

# Spoken Word Is the Original Seed #16

Book #1

*The Parousia of the Judge*

*I Want Justice*

March 24, 1993

Heavenly Father, we're grateful for Your Presence amongst the Bride at this hour, having come, Lord, to show forth Your glory, to seal away a Bride, to give revelation concerning Yourself and the mysteries concerning the Word, to separate a people, Lord, by that same Word and by the life of that Spirit that's in our midst to give immortality, even to bring forth resurrection, Lord, positively manifested, and we know that's for this hour. We pray You'll bless us in our study, Lord, as we strive to know the things that the prophet is saying, concerning what we believe You gave him by vindication which is for us, Lord. Even as he said his gift was not for himself, he could not use it for himself, neither could this there be for himself, except only in the measure that as Moses ate the same manna the people did, so the prophet must also adhere to the same, making us all one lump, which is very marvelous and fantastic in our eyes that that should be so concerning this. Therefore, help us, Lord, to really appreciate what was given us as the spiritual food in due season. We give You the praise in Jesus' Name. Amen.

You may be seated.

1. Now, we're into number 16 in "The Spoken Word Is the Original Seed", and as in every message Bro. Branham preached (especially in his last few years, which would be from, perhaps, '58 to '65), he firmly tells us that, if we are seed, we will agree with every Word. That, of course, is also the evidence of the baptism with the Holy Ghost, and you understand how he brought that on the order that, if you say you are born again, full of the Holy Spirit, how could you turn down one Word that the Holy Spirit gave these vindicated authors, the prophets of the Bible? He gives us a telling illustration in that Jesus could only bear and manifest what he was as the Seed and could in no wise fail to do so. In other words, that was his destiny; he could no longer stop from doing it than he could from anything. There's no way that Christ could not do what he did because of who and what he was.

2. So then, as this is so, that he as the Seed could only manifest what he was as that Seed and could in no wise fail to do so, we can't help but receive and witness to the Word because we are a part of It also. Now, this is the dividing and the separating. And, of course, we are prone not to want to go along with that, unless you're Bride. Unless you're indelibly Bride Seed, there's no way that you can accept this. This spiritual food in due season is for none other than the wise virgins. Even the foolish virgin cannot take It because they have no word for the life of this Word.

3. "Now, the true Seed is not a hypocrite—or a dual," as Bro. Branham said, "because there is nothing he defers to but the Word." It is always the Word and nothing but the Word. Seed and Word are one and are not hybrids. And this brings me to call to your attention the fact that we still have at this late hour those who want to judge the Word by the spirit instead of the spirit by the Word. Let me assure you, brother/sister, if you're in that place tonight, where you still want to go by works and feelings and what you feel is right and what is nice and what is good, let me tell you something: you're not born again. Hey, I haven't got time to fool with you. You're not born again. You're not. Because your feelings and your ideas don't have anything to do with the Word of Almighty God. *You don't have a think coming.* You in your soul have the right to make a decision; that's all you've got. You don't even have the Word there. You've got a place for the Word.

And, as Bro. Branham said, that "a man taking a woman, even a harlot, makes an imprint on his bosom, and nothing else fits there. There's nothing but the Word will satisfy you." That's all. And you'll

die for It. Why do you think Jesus got crucified? Well, some of you want the kind, old priest. You don't want that renegade called Jesus. Now, come on, be honest with me. Some people aren't honest. They're hypocrites; they're duals; they're hybrid. Now, if you think I'm hurting you, maybe you need to get hurt. You know, it's time to look with this Word as the criterion. That's all.

Look! Seed and Word are one and of the same source.

4. Now, look! Let me just show you something here. I read It at least a hundred times, and this may be going on to my three hundredth time. I don't know. But he says here: [Hebrews 2]

(9) But we see Jesus, who was made a little lower than the angels for the suffering of death...

"Suffering of death." That's why He was made a little lower than the angels, just for one reason, and we're lower than the angels. We're in the category, also, of suffering, trials, temptations, filling up the sufferings of Christ. If you don't want to fill up the sufferings of Christ by taking up the cross, you're none of His. So don't think you can smooth everything over—nice, nice, nice. You can't around me, because I can pin you right down. I know what you are. See, I've been through it, and I'm going through it, so you can't call my bluff. There's no point in trying to do it because you simply can't do it. You can lie about me, but it's going to get you nowhere, because I'll face you.

5. Now, listen!

(9) ...for the suffering of death, crowned with honour and glory; (because He suffered.) that he by the grace of God should taste death for every (son).

Now, notice! This One here was allowed grace from God, and it was the grace of God that allowed Him to taste death for you and me.

You say, "Nah."

It was a privilege for Jesus to die. It was a privilege for Jesus to die.

"Why, what I think it was, a great mistake was made. Terrible things happened—why he had to come and die. He didn't want to die, no, no. My sins and yours forced him to die."

I don't read the Bible that way. Everything is truth that we may croak a bit, but the actual fact is that Jesus counted it a privilege to die.

And **so did Peter!** You mind me roaring at you? I had to let you know that Peter followed Jesus; he was one of the seed. And so did Paul. And if you can't suffer, you want things so nicey-nicey that you'll deliberately cover up sin, I'm not interested at all. When women and men under the Catholic persecution of the reform that came from Zwingli, Huss, Luther—those great men of God, the Catholics sewed them up in leather bags with snakes and threw them in the water. They loved to rip up women with children, and throw them to the hogs. And they died with glory written all over them.

6. And we can't even stand up in this age for this marvelous, vindicated Word, and we sit here like a bunch of cream puffs. What has anybody here actually suffered? I want to know. Are you a bunch of whimpering, little kids that got to blame your parents because they looked at you in a bad manner when they whacked you a little bit? You can't take it when the chips are down? But you'll take lying, stealing, cheating, everything else. Oh, just gloss it over. I'll get to judgment later. You're going to hear some things. You're going to hear the same things I've always preached; you'll hear it in-depth tonight. And if I should leave this platform and die, you don't need one more message, because every message is always

the same. There isn't any other; the present Judge is here. And if you have another message that is foreign to my...[The sound crackles.] I can tell you that. It's foreign to William Branham's.

7. Now, listen! He says here: [Sound cuts out for brief couple seconds.]

(10) For it became him, ...

This was his adornment. This was becoming to him. This was natural to him, and without Him having this laid on him, he would have been a failure.

(10) ....it became him, for whom *are* all things, and by whom *are* all things, (and) bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

(11) For both he that sanctifieth and they who are sanctified *are* all of one (source).

They've got one Father. They're one Seed. They're one life. Different manifestations according to the need of God and His purpose in the hour of when each one is called forth, till the last one is called forth and presented, every single son from the same source.

8. (11) ...he is not ashamed to call them brethren,

(12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto (God).

Now, there is your picture. There's what we are looking at. We are a part of Him. We are all a part of God. He's the Only-begotten Son, and we are the rest of them. And they've been coming forth for six thousand years, and this is what boggles my mind: Why only six thousand years? Don't ask me; ask God. I can't answer your question. I'd be a fool to try to give the answer. I'd be casting aspersions upon my Lord to even ask Him. I just wonder and I pass it by.

9. Seed and Word are one, not hybrid. Since Jesus was God's Word, he could produce nothing but God. If we are God's seed, how can we do other than to recognize and respond to God's Word and show our oneness by our faith? Because remember; Bro. Branham preached on "The Invisible Union"—who is coming to Him—Word upon Word coming together. And in the invisible union you see the divorce, because they haven't come, because they're not Word. See.

