

Spoken Word Is the Original Seed #16

Book 2

Last True Testimony

He Who Has Seen Me Has Seen the Father

August 1, 1993

Shall we pray. Father, we know Peter told us of Him whom we have not seen, we love, and yet, though now we see Him not, we rejoice in Him with exceeding great joy. If that is true, (And we know it is.) and many people claim that, because they have not actually seen You to really know You by revelation—your revelation as the Scripture says You revealed Yourself to Samuel by the Word of the Lord—and they’ve turned that down so completely, Lord, we know that they are not in the position, Lord, to really love You and to worship You and to know You, even as there are a few people at the end time who do, those few that are likened unto those that went into Noah’s ark.

We pray, Lord, there shall not be one of us here this morning who are deluded into believing that whom having not seen we love, (And here we are in the last hour, face-to-face by true Word revelation.) and then turned away, deny the very Lord that bought them. And we pray, Lord, we will not be in that category, but rather, Father, that we truly love that One who gave Himself for us and truly love You who gave Your Only-begotten Son so that we might truly love You, O God, and Jesus Christ whom Thou hast sent and, thereby, Lord, be all one together in this Word even Jesus Himself having said, “In that day you’ll know I’m in the Father and You in me and I in you.”

And that is true. We are coming into it more and more and more, and we’ll see that, of course, in complete fulfillment at the Wedding Supper, which, Lord, we in our hearts long for. We may not know what we truly long for, but if there’s a deep in here calling, we know there’s a deep out there to answer.

So, help us in the study of Your Word this morning, Lord. And the entrance of Thy Word giveth light, and hiding of your Word in our heart keeps us from sin and evil. Grant these mercies in Jesus’ Name, we pray. Amen.

You may be seated.

1. Now, I think that perhaps last night, some of what I said might not be too clear, and I was trying to actually show the ‘alpha and omega’ principle of seed planting and seed harvesting, that there is a seed planted and a seed has to come to harvest. And we see the seed Book of Genesis and, of course, we see the real harvest book in the Book of Revelation but also, there’s much said concerning the harvest in the two books of Thessalonians, which are dedicated to the Second Coming, and we see much in the books of Peter and also some in John and then, of course, I mentioned the Book of Revelation which is preceded by the small Book of Jude. And in there we see much of the ‘omega’.

2. This principle was certainly understood by the apostles. And they would have to understand it, especially Peter, James and John from the Mount of Transfiguration, where they saw a preview of the ‘omega’ which was already there in the form of the ‘alpha’, where Christ had come to be a king of Israel, the Messiah, and He was most thoroughly rejected and as the Scripture says, “They both crucified and killed the Lord Jesus Christ.” And Jesus said, “Had they received John,” which was had they received the revelation that John brought, which was to make ready a people prepared for the Lord, they certainly would have entered into that kingdom. But, of course, they missed it.

3. Now, when you see the ‘omega’ of the ‘alpha’ of the birth of Christ, you see his ministry. See the ministry and you see His rejection, you see His death and Resurrection. And all of that is in an ‘alpha’

situation. Now, we realize that the same One that's 'alpha', said, "I'm Alpha and Omega." That same One, who said that, had a previous 'alpha' when He was by part in the prophets—God in divers ways and parts—gave a revelation—God in the prophets. Then, of course, that 'alpha' series that started way back there in the Garden when God was His Own Prophet, when He gave His Word to Adam and Eve, and then He came and gave His, what you would call, the prophetic Word, which would be in the Greek, I suppose, they call it the study 'eschatology' which is the study of prophecy. God being His Own Prophet there in the Garden talking about that which Eve had left and despoiled, stopping the Word of God, bringing an interruption, spoke of that seed. All right.

4. That 'alpha' there became the Seed of the virgin, became the one born of the virgin, and there he stood there. Now, you'll notice that as He came to fulfill the Word and bring in the fullness of the kingdom which would have been a Millennium, you see, we understand, as I showed you last night, that Adam and Eve were supposed to populate the whole earth and the whole earth would have been filled with the two parents, there which would have brought forth children, not necessarily by sex, but by words, spoken Word, whichever way God had planned it. Of course, the other way was available, so they went that way. All right.

There was an interruption. An interruption by death showed there would be a succession of generations coming up. Well, all right now. Because they refused the 'omega', see, now, because of that you're starting a new 'alpha'. And the 'alpha' goes now to the Gentiles. All right.

5. With this in mind we spoke of not only the gospels having an 'alpha' which is in the ministry of Jesus Christ, the days of the Son of man, but there was a prophecy in Matthew 12 of the repetition and in Luke 17 of the days of the Son of man. So, all right. That took place two thousand years ago. And Bro. Branham, acquainting us with the truth, even as the angel acquainted the virgin Mary with the actual truth of what that really meant 'a virgin shall bring forth a child', bring forth a son, and which would be Isa 9:6, Bro. Branham came on the scene and he unequivocally let us know that God had obligated Himself in Matthew 12 and in Luke 17 to do in the form of the Holy Spirit for the Gentiles what he had done in the form of flesh in the time of Israel.

Now, remember; God is never flesh, but He took a form and that form was literally the invasion and the complete takeover of the life of Jesus Christ, which He had every right and authority to do. Now, that is an 'alpha' there that comes in the 'omega', and the 'omega' is when that Spirit in our midst becomes incarnate to us, we'll crown Him King of Kings, and Lord of Lords. And there again you see the supreme deity of the Lord Jesus Christ.

6. And this is where people get... Well, we won't have time to discuss it, but people get very, very mixed up on Godhead. They simply think that I don't know what I'm talking about and am trying to teach two gods, and I've veered away from what Bro. Branham taught, and I've got my own message. Well, they said that when I brought out the Presence, which is merely the Appearing. They simply cannot accept truth. They never have and never will. You read what they write, you'll find out that there's no way you can take the tapes of Bro. Branham and reconcile their testimonies. It just doesn't work, because anybody's testimony outside of William Branham can be fraudulent. I don't care how glorifying it is to God.

Many will come in that day and say, "Lord, Lord, haven't we cast out devils, won thousands of people. Oh, we just turned the world upside..."

He said, "Get out of here."

Huh? All right. We're looking at Alpha and Omega.

7. So, the Alpha way back there in the flesh becomes the Omega in this hour where Bro. Branham said, "*God has promised to reveal Himself in human flesh again.*" And He's done it: God in the prophets.

Now, who's going to believe that? The days of the Son of man? The Presence: who's going to believe? They don't believe It. They can't believe It. They're not virgin Marys. The womb of the mind is so cluttered and corrupted with corruptibility. And where did corruptibility come from? Corrupted Word.

Even Michener said, "When the language is corrupted. There is nothing left." You notice this started back in the days when my kids were entering their teens. You know you had to say the word 'bad' to mean 'bad'. If there's a certain inflection there, it meant 'good'. How many remember that? Am I the only old nut here? Thank you, Russ. Oh, even Don knows about it? You were doing it, I suppose? [laughter] I'm sure glad you repented, son. Well, that's what it takes. But see what I mean? The language being corrupted, it's gone. As soon as the Word of God was corrupted, Eden and the God race was finished until something happened: your interruption. Okay.

8. Now, going and looking at another 'alpha and omega'. Now, remember that Jesus was begotten of God. "This day have I begotten thee," and He turns to the Son and He said, "Let us make man in our image." Now He wasn't talking to Himself no matter what anybody tries to tell you. He could have been talking to the archangels. They could have been listening at that point. I don't know, and I personally really don't care. But the Father was talking to the Son. All right.

There's another place where It says, "This day have I begotten Thee," in the sense he has been begotten from the dead. He died. But being born of incorruptible Seed, there's no way He could corrupt. Why? Because God couldn't let it. No way. So, it lay there for three days, no corruption, and He rose. And when he rose that was the only time the order of the priesthood could be changed. Now, he's the High Priest.

