

Events Made Clear By Prophecy #05

July 17, 1985

#1685

Brother Lee Vayle



Let us just pray.

Heavenly Father, again we're very grateful to be allowed the privilege of coming to Your house, Lord, where we can renew our strength in Thee, O God, and we know that as we renew our strength in the inner man as John said, "our soul prospers, our bodies may also prosper," and even go so far as in this age, Lord, to be financially prosperous, although that is not of any paramount interest whatsoever, but the other's are, O God. Because in Your Atonement You did provide for the double cure, healing for the soul and the body as well.

So we praise You tonight, Lord, that this is our privilege to believe You right to the very end, right up to the Resurrection, Lord, when our faith in You which You have given us in Your bringing forth the Holy Spirit, brings forth the Holy Spirit Himself at the end-time to raise the dead. We're very grateful for that.

So, Father, we just pray now that You'll help us in our study tonight to see what the prophet taught us. May we understand as thoroughly as he did, at least in these phases we'll talk about tonight, and we'll give You the praise in Jesus' Name.

Amen.

You may be seated.

01

Now, the 'Events Made Clear by Prophecy' we got up to about page 13. And Brother Branham is speaking so far as the prophetic utterances in the Bible that are prophetic events that come to pass.

And as they are fulfilled, or the Word made manifest because that's what It is, the Word's made manifest, and of course thereby interpreted we can know the hour which we live in, and not that, but we have the revelation of the Word at the time that It is allotted to us.

In other words, what is allotted to us for that particular hour we get to know by the Word having set It forth already, and It comes to pass and we recognize It. However, man in himself cannot reveal It. That's reveal this Word. And theologians Brother Branham said, "Only mess It up." He continues, "It takes a prophet."

And even then prophets can only appear at a certain time, and help us to understand. And the vindication of the prophet vouchsafes his Message. In other words, makes his Message to be correct; for the supernatural manifestation provided by God proves the prophet to be sent from God.

God has a known way of authenticating His prophets. When a prophet presents that proof, he is to be accepted as a messenger from God and his voice and words are the Voice and Word's of God.

02

So now we'll just read here. And he said:

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[58] *Now, every time that the church gets mixed up, (and [page 13:]*

[58] *...God foreknew they would, ...He foreknew all things), therefore He has His certain prophet ready for that age, to call His election by His vindicated Word of signs and wonders, and confirmation of His Word, "confirming the Word with signs following," as He promised. He gives the true interpretation after the prophet himself has been vindicated.*

Now in there, if you listen, you caught a discrepancy.

Now Sunday morning... it's not a bad one so don't worry about it; I'll tell you how it works out... Sunday morning you'll notice I brought to your attention that when it comes to a prophetic message, as Brother Branham said, *"There is no such thing as a true healing revival unless a message follows it, and that message cannot be the old message, even patched up, it must be a new message or it is not a genuine healing revival."*

Now we brought to your attention that most people are greatly ignorant of or they have in their minds a misconception concerning Hebrews 13:8 and they sort of look at Mark 16 and Hebrews 2, and you know, of course, Mark 16:17, "These signs will follow them that believe," and Hebrews 2:4, "God bearing them witness, the preaching of the gospel with signs and wonders and divers miracles, and gifts of the Holy Ghost."

Now that's not the way a prophet operates in bringing the Word. The signs and wonders do not follow his message; they precede the message because he has to be vindicated.

03

See, now let me show you where the discrepancy lies here. It's not that Brother Branham misquotes the Word; he's quoting the Word perfectly, *"confirming the Word with signs following,"* but what Word is followed by the signs? Not the message but the **THUS SAITH THE LORD**.

Now, you'll notice, he says, now watch:

[58] *He gives the true interpretation after the prophet himself has been vindicated.*

So, number one, there's a vindication of the prophet and that's not signs following the Word; that's the signs following the prophet, which is a very tremendous sign which we'll go into as we go along in Numbers 12 and in Deuteronomy 18, but you have to understand that the prophet himself is vindicated in order for him to speak, then that Word will bring forth.

See, now you get the picture.

That's why It says, "Jesus began both to do and to teach." (Acts 1:1)

And all my life I've been taught what amounts to a platitude or some little pastoral almost nothingness wherein it is said that Jesus began to do and to teach shows that before you

ever begin to witness to anybody... and it's very good to believe this, but don't believe it, you know, that that's that.

You know, before you witness to anybody, you must have a good life, a proper conduct, so that your life is preaching a message, then when you preach a message, you're accepted, because they know you are spiritually oriented with the fruit of Almighty God. Now that's very nice but that's not true. See, it's not true at all.

04 What it is He began to do and He began to gain their attention, to gain their favour, and they looked at Him, said, "What is with this fellow anyway?" And Nicodemus came and said, by night, he said, "We know that you're a prophet sent from God because no man can do the things You do except God be with Him." See?

Now He was first of all vindicated, then but He began to give the Message, they fell away from Him like the pestilence. See?

He said, "Eat my flesh and drink my blood," and the seventy walked off; that left twelve. The crowds disappeared, dissipated and disappeared. Finally he said to the disciples, he said, "Well, will you leave me, too?"

They said, "No way."

Brother Branham said, "*Sink or swim, live or die. We know that You have something that nobody else has. We're convinced when it comes to the Word, You've got it.*" What convinced them? The miracles, the signs, and the wonders. See, they saw the evidence of the Messiah. The messianic sign as Brother Branham brought out so many, many times. So understand carefully what we're saying then tonight.