10. Now, on page 26, the last paragraph, Bro. Branham starts to speak of the prophets to whom the Word of the Lord comes, and they are gods to the people. This is the link to our hour, wherein we know the truth that establishes our seed relationship to God. What am I talking about? The vindicated prophet bringing us the revelation and we receiving It, because, first of all, we recognize the prophet and we recognize who is being set forth, because we're seed. We recognize the revelatory Word of God in and through the prophet, and the sheep recognize and follow no other voice, thus fulfilling, as Bro. Branham said a few paragraphs ago, my sheep, other sheep, the Gentile sheep of Matthew 4 and Matthew 12, know my voice and they follow me and they shall never perish, but they'll put on immortality.

11. Now, let's go to page 26 and look at that last paragraph.

[26-5] *...Didn't Jesus say of the prophets to whom the Word of God came to... Who did the Word of God come to? Prophets. Didn't Jesus call them gods? Why? God was manifested in them. (Bro. Branham said, "The prophet is the living Word of God manifested, or come to pass—come to life.") Why? God was manifested in them; first of all, to them. What was it? The spoken Word manifested. (Why? Because the prophet speaketh.) See? That's it. Said, "How can you deny,... If you have any wisdom, you'd*

*understand.” He said, God Himself called them gods.” (What he’s trying to say here is that, if God Himself in the Psalms called them gods, why does anybody want to change it? Now, notice:) God Himself called them gods,” (That’s the prophets.) and said, “How can you then say you believe the prophets and deny me when I say I’m a Son of God?” Why didn’t they see this...?*

Now, that’s a question there. Why didn’t they see this? What was the trouble? All right.

12. Let’s go to Matthew 16, so we can begin to look these things in the eye and bring out what I want to show you here.

(1) The Pharisees also...

Now, the point is here: how come they didn’t get this? How come they didn’t pick it up? What was the trouble that they didn’t see this at the time of Jesus when he was very plainly, not only a prophet, but he was that prophet of whom Moses spake.

(1) (Then) the Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

(2) He answered and said, When it is evening, you say, *It will be fair weather: for the sky is red.*

(3) And in the morning, (It’s)...foul weather...: for the sky is red and lowring. O you hypocrites...

...you double-souled, double-minded, double people. You can quote the Scripture like Tennessee Ernie Ford, and Pat Boone, sing the songs of Zion, and you’re dead in your infidelities, and your songs are a mockery. You talk about God on one hand and live for the devil and then sing these lovely songs. You hypocrites, you duals, you hybrids—See?—fool’s gold, phoney.

13. (3) ...you can discern the face of the sky; but (you cannot) *discern* the signs of the times?

(4) A wicked and adulterous generation seeks after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. ...he left them, and departed.

Now, listen to me! If he was not categorically **the sign**, what people came to Him and said, “We can’t accept this. We know it’s good. We know it’s great. All these good works, we stone you not, but we’re looking for another sign, and when it comes, we’ll know it”? Who amongst you have made statements like that? And you bear with them? No, I’m not out to take anybody’s head off his shoulders. You do what you want, but you just cut your own throats. Nobody’s going to cut my throat with an asinine statement like that, because anything that follows the real, brother/sister, is a counterfeit. Even though God Himself allows it and gives them the power and the authority to do it, it is nothing but a trap. Oh, you can find your Balaams, but it’s funny these birds are not even going to find a Balaam; they’re going to find the antichrist, because the next thing is incarnation. Oh, yeah.

14. (5) And when his disciples were come to the other side, they had forgotten to take bread.

(6) (And) then Jesus said..., Take (ye) heed and beware of the leaven of the Pharisees and Sadducees.

What is the leaven of the Pharisees and Sadducees? What is the leaven? “Well, bless God, if this ain’t the real thing I’m really conditioned now to know when it comes. Oh yeah, Bro. Branham’s real, but he ain’t the real McCoy. Oh yeah, Lee Vayle’s a man of God, but I loathe him. And you watch; there’ll be somebody coming along that’s really got it.”

Maybe I am a hypocrite, but how do you know? You don’t know because I recognize the sign. There it is. There it is. There it is! **There it is!** [Bro. Vayle points to the picture of the Pillar of Fire with Bro. Branham.] I defer to it. I know nothing else. I look for nothing else. And if it comes, it’ll go back to hell where it came from. Now, can I get your big, loud ‘Amen’? [Congregation says, “Amen”.] Thank you. That shows you’re not Sadducees and Pharisees; you’re not leaven. But I can’t read your hearts, but I believe your ‘Amen’ speaks for you.

15. (7) And they reasoned among themselves, saying, (*Is it*) because we have taken no bread.

(8) ...when Jesus perceived, he said..., O you of little faith, ...

“O you of little faith.” Merciful God, you’ve been talking about Messiah, you’ve been praying for Messiah, you’ve been looking for Messiah, and now that He’s here, and this is it...! Oh, God... Faith? Bread? What’s the issue? Is this, or is this not, the Messiah which was to come? [Bro. Vayle points to the picture again.] Is this, or is this not, the Spirit in Eph 1:17? Who is this One? Is not this He of 1 Th 4:16, then who is He? “Oh, you of little faith.” With His Presence, with His proof, you still go back and forth. When Bro. Branham said, “*You could by now argue this Word bitterly, and yet love each other as brethren, because you’re trying to settle an issue of the soul.*” Yeah, “they reasoned amongst themselves.” “They reasoned among themselves.”

16. (9) Do you not understand, neither remember the five loaves of the five thousand, how many baskets you took up?

(10) Neither the seven loaves of the four thousand, how many baskets you took up? (See, twice He did it. Twice the wonderful feeding: once under Paul, once under William Branham.)

(11) How is it that you do not understand that I spake *it* not to you concerning bread, (but) that you should beware of the leaven of the Pharisees and of the Sadducees?

(12) Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

One group had a wait and see attitude, and the other didn’t believe at all: make believers and unbelievers, right in your midst. Heretics, hereticals, heretical doctrine; heretics that are rejected. Sit and eat and have fellowship at your own risk. It’s strictly unbiblical. Do what you want. I ride herd on nobody, especially from this point on.

(13) (Now,) when Jesus came to the coasts of Caesarea Philippi, he asked his disciples, saying, (Now, watch!) Whom do men say that I the Son of man am?

These guys couldn’t discern what we’re looking at and discerning. [Bro. Vayle points to the picture again.] Brother Branham said, “*When God went down to Egypt with Moses, He did not only appear in signs and wonders but He Himself also appeared in a Pillar of Fire upon Mount Sinai, so today, and we have His picture.*” Pharisees couldn’t take it. The disciples that should have been able to, couldn’t get it. So Jesus comes now and says, “Listen, you heard the Pharisees; you heard the Sadducees; you heard all

of this; you saw the vindication, now I'm going to put you to the test. You're so misled as to who is here and what is here, you're talking about bread and biscuits and donuts and hamburger and God knows what. You don't even know what heaven is. You can't understand that."

17. (13) (So he says, "Listen,) whom do men say that I the Son of man am? (Now He said these guys are all messed up, what about you?)

(14) (Well, some) said, (You are) John the Baptist: (because he was killed. That means he believes in reincarnation. Well, not really, it just means that you got another John the Baptist spirit, a man like John, but) some (say Elijah); ...others (Jeremiah), or one of the prophets.