9. "*Now the High Priest has to offer Blood, so when He arose,*" (Everybody but Bro. Branham categorically makes the statement, absolutely.) "*...took the Blood and put it on the Mercy Seat.*" Brother Branham did say that. But he also said, "*The Blood was upon the ground and returned to the elements.*" So, the point is this: I'm not worried too much about Blood on the Mercy Seat or Blood off the Mercy Seat, I just... Now, one thing, the Blood was shed for the sacrifice of sins, and it was accepted by God because He raised him from the dead. Now, when He raised him from the dead, he became a priest after the order of Melchisedec, which is King of Righteousness and King of Peace, but nonetheless, a priest unto God, a High Priest unto God.

Now, how is he the High Priest unto God? Because he mediates, and the priest had to mediate between God and men by the offering of Blood and the continual mediation by the offering, but Christ by one offering entered into a place where he could mediate until the last Seed was brought in. And he was Intercessor on the grounds that he kept them in. Like Bro. Branham saw that circle of Blood around the earth, mediating his own Passover, so to speak. All right.

10. So, on the grounds of what we were looking at, I was bringing to your attention last night, and what I would have had to do because really I had couple of pages of notes, and I simply threw them away. And I meant to throw them away and not use them, but it was too intriguing not to use them. And so, I brought out some thoughts I had in my mind, which I really should not have done because I didn't have them to the place where I could explain them that thoroughly, and I really don't even want to.

But I took you over here to Hebrews 5. What I should have done was gone chapter by chapter to show you how everything leads up to a certain point, and then you have interpolations. And interpolations will throw you for a loop.

11. Now, listen to me! Perfect homiletics is where the preacher, of which homiletics is the art of public speaking of which preaching is the highest order... Now, the first law of homiletics and public speaking is never stray from your notes and your theme's stream of thinking because you could forget where you took a small tributary and left the river, and you might not get back to the river. You might find yourself hanging up by the limb with the alligators jumping at you. Interpolations are rough, rough, rough.

12. And I showed you where in 1 John 3, if you don't watch the interpolations you will end up completely confused about what worship is all about. And you go off on the tangent, love, love, love, love, love, and you don't even know what love is, not realizing that love wasn't it...Cain didn't have any love, period. He was an animal mixed up with a man. And when you get a man and animal mixed up, you got the most cunning, foul, cruddy thing under God's high heaven, because he will be thoroughly instinctual, which means he will satisfy every lust he's got: grab, grab, rape, rape, steal, steal, kill, kill. And now he's got the cunning to do it. That's why you've got these high-powered, rotten, lousy liars, and they're all in Congress—almost. What is it? ninety percent of the Congress are liars—I mean lawyers. [laughter] I really did that with the stumble of the tongue that time. That wasn't put on. I really. It was down here so it came out. All right, look. So we understand the interpolations are dangerous.

13. Now, there's no interpolation here that I'm going to look at in the first four chapters and the fifth chapter of Hebrews, but he's talking about Jesus, called of God, an High Priest after the order of Melchisedec. Now the interpolation here is a rough one, because right away it piques your curiosity and you're going to start looking around to solve this mystery, and you have no right to because it's reserved for the age of strong meat and maturity which is not in any generation of any person from the First Church Age on, though he lived to be a hundred years of age, like Polycarp. Well, let's go further down the line to some other person, because you can't have it. It doesn't break until the end of the age, the Seventh Church Age. [Hebrews 5]

- (12) For the time when you ought to be teachers, you have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Now, right away you say, "Ho, ho, I can take strong meat. I can get this." You're just full of your own self-deceit and your spiritual pride.

- (13) For every one that useth milk *is* unskilled in the word of righteousness: for he is a babe.

- (14) But strong meat belongeth to them that are of full age.

14. Now you go to full age, and you will go to Ephesians 4. And you don't go to Ephesians 4 at this point—ain't no way—because, when you go to Ephesians 4, every joint has supplied, every church age has given the Message, and you come right to capstone. This is six ages away from capstone if I'm reading my Bible right and understand Bro. Branham, because Melchisedec came under one of the Seven Seals. Right? Well, come on. Did it or did it not? See, you don't believe Bro. Branham?

See, you say, "I could get this, and really Bro. Branham was misappropriating, and now, let's face it, Bro. Vayle, he talked about 'marriage and divorce' being under the Seventh Seal. And he talked about this under the Seven Seals, and don't you know that I can go back to 1953 and 4 and 5 and find this very thing here. So Bro. Branham is just lying."

Well, be my guest. If he's a liar, I'd hate to—honest to God—I'd hate to go in the witness docket with some of you people, or myself or any of us. If he's a liar, what are we? Yeah. You've got to make your mind up.

15. Now, this is the point where I said you can die under my ministry because I teach Word for Word what Bro. Branham taught. I'll elaborate to no end. And you can leave here thinking you know as much as I do, or more. And I can leave here thinking I know as much as Bro. Branham and even more so, because I elaborate upon as a teacher. And remember; he said, "*You younger people take this out and break it down to the people, so teach and so on.*" Many people misunderstand that I say you can die under my ministry. You could leave here thinking you know more than you know—you're smarter than you are. You just had a bunch of head knowledge here, nothing down here where the character is, where

this Word is outworking in your lives. And that statement is going around today. People don't understand what I mean, "You can die under my ministry."

They think, "We'll die because Lee Vayle's got death in the pot."

16. Have I got death in the pot? When did I say contrary to the Word of God, that Jesus' soul is the Pillar of Fire? You check it out and find what I've said. It's all on tapes. If I've deceived you, you come to me and you find out. And if I've changed anything from the truth what Bro. Branham taught, going back in the beginning on Godhead or any other subject, you're going to find that's not so. And, of course, I can teach far better now than when I was looking at that in the first place. See, the Word always corrects the error.

17. Now, watch! He said: [Hebrews 5]

- (14) But strong meat belongs to them that are of full age, (When does a person get to full age? The apostle Paul denied it. He denied it in Philippians; he denied it in Ephesians. All right...and watch.) *even* those who by reason of use have their senses exercised to discern (between) good and evil.

Now, just a minute, are you looking at a spiritual term of senses, or are you looking at the sensual? Man has five senses of the inlet to the spirit and into the body; he has two to the soul. And you'll find the senses on the outside are your seeing and your hearing and your smelling and your tasting and your feeling. And every single one of those can lead you down the primrose path to hell. So, Paul is not saying that. All right.

You can have a spiritual sight; you can have a spiritual taste; you can have a spiritual hearing; you can have spiritual feeling. No one denies that you can have all of those five senses in the realm of the spirit where...because you've got the sixth sense, which is faith. Now, so we don't believe for one minute that Paul is telling you here that there is just something that you can utilize on your own at a certain time that you're going to be able to know this.

18. Now, if you want to know this, it's in the chapter preceding. [Hebrews 4]

- (12) For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and joints and marrow, and *is* a discernor of the thoughts and intents of the heart.

Now, that's what you are looking at where your senses are exercised. And It says right then, at this particular time, you understand, as when I talked to Bro. Branham, I said, "Bro. Branham, it is my estimation," (It wasn't a guesstimation; it was an actual estimation.) "that those who have made you Jesus Christ, on the Day of Judgment will be far better off than those that completely repudiated you, not just those that called you the devil, but did not see God in you at all, these men saw something and misplaced it." I did not know he had already said that on a tape. All right. These people can use their senses only so far, and when they do, they misjudge because it is not the spiritual.