05 In elaborating upon the little statement I made on Sunday that there are signs that precede a Message, and this hour is a true healing revival. I saw him stand there, as I told you many times, in Canada, and he said, "*I challenge you: bring me twenty-four of your worst cases.*"

It was twenty-four or twenty-five, I think, maybe twenty-four, all right. "*Bring me twenty-four of your worst cases; I guarantee healing for everyone. Or would you sooner go through the prayer line where forty or sixty percent get healed.*"

I think he said sixty percent; there wasn't one miss. There wasn't one time that there wasn't a miracle out of hundreds and hundreds. It went over everybody's head. It didn't go over my head. I'm not boasting, telling you God's truth; it didn't go over my head because I was anxious to see the man perform the miracles.

How that would have swept across the world, guaranteed miracles, but those people sat there and didn't have enough on the ball spiritually to call for the miracles, twenty-four guaranteed miracles. So they blew it.

That's good old Canada for you. Pete, I'm glad I'm down here as an American citizen; get yours just as quick as you can get yours. Five years, I, *Phhhh*, just like that, get her. Good boy. That's the truth. See?

06

Now what happened? People began preaching... not Brother Branham's word but they wouldn't listen and wait for Brother Branham to give them the Message.

That good brother, he said a voice spoke to him and said, "That's Bible. You can do the same thing." The voice that spoke to me which wasn't a voice, an inner compulsion, that's all it was, said, "If you listen to any man, listen to that man."

I said one day to Brother Branham and I wouldn't take my words back unless God made me take them back, I said, "Brother Branham, I wouldn't walk across the street to see you raise the dead except I know what kind of a man you are." And I didn't even know who he was at that time, what it was all about.

But I knew one thing: it wasn't satisfying my soul to see people raise the dead because, go on, raise the dead all you want, you can still go to hell.

I didn't know at that time that Judas, the unbeliever, the make-believer, was healing the sick and raising the dead by the power of God... didn't understand those things. But I was saying the right things all along the line.

Why? Just because God was good to me, that's all. It wasn't anything I had on the ball, you better believe that. I'm just about as low down as they come, but God's as high up as they come and He reaches down to the low down as they come and gets together.

And that's the way it's supposed to be, so it worked out very good. So I want you to understand this.

07

Now what I'm going to do with this understanding is go through another message called The Voice of the Sign in Beaumont.

Now I will admit that me reading it to you, when I read it to you, it is not as compelling as when you hear it yourself, but in there you will notice that Brother Branham constantly presents the prophet with vindication so that you are obligated to listen and learn and believe or you're under condemnation.

Now that's what we're looking at tonight and it's very, very important. You'll find that... well, it just does something to you, that's all. Now he said:

The Voice of the Sign 64-0313

[10] *...to the newcomers, this week we have tried to show that God, from the beginning knew the end. That makes Him infinite. If He isn't infinite, He isn't God. And He has got to be omnipotent, omnipresent, [and he changed it] omniscient, and omnipotent, to be God.*

[In other words, he's saying omnipresence is coming by omniscience and omnipotence. Good old Presbyterian doctrine.] *...to be God That's all power, knows all things, in all places, and knows the end from the beginning. If He doesn't, then He isn't God.*

Now for a long time I've always taken the attitude I take with Dr. Pink that not only did God foreknow but He predestinated, showing that in His predestinating office or the predestinating plan He used His own power and His ability to make the end sure.

Now we know that God makes things sure, the Scripture tells us that. There's no two ways about it.

08

But, on the other hand, I got thinking the other day, what if God didn't intervene but He simply knew? That would make Him all the more wonderful. I'm not saying I've changed my mind; I'm just looking at it. How infinite is God? There's no way to know.

I still think the most beautiful definition Brother Branham gave, which no theologian will accept, is God knew how many fleas there would be and how many times they'd bat their eyeballs, how many it'd take to make a pound of tallow.

You figure that out. But, you know, if you begin looking at it where God made every snowflake different from every other snowflake and there's trillions of tons over six thousand years or six billions years, it is.

Shew! And if He didn't know every flea, how many times he'd bat his eyeballs, God missed the boat somewhere.

You see, it comes down to something so simple and so natural, Brother Branham said, it's just so commonplace you walk over it, but let your mind go for awhile and you'll see how much... how tremendous it is, then you begin to see how the prophet can tap in on this in a limited way, only knowing what God wants him to know. See?

09

But my, there's the power of God there.

[11] *So there isn't anything really out of cater. It's us. But nothing in God's Word; it's ticking just like a clock. [better than the clock] And when that hour comes for it to happen, the Word's that's allotted for that age,... happens. We might think it isn't going to happen. Sometimes it happens and we don't know it. [Now, see.] Jesus said, one time...*

[12] *They said to Him, "Why is it... all the scribes say...'Elijah's got to come first'?" See, now, they believed that. They believed that Elias was coming.*

[13] *...Jesus looked at them, and said, "Elias has already come, and you didn't know him."... Now, see, it passed right by those scribes, ministers, disciples. ...it was John the Baptist, and he came in every way that the Elijah was supposed to come, yet they didn't recognise him.*

Now I want to tell you something because your mind is wondering at this point just like mine would wonder, what are they supposed to know? Very little, very little. Now that's pretty tricky. You find all the scriptures about John the Baptist. I don't know that it takes more than one hand to actually find the places where it's really mentioned.