Now, where in the world would they get anything about Isaiah and Jeremiah? There's nothing in Scripture at all about that. And I don't mean reincarnation; I'm talking, simply, about the spirit. Where does the spirit of Jeremiah come in? Where does it come in of Isaiah? There's only one place, that's Elijah. Now, they're really messing this up.

(14) ...or one of the prophets.

Now, they're getting pretty cute here: "Well, you could be this, you could be that, you could...but really we don't... [Bro. Vayle whistles.] ...but it's something. One of the prophets."

Exactly. Which one? And nobody caught it that he's speaking of the one that Moses spoke of. Which one? Oh, they're right on the beam right now: one of the prophets; you bet your sweet life. He sure was. "Oh, we know you're a prophet sent from God. Oh, we know you're a prophet. ...We know about... We're looking for something else—in case...really not, just in case. He smartened us up. We know."

Huh?

18. (15) (So,) ...But whom (do you) say that I am?

(16) And Simon Peter answered and said, (Now, he's the one guy that becomes authoritative. He suddenly knew what the other eleven didn't know.) Thou art the Christ, the Son of the living God. (You are that prophet of whom Moses spoke.)

(17) And Jesus answered and said..., Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto you, but my Father which is in heaven.

And if you don't know that that is the Christ, you don't know that that is the One, let me tell you this, you will never know.

19. Oh yeah, you wondered why I put up with the shenanigans so long in this church, and some of you are still beefing and bellyaching that I did it unilaterally. I can close you out of my mind, every one of you, blank you out tonight, because this is on telephone, and it goes on tapes. And I'm not here to hurt anybody, because I love you, but I'm not here to take your guff either and your infidelity to God, if you got it amongst us tonight. I don't know what you are tonight. I'm not going to try to figure it out, but I'm telling you where I'm coming from. This is my testimony and my witness. What yours is, you've got to tell me. I can't read your hearts, although I come pretty close, because I watch your faces; I watch your attitudes, and I'd say we're about ninety-five percent at least; I'd say ninety-five.

You say, "What about the other five percent?"

I just have to guess a little bit, because some can sit right there and grin, like Jack Bell's mule eating buckberries. I don't know. I'm giving you my testimony, my witness. "If this isn't it...forget it."

You say, "Bro. Vayle, don't say that."

I'm supposed to say that. Why are you trying to tell me to say something different? Do you want me to take my soul on your hands? my blood on your soul? Sure, wouldn't do me any good, trying to put my soul on your blood. Your blood's no better than mine. In fact, it might not be as good. Mine only tested two... I only got calcium missing and a bit of phosphorus; my blood's perfect. But those two things cause me trouble. Have you had a blood test recently? Kind of quiet. Hey, kind of makes you think, doesn't it? What good's your blood? What good's your blood to me, and mine to yours? How would you put your soul on my soul and my soul on your soul?

20. (17) ...Blessed art thou, Simon Bar-jona: (son of Jonas) for flesh and blood hath not revealed *it*..., but my Father which is in heaven.

Now, the rest did not have the revelation. Now, watch the acuteness of this. These people lived with him. They ate with him. They slept with him. They fished with him. They saw all manner of things. Paul did not see Him, only by vision and revelation. And he had the perfect revelation, above even Peter because Peter had to bow his head and say, "The apostle Paul is above us all, but you better watch what he says, because that man is so deep, many of you people will run with him, destroy yourselves." And Peter even boobooed after Pentecost, but Paul didn't.

(18) ...(He said unto Peter,) thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

(19) And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

(20) Then he charged his disciples that they should tell no man that he was Jesus the Christ. (that he was actually that Messiah; he was that perfect one.)

Now, you notice how that 5 to 20 followed 1 to 4. See? Okay.

21. Let's go to Luke 16, and we look at Lk 16:27. That's what I want—just a few verses. This is where the rich man's in hell.

(27) (And) then he said, I pray thee therefore, father, thou wouldest send him to my father's house: (That's Lazarus.)

(28) For I have five brethren; that he may testify to them, lest they also come to this place of torment.

(29) (And) Abraham (said) unto him, They have Moses and the prophets; let them hear them.

(30) And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. (Now, watch that! He said, "Hey, if we send somebody from the dead, they will repent.")

(31) And he said, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Who is this One here in the form of the Holy Spirit? The same one that rose from the dead, but in Spirit form, doing the same things He did when He was in flesh upon the earth. Now, the point is, no matter what they see there—no matter, if they don't believe the Word, they're getting nowhere. That's why they say, "Well, if this is not it, I'll be prepared for the one...when the real thing comes along."

Don't you see how the Scripture fits perfectly, back there two thousand years ago and today? There is no way it can be done. See?

22. Now, let's go to John 5, and in John 5 Jesus is talking, and there's a feast of the Jews, and, of course, there's a pool there with five porches—impotent people waiting. An impotent man wants to be made whole. There's no one to put him in the water when the angel troubles it. Somebody steps ahead of him.

And Jesus said, "Well, take up your bed and walk. You're okay."

The man took it up. And as he walked, the same day was the Sabbath, and the Jews said, "Hey, it's a Sabbath day. You can't carry your bed."

He said, "Well, the One that made me whole, he said, 'Take up your bed and walk.' And I did it."

Oh, they got angry. And they said, "Just a minute, what man told you to take up your bed and walk?"

Never mind the fact he was crippled forty years and just laying there waiting to die. Oh, that's nothing. Forget it. Forget it! "Why, this guy here should not have ever told him to take up his bed and walk. He's a false prophet. He's a liar. There's something wrong with him."

But he was vindicated. That ignoramus, that little bird from Bethlehem and from Nazareth, he outshone them all. One move of his little finger...fulfill ages of Scriptures, and they stood right there, in their pharisaical robes: "Well, you know, we'd really know if He really was, but I'll tell you when the real one comes along, if this ain't it, we'll know."

23. That's the man that visited your house, Gary. Oh, yeah, you don't want to have names called, do you? You don't want to have the finger pointing anymore, do you? Nice guy, nice guy, brother. I'm not a nice guy, because there could be real sheep here, and I believe there are, and I'm watching out for you. And the shepherd doesn't mind sniping the wolf, and calling attention to these things that are so wrong.

You say, "You're going to preach people out of the church."

I ain't preaching nobody out. This is the Word of God. You do what you want about It. I told you last Sunday, I'm a survivor. The way I felt today I was sure I wasn't going to survive, but before I got here, I knew I would. I knew I would; I knew I would. No problem at all. See, I'm ready for all this stuff. Oh, yeah.

24. Oh, they got angry. They said, "Who in the world is he?" [John 5]

(13) ....(then) Jesus conveyed himself away,...

Then he finds the man, and he said, "Listen, you're made whole. Now, don't sin anymore lest a worse thing come upon you."

(15) The man departed, and told the Jews that it was Jesus, (that) had made him whole.

(16) And (so) the Jews (wanted to slay) Jesus, because (of) these things on the sabbath day.

Never mind the truth. Never mind reality; never mind vindication. Never mind the hard spots when it comes to your understanding and your creeds and dogmas, just kill the guy that did it. But you don't kill him for what he did; you kill him for what he said. "For a good work, we stone you not."

- (17) (And) Jesus (said), My Father worketh hitherto, and I work. (He said He's the One that set the pattern, and I'm following along.)
- (18) ...the Jews (therefore) sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

25. Now, there's something even the people don't understand in this message thinking that I preach two gods. If you're 'the' Son of God, you're equal. That is the covenant. The Only-begotten first born owns fifty percent—makes himself equal.