19. So, what he's saying here now is, when the fullness is come, when you are of full maturity, you can now use your senses properly because the Word is fully manifested and, thereby, you know now and you can judge. You don't have to wait till eternity. You're before the White Throne now: "When He shall judge the world by one Christ Jesus, Who is the Word." It's being done right here. It's been done through the prophet. God did it: the Judge of all the earth. It was the Judge of all the earth that stood before Abraham. Abraham recognized and said, "Shall the Judge of all the earth not do right?" God's not some crooked, corrupt judge for a nickel or a dime. You think He'd have called off the fire on Sodom? There

was no way. There was no way He could call off the fire. All He could do was bring out the righteous and the fire fell. You've got the same thing right today. You've got 'alpha'. You've got the 'omega' again from the 'alpha' back there.

20. So, what I'm trying to tell you is this: We looked at this thing as the 'alpha and omega'. We saw him as the 'alpha' which was the king, but he isn't king. He's just the High Priest. But now in this hour, when the Lamb as the High Priest, Melchisedec, came from behind the throne, took the Book out of the hand of Him that sat on the throne, ripped off the Seals, and handed it back and climbed on the Father's throne; He is now waiting for the coronation. And the coronation will be at the Wedding Supper, when that Spirit that is in our midst becomes incarnate to us and we will crown Him King of Kings, and Lord of Lords. That will be the Father, the Son, and the Holy Ghost; that will be the Son of God, the Son of man, the Son of David. That will be the complete manifestation of Almighty God again, which you can only see out here, as per manifestation, through creation and the effects thereof that there is a God. You haven't got a clue to what kind of a God He is. There is no way you can tell anything unless you have a revelation.

21. So, what I'm saying...last night, and I threw a lot of Scripture in here which I should not have bothered you but just simply cut it down to the bone. That we are seeing at this hour in our time, we are literally seeing what it was said in the Book of Acts. Now look at Acts 3, in the middle of verse 19. Now, It says:

- (19) ...when the times of refreshing shall come from the presence of the Lord;
- (20) (Even God) shall send Jesus Christ (at that time, the same Jesus Christ that was appointed), ...unto you: ('Appointed' unto you. The word is not 'preached'.)
- (21) Whom the heaven must (retain) until the (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

And after that restoration has taken place, then that same one, Jesus, can come on down, and we'll meet him in the air. And we'll meet him in the air by reason of the third part of 1 Thessalonians 4, which is the trumpet, the gathering together to the Marriage Supper, and the taking up thereto. And at that time we crown Him King of Kings and Lord of Lords.

22. Now, that is that Melchisedec. Now actually, then, the bare essentiality you see that the One that made a human body by taking some dust and [Bro. Vayle makes blowing sound.] blowing on, as Bro. Branham said, and stepping in that body... And I want you to notice something, that One that was Melchisedec, in whom God dwelt, He was the Priest of the Most High God. He had no father, no mother. And Bro. Branham pinpointed Him as God. He said how He got that body, and you will notice He had a kingdom on earth. He dwelt among men; He had a throne; He ate and He drank. And that's how we're going to eat the communion and drink the wine. They break the bread and drink the wine just shortly when he's crowned King. Now, I believe they'll serve that right at the Wedding Supper.

23. So, you see, when you see all these 'alphas', there's got to be an 'omega'. Now, the point is: if you're confused on the 'alpha' go to the 'omega'. If you're confused on the 'omega', go to the 'alpha', and don't worry what's in between. I've taught that, and taught it from Bro. Branham's precepts, what he laid down. He said, "*Don't give much consideration to what's in between.*" And the Bible does not say, "a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z." It says, 'a' and 'z'. Then, if 'a' started it, it will end with 'a' who becomes 'z'. What do you care what's in the middle? Didn't Jesus say, "I came from God and go back to God?" Where do we come from? But he doesn't go back the same way he came. Neither do you and I.

24. So, all right. We were looking at that, and I realized that I was trying to cover too much ground too fast and I knew right away I could tell in myself that I wasn't making the connections the way I should, and there's a lot in here I could bring to you all through the Book of Hebrews—not all the way...yeah, pretty well all the way through to show you what we are looking at, because in the Book of Hebrews, you'll come right to the 'omega', and It tells in Hebrews, he said, "At this particular time, when you are able to take the strong meat." And in plain English, "the Seals are open, the tough things are exposed." He said, "that's the time," he said, "you're standing before Mount Zion. You're ready for the lift off."

You see why Bro. Branham took us right from this point, right through the Millennium, past the White Throne, right to the Great Throne, New Jerusalem, new heavens and new earth. People get mixed up because they think his chronology is all wet. They just don't know the understanding of the Roman candle or the Seventh Seal. It bursts, and out of it bursts another and another, until you are right there in the New Jerusalem around the throne. We're moving right now into the full scope of our position and what we are in Christ Jesus. Okay.

25. Now, last night...again we are at paragraph 3. Paragraph 2, we finished that. On page 31 and in paragraph 2, we were noting the virgin Mary's response to the Word of God in contrast to Eve's response. Where Eve questioned the reliability of the Word, Mary did not. Whereas Eve's questioning and reasoning led to doubt, unbelief and disobedience, sin and death, Mary's question was asked on the grounds as how she was to be a part of the promise of Isa 9:6 which the angel brought to her. She didn't say, "Oh, horrors, this can't be. An angel, oh my goodness, oh, that doesn't happen. Isaiah said...Not me, oh no."

She neither ran screaming nor threw up her hands in question. She just simply wanted to know what her part was. How was my part in this? What would You have me to do?

Okay, all these buzzard brains, what does God want the Bride to do? "Come out of her!" That's your first part. You think you can play footsie with the institutions—organizations? How do you come out? By your mind—number one, by your mind: repent.

26. Eve's questioning and reasoning led to doubt, unbelief, disobedience, and sin and death, while Mary's question was asked on the grounds as to how she could be a part of the promise of Isa 9:6, and it led to bringing forth eternal life because that's what Bro. Branham said. From that point on she witnessed to the Word of God and her place and part in It, and she lost her popularity, if she ever had any. She lost her respectability, if she ever had any. She lost her reputation, if she ever had any. She lost everything as far as the world was concerned because they degraded her to be just a common prostitute who had an affair with a Roman soldier and this illegitimate son, called Jesus.

27. Brother Branham talks about it. He said:

[31-1] *Mary: virgin mind, virgin womb. When the devil tried to tempt her at that time, and the angel came to her and then said, "You're going to have a baby," and Satan said, "Now, you better be quiet about that." The angel said, "It's an act of God." And she no doubt thought of Isaiah 9:6; which says, "Behold the handmaid of the Lord." What's the result?—virgin birth; eternal Word in her, and she brought forth eternal Life. See?*

Now, her testimony was the Scripture, to the Scripture there. And as I said last night, we have a testimony also, which is a believer's supremacy. We stand apart that makes people say, "Who do you think you are? You're the only ones that got It?"

Yes, and if those people had it, I would soon join them, but when they turn down that, or thoroughly misunderstand It, or try to hide behind It, tell lies, and steal, and everything else, and run with women, don't come to me that you've got a revelation. You're liars, because I'm not lying, cheating, stealing, or

running with women. I don't pretend I got anything, except by the grace of Almighty God, and I'll confess it, too. "It's not of works which we have done," any more than I tried to get myself born, which, you know, is a complete impossibility. Okay.

28. From that point on she witnessed to the Word of God in her place and part in it. And we can see this in Lk 1:38-55.

- (38) And Mary said, Behold the (handmaiden) of the Lord; be it unto me according to thy word.

Now, that's what you're looking at, "Be it unto me according to the Word of the Lord at this hour," which the overall mystery is, "Behold, I show you a mystery, we shall not all sleep, but we all shall be changed in the moment of the twinkling of an eye, at the last trump when the trumpet shall sound." And that's exactly the truth. And the dead in Christ are going to rise. And at that time this corruptibility—that which is in a state of corruption right now—is going to put on a halt, called incorruptibility, which are the famous spiritual T-cells of life which come against the cells of death which is the true Word coming against the off word.