Brother Branham used Isaiah and Malachi, and, no doubt, there's a couple more, but you got to go to the Old Testament. And an angel came on the scene and talked to the father Zechariah and he explained it, and you notice the supernatural phenomena.

And remember, John's mother was literally past the age of childbearing as I understand the Word.

Brother Branham even said the baby was dead within the womb; it wasn't getting

anywhere. I can accept that, the prophet speaking of it. I wouldn't from anybody else, but I can accept it from a prophet saying it.

10 So how much was there that they were to recognise? Well, very precious little, but when Jesus came on the scene, he vindicated John that John was right.

Now what if he is here, Jesus in the form of the Holy Spirit, which the prophet said he was, and that's a picture of It, and that's a picture of It, but you've got to accept that or you might just... look, I'm going to tell you, you're a turkey amongst the eagles if you don't see that.

Chicken amongst the little fledging eaglets because we stand on that. We stand on the Presence. You say, "Well, it think the Presence left."

Be my guest, the Presence could have gone; I don't know but I believe He's still here, because He's going to lead us in the Millennium. But you can believe what you want. But see that One that vindicated John is the same One that vindicates this John. See?

Before he ever said anything about a Message, always looking forward to a Message. See?

Ending up that his message wasn't any different from Luther's or Wesley or Pentecost, but it refined it, it took out the error and brought in that which was left out. He got the bullet back on course; the Word back on course.

11 They're supposed to recognise Him. They knew it's going to come but they didn't.

[14] *And now it behoves us to recognise the hour that we're living...*

And that hour is very simply stated: "Elijah must truly come and restore all things." Now how many scriptures are there concerning that one? Very, very little. We've got a beauty in Acts 3. That lays it right out. Let's you know the restoration's got to precede the literal physical coming of the Lord Jesus Christ.

The heavens must retain Him, there's to be a... I'll read it for you. Acts 3, you know I never finish anything I start except months down the road, so be my guest. When the tape runs out, we stop. It's just as simply as a-b-c: the 3rd of Acts and the 19th verse, the middle part of it.



Acts 3:19-21

(19) ...when times of refreshing shall come from the presence of the Lord;

(20) And [even God] shall send Jesus Christ, which... was preached unto you: [or proclaimed in advance]

(21) Whom the heaven must [retain] until the... [restoration] of all things, which... [is] spoken by the mouth of all [the] holy prophets since the world began.

12 There's going to be a catching up from Genesis. That's what Moses did before the exodus. There was a catching up. That's how the Book Genesis could be written by Moses and in the exodus, because remember from the exodus of Egypt, the actual exodus from Egypt, there was a period of time before they entered in.

A lot of us get all kinds of little sensations and funny ideas because we don't realise we've come out but we haven't gone in yet. There's a period of time in there and that's the time of restoration where you're catching up. You're coming to the place of the fruit of God, the maturity, perfection. See? And so on right here.

13 Notice then that that between the time of that Presence, the mighty revival and the literal coming of Jesus Christ there is something going on. Now people can guess and they will guess.

That's what the Pharisees did and their guessing placed them in jeopardy and destroyed them. They never listened to the vindicated prophet which was Jesus Himself.

Now this prophet, William Branham, has a vindication and it's a juncture period and a period where God speaks face to face with the prophet. Now people don't want to believe the prophet, William Branham, even though absolutely he's vindicated according to Scripture that he has the authority to say who he is.

And, remember, the integrity of God... and we'll bring it out later on here; it's in this sermon... the integrity of God is at stake, for the prophet says THUS SAITH THE LORD and God backs him up. What kind of a god would back up a liar? A liar God.

14 Let me read you something here; we're getting to it in this one on The Voice of the Sign. We'll take a mighty little while to get there but we'll get there. Show you the very same thing I'm saying.

God's integrity disallows Him from ever allowing anything but the Word to come out exactly as He wanted It to come out but people don't want It; they turn It down.

[14] *And now it behoves us to recognise the hour... we're living in... Upon that, I want to speak tonight of: The Voice Of The Sign.*

[15] *A strange text, yet God does strange things in unusual ways. That's what makes Him God, because He's supernatural. In everything that He does, He... does [supernaturally]*

Now that... look it, now if you don't think the theologians are going to take that. They're not going to do it.

They say, "Oh come on, we can figure this thing out." It means that this man had the ability to go to a supernatural God in a supernatural way to get a supernatural revelation and people don't want that. And I'm not aggrandizing William Branham; I'm aggrandizing God because this is God's way of doing it.

[16] *Now, The Voice Of The Sign... There is a voice to the sign. There is a voice to blood. Blood spake out from the earth, and so forth, "The righteous blood of Abel spoke out against Cain." And the Bible said, "The Blood of Jesus Christ speaketh greater things than*

the blood of Abel did."

15 It sure does. When did it lose its authority? It never did. People are still getting saved and healed.

[17] *Now... tonight,... our scene, opens in Exodus. And the time of the Exodus is the calling-out time, and the exodus was at hand.*

[18] *Moses, the servant of the Lord, had been called to a line of duty. And... he was highly educated in Egypt, learned all the wisdom of the Egyptians,... seemingly he had a way, that in being a great military genius... he was able to deliver his people from under that bondage, because he was the next coming Pharaoh.*

Now in here he's going to start to give you pictures to show you that the talent of man doesn't work. No matter how much a man prepares for a job, except God has got that vessel that can take the preparation, that job won't be done. Natural talent won't do it.