- (19) Then Jesus (said, Truly,) 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.
- (20) ...the Father loves the Son, and shows him all things that himself doeth: and he will shew him greater works than these, that you may marvel.

Now, he's telling you that he's operating by vision, not by former knowledge in his preexistence, in his theophonic form when he was Gabriel, and whoever else he was. Don't ask me, whatever form he had.

- 26. (21) For as (God) raiseth up the dead, and quickeneth *them*; even so the Son quickens whom he will.
- (22) For the Father judgeth no man, but hath committed all judgment unto the Son.

Now, just watch that carefully! He's committed judgment. "Oh hey, oh goodie, goodie, now I got it; God is over here, hallelujah! and Jesus over here, hallelujah! [Bro. Vayle sings in sing-song voice.] and I want to tell you something now, if the Father gets mad at me, I've got the Son over here."

You missed it. He can only do what he hears and what he sees from the Father. If you're stuck here with the Father, you're stuck with the Son. There's no difference. Well, come on. So, when he says, "All judgment's committed unto me. The Father doesn't judge any man, but He's left the commission unto me..." What's he talking about? The Son putting into execution exactly the mind of the Father. That's what Bro. Branham said: *the Son couldn't do anything, but what God would do*. He had to manifest God. There's nothing else he could do, because he could only [] say what he heard and do what he saw. Do you think for one minute that there's any such thing as the Son of God, or God Himself in any form whatsoever, can act apart from what God was in the very beginning? who cannot have one more thought? or one more purpose? or one more plan? I'm talking about omniscience now. Come on, don't falter over a little thing like this. Don't falter; just put it together.

27. Now, [John 5]

- (23) That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

- (24) (Truly, truly) I say unto you, He that hears my word, and believes on him that sent me, hath everlasting life, and shall not come into condemnation (or judgment); but is passed from death unto life.
- (25) (Truly, truly), I say unto you, The hour is coming, 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.
- (28) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
- (29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (or judgment).
- (30) I can of mine own self do nothing: as I hear, I judge.

There you are. You don't have anything separate. There's no two people running things. There's only one person running things. That's God. And He echoes and brings everything through Christ as a person. That's why he's the actual image and essentiality of Almighty God, even though he be a Son. But he's not God the Son, he's the Son of God—and sons have beginnings, even though the substance, the Spirit which is substance, the life form, the life source, is from [before there was] a beginning.

- 28. (30) I can of mine own self do nothing: (I can't judge; I can't do nothing. And he says,) I judge: and my judgment is just; because I seek not mine own will, but the will of (my) Father...sent me.

Then listen; if we have His will at this hour and the judgment at this hour, this is what God said, this is it! All we needed, according to what Bro. Branham said here, was William Branham telling you and me exactly what that Pillar of Fire told him: *That's it. That's it. That's it. Judgment's over.* Now, you do what you want about it. I've explained this dozens and dozens of times, but tonight you're hearing it more clearly. If you never hear it again, (You don't need to hear it again. You don't need to hear me preach again.) you can bust up and go to your homes and play tapes and do what you want, as long as you stay with this understanding I've been giving you all along. See? It's time you're all teachers anyway. But not some of the stuff I've heard around here. Shhee. Become seed? Two gods? You talk about something that's unfit for consumption.

- 29. (31) If I bear witness of myself, my witness is not true.
- (32) There is another that beareth witness of me; and I know the witness which he witnesseth of me is true. (What's that? That's the vindication by God.)
- (33) You sent unto John, and he bare witness unto the truth. (He said, "I'm not that one, but there is the One.)
- (34) But I receive not testimony from man: but these things I say, that you might be saved.

(35) (John) was a (bright) and shining light: and you were willing for a season to rejoice in his light.

(36) But I have (got a) greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, (and) bear witness of me, that the Father hath sent me.

Yet Jesus did not do all the works on earth at that time he was commissioned to do. Yeah. Absolutely, everybody knows that. You can't read your Bible and not know that. Brother Branham said it.

30. (37) And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

(38) And ye have not his word abiding in you: for whom he hath sent, ...you believe not.

Remember, "He that receiveth whomsoever I send receiveth me. And he that receives me receives the Father." Notice now, here we're coming to it.

(39) Search the scriptures; for in them you think you have eternal life: and they are they which testify of me.

(40) And you will not come to me, that you might have life.

(41) I receive not honour from men.

(42) But I know you, that you have not the love of God in you.

(43) I am come in my Father's name, and you receive me not: if another come in his own name, him you will receive. (It tells you. That's future, they're going to do it yet. They'll take the antichrist.)

(44) How can you believe, which receive honour one of another, and seek not the honour that *comes* from God only?

Now, what's he talking about? What's he talking about? Well, hold your finger right there, and let's go plumb over here, and see it, because the Bible can never change, and It never lies.

31. In 2 Th 1:7:

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

Notice verse 10.

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

That's what you're looking at right here. That's the only glory there is. And how do you get it? By believing the prophet. Oh, people don't want to believe the prophet...oh, no, no. Oh, no, no. "Oh, you make too much of William Branham." Ha! That's the laugh of the century.

The only honor that can come from God is over here in 2 Thessalonians, “when he shall come to be glorified in his saints.” Now, how are you going to get it? There’s no other way except by the Gospel. We’ll talk about that later.

32. Now: [John 5]

- (45) Do not think that I will accuse you to the Father: there is *one* that accuses you, *even* Moses, in whom ye (hope).
- (46) For had ye believed Moses, ye would have believed me: for he wrote of me.
- (47) But if ye believe not his writings, how shall you believe my words?

Now, remember; a vindicated prophet only could go back like Bro. Branham, the same as Moses could go back, the only historian. All right. I hope you catch what you’re looking at.

33. Now, after this we’re going to go over here and read this last paragraph again. The prophets are called gods; God Himself called them gods and said, “How can you then say you believe the prophets and deny me, when I am the Son of God.” How can you believe the Bible, because that’s written by the prophets, and you can’t believe me of whom the entire Scripture is written, by whom and for whom everything is made, how come you can’t recognize me? As Jesus said, “The oxen knoweth his master’s crib, and the birds know their nest, but how come Israel doesn’t know me?” Where’s the slack? What’s happened? So, Bro. Branham said, “*God Himself called them gods, the prophets, and said, how can you say you believe the prophets and deny me, when I say I’m the Son of God?*” Why didn’t they see this, then?

[27-1] *Same thing today: (No different. No different.) Same thing today:*

We’re now at this moment, right here in this building going on, Bro. Branham was preaching, in the Jeffersonville Tabernacle. Notice what he says:

[27-1] “*I’m that Seed that was to come (the woman’s seed).*”

Now, they don’t recognize today. Now, is he trying to tell the Gentiles they don’t recognize that Christ was the seed of the woman? All Gentile faith and Christianity is based upon that, but, of course, erroneously, they make him God the Son. And you see even Adam Clark said, he said, “How in the world can you make him God the Son? That’s ridiculous. It’s the Son of God.”

And God, the Son, and the Son of God are two different things, because one is the ‘son of’ and the other is ‘It’. You can’t make it that way. Sons have beginnings. He recognized that. He even recognized serpent seed, but couldn’t put it in its place.