29. Now, the mystery was not explained until this hour. And the full revelation has come into view. [Luke 1]

- (39) And Mary arose in those days, and went to the hill country with haste, into a city of Juda;
- (40) ...(then) in the house of Zacharias, ...saluted Elisabeth.
- (41) And it came to pass, ...when Elisabeth heard the salutation of Mary, (she, no doubt, hugged her and kissed her, and said, you know, grabbed her and talked to her) the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
- (42) And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.
- (43) And whence *is* this to me, that the mother of my Lord should come to me?
- (44) For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
- (45) And blessed *is* she that believed: (See, this is pure prophecy.) for there shall be a performance of those things which were told her from the Lord. (A woman can prophesy, but notice what she is doing; she's repeating based on Scripture the actual truth of what happened. She's reiterating it.)
- (46) And Mary... (Now, watch Mary!) My soul doth magnify the Lord, (It's called the Magnificat. They call it, yeah, must have got that from Rome, I guess.) My soul doth magnify the Lord.
- (47) And my spirit hath rejoiced in God my Saviour.
- (48) For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. (That's true. She's blessed among women.)

- (49) For he that is mighty hath done to me great things; and holy is his name.
- (50) And his mercy is on them that fear him from generation to generation.
- (51) He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. (Oh boy, she's really putting them down.)
- (52) He hath put down the mighty from *their* seats, and exalted them of low degree. (Little common woman believing the Word of God, upsets the whole apple cart; just like little Eve turning down the Word of God, upset... Well, she upset their apple cart. She rectified the apple cart that Eve upset.)
- (53) He hath filled the hungry with good things; and the rich he hath sent empty away. (Go to, you rich men, weep and howl; the church is rich beyond expectation, owning it all.)
- (54) He hath helped his servant Israel, in remembrance of *his* mercy;
- (55) (And) he spoke to our fathers, to Abraham, and to his seed for ever.
- (56) (All right.) And Mary abode with her about three months, and returned to her own house.

So, here we read here, Mary has a testimony, even as you and I have a testimony, which we hold before the world, and we hold it up before God. And remember; in this last day, all those people that have gone before us, they cannot be made perfect unless we are. There is some better thing retained for us: we don't die. We have a promise of life. Some of us may die. It's very, very easy to understand. Remember; the old folk died off in the Exodus. Very possible we will, too—all of us old timers. There's just a few of us left now. And the young ones go in, proving, showing the type in the Book of Exodus.

30. [31-2] *All right, (Bro. Branham said,) Jehovah's bride, going to bring forth the Son. They can't do it. See. They cannot do it with that mixed seed they've got. Now, Jehovah's bride absolutely, got into sin, got mixed up, got mixed seed. "How do you say now, Brother Branham, (In other words, they're asking the question; "How was it?") this morning you said, "Jehovah's bride committed adultery."*

[31-3] *(So all right,) I won't leave it out. ...Let's watch real close now. Now, we've got just about another hour, I guess. Now, I've got some over here. I'm just going to have to skip some notes...all right.*

[31-4] *Now, where did Jehovah's bride ever do wrong? All right. Jehovah sent what down to His bride in Egypt? (In other words, who did He send down to Egypt? What did He send down? Because the 'what' is a 'who'.) He promised Abraham that His bride, the seed, would sojourn in Egypt...four hundred years. Is that right? The time had come for the Word to be fulfilled. Are we time for the Word to be fulfilled? (In other words, it happened back there, is it ours now?) for deliverance, to be taken out of this world here, (even as they were taken out of Egypt.) All right. How did they get the Word? Did they form an organization, a bunch of men get together (like priests) and so on, and say, "Now, brethren, we will have a vote here, and if it's passed unanimously that we're going to have an organization called the 'Pharisees' and through that God's going to work."? God never did do such a thing as that. He never did.*

[31-5] *What did He send them? He sent them a prophet.*

31. All right. Let's begin to look at this. Brother Branham took it back right to Genesis 15, and we're going to look at verses 13 to 16, so we're running in continuity with the prophet.

- (13) ... (God) said to (Abraham), Know of a surety that thy seed shall be a stranger in a land *that is not theirs*,...

Now, remember; the same Bible calls us strangers and pilgrim, and sojourners in our day. As they had the tabernacle in the wilderness, so do we also. We have no continuing city if we're the seed of Abraham. Now, It says, there they:

- (13) ... shall serve them; and they shall afflict them four hundred years;
(14) And also that nation, whom they shall serve, will I judge: and afterward (they shall) come out with great substance.
(15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
(16) But in the fourth generation they shall come... again (thither).

That's the time the generation is a hundred years. The first generation was one thousand. Each day was a thousand years, because that was a generation. Now you've got it to a hundred. See, it fluctuates. [Genesis 15]

- (16) But in the fourth generation they shall come (forth) hither again: for the iniquity of the Amorites *is not yet full*. (Okay. That's the promise.)

32. So, let's go to Exodus 3 where we're going to see the promise starts to open up and be fulfilled. Now, we start reading right away, chapter 3, and...

- (1) Now Moses kept the flock of Jethro his father in law, (and) the priest of Midian: (Now, he wasn't a priest unto God in Israel; he was a priest in Midian, though.) and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb. (Now you know, these, of course, are the children of old Lot and they were related to Abraham and they had a certain amount of faith.)
(2) And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was not consumed*.
(3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
(4) And when the LORD saw... he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am I*.

There again he didn't run, jump and scream down the road, hearing the voice. You tell somebody you heard a voice today, you know, you're pegged as a nut. And most people are. [laughter] I've got no problem with that. When you've got vindication from that voice, I'm going to pay attention because it's one of two sources. It's either God Himself or one to whom He lent the authority by reason of lying and stealing. Now, that's not Jesus; that's the devil, because all power is of God. The devil doesn't have any power but what God let him have. See.

33. (6) Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. And Moses hid his face; for he was afraid to look upon God.
- (7) And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and...heard their cry by reason of their taskmasters; for I know their sorrows;
- (8) And I am come down to deliver them... (Now, I am come down--me myself, to deliver them. I, God, Jehovah have come down to deliver them) out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large (land), unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.
- (9) (And) therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.
- (10) Come now therefore, (Now I am come down to send thee. See, why don't you do your own work? Huh? [Bro. Vayle chuckles.] See, this is how God works.) Come now, therefore, I will send thee unto Pharaoh, (I'm come down, and I'm going to send you to Pharaoh.) that you may bring forth my people the children of Israel out of Egypt.
- (11) And Moses said unto God, Who am I, that I should go to Pharaoh, and that I should bring forth the children out of Egypt?

What, hey, just a minute now. I thought You were going to do it. So, why am I included in this thing here? Moses looked for the back door. The front door just wasn't too good. I'll get here in the back door. You know, exit Moses. No.

- (12) And (God) said, Certainly I will be with thee; (We're going down together. Now that's interesting.) Certainly I will be with (you); and this *shall be* a token unto thee, that I have sent thee (and I'm with you): When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Now, what does it mean, the token? He said this is going to be a token that you're going to get here to this mount where you serve God. And at that particular point Mount Sinai is where they went, and they got the Word of Almighty God. So now, why did you and I come out of Egypt? Out of Babylon? To get the Word of God in order to serve Him, because Bro. Branham said, "*You can neither worship and serve God without a prophet.*" What do you mean, without a prophet? Prophet brings the Word. See?

34. (13) And Moses said to God, Behold, *when* I come unto the children of Israel...

Now, notice; Moses is just like Mary. He wants to know. He doesn't say, "Hey, who do You think you're talking to? You think you're going to fool me?"