[18] *...how easy it would have been for him to have done it. But, you see, if that would have been the case, then it would have been a natural thing.*

[19] *God doesn't take natural things. He takes supernatural things to prove Himself. [But He uses man, just the same, see. Don't worry about that.]*

[20] *So out of forty years of education, of the highest that he could get, and the best... he could get, the best... scholar he could be; with the understanding from his mother, his tutor, that he was to be the one to deliver the people; and he went out in the power of his understanding, and slew an Egyptian.*

16 That's what Paul did, too. He's out there killing people, too. The Roman Catholic Church kills people. Ever since old Augustine of Hippo said, that since God struck Paul down in his raging, he said the church, in order to save them, the church can strike people down and they're raging against them to save them.

The church can't save nothing. It will save you as a mighty good candidate for hell. Save you right where you are if you want to be stuck in the mothballs and the formaldehyde of the churches, that's fine. You get well preserved for the lake of fire.

[20] *And, from that, we find out that his efforts failed, and then he ran into the desert.*

[21] *And what Egypt, in education, put in him in forty years, it took God another forty years to get it out of him,*

What did Paul say? All that I learned which was so great I call but dung. (Philippians 3:8) Now poor old Moses took forty years because he had more time. Paul didn't have the time; God just whopped him down, took him to the desert, knocked all the intellectual ideas out of his head with one fell swoop and that was it, and Paul from that time on learned.

The baptism of the Holy Ghost does the same thing to anyone who's truly baptised with the Holy Ghost if he wants to be used of God or wants to have something from God. You can't let the old mind, you've got to... this is the hour of repentance, the change of the

mind.

[21] *...it took God another forty years to get it out of him, see, so he wouldn't trust in his ethics of education. He would trust in the supernatural.*

17

I'm going to tell you something: people say, "Well, hey, I wish I had that. That would be great." Ha! What about God manifest in flesh? How great was He, came down there and broke the loaves and fishes, raised the dead and everything else, stilled the storm, and showed who He was, and they just hated Him for it?

You think you get something from God that will make you popular and get the job done? Why, listen, you, oh, come on, you couldn't be around here this long and not be that ridiculous? Man alive! It doesn't work that way. Oh, it will get the job done but you won't get any job done; It will get the job done.

You have a job; you have a job that those things begin to work in your life. You find they're not as wonderful as you thought they were. You know, people have great rosy dreams and all; just give me this, give me that, and I'll make it fine on flowery beds of ease. Hogwash!

The more you get, the more you're accountable. Those who think, "Well, the more I get the more I won't be accountable." The more you get the more you are accountable. And everyone has very strange strings attached to it.

That's why the false anointed have it so good but the true anointed, they don't have it very good. They do have it real good but they have it a little tough. That's how it is.

[22] *And now the time was at hand that God had made a promise, to Abraham, over four hundred years ago [now, he said,] before that time, [that God spoke to Moses. The promise was made four hundred years before that.] that [Abraham's] seed would sojourn in a strange land, and then they would be brought out. After forty years, they would be brought out [He meant four hundred years.] with a mighty hand.*

[Actually it was forty years because Moses was forty years in the desert, but, so don't get confused about forty years and four hundred. The promise was made four hundred years before and God did not move upon Israel until forty years after Moses had left Egypt and get all the stuffing's knocked out of him so he'd go back and bring them out.] *And when the time of the promise drew nigh, that's when God put Moses on the scene.*

18

Now you notice in here that people should know by this that if this is the time of the exodus, this is Rapture time, indicated by the Sodom conditions and so on, then there has to be a man there.

Now you tell that to people, they'll laugh at you. Say, "I believe, hallelujah. I've got God, bless God..." You know there's nothing; nothing sours my poor little stomach more than that. I have a very, very tender stomach, you think.

You know, I'm laughing up my elbows; it's got a sleeve and it's got a hole in the elbow. Look it, I got... look it, I got a pretty good stomach, even a pretty good liver, but I can understand why God vomits at the end time, because there's no way you can get across to people who positively ought to know better or God could not be just in His judgements. See?

God does not use idiots; He absolves idiots. Children are born mentally infirm or people who are mentally infirm. Why do you think God had a priesthood who couldn't even have a nick on them? He doesn't raise up men that are stupid, flim-flammy, wishy-washy. He doesn't do that.

He raises up men of character, strong minds, then He breaks their minds. He doesn't make them go insane; they get a little neurotic before the people, but not with God they're not neurotic, don't worry.

Highly inspired people just look neurotic and seem to be; they're not neurotic, just highly inspired. Everybody wants a grub hoe out here; forget the grub hoe. You know? All right.

19 He took Moses, put him on the scene. People don't want that but there's a man for every juncture. There's got to be a man because it follows true to the type. See?

[22] *Moses, in his absolute failure, had gone to the wilderness.* [That's where Brother Branham spoke on Perfect Weakness In Perfect Strength.]

[23] *Now the type here, there is a wonderful type that we sure don't want to miss. See? ...God was bringing Israel, His people, out of a nation, a nation out of a nation. A Nation out of a nation, a beautiful type of today, that God is calling His Bride out of a church, Christian Bride out of a Christian church, a Bride Church out of a church, which is called, in the Bible, referred to.*

[24] *I've got several notes and Scriptures written down here, on this lesson tonight.*

[25] *It's called, sometimes, "The Chosen, the Elected, or the Remnant of the woman's seed." It was called, "the Bride,"...*

20 You notice, some place Brother Branham does not use that term "remnant." He uses the word "remnant" where a woman takes a piece of cloth and puts a pattern on it. That's the Bride; the remnant is the foolish virgin.