34. [27-1] “*I am that Seed that was to come (the woman’s seed).*” “*I’ll give you a seed, to the serpent.* (In other words, he’s talking about what the serpent did, and he’s even going to give the serpent a seed.) *The serpent had already defiled her. And He said, “But thy seed that I shall give you shall bruise his head.” He’ll take that thing back again. Amen. He’ll take that thing back again.*

What’s he going to take back again? He’s going to take back to the original what the woman messed up by hybridizing. He’s going to take it back where life comes through the true seed that she turned down by hybridizing.

Now, you say, “Bro. Vayle, she’s was going to do it anyway. God knew it.”

Hey, I'm not at all unhappy with that. I understand that. We're just trying to show you spoken Word is original seed. She caused the interruption, but she couldn't flatten everything as though it couldn't take place. She just interrupted it. The car got four flat tires on the road, but pretty soon the tires will be all pumped up and it will go sailing in; don't worry.

35. [27-1] ... *"I'll give you a seed," ... "...Thy seed...shall bruise his head." He'll take that thing back again!* (What will take the thing back again? The seed will take the thing back again.) *Amen! I wish I could... I wish everybody could see that. "I've come to conquer and correct what he did."*

Now, he said, "I'm going to correct everything that the serpent did, and what his seed is going to do and continue to do, until it's all over. And this Seed is the one that you're going to see is going to be in full authority yet, and I want you to notice something: that it's by the seed of the woman, four thousand years later, and finally two thousand years later again, and finally one thousand more years later again, and what's that add up to? Four thousand, two thousand, and one thousand; seven? That's right. The earth is going to be populated all over. And what with? The seed—every one of His children, for the seed shall be counted for a generation.

See, he was cut off; he didn't do what man did. So, now he is that Seed that it was said to Eve, you populate this earth, because you're the one that brings forth the children. Adam doesn't populate the earth. He's the begetter. What if the seed goes some other direction? ...something happened? Without her, it's not going to continue. See. So he said, "All right now. You blew it."

Now, what about the end time? Remember, Bro. Branham said, *"God gave Him a second Bride and she blew it, but the third one won't do it."* Just keep that in mind, and now we're going along.

36. [27-1] Now, *"I've come to conquer and correct what he did." And the only way I can do it is through a woman that believed the Seed where a woman that didn't believe the Seed.*

Now, why? Because that's the Bible. Everybody says, "Well, now God's going to do it, you know, just one, two, three, four,...got it all figured out..."

...and it's not true. It's this way He does it. It still's got to come through a woman. You can never have the earth populated, and the serpent seed and all that stuff gone... You can never have the original—what's in the original Word—until it comes by original Word without hybridization or anything added or taken from It: man becomes one million percent, infinite percent, with the Word of God. It comes by a woman.

37. [27-1] *One woman believd the Word where one didn't believe It... (Now he says,) "I'm that overcomer. (That's the Seed.) I am the one that's come to give Life...through my death to pay the penalty for what she did, through my life will be given...to flow over you, and you'll be sons of God and daughters of God" (See?) as long as there's seed in there.*

Now, it can't be given to those that aren't seed. Now, remember; Mary said, "Be it unto me according to Thy Word." And she brought him forth. That's fine. But that didn't do the job. There's got to be a sacrifice. And this was the privileged one: "I come to do thy Will, oh God." He came right down anxious, happy to take our place. No matter what you say, this was what he wanted. This was his destiny.

Everybody's carping and critical today: "I'm not fulfilling my life. I'm not fulfilling my destiny."

Well, get with the Word of God and things will begin to happen with you. That's the whole trouble...for your trouble and my trouble.

38. Now, let's take a look at this. What is to happen today? He'll take it back again. Man was not meant to die. No, he wasn't. He was not meant to die, because the original spoken Word over here is Gen 1:26-27.

- (26) And God said, Let's make man in our image, after our likeness: and let them have dominion over the fish of the sea, ...fowl of the air, ...over the cattle, ...over all the earth, ...every thing that creeps upon the earth.
- (27) So God created man in his *own* image, in the image of God created he him; male and female created he them.
- (28) And God blessed them, and God said..., Be fruitful, and multiply, ...replenish the earth, and subdue it: ...have dominion over the fish of the sea, ...fowl of the air, ...every living thing that (breathes and so on.)

But they didn't. Why? Because they hybridized the Word and the Word must still come to pass.

39. So, now how's He going to do it? How's it going to come? I'm going to tell you how it's going to come. It's going to come by Rev 10:1-7, Rev 22:10-14.

- (1) And I saw another mighty (messenger) come down from heaven, clothed with a cloud: rainbow was upon his head, (only One got that and that's God Himself on the throne) ...face was as it were the sun, ...feet as pillars of fire:
- (2) ...he had in his hand a little book open: (And so on down... You read this so many times, you don't need to read It again.)

40. Now, let's go to Revelation 22. Revelation 10:4 the Book is sealed up; the Book is opened in Rev 22:10.

- (10) And he (said), Seal not the sayings of the prophecy of this book: for the time is at hand. (There you are. The book is unsealed. Rev 10:1-7 unseals it. Now, here's what's happening.)
- (11) He that is unjust, (is) unjust still: ...filthy, ...filthy still: ...righteous, ...righteous still: ...holy, ...holy still. (And watch now!)
- (12) ...behold, I come quickly; and my reward is with me, to give (unto) every man according as his work shall be. (Okay.)

Now, there you are. That's absolutely, 2 Th 1:7-10. You can't get away from It. You've got the ...parallels there: judgment on one hand, blessing and cursing. You can't deny it.

41. Now, watch!

- (13) I am Alpha and Omega, the beginning and the end, the first and the last. (That takes you right back to the Book of Genesis. There He is. Now what's in Genesis?)
- (14) Blessed *are* they that (wash their robes), that they may have (the) right to the tree of life, and may enter in to the...city.

So, what are you looking at? You're looking exactly what Bro. Branham said. He said, "*He'll take back that thing again. He's going to take it under his control.*" Now, what is his control? The

government of God upon earth, wherein the Garden was the Tree of Life for immortality and the keeping of peace. And now notice what It does. It takes you now from there to the holy City where the Tree of Life is transplanted from the Garden of Eden, the Millennium, right to the New Jerusalem where we stand with Him. He's going to take it all back. And how's it being done? It's being done by God Himself. As Bro. Branham said, "*When His son and daughter sinned in the Garden of Eden, He never sent an archangel, or cherubim, or angel, He Himself came down, and so today.*" And what you're looking at is this through His death, and Resurrection and His restoration of the Bride Tree in this hour. There is a Bride that's going to come forth in this hour who will not be impregnated by a creed or a dogma. The womb of her mind is already sewed up, so this is all she can receive.

42. Now, I want to ask you a question. If you're looking for something else or thinking you're going to get something smarter enough for this, from this, to make you get something else, is your mind now closed, is the womb of your mind now pregnant? The answer is 'no'. You just got snake bit, honey. That's all. You got snake bit. You got taken by a filthy, demonic spirit, a whorish spirit of organization, and unbelief. Yeah, it's a cancer. It's a cancer, but "Bro. Vayle you must never talk about them ever, or come against it. No, no. Oh, no, no, no, you've got to be sweet and nice."