He right away enters in to God and the Word. Now, he wants to know the working of It. He doesn't back away and say, "Hey, no way, no way." He's not Eve now. That's why Moses is this great man, this great meek man.

So, he says here, “I want to know something about this,” no problem. See? “when I come and tell them.”

- (13) ...The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what (do) I say unto them?
- (14) And God said to Moses, I AM THAT I AM: and he said, thou shall say unto the children of Israel, I AM hath sent me unto you. (Not ‘was’ and ‘will be’, but the I Am, the great I Am.)
- (15) And God said moreover unto Moses, thou shall say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

Now, He’s going to do something right here that is going to be the cornerstone of no matter whatever else happens at anytime, anywhere, you can’t get rid of this.

- (16) Go, and gather the (children) of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, (the great I Am. That’s what He says.) and of Jacob, appeared unto me, saying, I have surely visited you, and (Now, notice!) I have surely visited you, and *seen* that which is done to you in Egypt:
- (17) And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, ...Hittites, ...the Amorites, ...the Perizzites, ...the Hivites, ...the Jebusites, unto a land flowing with milk and honey. (In other words, a land of plenty.)

35. Now, I’m going to tell you something: don’t ever get the idea these guys were going to sit on a lot of nice soft sponges and breathe in vitamins. They were going to work, because there is never a person I know that got any honey to eat unless he robbed the bees. And I never knew a guy whoever got any milk unless he milked the cow. And remember; synthetic honey and synthetic milk is for the birds—maybe buzzards. He never said they didn’t have to work.

The Millennium is a place where you work, but you won’t necessarily sweat, but you will work. Yeah, you’ll build your own house. You’ll tend your own vines and fig trees. And in a certain season, you’ll just open your mouth and the grapes will drop in. You don’t have to pick them. You might even have to make wine.

So anybody that doesn’t want to work for a living, just don’t figure on the Millennium. It ain’t no place for you. [laughter] If you’re too lazy to make a living right down here, you want to sponge on somebody, I can tell you right now: you’ll never make the Millennium. You wouldn’t like it anyway.

36. Let me ask you a question: If you didn’t get tired in your bones and your body wear out, how many... Does anybody here hate to work? Don’t answer that question. [laughter] You ain’t going to make the Millennium. I can tell you right now, you ain’t fit for human company. I think anybody likes work of some description. It’s like they said, “The devil has lots of things for idle mischief or idle hands to do.” But from what I see in the Scripture, these fellows were working, the type of work that benefited nobody except those that were over them like slave drivers. Now, you can say what you want, but the present system, no matter how hard the Democrats try and the socialists try—and even the stupid conservatives get roped into it—there is no way you can bypass the Scripture that says, “Go to you rich men, weep and howl. Your miseries have come upon you because you’ve held back the wages of the laborers.”

You can say what you want. It's been proven by every industry, as far as I know, what I have read, I've never read anything contrary to it, where industry, that is the financier with the capital, and the laborers joining hands have a share in production and skim off some of the profits, that company survives and goes ahead, I imagine, until the union gets so greedy they want all the dividends, and they want so much there's no way to pay the investor back any good interest on his money. And he's worth interest on his money; the Word of God says so. Okay. That's a little side point here I'm bringing out on this before he hit the [Promised Land] Millennium.

37. (18) ...they shall hearken (It said, the land flowing with milk and honey, but you got to take care of the bees and milk the cows.) And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and he shall say (so and so and so and so, okay.)

Now, we just take you back to where Bro. Branham was talking about this. Now, let's look a little more here.

[31-5] *What did He send them?--prophet. And the Word of the Lord came to the prophet, raised him right up amongst them,...prophet, ...anointed him (the prophet from whom he chose amongst the brethren,) and vindicated the prophet that he anointed, having chosen him from among the brethren, vindicated him right in the midst of all the devils a-working, with miracles and everything else, but Moses stayed with the Word.*

38. Okay, Acts 3:

- (22) For Moses truly said unto the fathers, A prophet shall the Lord...God raise up unto you of your brethren, like unto me; him you will hear in all things whatsoever he...say unto you.

Now here's the thing that Bro. Branham had to continually fight. The prophet raised up from amongst the brethren. I preached this way back in about 1965 or 6, and I was thoroughly misunderstood. They said, "Well, Bro. Vayle, you're making Bro. Branham, Jesus Christ."

I wasn't. I said, "He, like Jesus Christ, was raised up from amongst the brethren." William Branham was amongst the people in America, his brethren, that God raised him up. Oh, you get people are so stupid. Twist everything you say, because they haven't got anything up here to take it and nothing down here except malice, envy, and ingratitude.

And Bro. Branham continually said, "*He's only a man. He's only a man. He's only a man.*" They said, "He's only a man, but I'll tell you, I'm full of the Holy Ghost, bless God," then they had a grin four miles wide and their teeth like fence posts [Bro. Vayle makes grumbling sound.] with a thousand watt light illuminating..."I've got the Holy Ghost, hm, hm, hm."

That man had God.

"Oh, no, no. How presumptuous!"

You know, I get so sick... Pardon me while I hold down my food I ate this morning in case you get nauseated with me.

"Only a man."

What do you expect? Oh, you'd sooner have Mr. Ed, the talking horse, on TV? Well, back when I looked at TV, it was entertaining; it was good humorous clean fun. If we had Mr. Ed all the time, I wouldn't mind TV. I don't think Bro. Branham would either.

39. Look at Israel back there. Look at the ‘alpha’ Paul is preaching concerning the Redeemer mentioned by Moses. [Acts 13]

(40) Beware therefore, lest that come upon you, which (was) spoken of in the prophets.

(41) Behold, you despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, (the vindicated work of God) though a man declare it unto you.

I think the Bible should read, ‘because a man declares it unto you.’ I’m going to look in the original and see if that isn’t the truth. They looked at you, “Why, he’s just a man. We know where he came from, yeah. He got a bunch of miracles in his bag, and boy, does he make himself something because he’s got some miracles. Hey, we’re too smart to get sucked in by that.”

If old Caiaphas could have pulled a few of those miracles out of his bag, he’d have had something to talk about, but he couldn’t pull one miracle out, yet he sat as a big judge.

“We’re smart. We know.”

What do you know? Come on. Prove it.

40. I’m sick and tired of doctors that really don’t know anything, because most doctors don’t know one percent of the human body. And I’m sick of mechanics. You know why? Because even the engineers that make the cars can’t fix them. [laughter] I’m just plain sick of stupidity. I should call it insanity, because that’s what Bro. Branham called it. Now, I don’t hate mechanics, and I don’t hate doctors. Get that flat. I’m just telling you I’m pretty sick of what...

The guy drives my car, “Oh,” he said, “the shocks are perfect.”

I knew the shocks weren’t perfect. The one was frozen, already thrown me out of the skylight. It was hitting me so hard, my back was about being killed, and my stomach dropping down past my knees. I’d be herniated pretty soon.

The guy, “Oh, nothing wrong.”

You’d think I’d take the car back there. Ha! What’s three shocks cost, Jim? I think I need three more shocks. [Bro. Vayle chuckles.] I’m sure the car isn’t right even with one shock put on it. All right.

41. I’ve read to you and showed you these things here that Bro. Branham is trying to bring out. God raising a man amongst the brethren is what Jesus said. “A prophet is not without honor, save in his own country and amongst his own people.” [Mt 13:57] Hey, what kind of people did Jesus get reared amongst that they couldn’t even begin to see God in that man? That everything he did became controversial.

You know what happened when Jesus came? They saw their living going out the window. “The whole world is going after this man. Oh, I know he can heal the sick and raise the dead, and turn water into wine, but you see, listen; that’s just a trap to get the people to look and get them away from us. We better kill him.” Now come on, I’ve told you the truth that’s exactly what they said. Let the world out here produce what that man produced, really what God produced in him.

