if you don't like that, that's fine. Evidently it's what Israel had, when the terror of God settled upon them as the thunder and lightning came forth, the darkness and then the pitch darkness and then the light coming forth, the rumblings, the thunder, the earth quaking. And they said, "Moses, Moses, Moses, do us a favor. We elect you, nominate you, and send you lock, stock, and barrel if you'll only do it, to the Presence of God and He will talk to you, then you will talk to us."

So therefore there is no way, because God accepted it, there is no way that you and I will enter in to seeing God face to face as a prophet. And we should be very grateful for it, and very happy. But remember what God brings to the prophet is ours. And we do not go through the terror, but we can go through the comfort, that we are absolutely instructed of God.

3 Now I'm repeating last Sunday in this respect, that I have this great fear in my heart, and it is not just a fear in my heart, I know this to be true, that the way people have been leaving the Message shows that they are literally make-believers, I've got to follow what the prophet said, they stuck around long enough to say, "Well there's nothing to it." See? They act as though they were defrauded and chiseled and wrought upon in a wrong way. What these people cannot understand, and only the Bride can understand, is Deuteronomy 18.

Now we go back again to it, because I cannot drill this into your hearts enough and into mine. So when I preach, I do not preach to you, I preach to Lee Vayle. Knowing that it has to come from my mind down to my heart and out of my mouth, and the more times I say it, the greater it becomes in its impact, until I am no longer what I am, I become what this is. And this becomes my entire satisfaction and my strength. So that I have nothing else to fall back on and I have nothing to proceed with. I have become absolutely static, which means unmovable!

4 Now if you want to know a little bit about that: [Psalms 1:]

- (1) Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sit(s) in the seat of the scornful. (That's Cain! Huh?)
- (2) But his delight is in the law of the LORD; and in his law doth he meditate day and night.
- (3) And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. (He's sowing to reap.)
- (4) The ungodly are not so: (Cain and his whole bunch.) but are like the chaff which the wind driveth away.

Whose fan is in His hand, thoroughly purge his floor, gather the wheat in the garner and the chaff He burns up. Right? Right.

- (5) Therefore the ungodly (that's Cain and his bunch,) shall not stand (when) the judgment (comes), (Why? They'll be blown away.) nor sinners in the congregation of the righteous.

When Jesus stands in the midst and sings praise unto God and says, "These are My brethren, because they came from You, just the same as I did." Huh? The deep neat revelation of Melchisedec. Right? Okay.

- (6) For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

5 In other words he's telling you what He foreknew He predestinated. Now he says here, Moses comes back, verse 15: [Deuteronomy 18:]

- (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Now this is the pattern and showing the fulfillment and the Lord Jesus Christ Himself. But it has to be fulfilled in this way in every single prophet! Now we'll prove it to you, just keep reading.

- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Now you talk about terror? There it was. There it was.

6. Well, you know years ago we used to live in Florida. Oh God, talk about cults. And we'd have this woman stand there and she'd say, "You know Bro. Vayle, that the Lord appeared in my room behind the curtain, and He was smiling, looking in." Ooooh.

And I thought if God appeared I'd crawl under the tile!

"You see Bro. Vayle, that's because you're such a lousy, rotten sinner."

Prove it. Are you God? Do you know my heart? Have I done what David did? When have I defrauded you, told you a lie? Rode herd on you?

So I'm showing you something. You'd better get with the Word kiddo, and don't get your own ideas. Because that's what's wrong with this message, not the message per se, but the people that say they believe it, they've got their own ideas. Until you got a hermaphrodite God, part female and part male. I blew that out of the water the last Sunday, Sunday before. They haven't got a clue. But oh how the people run for the junk they preach.

7. Now:

- (17) And the LORD said, They have well spoken (what) they have spoken.

- (18) I will raise them up a Prophet from among their brethren, (and a whole series,) like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Now you notice no woman can qualify here. “Well Deborah was a prophetess, yes she certainly was.” And she was in politics, just like Bro. Branham said, but she wasn’t in the priesthood. Didn’t have a thing to do with the Word.

- (19) And it (will) come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

That goes for every single prophet. Because you cannot deviate from the law and come into Christ! No! I hope you understood what I just said. Go over it, you have the tape. The types cannot deviate and come into Christ, the fulfillment. You cannot have a type which is far and away from the prototype, it won’t work! It won’t work. See? Any mechanic will tell you that, anybody that’s in pattern making will tell you that. They have a prototype, and that’s what you build everything else on. In other words, type and prototype must be a hundred percent in line with each other or there’s something wrong somewhere.

8. So all right, the prophet is built upon Jesus Christ and Christ is built upon the prophets. Right? Type, prototype, I don’t care how you do it, same like Rhema/Logos, I don’t care how you do it, you cannot deviate. So I think you’re catching what I’m trying to tell you.

Now so every prophet has the same Word and it will be required of the people, because the people said, “This is how we want it.”

And God said, “Amen, that’s the way you’re going to get it, you spoke very well.”

- (20) But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Now what is that prophet? He’s a false prophet. See?)
- (21) And if thou (shall) say in thine heart, How shall we know the word which the LORD hath not spoken? (Now here’s the clue to the whole thing.)
- (22) When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the [LORD] hath not spoken, but the prophet spoken it presumptuously: thou shalt not be afraid of him.

What does that mean? It says right here, the prophet’s got to come on the scene, before he speaks one word and is absolutely vindicated by God the same as Moses was. And Moses came on that scene and before the Word was delivered on Mount Sinai, all he could do and come and say, “Look it, I am the one spoken of four hundred years before by Almighty God, I am that prophet because God faced me, face to face and He said I was, now I’m going to stand back and let God prove it to you!” And God did it! You understand what I’m saying?