You take a shotgun to kill somebody that gets near your daughter or your son, but it's okay to lose your soul and somebody else's? Is that what we're looking at tonight? I thought it's pretty good for a man to lose his body in the grave, but it's pretty dangerous to lose your body and soul in hell, because that's where it can go. That's where it will go. Because you see, this is 'live, die, sink or swim'. Now, if you're not that way, I'm sorry for you. And if you think I'm trying to give you a mindset, you're goofy. I'm trying to get you an eternal soul set so we'll have rejoicing at the end of the trail.

43. Now, listen! The seed of Matthew 12 is here with Himself watering the little seeds, not breaking the reed, quenching the flax, or by striving, but by Himself sending forth judgment unto victory; Himself, fulfilling His Word in the Bride because she knows no satanic or manmade creeds.

Notice in Mt 12:19, "he shall not strive." What does this mean? This means He will not debate or be at variance. He's not coming to debate. 'Cry': that means 'to shriek or make a great clamor', like these rioters, you know, these so-called pacifists. Peaceful means to make the government right. They're very pacifistic. They have these marches. They want to argue. Then they start screeching and everything else. Now, I'm not trying to convince...

Three. His voice is not heard in the streets. Now, everyone of these three: not strive, not debate, not heard... Every one of these three—plus not bruising and not quenching—is something He is not doing. No, He's not striving, He's not debating, He's not shrieking, He's not in the streets, He's not bruising, He's not breaking the bruised reed, He's not quenching the smoking flax, and therefore and thereby, He is not attracting any great attention to what his mission really is.

44. So, we're not engaged in politics. "A million more in '54." "And just wait six months, now we'll have double the people here. Oh yeah, we'll..." Hey, if we've got double the people we have in six months, you better believe I'll be gone before twenty-five percent more adds itself to this church, or God's got to speak to my heart. Because the stronger the hour got before the flood came, there was just that many more people that turned their backs, which is fine by me. I'm not here for anybody's sake; I'm here for the Word.

45. Now, listen! All of these things that He's not doing, He's not in politics. Now, notice, what comes out of this? Now, watch carefully. This is what comes out of it. And this is the Weiss translation I like.

"Which is to have caused the equitable administration of justice to move straight onto its intended goal resulting in a victory."

You know something? I'm going to tell you something. In the light of what He is not doing, you're going to have to stand back and look, if there's something to look at. And you can be guilty of either second guessing or guessing right or, just maybe, you'll get a revelation from somebody that knows. Because this tells you 'you don't know because He ain't doing'. He isn't doing what He did back there. And yet what He is not doing, but being here, (And sure enough He's doing something. You better believe it.) It says it's going to... "It's causing the equitable administration of justice to move straight on to its intended goal resulting in a victory." And in His Name will the Gentiles hopefully trust. All right.

46. What is Bro. Branham talking about? He's talking about the bruised head of the serpent going under while the wounded heel is taking the ascendancy. Because He's coming back to reign, and before He reigns He's coming forth as a Judge. **10/27/17**

Now, let's take a look at these words. What does administration mean? The word 'administration' means 'the management of government'. The management of government; He is here in Matthew 12 for the management of his government. The kingdom of God is in our midst again. Eden will be set up, because it was the original headquarters. He's here to do it. Let's look at it. We go to Isaiah 9.

- (1) Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun...the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

Now, let's look at that. "Nevertheless the dimness shall not be such as was in her vexation;" when she started vexing. When this woman started vexing, she started to go down. Oh yeah, and the more she went down, the more she vexed. And the more she vexed God, the more He had to deal with her.

47. Watch what happens after this goes on and on—this talking about the Gentiles over here, the Gentile nation.

- (2) The people that walked in (great) darkness in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them the light hath shined. (There should be light at the evening time. It will neither be light nor dark. Right? Okay.)
- (3) Thou hast multiplied the nation, *and* (It says) not increased (but you omit that)...increased the joy: they joy before thee according to the joy (of) harvest (harvest, harvest, harvest: whose fan is in his hand, thoroughly purge his floor, and gather the wheat in the garner, but burn up the chaff, the Pentecostals, with unquenchable fire), *and* as (*man* that) rejoice when they divide the spoil. (He's going to be handing out trophies, and rewards and goodies.)
- (4) For thou hast broken the yoke of his burden, and the staff (off) of his shoulder, the rod of his oppressor, as in the (days) of Midian. (That's the time of the judges. What a terrible...everybody divided. Everybody going his own way. Just a hodge podge.)
- (5) For every battle of the warrior *is* with confused noise, and (the) garments rolled in blood; but *this* shall be with burning *and* fuel of fire.
- (6) For unto us a child is born, unto us a son is given: the government (is) upon his (shoulders): and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

- (7) Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The ('jealousy'... The word 'zeal' is not zeal. That's something you think a guy is just a fanatic, and he's got his feet all ready to roll. It's jealousy. God's a jealous God.) The (jealousy) of the LORD of hosts will perform this.

You say, "Just a minute now, that's written for Israel."

You're wrong. It's written for the Gentiles and points you back to the Seed that was born in Israel. It's written to the Gentiles. This is yours and mine. This is ours. I'll tell you why, because the increase of His government there's no end. And since He started now—since He started now, (Yes, He started now.) and the spirit in our midst becomes incarnate to us, we'll crown Him **King of Kings** [Bro. Vayle shouts.] **and Lord of Lords**. It started and won't decrease. It's going to get bigger and bigger through the Millennium, right into the New Jerusalem.

48. You don't believe it, do you? Because it's so new; shatters your thinking.

"Well, I can't see this; I just can't see the evidence." I just can't see...can't see...

"Oh, God," [Bro. Vayle makes grumbling-like, unbeliever sounds.] "Where's the evidence." Oh, God...

In the river...**vindicated**. It started; I'm a part of it. Yeah. I've been called to the Wedding Supper. Hallelujah! Putting on my garment. Yeah. Yeah. Oh, bless God, if I was back in Pentecost, I'd be swinging on the chandeliers by my toenails. [Laughter] Hallelujah! Thank God, I'm not in Pentecost. Yeah.

49. (8) (He) sent (the) word into Jacob, and it... lighted...Israel.

But it came right down to Samaria, right down to the people of this hour. Oh, yes, oh yes, oh yes, oh yes, my brother, my sister. Yes, absolutely, this is the truth. Yeah.

50. Now, 'equitable'. The government started and never end. 'Equitable'; what does it mean? It's 'fair, brought back to its balance and intent'. The equitable management of government. Well, it was all lopsided under the devil, but now it's started to come right back and it won't be all the way back until He's crowned King of kings and Lord of lords, and He comes down and we with Him, eradicates the anti-Christ by grabbing him and throwing him in the Lake of Fire and all these guys taking over for one thousand years. That's the start. Equitable—the original intent. The original intent was what? To put the children in charge of the earth—they own it all, the Seed controlling. We're going to do it. We started. Now, I know we have.

51. So, what's the next thing? It says, "The equitable administration of 'justice' to move straight to its intended goal, resulting in victory." What is 'justice'? Well, I'll tell you. It is 'the quality of being righteous'. 'Justice' means 'righteousness, impartiality, and fairness, the quality of being right'. Yeah. Now, people are all screaming for.... "I'd sooner have mercy than justice."

Not me. I already got mercy; now I want justice. Oh yeah, big difference. You see, if you're not in it, if you're not part of it, if you're not privy to the revelation, you'll be screaming for mercy.

Now, we've got it. Oh yeah, the Lamb went off the Mercy Seat, on the Father's Throne. I want justice. **How long, oh Lord?** Souls under the altar. Justice. I want it right. I'm tired of being a pawn. I want that quality of being right.