42. I want to ask you a question. Whose voice did God use, *THUS SAITH THE LORD*? William Branham said, “*I was only the voice of one standing by when He did it.*” He said, “*Not William Branham says THUS SAITH THE LORD. And those things happen every time so perfectly without a miss.*”

When they asked the question: “Bro. Branham, what did Jesus mean when he said, ‘He that has seen me has seen the Father’”? He said, “*You’re looking at me, aren’t you? Same thing.*”

“Ha, oh, blasphemy, oh what horrible... Hey man, could you honest?”

Oh, it’s right in print. I’ve got it.

You know, he really said that.

“Oh boy, oh boy.”

Who made a perfect car where every part worked just right and still works? Who built a perfect house? As Pete told me, and it’s so true, the first house you build for an enemy. (I’ve got that one right now. [laughter]). The second house you build for a friend, and the third you live in it. Third time is a charm.

Isn’t it true that the wonderful Saturn they built and, then, ran it through a water chamber of some car outfit, sprung twenty-three leaks, showing you there’s twenty-three air holes, the same as twenty-three water holes. That’s Saturn. I think they should have tried for Mars. [laughter] That’s a little hotter car. Huh?

Pardon my sarcasm. I want to bring this home.

43. This is my testimony, as sarcastic as it is and as ironic as it is, as fighting as it is, as mean as it is, as rotten as it is: I’m standing with the Word of God by this man right here [Bro. Vayle points to the picture of the Pillar of Fire above Bro. Branham.] I’m reading it word by word. Raised up amongst them; I’m happy I’m amongst him; those with him. Oh man, I’m happy to be called his friend. I’m happy to say I loved him and he loved me. I’m happy to say, “*Lee, you can bring anybody anytime you want, day or night to my home, and I’ll deal with them, because I trust you. You don’t use me.*”

Many people are going to come on that great day having used God, and they’re going to say, “Lord, I cast out devils.”

He said, “Yeah, you used me. You know I’m kind of an expensive fellow to use. Yeah. You never gave me my dues. You loved the miracles, the loaves and fishes, but you laughed at the Word. You are either a Trinitarian or a Oneness.”

And I wasn’t any of them. “Depart from me, ye that work iniquity,” you that think you can use the Bible and interpret It any old way you want to interpret It.

Notice, I turned this book, because that’s the Bible to me. Why, it’s taken out of here. All right. Twentieth century English: that’s all it is. I don’t worry about King James. He took it from King James, and he brought It down to Lee Vayle. I’m just kidding. He brought It down to this twentieth-century world in which we live. All right.

44. “Anointed and vindicated right in under their noses.” No, he said, “In their midst.” There’s a new expression called, in your face. Right? ...not new. They use it, “In your face, mister.” In other words, “Hey, want to make something of it?” Stood right there and did it. Turned around and said, “If I had not done the works no other man did, one of which was water into wine, (That’s nice.) raising five dead, (That’s all right.) but never was heard of, a man born blind got his eyesight. Never was heard, at the Word, the maimed, limbs were attached. Never was heard. Now, if I had not done that,” he said, “You had not sinned, but now you’ve both seen and hated both me and my Father.”

From amongst the brethren: “Who’s this guy anyway? What church does he go to? Where’s his denominational card? How is he standing with the rest of the preachers? [Bro. Vayle makes a snide chuckle.] He’s just a Kentucky hillbilly, an illegitimate son that a Mary had and called him, you know...”

You think an illegitimate child would have that kind of power? Come on. Illegitimate child couldn’t even go in the temple, let alone manifest the great power and authority of Almighty God.

45. [31-6] *Picked that bunch of people up; mixed multitudes started out with them. When they got across towards the promised land, before they got there, His precious bride committed adultery with Moab.* (What did she do? She stopped and listened. Now Moab was the fundamentalist of that day, as Bro. Branham would explain. They stopped to listen.) *His precious bride committed adultery with Moab. Tell me she didn’t do it now. How did she do it? A lying prophet against the Word of God, yet he had all the signs and ... the rituals. He was just as spiritual as Moses or ...* (Now, he’s talking in terms of having the mechanics, expressions, ritualistic formulas.)

[32-1] *Look! listen. Listen...close now. Here sat Israel in a camp, an interdenominational.* (In other words, independent and not joining anybody.)

Now, let’s go to Numbers 23. Brother Branham used this. I don’t know where he used it, and I’m not really concerned. I just know he used it. So I’m using it.

46. Numbers 23:9. This is the prophecy of Balaam. And remember; he is a prophet. He can prophesy. He’s anointed to prophesy. This prophecy is still coming to pass, and I don’t care if it is. That’s why God can say, “Depart from me, you that work iniquity.”

“Have we not prophesied in Thy Name, and it came to pass? Have we not had signs and wonders?”

Now, listen! And here’s what Balaam says:

- (9) For from the top of the rocks I see him, and from the hills I behold him:
lo, the people shall dwell alone, and shall not be reckoned among the nations.

No alliances. Not recognized. Hey, not recognizing and not being recognized.

“Oh, Bro. Vayle, we ought to recognize everybody.”

Oh, yeah. Here comes the people on the day of the ark. Now, remember; Moses—Exodus: it’s mentioned, but Noah’s ark is mentioned even more distinctly and crucially and stringently... Oh yes, strict and restricting.) Eight people make the ark; they were oooooooooooooooooooooooooooooou. And I can see Noah say, “Well, there’s a nice bunch of people. I think we can get room for them. And hey, I know those people. They’re the nicest people; in fact, I’m honest, when I was around making the ark, and I could get mad like a hot potato, but those men were so sweet and nice. I’m sure there’s room in the ark.” I’m going to tell you something: Noah was a separator, because God’s a separator.

47. It was the Word of God that separated Noah, and he did not recognize anything or anybody outside of the Word and, as Bro. Branham said, *“How can he who believes all of the Word have fellowship with him who only believes only part of the Word?”* Now, look; I’m not trying to take statements like that and come against the other statement that says this. Brother Branham said, *“Don’t unchristianize anybody.”* Now, my wife really loves to use that when it’s proper, you know. I say ‘proper’ because I think she’s got her own axe to grind like I’ve got mine to grind. So, you know, I think she’s a little bit, you know, not hypocritical, but you know, how am I going to explain it? If you don’t know by now, you don’t know, you don’t even know yourself. In other words, we use certain things, because we feel like using it.

Now, I'm not going to unchristianize anybody because I'm going to tell you this: they are Christians. Why? Because they're not Muslims. They're not Hindus. They're not Taoists. They're not Confucianists; although they're in confusion. [laughter] They're Christians. But don't tell me they're Bride.

48. Listen; when Mary embraced Elisabeth, did she say, "Oh, Elisabeth, my cousin, we are one of the same blood, we are first cousins, wonderful, and I know you're pregnant by the Holy Ghost just like me."

Oh, brother.

Or Elisabeth took Mary, "Oh, Mary," [Bro. Vayle makes kissing sounds.] "I'm glad that you and Joseph finally got together; you're pregnant."

Well, come on, read your Bible. I know I'm being rough, and I'm being a little bit foolish with this in a way, but I'm not foolish. I'm bringing you a point now this morning. Mary did not hug Elisabeth and say, "Oh, you're pregnant by the Holy Ghost." Elisabeth did not hug Mary, say, "Oh, you're pregnant by Joseph."

Now, Mary is the type of the genuine Bride. Am I supposed to be different? The spirit in Mary recognized John the Baptist coming. And the spirit of John the Baptist in the womb of Elisabeth recognized Mary. There's my John the Baptist. [Bro. Vayle points to the picture of the Pillar of Fire over Bro. Branham.] What am I supposed to do? If there's anything inside of me, I've got to recognize it. Now I'm not trying to be mean with anybody.