Now what’s a false prophet? A prophet, a false prophet is a guy that can come behind and he’s got visions, he’s even got miracles, he’s anointed to do it, and he’s off the Word! Now why can’t people understand it? Because chapter 13 is written before chapter 18, God threw a

curve! Say, “Well Bro. Branham...” Well Bro. Branham did say God throws curves. He threw a curve.

9. All right, it says here: [Deuteronomy 13:]

- (1) If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,
- (2) And the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;
- (3) Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and all your soul.

Now here’s the first step, if you love the Lord your God with all your heart and all your soul, can you understand vindication? Can you take it? “Well Bro. Vayle, you know I had a dream.”

I just told my wife this morning, do you know I don’t know of anything I ever got that I thought was from God was really from God. Yeah. What good would it do me? When it brought me face to face with William Branham, “Uh.” All the glory I had from visions, all the glory I had speaking in tongues and interpreting and proving it a hundred percent right, all the glory I had from dreams, absolutely proven even thirty years later by history! And that’s a pretty tough boast I’m telling you about. A pretty tough boast. Nothing. Any false prophet could do it, and do it better. Yeah. Say, “Then Bro. Vayle, what kind of a geek are you?” I’m a child of God with the understanding God has in this Word, I can discern now because I know truth. And that’s what Malachi said!

10. Let’s go and take a look at Malachi. It tells you right here in that 3rd chapter of Malachi. It says here in verse 16,

- (16) Then they that feared the LORD spake often one to another: (not to God,) and the LORD (listened to what they were saying), and (He) heard it, and (He wrote a) book of remembrance before him for them that feared the LORD, and thought upon his name.
- (17) And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; (the day of the Rapture,) and I will spare them, as a man spare(s) his own son that serveth him.
- (18) (And) then shall ye return, (at that time,) and discern between righteous(ness) and wicked(ness), between him that serve(s) God and him that (doesn’t) serve him.

I’ve got discernment today! Why? Because I got the vindicated Word! That’s why that one in the Book of Revelation 1 said, “One like unto a Son of man,” but was a Judge! That’s the Book of Ephesians 1, the One that comes down judging! But there’s no Judge without the

prophet ministry! The big thing is the Judge; the big thing is the Judge! But the prophetic ministry sets him apart as the judge!

11 That's why I can believe in there, and I'm not saying I'm right, I think I've talked this about a little bit, and I didn't talk about it the last time the question came up, "Is that one there William Branham? Is he the one that appeared, so that John was going to worship?" The answer is no in my books, it's just a matter of the thought, and I could be a hundred percent off, I don't know, I just look at this thing and I think in my heart, yeah, this is that one, this the prophetic Spirit of Christ, you don't worship that. That's the ones that lead you to the One that's going to be worshiped. Then he separates.

So there wasn't any worship the man could do at that time. But now with it over you know who you're worshipping in spirit and in truth! You understand! Bro. Branham said, "*You can't worship and serve God apart from a prophet!*" And the prophet Paul gave the real revelation and they drifted from it until they were wretched, miserable, naked, blind, and the prophet came in! Set the record straight and now we can worship in spirit and in truth. I could be wrong in my exegesis; I'm not saying I'm right. But this is what I understand from Scripture. You do what you want with it. I don't say Bro. Branham said it. I just look at it.

12. Now it tells you in here, this fellow here, he takes them off the Word! So he's a false prophet! How can he do it? Because after signs before the Word, are not the signs which are after the Word! But once you get the Word, any signs within the Word, anybody can use and manipulate, the Bible says so, because Judas himself raised the dead, and Bro. Branham showed it. And with the ministry of the Son of Man, there was a ministry of the son of perdition! Many false prophets rising.

Now what in the world is wrong with people, when they heard Bro. Branham time after time say, he said, "*Now listen,*" he said, "*the Jews believe their prophets, Israel believed the prophets, yes they did,*" and he said, "*I'm waiting for God to allow me to go to Israel and give the sign of the prophet, and then they'll believe.*"

What was he telling you? He was telling you what I'm telling you! I'm telling you what Luke said, "Jesus both began to do and to teach"! The very thing that Jesus said in John 14, now let's look it. I don't want to go over this again; I may, because hey I'm going to tell you something. I get fired up with this; this is where I really know what I'm talking about. Maybe something else I don't, but this I do.

13. Now, what do we find in here? Jn 14:7, Jesus said:

- (7) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- (8) (And) Philip (said), Lord, shew us the Father, and it sufficeth us.
- (9) (And) Jesus (said), Have I been so long time with you, (Philip and you have) not known me? he that hath seen me hath seen the Father; how sayest thou then, Shew us the Father?

Now listen, here's the mystery:

- (10) Believest thou not that I am in the Father, and the Father in me?
the words that I speak unto you I speak not of myself: but the
Father that dwelleth in me, he doeth the works.

“Giving me the authority whereby I can speak! I’m vindicated! Don’t you understand that Moses spoke of Me in terms of vindication?” Listen, go back to Deuteronomy 18, the terms of vindication were laid out and pointed to Messiah! Then the same thing today, He is here! Emmanuel! God with us.