Now he uses it two ways, just don't stumble, just he's using it this way tonight. So remember, he uses it different ways because a lot of Scripture has compound meanings; it goes beyond that even.

[25] *It was called, "the Bride," what God, by His foreknowledge, ordained to be. That is, the Bride came out of the church. See, the whole thing is a church...*

[Now that's another thing people don't understand; they think it's communism. Forget communism! That's politics. That's the state. This is church and America's Revelation 13.] *See, the whole thing is a church, but God takes a people out of that church, as a Bride. He said He would. And He did it, notice, or He will do it.*

[26] *...see how He did it, and the manner and how He did it.* [Now he's referring to type and what He's going to do now.] *We want to look at this now, as He brought out Israel, how He did it, and the manner... He did it.*

21

Now do you think people are going to pay attention to that? No way! They have been taught too many little Bible stories. Oh, we know about Moses and the bulrushes, we know how he slew the Egyptian, we know how he ran to the desert, we know this, we know that. Wonderful, then sit and know this. That's a different story.

I'm not trying to be sarcastic; I'm just calling it the way it is because I have my troubles too. Look, I'm human, brought up in organisation, many years of it. See? Well, it wasn't too many years in organisation; I couldn't take it and they couldn't take me. And it wasn't because I was spiritual; I was just rebellious.

You think I would kowtow to those birds? Fap, I had a mind of my own. I was one of those guys believed God could teach me, too. I don't say He did. I don't say He did. All right.

[27] *...when the time of the promised Word was to be fulfilled, God called Moses, by foreordination, and elected him to the job. See? God... always got the person on the mark, at the time.*

[Always got His messenger ready at the right time; don't you doubt it. If there's going to be a message, there'll be a messenger, somebody to help us.] *Nothing fails with God. He said it; and it can't fail. If it fails, then God fails, because God is the Word.*

22

And they're talking about Logos now; not just talking about printed pages, talking about Logos. Now God's not this printed page; God is the Author of this printed page, and when it begins to manifest, it's God manifesting; that's Logos.

And you see it dovetails right with this. Your events coming right out. Remember, the events are valueless unless there's people there. See? Now he's dealing with the church and the Bride within the church.

[28] *...God always sends a prophet... when the Word had to be manifested, of a prophet, God always sends a prophet to manifest that promise, because the Word of the Lord comes to him.*

[29] *Moses, foreordained for the purpose, was called to the job. No one else could do it.*

[30] *When God has called a person for a job... there is no one can take his place.*

Now that's a direct warning to every single preacher. He even had to go so far as to say, "Look," he said, "if you're playing football," he said, "you don't grab the ball and run. You try to run interference for the guy that carries the ball. Let the man carry the ball that's supposed to carry the ball."

Why, they wouldn't let Brother Branham carry the ball; they'd tromp all over him if they could do it, throw roadblocks, everything else.

They wouldn't throw roadblocks against the adversary; they'd throw roadblocks on him. Try to steal the ball, everything else, and the false anointed absolutely do steal the ball in a sense of the word. They really don't, but in the sense of the word.

In other words, they catch the public's eye and fool the people. See? They take the attention off of God.

23 Now:

[30] *There is no one can take your place, your peculiarity.*

Now that's true concerning every one of us in this building, but remember I already talked to you and read to you where Brother Branham said, "*God suits that prophet for that hour, his style of living, his peculiarities, the pattern which of he's sort of cut out of.*" See?

How John the Baptist had this and that... I think he talks about this later on down the road, how he is. All right.

[31] *How often I have wondered, how I would like to take Oral Roberts' place, how I would like to take Billy Graham's place, someone like that. Like Billy Graham, go speak to an audience of people, call sinners to the altar; forget it and go home, not have to stand there and wrestle again. I can't be Billy Graham... neither can Billy Graham be me... I cannot be Oral Roberts; Oral Roberts cannot be me.*

24 Now let's just go here to the Book of Romans in the 9th chapter for a second, and then we'll show you this very clearly. This is in predestination. Now he said...



Romans 9:22-23

(22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

(23) ...that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto [his] glory,

Now prepared vessel with exactly the right characteristics and qualities and traits and manners and air... the atmosphere about him... exactly. See, that's why that most people never go spiritually deep, to ever read beyond what the person seems to portray and try to get down into why a person does a thing.

Brother Branham always did, to understand what makes a person tick that way, as the old Indian said, or, I think it was the Indian said, "I don't want to judge a man 'till I walk in his moccasins." Old Indians had more sense spiritually than most Christians ever have, showing not too many Christians.

[32] *You're, each one, set in God's economy, just for its place. One fasts all the time and communes with God, while another one casts out devils while this one's fasting.*

25 And yet you'd find the fellow cast the devils, he'd make it a big to-do as though, "Hey, look at me, hallelujah. I stand alone here with God and watch my smoke.

Oh, am I great, hallelujah. Bring the money, boys. Bring it by the bushel." I'll send you a

golden nail to punch on the wall and hang your goodies on it, an anointed purse. You talk about blasphemy.