52. Now, what do I see in this? I see the parousia of the Judge. I see the Presence, the descent of the Judge. I see it over here in 2 Thessalonians 1.

- (7) ...you who are troubled rest with us, 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 obey not the gospel of the Lord Jesus Christ: (which is Paul's gospel because He gave it to Paul.)
- (9) Who shall be punished with everlasting destruction from the presence of the Lord, (leave neither root nor branch) 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.

He's coming to be glorified in us. This is the same thing we find of the Shout in 1 Corinthians 15, coming down to put His Church in order. Make no exception, it is Malachi 4; it is Mt 24:28, the world gathering to feed on the Torma; Lk 17:30, the Bride gathering to eat on the Soma.

53. Listen! What is it? Let me explain It to you briefly. It's over here in Rom 2:16.

- (16) In (that) day when God shall judge the secrets of men by Jesus Christ according to my gospel.

When did that happen? Only in this hour. Only in this hour. Like It says in verse 14:

- (14) ...when the Gentiles, which have not the law, do by nature the things contained in the law, these, not having the law, are a law unto themselves:
- (15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)
- (16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

There'll be people doing this and doing that—every creed, every dogma—everybody, “Well, I'll forgive him. It doesn't matter if he lies, he thieves, he commits adultery. It doesn't matter, if he despoils people and betrays the Bride and the sheep. “Oh, we just love him and be sweet and be kind. Oh yes, yes, yes.”

Oh, Lee Vayle is a dirty dog. Oh, yeah. He's filth, because everything doesn't go.

54. Listen to what It says here.

- (14) For...the Gentiles, which have not the law, do by nature the things contained in the law, these, not having the law, are a law unto themselves. (Everybody has his own religion.)

- (15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or... excusing...

They know there's something to look at and they refuse to look so they excuse each other. And then if you don't go along, you're a dirty crud. Yeah. Time after time I've wondered how many people can stand with me. So, if I stand alone, it's okay.

55. Now, listen!

- (16) In the day when God shall judge the secrets of men by Jesus Christ according to (the Word that I got from God, that He said He would do it).

There's coming a time when God vindicates His Own Word and proves that It is His Word, and men won't give a rip. Ha, especially here. "If this is not it, I'll know enough to get the real thing." You say, Bro. Vayle, you're riding it. I'm going to ride it plumb to hell, till you guys smarten up—or plumb to heaven, one way or other. I'm going to shame you, embarrass you, if you ever thought something like that. Did you dare to let it in your mouth? But you know why because it came out of your heart. The secrets of men's hearts made known. How? By this Word of Paul. Yeah!

56. 2 Thessalonians 1:10, because you believed my witness in this day when men's hearts are being revealed. Yeah. I admit it. Let's read It again. You can never read these things too often. Oh, yeah. See.

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

And what's he going to do? He's going to reveal the secrets in your heart, whether you believe or not what a vindicated prophet taught. You see? Now, with that, Hebrews [Bro. Vayle explains he needs more time; requests next tape to be ready.]

57. Listen! Hebrews 4, concerning the time they should have gone in and didn't.

- (1) Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. (See?)
- (2) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

You say, "Bro. Vayle, was it the Gospel?"

It certainly was. That Rock that followed them was Christ.

- (3) For we which really have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
- (4) For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

What's he telling you? Everything was in perfect order until the interruption. We've got to get back to it. We've got to get back to it—got to get back to it, and Canaan's land a bit of a type.

- (5) And in this *place* again, If they shall enter into my rest.

- (6) Seeing therefore (it remains) that some must (—some must, some must; they’ve got to) enter therein, and they to whom it was first preached entered not in because of unbelief:
- (7) Again, he limits a certain day, saying in David, To day, after so long a time; (Now we’re coming to it.) as it is said, To day if you will hear his voice, harden not your hearts.

Whose voice? The voice of the same One that called the Jewish fold, or the Israeli fold, says to the Gentile fold today, the sheep hear my voice, and He’s knocking at the door. [Bro. Vayle knocks on the pulpit.] And he said, “If any man hear my voice,” and the sheep hear the voice and they follow. What voice you think spoke to me when he said, inside of me, deep inside of me, “If you listen to any man that’s the man you should listen to.”

- 58. (7) ... To day if you will hear his voice, harden not your hearts,
- (8) For if (Joshua) had given them rest, then would he not afterward have spoken of another day.
- (9) There remaineth therefore a rest to the people of God.
- (10) For he that (has) entered into his rest, he also hath ceased from his own works, as God *did* from his.
- (11) Let us labour therefore to enter into that rest, (In other words, there’s going to be the trial of your faith.) lest any man fall after the same example of unbelief.

Now, listen! He’s talking about the entering in. And he said, “Watch it. You might lose it.” You won’t make the Rapture. Cry all you want.” Millions now living will never die. That’s a lot of hogwash, that’s the devil’s lie. Bro. Branham said, “*The lie is ‘thou shalt not die’.*” Oh yeah. That’s what he said.

- 59. (12) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, (even) of...joint and marrow, (even) is a discerner of the thoughts and intents of the heart.
- (13) Neither is there any (creation) creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. (Now, listen!)
- (14) Seeing we have a high priest... (“Who Is This Melchisedec?”)

It’s all been all laid out here and you can get your eyes on the truth and walk into Canaan land, Paradise of God, the Millennium, or you can stay outside. It’s all been revealed. There’s been nobody that... Who could hide from the prophet. Nobody could hide from God. You couldn’t hide if you tried. He’d read you just like a book—your thoughts and intents laid out. And let me tell you, when I preach this Gospel, I am no less than Bro. Branham, and neither is any other five-fold minister who preaches this correctly. There isn’t one thing in your soul that’s not laid bare from this Word of God. Do you stand with It or don’t you? There is only one thing in your soul, brother/sister, and that’s a decision: which way are you going? Which way are you going? Oh yeah, which way are you going? I don’t know. Yeah. The Word of God is quick and powerful, sharper than any sword.

60. Now, It is even more so than the quickness and sharpness. This is Heb 13:8 “Jesus Christ the same yesterday, today and forever,” as revealed in Gen 18:23. Let’s look at It. Genesis 18:23 and It says here:

- (23) And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? (Now, there you are. Do the saints go through the tribulation? In no way. There's your answer.)
- (24) Peradventure there be fifty righteous within the city: wilt thou also destroy and spare not the place for fifty righteous that *are* therein?
- (25) That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: (Oh God, Shalt) not the Judge of all the earth do right?

Shall not the Judge do the righteous thing? That's why right today, the righteous are righteous, the filthy are filthy. We've started on our journey. Okay. We could read It all the way down. We won't do it, but notice verse 33.

- (33) And the LORD went his way, (and) as soon as he had left communing with Abraham: and Abraham returned to his place.

And let me tell you something: when the Shout is over, I can tell you one thing: the dead are going to be raised, and that spirit is going to take off and be incarnated, and we'll follow Him. See? Now, it is even more so what we read here, Heb 13:8, as revealed in Gen 18:23, especially 25. Going to 32, and then on to 33. When the Spirit that's in our midst becomes incarnate to us, we'll go to our place also, to the Wedding Supper, and crown Him King of Kings and Lord of Lords.