14. Oh brother/sister, don’t you understand if they failed to hear this Message that’s been vindicated, that they’re all lost, they’re going to be burnt in the burning? And I don’t care if they even are foolish virgin. But how are you going to find foolish virgin amongst the Pentecostals that said they’re chaff? Say, “Bro. Vayle, you’re toony” Then why don’t you spit on your Bible this morning? Come on! Is there any matches here, Bob? Get some matches, let the people come up here and burn their Bibles right beside me, come on, have guts. Come on, I challenge you! I’m not kidding, I challenge you. I’ll go further, I’ll write you a check for \$25.000, it won’t bounce! Come on up here and burn your Bibles, you’ve got guts, come on. Come on, don’t be gutless. I’m not being dramatic, I mean it. Don’t stand around here and say, “I believe, I believe, I believe.” Because look it! I don’t one-half believe the way I’d like to believe! -- two bits for your guts. I’m not kidding. He said:

- (11) Believe me that I am in the Father: or believe me for the very
works’ sake. (Works, works, works, works, works. The sign of a
prophet.)

15. Oral Roberts comes by, “Bless God, look at my big ministry.” Yeah. Billy Graham doesn’t even have miracles, doesn’t care two bits. He hasn’t even got that far, in my books, I don’t care what he is or what he isn’t. I’ll name names. What about Tommy Osborne? What about these great guys with the great ministries? Off the Word? What good does it do them?

Listen, I’m talking in facts this morning, and I’m making clear everything I said a couple weeks ago, or last week and making it very, very, very clear, so nobody can stumble, and it’s all on tape, and you’ve got my challenge for \$25.000, either you believe or you got no guts, or you’re sitting on a fence and suddenly say, “Oh I can suddenly change it!” Not this morning you can’t.

16. [You] say, “Bro. Vayle, what about you? Might you change it?” If I do, you know exactly what I am. Say, “Well how do you know you won’t change?” Because out of my mouth it keeps coming back inside, out and back, out and back, and the Bible distinctly says, “A man’s belly satisfied with the fruit of his lips and with the increase thereof,” and I know the more I say it, the more I believe it, the more I have it, the more I am it, and one day bless God, by the power of God in this world, if I have to die for it I’ll stand and die. I don’t know that I will. But it better be there, or I don’t have it. I just thought I did. But at least I will not be criticized and condemned by God. Say, “Well there’s one thing about it, you sure didn’t even preach the truth about that, you were such an individual...” Out of my way. Can’t do it, I’ve stuck with the prophet, the Word of God, every inch of it, if it’s just a matter of mental faith, at least I’ve got that.

- (11) Believe me that I am in the Father, the Father in me: or else believe me for the very works' sake. (And that's exactly where vindication is.)

17. Then it says down here at the bottom: [John 14:]

- (12) ...He that believeth on me, the works that I do shall he do also; and greater than these; because I go to my Father.

And their promise is even a greater ministry, as Bro. Branham himself said, either he was a liar, or he stood there and told the truth, knowing he was right before the White Throne, and he said, *"He had more success in my ministry than He had in His Own."* Yep. Either you take it or don't take it.

"Well Bro. Branham, that little hillbilly just got too big for his britches now."

Aren't you just a little jealous crud this morning? Because what are you talking, what have you got? What have you got? Come on, I'll challenge the whole bunch of you put together in one little – I've got, I threw it in the garbage! Not that it was garbage; I don't know what to do with it! When you're not even born again, you can prophesy and thing comes right to pass, what was it? Well say, "A lot of people do it." Yes a lot of people do. Where are they with this Word? But I put mine to one side, I've got nothing. See?

18. Now listen, the sign of the prophet, vindicated by God before he opens his mouth, and the trouble is it's not put in every single prophetic book! So let's go to the Book of Isaiah and take a look what it says in Isaiah here. [Isaiah 1:]

- (1) The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
- (2) Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

Now listen, this guy comes on the scene without vindication, and it's in the sacred canon of Israel's testament, without vindication. These people aren't stupid! Because it doesn't talk vindication, don't think for one minute he wasn't vindicated. That's the trouble. You get so used to reading the Bible, without saying a little preface now, "Isaiah came on the scene, a mighty minister of Almighty God, the earth literally quaked before his steps, because when he said, 'THUS SAITH THE LORD,' God proved that it was God behind the man, because no man could do these things, not even an army of men could do these things! It was like Elijah of old, when the four hundred priests of Baal, he destroyed them all! It was like the time when God came down in mighty power and an army was completely annihilated!"

19. Listen, don't think for one minute these guys came a mealy-mouthing and saying, "Thus saith the Lord, and God showed me something." You know what? That's good for a bunch of Americans that followed Joe Smith, the Mormon bird. That's good for a bunch of Pentecostals, who got a few fluky signs. And I call them fluky on the grounds they destroy people. They're genuine, but they come out of the Word, they don't come before the Word. Say, "Well Bro.

Vayle, if it comes out of the Word and not before the Word, what's the difference?" A big difference. The Bible explains it. Hey, don't you want the Bible revelation or do you want your own revelation? Go on back to Pentecost. Show me!

20. Let's go here to the Book of Jeremiah, I like Jeremiah, he's a little bit better. [Chapter 1:]

- (1) The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin:
- (2) To whom the word of the LORD came (Ho!) in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.
- (3) It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

There stood a vindicated prophet! "Well bless God; if they had a vindicated prophet, I want to tell you flat, that these people would not have gone astray." You are nuts. What are you talking about? Well come on, what are you talking about? All Israel's not Israel.

You know what God said about this bunch in Isaiah? He said, "Listen." He said, "I wanted a vineyard. I wanted to get fruit in that vineyard. I took the best piece of land, I got all the rocks out, I got everything out that wasn't good, I fertilized it, I made it beautiful, I cultivated it and I put the best vines in there, and all I got back was sour grapes." And that was a parable against Israel. That's against Pentecost right today and the church, standing outside, crucify to themselves the Son of God afresh.