People say, "Lee Vayle, you built four walls around yourself."

Yes," I say, "I'm built on the solid Rock. I'm building my walls." I mean, I'm not going to fuss with anybody, but I'm not going to fuss with them unless they start fussing with me, which they usually do. I hear these doctrines, and I come against them because they're not what Bro. Branham taught.

49. Okay, let's go to 2 Corinthians now. They're not numbered, so we go to 2 Corinthians, and we're going to quit right here, because it's a good time to pick up next Wednesday if we got enough strength to get back in. I trust we certainly shall have. 2 Corinthians 6, and let's say we're going to stop with this here. Now I see here a lying prophet. Now, watch! Israel came out, and they didn't come out far enough—a mixed multitude. Okay. It's verses 15-18.

(15) And what concord hath Christ with Belial?

What concord hath Moses with Balaam? What part as Moses as a believer with Balaam which is an infidel? Now the word, I think, comes from the word 'faithful' meaning 'fidel', 'fidelus', that's where we get Castro's name. Fidel Castro: being faithful. What part has a believer with a man that is not in the faith?

(16) ...what agreement hath the temple of God with idols? for you are the temple of the living God; (being baptized in the Holy Ghost and) God has said, I will dwell in them, and walk (thereby); and I will be their God, and they shall be my people.

(17) Wherefore come out from among them...

From whom? The false prophets, the organizations that are off the Word. Those specifically at that time, who did not believe Paul, say, "Bro. Vayle, I believe they believed this, and they are okay, and I believe that."

You are completely out of your spiritual gourd. You neither know who you are or where you are from, and I'm going to tell you this morning: if you don't understand what I'm saying and understand

that Paul has already taught these people as a vindicated person as he showed them in Romans, as he showed them in Galatians, as he showed them in Corinth, they knew he was vindicated. And he's telling them flat one thing: you believe what I am teaching, or you are not it.

50. Now, Bro. Branham... (Now, get this flat!) Brother Branham categorically said, "*The same Pillar of Fire that brought the Word to Paul is here revealing It.*" So, I can hear Bro. Branham said, "*I preached what Paul preached.*" And another sermon he did, and that was in the vision. Another time he said, "*I believe I'm saying what Paul is saying.*" Well, he better be saying It, or he lied, and the camera lied, and the Voice lied. Then the whole thing is a bunch of lies.

Oh, my God, here I am seventy-nine years old, and I messed my whole life up. I could have been out there shooting people down like ten pins. I get angry: I could murder people. Why not murder them? What's the difference? Where's your conscience? Where's anything? Who needs anything? You see what I'm getting at? If you can't trust THUS SAITH THE LORD when, whatever is behind that Voice brought it to pass, if that doesn't rock you, you've already been rocked, you're dead; you're full of rocks. You're the wrong kind of a rock. Yeah. Now, don't feel hurt. I'm not criticizing. I'm just telling you as I'm reading the Scripture.

51. [2 Corinthians 6]

(16) ...I will dwell in them, ...walk in *them*; (and from the midst of those I'll raise up my prophet.)...

(17) Wherefore come out from among them, and be you (separated from these false prophets.)

And remember; the false prophets started in that Fourth Church Age, Jezebel, and she's the whore and her prostitute daughters are going to the Great Tribulation they're burnt with fire, then raised from the dead, with the body commensurate to be thrown into the lake of fire where the smoke of their torment goes up forever and ever. Now, how do you want to sit with those and just love them? Now, I'm not saying, don't love them, as though you don't feel sorry and you're not nice and all. But how are you going to eat and drink with them and have fellowship? Just invite a rapist into your house, a known criminal: "He took all I've got." [Bro. Vayle makes simpering sounds.] "Oh, I love him."

Your love wasn't worth a plug nickel was it, when you knew the guy was a criminal?

52. He said:

(17) ...come out..., and be ye separate..., and touch not the unclean...

Oh, just a minute. What's unclean? False prophets, unbelievers, wrong temple worshippers; these guys are hooked up with the devil. Now, listen! The restorationists who believes all things restored, not the way we believe, but they believe everything is restored. Like [William] Booth-Clibborn did, the friend of Bro. Branham. Brother Branham never honored the guy as though he was a spiritual man that knew the real Word of God. He just said, "*He could go to the Greek and the Hebrew and speak seven languages, and if you tangled with him, you'd die, the way he could handle the Scripture.*" That's true. He could do it, but he believed that one day, the devil and Jesus will walk hand in hand down the streets of glory. He says, "Hey, don't have a thing to do with them now, because later on you'll be able to."

Now, let me tell you where you will be able to do it: in the Lake of Fire. [laughter] See, I know my Bible. You know your Bible, anybody knows the Bible.

(17) (And don't you touch those things, don't you do it,) and I will receive you.

In other words, positively unless there's a complete regeneration of the mind through repentance. There is no way that you can know you're a child of God, though you speak in tongues or anything else; there is no way. And you know today, brother/sister, it's face-to-face we can know. We can know as we are known, in plain English, He will not say to you and me, "Depart from me, I never knew you," but we know today He knows us, and we know Him.

53. 1 Corinthians 13, I read It last night. Read It again.

- (9) For we know in part, ...prophesy in part.
- (10) ...when that which is perfect is come, (conclusion, it's all over) then that which in part shall be done away. (Seven Church Ages, seven messengers, all over.)
- (11) When I was a child, ...I understood as a child, ...thought as a child: but when I became a man, I put away childish things. (And what's he talking about? The knowledge of revelation.)
- (12) (But) now we see through a glass, darkly; (In other words, in a mirror and in a puzzle there's a reflection, something going on. Oh yes, we know it, but it is still a puzzle. Seven Seals, rip them off.) ...face to face: (You no longer know in part; (you know in whole, what are you? Face to face, and now) I know [even] as I am known.

And I know I'm not one of them to whom He says, "Depart from me, ye that work iniquity. I never knew you." I know that He knows me, and I know Him.

54. You see what I'm talking about? Now, the point is: Could we see It? Do we believe It?

You say, "I believe that, sure."

How sincere? Now, that's the tricky part right there. How sincere? How sincere?

"Well, Bro. Vayle, you're not too sincere."

I've already told you that. You're not telling me something new. I look at Bro. Branham, but you see, brother/sister, I never saw the Pillar of Fire. I sat there when he saw It. I never saw a person so scared in my life, not even an animal under penalty, his eyes darting in terror. Brother/sister, you and I will not need that look of terror as we look at the Pillar of Fire, let me tell you that is not ours. But if we believe what he tells us, we are seeing God face-to-face, and we saw It when he said, "*He that has seen me has seen the Father. You're looking at me, aren't you?*"

Now Thomas said, "Listen," he said, "Lord, Lord, Lord, Lord. Listen, ah, you've got something going here. There's something great. But there's something I just wish, I just wish, I just wish, when I see the Father, that's going to answer the whole question. I'll be satisfied. Can you do something about it?" He said, "Hey, he that has seen Me has seen the Father." And Bro. Branham said, "*Same thing.*" [Bro. Vayle whistles.] How many Branhamites really believe that? Huh?

55. Moses saw God face-to-face; He was a Pillar of Fire. Moses was above prophets. Paul was above prophets and William Branham: the three great prophets of all ages. Six thousand years, one for every two thousand years, Moses, Paul, Branham.

"Ha, oh, can't believe that."

How come you believe Paul? You don't know that he was vindicated. Where were you? Fap! You're roughly two thousand years from getting here in the stream of life. What do you know about Paul?

"Oh, Bro. Vayle, I just love Paul. I just..."