Brother Branham said this person is fasting and praying over there, and that fellow looks like he's doing it. The man fasting and praying's working that fellow right there. The church ought to know those things. Brother Branham so beautifully said *that if one member of the body does it, then the whole body's doing it.*

He stood there as the prophet doing these great things and he said that's Bride doing it. Well, if my hand does it, isn't my body doing it? Fingers, two fingers scratch my head. Who's doing it? And bring it down to the point, what life is doing it?

If your life is doing it, you got a problem. If it's Christ life for Christ, then you haven't got a problem. It's the way it should be, see.

26 Now watch! He's talking about things here.

[32] *But it's the whole Body of Christ working together... unity. When we see these denominational barriers breaking us up, that's what hurts my heart, see, because that's the thing that separates us. We are one.*

[33] *There is no big people among us, no great people among us. We are all the same. We're children of God.*

That's the secret of reality and true unity. Now the denominations barred Brother Branham from being the prophet to the whole church world. See? If they had accepted him, the barriers would have begun to be broken down.

Then they could have had this unity that they're trying to bring about, man-made, but they'll never come because they threw down the one source of unity, a God ordained headship, a true vicarship.

But as Peter was the Holy Ghost to the Corinthians so William Branham would be to this hour. How people can't buy that; they hate it. I don't hate it; I like it.

I'm glad we've got something tangible, bless God. What you're talking in tongues going to do and everything else you've got prove this? Man, I could go down to witches, like Brother Branham said, and bring out manifestations make your hair curl.

The devil does a lot of things with the power of God. Brother Branham said he can go to the witch doctor, believing it's God, and get healed. Man alive, where does that put everything?

No wonder he kept saying God sent a prophet to wake the people up. They didn't know prophet was standing here and they get sensible to the fact that there could be a prophet standing.

So let's pray for a prophet, hallelujah. Maybe you did miss it. At least now you've got an understanding there could be a prophet. "Ha!" they say. "No way. I just used to like it, they can't fool us..." Man's got a familiar spirit, who knows?

[33] *There is only one great One amongst us, and that's Christ. We must recognise Him.*

27 How? By the God-ordained way in the Word, and when the Word comes to pass you know God's got to be there bringing it to pass, because man can't bring it to pass.

Man can talk that Word and talk that Word and talk that Word and there could not be the fulfilling of that Word until the hour. Then God would have to fulfil It with His man and His way.

Now this is what Brother Branham is pleading. That's what these messages that we've got, about six of them already strung in together, and it's the one story. Your faith is resting upon the vindicated prophet. The vindication is of God. The Word is of God. And it's a departure from what you ever knew.

Little things aren't tricky when I say them. I say to one person, "What comes to your mind the minute I say, 'Lord Jesus Christ?'" I said, "I'll tell you what it is: it's a man up there on the Mercy Seat." That's right. No way, and I'm sorry; that's not it at all.

You got to go back to Paul. "Who art thou, Lord?" he said to the Pillar of Fire. "I am Jesus." Hold it, hold it, hold it, a Pillar of Fire? Well, that must have been the wrong thing that spoke to dear old Paul because, you know, after all Jesus is a man.

Brother Branham called it "*the body*." Like I told you, that threw me for a loop; not anymore it doesn't. I go right with him. Because He's in the form of the Holy Spirit in the Pillar of Fire. That's the Jesus he's talking about is Hebrews 13:8. See?

Now that obviates, you see, your Mark 16, and your Hebrews, and puts it where it belongs. See? That's when Brother Branham delivered the message he went right back to healing again.

28 Now, I tell you, I'm sorry for... we've had men with good healing ministries amongst us in the sense they prayed for the sick, but they had to drop that and do something else.

Now where's the people to do it? Will they be responsible for many people that should have help and aren't getting it? I don't know, but I know my ministry doesn't call for that particularly.

Across the board, statement as Brother Branham said, "*All people do not pray for the sick.*" Not that I can't do it... do it at odd times. I challenge you one time he missed the boat. I said a dying Christ prayed for a dying thief and the man got saved. I'm a sick person, I pray for another sick person, and you can get healed. Oh yeah.

Smith Wigglesworth was in agony many night after night with his kidney stones, praying for the sick with miraculous results, go home and sit in the tub of hot water. One day the stones passed.

Well, you say, "My goodness!" Smarten up, children; the day is past, just about spent. You don't lay down these things God gives. Understood, God makes them even greater. They're not diminished; they're augmented.

[33] *There is only one great One amongst us... that's Christ. We must recognise Him. And if*

we... [Now listen!]... *if we... [Now watch this beautiful statement!] And if we seek honour, one from another, we can't have faith, because we're having faith in one another.*

[All right, now let's put the whole thing together.] There is only one great One amongst us, and that's Christ. We must recognise Him. And if we seek honour, one from another...

Play with William Branham, he plays back and forth, this ministry, that ministry. Hallelujah, it all looks good. It says, you only got a faith in a man, not the One that's in the midst of you.

29 Now, how many people end up having faith in God, which they should have had, but ended up having faith in William Branham, made him what he wasn't? You know, he said, *"I've got to decrease so the One amongst us must increase. The One coming must increase."*

Then where is His increase? You say, "Well, I think, Brother Vayle, that's going to be miracles, signs, and wonders." You blew it. The miracles, signs, and wonders of vindication was to bring you to the Word. Now let the Word increase. "That you may prosper and be in health even as your souls prospers."

When every channel of the soul is filled up with the Word of Almighty God and the life released in the Word, then watch it come forth. We've let down a lot of things, brother/sister, that's the trouble.