21. Now listen, this man had to be vindicated! Hey, let's stop. Do you understand what I'm saying? Anybody want to ask a question? And don't be bashful, because I'm mean up here like a... you know. But I'm not mean at all, I'm very friendly right now, and very nice and very excited to see maybe one of you just have the nerve to stand up and say, "Bro. Vayle, I still don't understand, will you explain it to me?" And I'll give you three hours this afternoon. It still won't sink in though, I can tell you that. I'm not mean to insult you; I'm just stating premises and what goes on. This man had to be vindicated before he opened his mouth.

Look it, if I stood up here this morning, and gave a prophecy, I could get away with it, and you'd have to judge it by the Word, and see if it came to pass, it must be predictive. See? I could be a hundred percent false and even give you a true prophecy. But if I came like William Branham, vindicated ahead before I opened my mouth, as he said, "*There cannot be a true healing revival unless there's a new Message, because God does not vindicate the same old tired doctrine.*" Or Word, Message, whatever you want to call it.

I would have to stand here fully able to tell you people, "Listen, I have met God face to face, and here's what He told me to tell you, based on what I am now going to do, 'THUS SAITH THE LORD'." Before one word, Jesus began to do and to teach. Jesus began to do and to teach.

And the sweet little people say, “There you are, before you could testify to Christ, you’d better live that perfect wonderful life and be a real doer. Ha, ha, ha.” Pbbt, you missed it one trillion miles. You did just what the devil wanted you to do, take the Word and pervert it.

22. See, I’ve read the truth of it in John 14. He said, “I did the works, which prove I’ve got the right to talk.” Now Jeremiah right here says he had the Word of the Lord. In verse 4,

- (4) Then (came) the word of the LORD unto (him), saying,
- (5) Before I formed thee in the belly, I knew (you); (God vindicating Himself to the prophet!) before thou camest forth out of the womb I sanctified thee, ordained thee a prophet unto the nations. (This is going to go plumb down to the Gentiles. This holds for today.)
- (6) Then said I, Ah, Lord! behold, I cannot speak: I am a child.
- (7) But the LORD said, Say not, I am a child: for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak.
- (8) Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.
- (9) Then the LORD (touched and put his word in his mouth and so on.)

But that man still could not be accepted according to God’s Own Word and the contract covenant that God made with the people, he must be vindicated.

23. Now the Word of the Lord came to this man, so we go to the Book of John 10 and we read where Bro. Branham read so many, many times, and beginning in verse 33:

- (33) (Then) the Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God.

Thou being a man makest thyself God. Thou being a man makest thyself God. And you know why I’m repeating it. If you don’t, you soon will.

- (34) (And) Jesus answered them, Is it not written in your law, I said, Ye are gods?
- (35) (And) if he called them gods, unto whom the word of God came, and the scripture cannot be broken;
- (36) Say ye of him, whom the Father hath sanctified, (set apart absolutely manifested,) and sent to the world, Thou blasphemest; because I said, I am the Son of God?
- (37) If I do not the works of my Father, believe me not.

Now where was this taken from? When Jesus distinctly said, He’s quoting from the Psalms: “Does not your own psalmist, is it not written in your law?”

And remember the Psalms are considered law, which is the Word of God, the same as statutes, law, statutes, commandments, anything, there's many of them, I just forget them all, but you can find that 119th Psalm. Psalm 82. Go all the way back to Psalms.

24. And in there: [Psalm 82:]

- (1) God standeth in the congregation of the mighty; he judgeth among the gods.
- (2) How long will ye judge unjustly, and accept the persons of the wicked?

Now the persons – now watch what he's saying here! God is standing amongst His people knowing that the people of Israel, the seed of Abraham, though not the genuine children of Abraham, but of the flesh of Abraham, they are accepting the persons of the wicked, which Cain was of that wicked one, the perverter of the Word of God and still trying to serve God and bend God's elbow and say, "Listen God, you're going to listen to me!" Defying God! When you turn down vindication, you defy God.

Now watch a little curve thrown in here, but it's not much of a curve.

- (3) Defend the poor and fatherless: (and) do justice to the afflicted and needy.
- (4) Deliver the poor and (the) needy: rid them out of the hand of the wicked.

Now what does that really mean? Didn't David, the mighty king say, "But I am poor and needy"? What's he talking about? See now listen:

- (2) Will ye judge unjustly, and accept the persons of the wicked?

Are you going to take those that claim to be prophets and are not? Are you going to take the word that has not been based upon vindication? See? Now what is the defense of the Bride? She's poor and needy, and her defense is God. Now the 5th verse:

- (5) They know not, neither will they understand; they walk in darkness: all the foundations of the earth are out of course.

25. Now look it, he's telling you again, you cannot get help from these people, so why do you bother with them? The upright of God, the Bride has got not, "Oh flighty, dighty, howdy do-de-do, look at me and look what I can do, ho-ho-ho-ho, tippy-tippy toe, I'm the great one, I'm the prima Donna, oh-ho-ho, look at me."

Yeah, find that in your Bible's. "Except you become as little children." They're poor. "Come unto Me all you that weary and heavy are laden. You that are hungry I'll not send away empty." These are the ones who realize their need of God. Now watch: [Psalm 82:]

- (6) I have said, Ye are gods; and all of you are children of the most High.

(7) But ye shall die like men, and fall like one of the princes. (That's true, it's allotted to everybody, we've got to face it.)