61. Now, we go to paragraph 2, of the page...we're written... [Bro. Vayle checks time.] I can finish right here. Now, I don't know if I'm going to get you back on track on Saturday or not, but I don't even have to be here on Saturday or any other message. You might not know this, but I could be dead tomorrow morning; you don't need any preacher here, although I hope you get one. If you can't follow what I'm trying to show you here word by word and where you really stand...is not that you know every single mystery, you know everything as though you got all the answers, but you're standing with this which is vindicated and you're not looking down the road; you're looking at this. Yeah, you do what you want.

I never invited anybody in this church to come and follow me. When I walked out sometime back over there in Quincy, you people, the majority, you came to me; you come back to me also. I want you to get this flat; I don't ask you to stay; I don't ask you to go. I don't ask anything of you. All I'm here is to preach this which was vindicated, twentieth-century prophet, twentieth century Word of Almighty God. You are one hundred percent on your own. And if I talk rough to you or I talk rough about situations, just remember one thing: I've only got one thing in mind, and that is to lay It with this Word, because Lee Vayle himself is nothing, nothing, nothing—less than nothing. So I'm not trying to tell you 'follow me' or have any thoughts of mine. All I want you to know is this: if you love this Word like I do, and you see what I see, that's great. You don't have to see what I see.

62. But if you want to fuss about it, do me a favor, go someplace else. Just go someplace else because, hey... Brother Branham categorically said, *"If you don't like the man, the pastor, the guy that's over you, go someplace else."* I'm not trying to get rid of anybody. I'm just trying to make it a home atmosphere where you understand I'm with you and you're with me. That's all. And I will help you and do what I can, and if I haven't helped you tonight to show you truth...

How many's got guts? Let me see if you got... I hate to do this, yet I love to do it, because I'm the kind of guy that I'm not afraid of Pentecost anymore. I'm not afraid to be counted. I'm not afraid to know if I don't know. Do you believe you've learned something tonight that did you good, that helped you more on the solid Rock than you've known before, raise your hand. Let me see if you...some of you, I don't suppose. I don't know. Well, thank you very much. That's all I need to know.

63. So, if you're coming along this path, and you're with this understanding, (And it's simple as A-B-C; it gets simpler and clearer every day as far as I'm concerned, like the prophet said it would) that's all I request of you, because I've never asked for financial help from anybody. I've requested only one thing from you and that is to pray and to stand with me as best you can, not to anticipate anything as though you need to anticipate for me, but to simply stand with where we're going because this is the crux of my ministry that I'm talking about, that goes out over the phone lines. And I could have many more phone lines, if we wanted them. How many? I don't know, but there'd be several more. We've got people asking. And people want it, but they just don't have it, but we could help them.

64. Then these tapes go many places in the world. And the glowing letters they write and the telephone calls that they give me, I would just say one thing: if anybody in this church--and I speak to every single person--had sisters phone you with such humility as though [ ] Lee Vayle was a mighty nice guy and wonderful, wonderful guy... Oh God, this is pitiful, but it's the truth. It's just almost like there's an admiration, an adulation. What would you do if you got phone calls like that? I want to ask you. What would you do? I've got an idea (Not you sitting here, but some that did sit here.) you'd be so puffed up, you'd bust before daybreak like the frog that was full of buckshot. I don't look for men to adore me—aggrandize me; I don't look for anything, except one thing: just keep off my back. That's all. Don't fuss if I preach. If you don't believe it, go someplace else. That's all.

65. I'm here for one reason: I believe you're wheat; I believe I'm wheat. I'm not going to go back on what the prophet told me just because somebody wants me to, and say, "Well, you're just somebody here; oh, do we really know it."

Hey, listen, you know something: this Bible open before me, knowing there's a God in heaven, I tell the truth. That is just the same as swearing by God, whether you know it or not, and swearing by that Word. It's identical—but I'm allowed to say it. See, there's a certain way to say everything, and you better say what God said, the way He meant it, the way It's vindicated by that prophet. And everything I've taught you tonight zeroes in: as it was there, it's back to the end. We're back to the beginning. As it came complete Ephesus, it's come again. Where are we tonight, brother/sister? We're in the midst of the most glorious age of God glorifying Himself and His people. Let us truly be humble. Let us thank God for His goodness and mercy that we're allowed a part of this.

Let's rise to be dismissed.

Father, now we bow our heads and our hearts before You knowing that we are not ashamed of the gospel of the Lord Jesus Christ. I'm not ashamed of what the prophet brought. I don't exalt it as though I found out something on my own, and now I'm preaching something, "Hey, Lee Vayle, found something." Lord, You know that, and the people know it, it's exalting, Lord, because what the prophet said can be found right in this Word here, and it is thrilling and marvelous, because we believe in the revelation. Of course, if we didn't believe in the revelation and didn't believe that he was vindicated, that You are here, Lord, hallelujah, we just say forget it and walk on. But, O God, we don't have to look at the sky in the morning or night; we've seen the Creator of the skies of the morning and night.

We don't have to look for interpretation; we've already seen the great Revealer. We've seen You, Lord, in Your Word and we know that this is something far beyond us, and we stand amazed in the presence of God. Lord, what we don't know we are not asking You that we do know. We're not asking You for mysteries and revelations, Lord, beyond what we can contain. There are some things, Lord, that we'd like to know, but yet we are not going to come to You in prayer, and look to You, Lord, and say you've got to show us. You don't have to show us anything, Lord. It's no way shape and form, just as Jesus said to Peter, "Flesh and blood does not show it," and you didn't even ask God about it. God just turned around and showed you. Yeah, and that's how we're looking, Lord, for all these things and by

Your grace, (Thank You, Lord.) You are showing us. I appreciate that, Lord, so much that...You just speak to our hearts and show us that...You are showing these things and all.

And we're not here, Lord, to hurt anybody, do anybody any harm whatsoever. We're just here for one thing, Lord, to preach Your Word, and may It be exactly as the prophet gave It and meant It; may It water our souls, O God, and bring us into the depth of the knowledge of this Gospel which blinds the eyes of others, but opens ours—all the veils and the curtains and blinders taken from off of our eyes and we see this glory revealed in the Word, and we see the glory revealed in us which You came to reveal Your glory in us, taking us right to the Tree of Life and past the Tree of Life. Amen. Amen. Adam was only anxious to get to the Tree of Life, but, Lord, You're taking us past the Tree of Life, and we thank You for it that it's begun.

Help us to realize that; let this be our strength as it was with Joshua and the people going in. Let us be the Calebs around the Joshua, even the Holy Spirit, who know no Word but just the earnest, heartfelt answer, "Be it unto me according to Thy Word." Lord, that would be, I believe, what You want us to hear, and I know that's what we want to say, and I know that's what we want to believe, and I know that's what we got to believe, and I know there's a virgin who will believe it. So, as Bro. Branham said, *"If we're not Bride, but we believe we are Bride, there's got to be a Bride out there somewhere, and by Your grace we'll not stand in her way."* But we say this, "By Your grace, Lord, we're going on where others missed it, way back there when they had the chance, the opportunity; we're going to go in."

Now, Father, we pray You'll heal the sick amongst us; give us all strength, Lord, to stand with Your Word. Help us, Father, to not play around and not just be happy to preach It, to say It, to declare It, but to live It also, knowing that this in itself is of great value, because it does answer a great need so our lives are balanced and conforming.

Now unto the King eternal, immortal, invisible, the only wise God be all power, honor and glory, through Jesus Christ our Savior. Amen and Amen.

"Take the Name of Jesus with You."