[33] *...you have faith in one another.* [then, he said] *We got to have faith in Christ. He is the One amongst us...* [Doesn't say "in" us. It's "amongst."]

30 "I'll be with you even in you." Compound meanings there with every verse. I've been in you, I am with you in a special visitation, call it dimension, call it what you want; you can't get rid of That! Two thousand years ago it happened, didn't happen again.

Two thousand years before that one. Three times the entire history and people don't know a juncture? They don't believe the prophet. I believe you believe the prophet; we believe together.

[33] *He is the One amongst us that we... have faith in, and then faith in what He is doing and has given to us.*

Then what He is doing is not what He's given to you. Faith is what He is doing so He can give you the Word. See? I'm not over-killing on the prophet, don't think for one minute. The prophet spent forty percent of his time at least talking what I'm talking about, if not fifty or sixty percent of it.

In other words, getting your eyes opened once and for all concerning your hour, the spiritual history, the personal advocacy of God, the personal intervention of God, the manifestation, everything lining with Scripture, truly authenticated.

That's what we're looking at so your faith does not hang in anything but the power of God. The Word coming in demonstration, before it came, there was a demonstration.

[34] *...no one could take Moses' place. No matter how much he run,... how much he tried to get away from it, yet God knows what He's doing. He knew just what He had to take and*

make out of Moses. [Take out of him, put in, and so on.] These things had to happen... no one could take his place.

[35] *Now watch. God gave him a sign, to prove his calling and claims, when he went down in Egypt. [Now see, that's what I told you: this preceded his Message.]*

[36] *Now, God always gives a messenger a sign, and a voice of that sign.*

31

So when you see a sign, you're hearing something. You hear with your eyes. In other words, it's understanding, what it really boils down to, not a visual thing, it's an understanding.

[36] *And that sign identifies the man, if it's written in Scripture. [It's got to be written in Scripture.]*

[37] *Like John said, "I'm the voice of one crying in the wilderness." They said, "Are you the Messiah?"*

[38] *He said, "I am not the Messiah. But I am the voice of one crying in the wilderness, as the prophet Isaiah said." He could plainly identify Himself.*

Moses identified himself. Elijah identified himself. Elisha identified himself. Micaiah identified himself. Isaiah identified himself. Everybody identifies himself. But where are they written in the Bible? Not by name.

Yet God turned right around and took a Gentile named Cyrus and he called him 'Cyrus my shepherd', because he was great... man had a great nation and he influenced Israel. See? People want to know about names. Fap!

[38] *..."I am not the Messiah... I am the voice of one crying in the wilderness, as the prophet Isaiah said." He could plainly identify Himself.*

[39] *And now, then, in that, we find that God, always, never changes His ways of doing anything. He cannot change. God does everything exactly the same way, when He sets His system together.*

[40] *[And] as I said the other night, He made one decision, man should be saved by the... Blood of an innocent One.*

[41] *God's way of doing anything is spoken of in the Word. And this Word is the entire revelation of Jesus Christ...*

32

Now that lets you know that anything that God is going to bring before us into manifestation concerning the Word has to do with Jesus the Christ revealing Him. Now the point is why would he reveal Him if He was already revealed? Well, you say, "All right, there's only one reason.

It must have been a mistake in revelation." Absolutely, you've got it right on the head. That's what restoration is always about. Restoration means you restore something when it falls into a deteriorated position; when deterioration sets in, now you got to bring it back.

How are you going to bring it back? You've got to bring it back the way it came which was a prophet. Anybody would know that. You always take the car back to the guy that invented it. If he can't fix it, he didn't make it in the first place, because he'd know the right part and the right way to put it in.

[41] *God's way of doing anything is spoken in His Word. And this Word is the entire revelation of Jesus Christ, nothing to be added to It and nothing taken away from It.*

[What about what it is? Then it better be rectified. Whatever it does.]... *the Bible said, "his part will be taken out of the Lamb's Book of Life," if he does add... or take anything from It. Just take It the way It's written.*

[42] *The Bible doesn't need anybody to interpret it. God is His Own interpreter. He interprets it by making what He said come to pass. That settles it.*

33 Now Elijah must truly come. There he was. "Well, I can't take that." Well, fine, miss it. I know that sounds awfully hard and callous. What am I supposed to do about it? Will I become Augustine of Hippo and get me a little mafia force around me, we'll club people to death, bang them on the head, pour... beat the tar out of them.

They say, "Well, I believe that. I believe that. You'd be like Galileo. The pope made him confess the waters of the world were square or something and it wasn't round: "It's round anyways," he said. Come on. This language is so simple. Why wouldn't God interpret it by bringing it to pass? What more do you want?

34 John the Baptist came on the scene... "What is this business, 'The voice of the one crying in the wilderness, make straight paths of the Lord, high places comes down, low lifted up. What is this all about?'"

"I'm the one."

"Man alive, you've got sun struck out there in the desert, boy. You're just saying your old man's theology. If you'd have been a priest, you'd have been honoured, but now you're nuttier than a fruitcake. Too many cactus with poison darts buried in you. You've got a little bit foaming in the brain."

"Oh, no," he said, "No. God will prove me right." God came on the scene, proved him right. What about this? He interprets the Word. He interpreted the Word back there by bringing It to pass. He interprets the Word now, the same way.

35 You know, people got mad at Jesus because he identified himself. "Well, I'm a child of God, hallelujah. I'm full of the Holy Ghost. I've done this, and I've done that, and look at me, ain't I wonderful?" No, you make me sick. You're not wonderful; you stink.