(8) Arise, O God, judge the earth: for thou shalt inherit the nations.

Now what we're looking at here, that Jesus Himself brought out, at the very time the Psalm was being enacted, He consorted with the poor, He was with the needy, He never hobnobbed with the bunch of self-righteous big poobah's that were serpent seed. He went with the little crowd, with the little people. Bro. Branham would not go with the big ones.

I was not thoroughly chastised, but I was asked one day by a brother, and he said, "Lee, I don't understand you."

I said, "What do you mean, don't understand me?"

He said, "Why aren't you with all the big names in the Message?"

He said, "Your name is in the book and you're one of the bigger ones, why don't you run with this guy and that guy and that guy?"

And I laughed. I said, "Because I'm just really a little guy." But where do those guys go to? They're all in sin, women and money and everything else.

Now Jesus stands here fulfilling this Psalm. And he tells you right here, quoting here, he said, "Did he not call them gods unto whom the Word of the Lord came?"

26. Now listen:

(1) God stand(s) in the congregation of the mighty; he judge among the gods. (In other words, those in authority He's judging.)

(2) How long will ye judge unjustly, (and not listen to God?)

Now how does God stand in the congregation outside of a prophet? Do you understand what I'm saying? Listen, He's standing there, and He's judging among all the authorities! Like we saw in Bro. Branham's day.

(2) ...(why will you) accept the persons of the wicked?

You've got Cain and Abel. What does Cain/Abel epitomize? Those that have the true revelation of God when God brought the Word! So he's talking about prophets, because only the prophet can judge! I showed you about Moses when he judged that man that gathered the sticks on the Sabbath. He said, "He has to die."

And so he's saying here, "Unto whom does the Word of the Lord come?" Unto the prophets! And it can only come by the fact that these people are completely exonerated and proven to be the ones of God. Now the others; look it:

(5) They know not, neither will they understand; they walk in darkness: all the foundations of the earth are out of course.

What does it mean? It tells you there's no new heavens and a new earth for these guys. It tells you this false prophet bunch, they're not to be listened to, get away from them! And you the children of the most High, you will listen to God Who sends His prophets!

Now come on, let's go and prove the thing a little further. I'm not talking out of turn here; I'm just talking the Word of Almighty God.

27. Okay, we're going to go to Matthew 23. And in the 23rd chapter it says this, in verse 34,

(34) Behold, I send unto you prophets, and wise men, and scribes: and some of them (you'll) kill and crucify; and some (you'll) scourge in your synagogues, and persecute from city to city:

(35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

(36) Verily I say unto you, All these things shall come upon this generation.

And you know that generation means this kind of people. See they're going to get it. You sowed for it; you're going to get it. You know the old joke about the guy? He said, "Just leave me alone." He said, "I want to enjoy this nervous breakdown, I worked for it." This is what's happening right here, these guys worked for it! Come on! They put every bit of effort and time into the kingdom of Satan, which will be destroyed. Now they're going to bellyache about it.

(37) O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them (that) are sent unto (you), how often would I have gathered thy children, even as a hen gather(s) her chickens under her wings, and ye would not!

28. And what did He do? How did He gather them? By the prophet. Will He do any different then in 2 Th 2:1? No! The gathering together has to be by a prophet with the Word! Now you tell me this Word doesn't fit every single Word in the Bible like Bro. Branham taught it, come on. And the only reason we can believe it is because he was vindicated. He came with the signs and wonders predicated for a prophet and he did them and he knew he was a prophet!

(38) Behold, your house is left desolate. (There's no foundation. The wind blew upon it. The wind of God at the end time. The judging Spirit.)

(39) For I say unto you, Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord.

Israel's just beginning to say it now. So I want you to understand what we're talking about here; that we're near the 2nd chapter. [End of side one of tape.]

Now my thought along this line was simple. Remember that Jesus is quoting from the Psalms. And as far as I know David wrote this Psalm. David, a man after God's Own heart, with

over four hundred wives, looking upon a beautiful naked woman, who just had a bath, was purified from her period. With all those woman to go to, he just had to have her. And she was a willing subject, evidently. Maybe she had her eyes on the king, as one guy said, “Maybe she knew the king was looking out, and she thought, ‘I’ll give him something to really look at’.”

Listen, I’m not insulting anybody, that’s what women right today do in the streets. Why do they have these clubs, they take off their clothes, “I’ll give them something to look at.” There’s no life in that look, there’s death.

29. So anyway, they commit adultery, she gets pregnant, he kills her husband! That’s great vindication to be a servant of God, isn’t it? Say, “Listen, I’m a prophet, hear me.” I want to tell you something, David was vindicated whether you want to believe it or not. And he was vindicated a hundred percent according to God’s Own recipe, not according to man’s.

I want to tell when they took Moses as the intermediary, the one to go between them and God, they were all huffed out about the fact he had – what did he have? – an Ethiopian wife. “Yeah, you got married to her, nah-nah-nah-nah.”

I can just tell you the truth, if William Branham committed adultery, it wouldn’t change the picture one bit. Say, “Well people then would have an opportunity to rise up and blame God.” Exactly right, and that’s what happened to David. Yep. Didn’t happen to Paul. But if Bro. Branham said David would be the great one in his estimation, a man after God’s Own heart.

So what I’m trying to show you, and I want to show you in a way you cannot possibly forget, and that is when we talk of vindication, this is what it is all about and nothing else. And when God vindicates, you’d better keep your hands off it, if you don’t believe it, walk away from it, if you can’t take it, just keep your mouth shut, because every word now is before the White Throne. I recognize that, I know it’s only too true.