When Bro. Branham by THUS SAITH THE LORD explains it: "Ha, that's not the Paul I know." That's right, I agree with you. That's not the Paul that you know. Amen. That's not the God you know either. Yeah. Yeah.

56. I said we'd quit. Oh, just a minute, before we quit, how much time we got? Oh, it's time to quit. I tell you, I'll put a little mark right here. We'll go over this. We'll go over this here now. It wasn't a denominational; he was inter-denomination, and we'll go up here where we check, we just make a little review of this, and I'll put the word here.

We did wonderful. We covered, what? Three paragraphs. Oh, that's okay.

57. This one could last until the Rapture, doesn't bother me one little bit because, see look; I can take any one sermon and go to the same place, right to the complete revelation of the manifested God who proved by vindication He is here, even let His picture be taken. Yeah. Saw the prophet. Yeah. "He that has seen me has seen the Father." "*You're looking at me, aren't you, same thing.*" And a man says, "If this isn't the real thing, I'll know it when it comes."

58. Are you getting the full drift of it, or do you just think you are? You still playing church? You still don't know the difference between the hen and the egg? baptizer and baptism? Do you know Who is here? The same One who came to Moses, the same One who came to Paul, that One right there who dwelt in flesh and no longer keeps the flesh. That Son is on the throne, very much alive, very much the Son of God, while this Jesus, which simply means Jehovah Savior... Huh? God saved us by coming in that flesh, that one's flesh.

59. You still don't know what I'm talking about? I know what I'm talking about. I'm not a prophet. I can't have his revelation in the sense that I know it just like William Branham. But if I believe him with all my heart, and I'm not going to turn from It, this is It. What do you tell a guy that's seventy-nine years of age and doesn't necessarily want to die, because I'm interested in living, but my back is so bad, it can hardly carry me anywhere. So, I'd just as soon, instead of vegetating, I'd sooner die—just be honest with you. Now the vegetable hasn't got quite that rotten, but it's getting there.

Now, where am I going to go if this isn't right? What am I going to do with my life? At twenty-two years of age, I actually started preaching. I preached before then, but I went full time. What am I going to do with over fifty solid years? Is this the culmination of some stupid thing that came to me when I was a kid, knowing there was a God somewhere and wondering about Him? that could tell a man was preaching the truth, though I didn't understand a word he said? But I knew he had something. Is this, after seventy-nine years, am I still going to look for something? You've got to be kidding. I've either built the raft that is going to take me over, the ark of safety, like Noah, or I ain't going nowhere but down to come up in the second Resurrection and go to hell. Yeah.

60. You think this is just some platitude? I'm like the thief on the cross, who said, "Remember me," and he didn't have a prayer to get off the cross. Now if that thief could see something in a crucified and dying Savior, to make him know that this had to be the One, what are we turning that down for? For any evidence that Jesus gave that thief... Hey, what that thief had, if it was soup, it would be like Bro. Branham's proverbial proverb, "*It's as thin as the broth made from the shadow of a chicken that's starved to death*" This is roast beef, mashed potatoes, standing rib roast—by the way, with gravy, garlic bread—that tastes delicious, asparagus in a butter lemon sauce, little baby peas, petit-pois, and cheesecake four inches thick with fruit and whipped cream on top, and an appetite to take it all in. The poor thief on the cross had the soup of the shadow of a chicken that's starved to death. What do we got?

And you say we can't believe and take the hook, line and sinker and say, "This is It, or forget it." Come on there's something wrong somewhere, but it's not in this church.

61. [Bro. Vayle sings.] "I'm marching..." (Sing it!) "to Zion, beautiful, beautiful Zion, we're marching upward to Zion the beautiful city of God."

How do we know we've approached unto it? We're not under judgment and something you can't touch or you'll die. This is something you're in living contact with, the mighty God. Then what are we fooling around?

Let's rise and be dismissed before I tear the house down. I'm real Pentecostal now. You think Bro. Branham said we couldn't shout? I'll show we can shout.

Heavenly Father, we're looking to You as we depart from this place, Lord. Soon we'll have dinner out there (That's fine.) and fellowship, but we know, O God, the Word is real, Lord. You are real, and by Your grace we are real, because if You are reality, You said, "I am the Way, the reality and the life," You being that, and we being of the same seed, then we also, Lord, are a part of reality, a part of the way, a part of that life, and we'll be manifested with You even as Your Word says. And by grace, Lord, we know that is true, and like Bro. Branham, we could say, *"If we're not Bride, there's a Bride out there somewhere, by the grace of God I'll not stand in her way."*

I believe this morning, Lord, we can say perhaps it takes more humility. I don't know what it's going to take, but I believe, Lord, we could say, "We are Bride, and by the grace of God, we will never think a thought contrary to It, or in any way stand against the Word of the living God which has been revealed and vindicated, but stand with It—even those deep strong sayings of which the prophet said that stumble people, literally as it were, not throwing them a curve, throwing/showing the Word of God, and right there standing manifest and people still turn from It, not understanding. Lord, we're a little bit like the man that said; "I believe, help my unbelief."

But in this respect, Lord, we're only saying this: Lord, we do believe, and we're anxious, Father, for the clearest and most wonderful understanding that You can give us wherein, Lord, we stand in such a way that the revelation becomes deeper and more wonderful, more like the cyclotron as the light begins to move and the light begins to form within us that the new life, that Resurrection life, Lord, which is going to take the dead out of the ground. We've got It now, that same life Lord, that is going to turn the Bride standing here in immortal figure, immortal bodies, and be called to the Wedding Supper where we'll crown You, King of Kings. You that we see not that's invisible, and no man can see, You, Lord, will incarnate Yourself in that blessed body, the Lord Jesus Christ, the Son of God and all the sons shall stand around You, to crown him, because of You, King of Kings, and Lord of Lords, as the prophet said. That will be the Son of God, the Son of man, the Son of David. That will be the Father, Son, and Holy Ghost; that will be the All in all.

And Lord, we know that is true, because Your Own Word says it, and it comes together so beautifully, so marvelously. We see it all, and we thank You, Lord, for allowing us this opportunity to have seen what...actually, Paul warned about, in the day of Israel: you people are going to wonder and detest it and leave it, because a man declared it, a man revealed it.

So Father, today, we thank You, and we don't necessarily ask You to know every mystery, to know everything, Father, because we know that that's in Your hands what You want to reveal. What You don't want to reveal, you're going to keep secret, which we appreciate. But we pray, Lord, for ourselves and that is that we might be more sincere, absolutely, more sincere and more amenable to just leaving our hearts and our minds open for your Word and drinking It in, saying, "Yes," just the same as little Hattie Wright did that time when she said, "Bro. Branham, that ain't nothing but the truth." Lord God, how she

said that and why, no one will know except by predestinating power of the Holy Spirit at that moment to bring it to pass. And he turned and said, *"You can ask what you want,"* right there. And Lord God, we know she never asked one thing outside of Your Word, because that's what the promises are, *"Apply the token to the family, apply and bring them in."*

So, Lord, we see evidence on every side, that this is that hour. This is it. We have met with You, Lord, face-to-face. God help us. If there's anything in our lives that's holding it back, we pray Lord, it shall be crucified unto death, and in no way shape and form, Lord, under any consideration whatsoever, will we give up our faith, the living Word made manifest to us.

Unto Thee we attribute glory and honor. *May there not be one sick person amongst us,* Bro. Branham prayed. We pray the same thing. We want to say the same prayers, worship the same God, have the same Word, and then, Lord, have the same life, not the prophetic ministry, but the same life of humility, temperance, and all of those marvelous virtues, O God, coming forth in these lives, for one reason, and that is, Lord, that You said it. *"Be it unto us according to Your Word."*

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

"Take the Name of Jesus with You."