Okay, we took a lot of time on that, and I’m glad I did. Because the more I talk about it, the more convinced I am, and the more convinced you are, the more we are together, and more the blessing of the Lord can come upon us because we know exactly where we’re foundationed. And if you do not have a proper foundation you will go nowhere.

30. Now let’s look at a picture here. A brother wrote a question here concerning Rhema and Logos. “What came first, the Rhema or the Logos? Some preachers preach the Logos came first, but in your sermon, The Becoming God, you said the Rhema, Logos God,” – that’s exactly right – “Rhema being the blueprint.” In other words, that which was printed out when you actually print a thing out. But where was the blueprint before it got on paper? See people just aren’t understanding, so let’s try to talk about this, and then we’re going to call it quits for the day. Maybe take another fifteen/twenty minutes if we have to go that long.

All right, let’s go back to the very beginning, when there wasn’t an atom, there wasn’t a breath of air, there wasn’t any creation, period. Now that’s the time I believe the Bible speaks of when God took counsel with Himself. In other words, God alone in this complete darkness, wherein God was, because that’s all we can say, He was there all by Himself with His wisdom, which is omniscience, and His power, which is omnipotence. He was all wise, and all powerful. So that though at that point He had done nothing, He was able to do anything according to His thinking!

31. Now will you go this far with me that Bro. Branham said from that point on, and even before that point, God couldn't have another thought? Well what about it? Couldn't. And he said, "*Once God did a thing He could never change it,*" because you see God couldn't have a good thought and then a better thought. He couldn't have a plan and then a better plan, He couldn't do it. You are looking at the great mystery of God, and trying to get it by a finite mind, and trying to figure it so closely that you're going to corrupt yourself! Because the word 'Rhema' and 'Logos' are interchangeable! I took the gospel one day and showed you, what it would call Rhema in Matthew might be called Logos in John! And Israel never separated Rhema and Logos, though they didn't call it Rhema and Logos, they had their own words. See? And Bro. Branham used it interchangeably.

So let's go back to the very, very beginning where there was just Almighty God with His thoughts! Now He never said one thing. But all the blueprint was there in His mind. Now before He could speak it, my understanding of having gone over this with you sometime back, from the Melchisedec series and others, it was put in a book, it was written down, and that became Rhema! In the sense that it was actually written! But that doesn't have anything to do with it except that it's put down!

32. Well you say, "That makes it all the better now, because having been put down you can't change it." That's beautiful, that's right. So now you've got a two-fold thing, you've got a fact that God Himself can't change His Word, He can't have any more thoughts, and He put it all down here what He wanted you and me to know, and there it is. The secret things belong to the Lord our God, but those things are revealed to us belong to our children for a thousand generations. What God wanted to keep back, He kept back, that's His business.

So let's say then He put it in the book. Now the next thing is what is He going to do? If He speaks, He's going to speak according to that book! And even if He doesn't speak, doesn't say one word, He's still going to do it according to what He is inside, and what He put on that book, if indeed He wanted to put that on a book. Because maybe He didn't want to put everything on a book.

33. Now the next thing is then if He's going to speak that and it come to pass, and that's true, because its name is on the book, then He speaks it, it comes into existence. So what has He done? Logos is the thought expressed! But it was already expressed here in the Rhema, being written down! Then when it's spoken, it is now simply articulated and it is still the same thing that was written down, what portion He wanted to write down and came from here, that's the mind, from Almighty God.

Now the next thing is, having articulated, the thing comes into existence. What I'm trying to show you, where do you start and where do you stop thinking you can analyze God and come out somewhere with it? If you think you've got it, tell me one thing: what has it done for you? Nothing. It's nothing. Do you think you're going to be more Godlike and smart or something? It doesn't work that way.

34. Now let's go to John 1.

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.

Now we know in there the Word is Logos, and that word 'logos', that is etymology speaking, just picking it out, word, w-o-r-d, it's an expression of a thought. But it's more than that. There's something from what was there is put into it! That's why when it talks of: "In the beginning was the Word, and the Word was with God, and the Word was God," you're absolutely looking at the fact that before there was anything done, period! Any manifestation, anything whatsoever, it was already there reposing in Him!

So now we're looking at this, "In the beginning was the Word." In the beginning was the expression. And in there lies the ability to be expressed, to take the particular form or meaning, or whatever else is in there as it comes forth into the expression, even if it's verbalized, it will come forth into what absolutely should be as the conclusion.

35. Now it says, "The Word was with God." What is he telling you? Everything there was absolutely with God. It was contained in Him, in the omniscience and the omnipotence. Now then, "And the Word was God," in other words coming forth in this manifestation that starts the whole thing, that ends in flesh, it was God doing it.

So when Jesus Himself said, "He that hath seen Me hath seen the Father, don't you understand that the works being down, and I'm the One that's here present, don't you understand that if God is in Me doing the works, and the work is manifested it's got to be of God, aren't you looking at God?"

Now you divide that into Rhema/Logos, everything else, you're going to just... hey, I don't understand what people are trying to say. All I know is they're trying to cut this into pieces and try to make some kind of block and put it together, don't they understand the Scripture that anything was made that had to be made by God? If anything was manifest it had to manifest by God? Don't you understand the whole thing goes back to God? So that all things are of Him and by Him and for Him and to Him? And if you can't see that in nature, then you are blind and you are a fool to say there's no God.

So a man comes by and he said, "Now I'm going to tell you, bless God, Bro. Branham made a mistake." That's that guy from Chicago there; I just don't have any time for him. He sent me his letters and I finally wrote on – I put a 'not received, send back'. After the second time he got enough brains to know I didn't want his junk. Yet you got preachers all around here glad to have him in and blaspheme. Say, "Oh Bro. Branham made mistakes." What do want with a guy that makes mistakes? Did he ever set it right? Did he have one sign? No he had a big blabbering mouth! He didn't even have one legitimate sign that follows the Word that I know of! Yeah. I could name you names right now from around here that follow him and say, "Well that's great." They like that. They don't have a clue to what the Scripture is saying.

36. Now we see the story then here: [John 1:]

- (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. (Now it says,)
- (3) All things were made by him; without him was not any thing made that was made.

So look it, if you're talking about something up here, it's the unknown, unseen, unmanifested God, whatever He does in manifestation gives you some light about Him! And it's God doing it!

You say, "Well Bro. Vayle, I'm going to tell you something. I know the devil does things."

Oh come on; for God's sake don't be so stupid. Have you ever heard that all power is of God? That the very life the devil has, the very power the devil has is from God and it's perverted? Well come on. Why are these preachers listening to these spiritual imbeciles? I told you the devil doesn't even have a word.

"Oh yes he does, the tower of Babel."

Oh, oh it says over in Genesis, "And the devil came down and confused them."

Is that what it says? It says, "God came down and confused them, giving them tongues."

The devil doesn't have a word. The devil doesn't have a feeling. The devil doesn't have one thing but he got in creation and uses from God! So every single manifestation, whether you know it or not is of God originally, I don't care what the devil does with it. Until the Scripture says, "All things are pure to the pure in heart."

37. Now there is where you get the kids under control with their sex drives. If you got one iota in your heart toward God, you begin to listen and realize your body is a temple of the Holy Ghost; you'll begin to line up. I'm not saying you can't drift away and do things and be bad and get born again, I'm not saying that. But I'm just telling you, I read from the first Psalm and told you how man's established. He doesn't listen to this crud out here. Doesn't listen to all that junk. If the church had taken a stand against birth control, we wouldn't have this kind of tripe. They'd have preached the truth of birth control. There's a right kind, there's a wrong kind. You wouldn't have people wondering about abortions, you'd know the answer implicitly, explicitly. The church let the barriers down, they didn't do it! So it got thrown to the lap of the world and the world corrupted, now the courts have gotten it, they say, "Well everything's fine, everything's fine, just go ahead and do it." What a mess. See?

- (4) In him was life; and the life was the light of men. (See?)
- (5) And the light shineth in darkness; and the darkness (couldn't do a thing about it, it couldn't apprehend, it didn't know what to do with it.)
- (6) A man sent from God, whose name was John.
- (7) Came for a witness, to bear witness of the Light,

Now notice he said:

- (7) Came for a witness, to bear witness of the Light, (And notice then:)
- (8) He was not that Light, but sent to bear witness of (the) Light.

- (9) That was the true Light, which lighteth every man that cometh into the world. (See?)
- (10) He was in the world, and the world was made by him, and the world knew him not.

38. Notice, every single time you see here creation is linked with Him! So you can tell there is a God by the fact of creation! Then you can tell Jesus is the Son of God, and God made Himself manifested flesh, by the Word of God, where He came on the scene as the vindicated Prophet and Messiah! It's simple as ABC.

Now John was credited by Jesus with being a light. And he said, "You rejoiced in his light for a season." So we had a light that bore witness to the Light, which means we had a manifestation that bore witness to the coming manifestation! There It is right there again. Right there in a picture scientific before your eyes. Then why are you worried about – these people worry about Rhema and Logos and try to pin it down when it's sufficient to know Rhema and Logos is one and the same thing, it is God Almighty. And don't try to fool with it and change it.

"Well Bro. Vayle, what about the devil bringing forth these blue lights and these voices?"

I want to ask you a question, who created all those little devils? They didn't create themselves, the devil can't create. And he can't have babies. Sorry about that. You going to pin it right back where it was. God did it. And they fell; the Bible says that they fell. And how did they fall? They listened to Lucifer. And what did he do? He perverted the Word.

39. Listen that guy Lucifer's pretty tricky. He led in the worship of God. Right there with Michael, and Jesus was embodying him as that Son of God. By whom God created the earth, the Bible says so, Bro. Branham said so. And there they stood, three of them. And one being the Son of God, absolutely, and the other being God, and the third one standing there doing the same thing as the Son, that's why Bro. Branham could say, "*Satan was equal with God at one time.*" Split three ways. Not to me there's no big mystery. Now you see it coming on down here.

In other words I'm trying to show you, listen to me, the great invisible God Who couldn't add one thought, or change one thought, Who couldn't add another way or change a way, it was all set because God has His Own boundaries, God cannot act anymore and any different from Himself than anything else can, because it's pure God.

40. Now in there He had this vast reservoir of knowledge and power, and it begins to come forth. And I don't care how you put it, as Bro. Branham said, "*This Bible is God in print.*" And so was that Rhema, I don't care where you place it. You could have God Almighty in Himself, He could throw a Logos out there, straight without a Rhema, He could throw a Rhema in there with the Logos and throw another Rhema. Why? Because it's all the same, there isn't any difference. You cannot divide it.

You cannot God divide from the manifestation. That's why it said, "The Spirit of God moved upon the face of the deep." And It said, "Baptize in the Name of Father, Son and Holy Ghost," and they think there's three persons. When you talk about the Holy Ghost that signifies the nature. Because it tells you right here, the Spirit of God moved upon the face of the deep,

and what began to come forth? Manifestation! And what did Bro. Branham say? You can tell the spirit, what it is by its nature! And the devil cannot heal! So healing goes on as God.

There's certain things you got earmarked a hundred percent, and you're not going to make the people smarter, wiser, happier, or anything else, then by trying to sit down and say, "All right, now we got it all a hundred percent perfect here." And you can if you want to go the route. You could bring it right down and say, "I got it catalogued this way," and you could be very happy with it. Say, "All right, here's God Himself, He hasn't said one word, there's nothing done, He's brought His thoughts together, and what He wanted to do this time He's got in the Book here, and now He operates according to that and He speaks it and watch in manifestation."

41. I'm going to ask you a question on it. Where did the Rhema come from? "Oh it came from God!" Not really, because He wasn't God yet. It came from Spirit. Ah, what part of Spirit? Not the omnipotence. The omniscience. And with it there was a third thing! Why couldn't this God, with His power and omniscience devise a way to create people and make people and then really pour it to them? Like for instance, He can invent something that's very, very diabolical. He could put a shock here in your right ear and a little probe in your left ear and gently take it back, pbtt, pbtt, shock. And you go, "Oh!" Oh your eyeballs spin, you go crazy, your body's screaming, and screaming, and screaming. Why couldn't He do it? Because you forget He's got a third component. It's love. Love costs, works no ill. Takes everything that's there for good.

So you see when you try to analyze this all down the line. We could do it and be wrong. We could be right and still be wrong. Because now we think we have a special hold upon God, a special revelation. I just don't buy it. I just don't buy it to bring it to maybe at times I've preached as though hey, this is exactly the way it is, when I did that I traced it down through Sonship and showed you to your name was in the book and when your name had to come forth, you were spoken, as God calls the stars out, and you were brought from the streamline of God from Adam right on down, which Bro. Branham said, "*A virgin birth is nothing compared to a birth of one of His children.*" Where there's trillions and trillions of sperm, and trillions of eggs, and yet He brought it right on down. Said, "That's My child."

42. So that answers the question the best I can, I can't be brought into something where I try to be too definitive, when I don't believe the definitive is there to the extent that it would do anything any particular good. As I repeat again when I was doing that, I was doing it according to what we saw from Who Is This Melchisedec, and Bro. Branham saying those things that he said, and going to the Word of God. That's all the time we'll take this morning, I think it's sufficient, so let's rise and be dismissed.

Gracious heavenly Father, again we thank You for the precious fellowship we have in Your Word, with each other and we know Lord that many people may think its just very, very hard and I can feel repercussions from it knowing that it is very hard, yet Lord it's too late to take it back. I could apologize, but I do not see any particular need for it, because these things Lord are very evident over this period of time. If we have not come to the place where we realize that vindication is vindication, it's apart from man entirely, it's what You want according to Your divine providence and Your way, and You will have it. Even Nebuchadnezzar knew that, absolutely. High and mighty Nebuchadnezzar brought right down, where he knew the head

of gold, absolutely, had to be from You Lord, though it was perverted. You did everything You wanted, in the armies of the heaven and earth and none could stay Your hand.

And that's how we look at this morning, Lord, this is Your way, and if it is Your way, we ought to be the most grateful people in all the world to know it is Your way and given the privilege to stand with it. Help us Lord to that end. I admit Lord as I've said in this sermon myself, I am a million miles from the reality I feel I ought to have, and yet Lord it may be one hundred percent the way You want it, because we know when we feel too secure, we're apt to fall. We need to keep holding Your hand day by day Lord, for the life of the revelation continuously, where You bring us Your omnipotence and Your omniscience, tempered by Your nature, which is love, because that is the Holy Spirit. And that same love of God shed abroad in our hearts by the Holy Spirit, that same Word coming to light and coming back to You Lord, we repeating and talking it, I know You've made a book of remembrance because You said so, about what we're saying, and You Lord, You could only have in Your book Your Own Word.

And I believe that's what You're doing Lord as people bring this Word to each other and before each other and before You, and there are people Lord who thereby have learned in this hour to discern, to know who does what is righteous and what is wicked, and who does righteousness, and who does wickedness, and who serves God and who does not. And Lord we know that that's exactly taking us back to Deuteronomy, taking us right back to John 14, taking us right into Revelation 22, right down the line. What a blessed people we are, help us to recognize it Lord, to count our blessings daily, and multiply it unto us in this hour, the manna, the true manna sent from heaven, wherein it's life that takes us right to the Tree of Life and immortality. How blessed this people is being made perfect in order that they without us should not be made perfect, coming right back to crown You King of king and Lord of lords.

O God, we look at our lives and things around us, it is actually the battle of Armageddon, it's the great battle, to get these minds that say, "Yes, yes, yes, yes," and to keep saying it until it grows to the place of fruitage where the mind and the Word is one, and the soul and the spirit must bow to it, and the body begin to come up to the stature. All these things Lord we covet, we know they're for us, and we believe they're ours, may they be multiplied and given sustenance in this last day until we do come forth in the stature of that man that brother spoke of.

We pray You'll heal the sick amongst us Lord, take away all doubts and bad thoughts or anything else that may be there, help us to look upon You Lord as we ought to, and upon each other as we ought to and not count our gains Lord, but to try for other people's gains, be humble, sweet and kind, to do those things that the prophet said, just live that life, be kind and humble and sweet. Help us O God to go about our daily ways in that respect. You know our hearts Lord, if we talked all day it wouldn't make anything clearer, but we give You glory, in the Name of Jesus Christ our Savior. Amen.

'Take the Name of Jesus with you.'