Here's a man comes on the scene literally blameless in qualities. I told you and I tell you my sister could not find any guilt or guile or any deceit in his handwriting.

Let's see yours and let's see mine. She's a pretty good graphologist. Oh, graphology doesn't lie; it works. Scientifically proven, biggest stores in the world use it. Detective agencies, F.B.I., the whole bunch use graph analysis.

Do what you want with it. Don't sit here pretending you know something about me, because I know more than you know on this subject. I can name you a guy right now, they took his handwriting, the F.B.I. did or it was the IRS, had it analysed because they thought he was into 'monkey business.'

The man with this Message... guileless... stands right up before the people. "Who's he anyway?" Why don't you go to the Bible and find out? Run it through.

36 What did Jesus say about the... about John? "Oh," he said, "What did you go to see?" he said. "A prophet?" More than a prophet. Yeah, I suppose you see a man dressed in soft raiment, they're in king's palaces, kissing the babies, and things like that.

A man shaken by the wind, a little political boy that you could bandy with and talk him into a nice pension to sit down and shut up, that Herod could pay off or someone to scare him so he'd recant. Oh, John wasn't perfect. He had a perfect Saviour, so it's all right, he died in good shape. Sure.

He makes it come to pass. That's the interpretation.

[42] *That settles it. [Not with people it doesn't.] If God said it, and He did it, that's all. They need no interpreter. The Bible said, "It's of no private interpretation."*

[43] *God's way of doing it! Ever true to His sent sign...*

37 What sign? The prophet! A true sign overlooked! People overlooked that sign. See, they forget their junctures; they forget why it is that God sent a prophet. Because something must be made known that isn't known and must be made known.

"Shall the Lord do anything before He tells His servants, the prophets," (Amos 3:7) no, because they've got to blast the trumpet on it. Let people read their Bibles. It shows they've been blinded. And a man said, "Here, read this book."

He said, "I can't." He said, "I'm ignorant."

He said, "Interpret it."

Said, "I don't know how." Oh, if they'd all say that and wait for a prophet to come. I waited from the age of twenty-two for a prophet. Oh, it didn't bowl me over. I only waited twenty-two years I was about, what, forty-two? In the sense of really understanding.

I waited actually till I was thirty-five. Thirteen solid years and didn't know a prophet when I saw one... well, I sort of did but I didn't.

Something like a person looking at a buffalo, "What's that and what's it for?" I could see the buffalo was stranger than cattle and things but I didn't maybe know enough about buffalos. I can see a prophet is different but what did I know about prophets? Nothing.

My idea was so far from the truth it was pitiful. I didn't connect him with the grand Word and the grand prophets of those ages. All right. ...

[43] *Ever true to His sent sign, He follows by His voice...*

38

The true sign, the prophet, God follows by a voice, sets him on the scene, vindicates him, says, "Now talk." And the example is Moses. "Well, I'm not much of an orator." "You don't have to be.

I'll be with your mouth." So Moses caterwauled until he gave Aaron a shot at it, and then Aaron boo-booed. Well, it's all right; things worked out. God never makes a bad... never makes a mistake.

[43] *"Now God never does anything," the Bible said, "until first He shows it to His servants the prophets." Now... If that's wrong, then the rest of it's wrong, see.*

That's the statement I wanted to bring your attention to. If that statement that God has to have a prophet on the scene to tell you, if that's wrong, as the theologians say or disregard then it's all wrong. See?

People try to argue some of the Bible's right and some of it's wrong. You tell me who's going to set that right. You talk about mealy mouths. See?

[43] *Now... If that's wrong,... the rest of it's wrong, see. He never does anything until He shows it.*

[44] *And that seer, prophet, is to be identified, [See? Okay. He says now here,] that what he prophecies, we find out in Numbers 12:6,*

39

Let's go to Numbers 12:6. I can't quote these off like Brother Branham did. I should, I guess, by now but... okay.



Numbers 12:6-8

(06) And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

[Prophets, come right and tell the dream, tell the vision: right, a hundred percent. Listen to that man.]

(07) [But he said,]... Moses [my servant] is not so... [I don't come in dreams.]

(08) ...I speak mouth to mouth, even apparently,

In other words, in view, in a shape. What was the shape? Pillar of Fire in a bush. Caught the picture. "Go on down, Moses, say, THUS SAITH THE LORD. Watch it come to pass. That vindicates you."

"Go down, William Branham. Witnesses saw the little light come down over your crib when you were born. You've seen visions; they've never failed. Little tiny baby, always your visions right. Now face to face. Go down, THUS SAITH THE LORD." Deuteronomy 18.

Then God's got to talk. Look at those signs drifting in. There's the sign to begin with and he saw his sign, now another sign and another sign. Sign vindicates the prophet. The prophet is the sign of God. The Word coming out; not some old message, not a dead message but a new message. See? All right.

[44] *...we find out in Numbers 12:6, that what He says comes to pass. Then, believe it. [That's really Deuteronomy 18 combined with Numbers 12:6] But if it doesn't come to pass, then don't believe it. (That definitely is Deuteronomy.) And it must be... No matter how much He says, and it comes to pass, and whatever; if it isn't according to the Word, then it's still wrong.*

[Now that's a lot of people can prophesy and tell you all kinds of events but no THUS SAITH THE LORD, and they come off the Word. See, that man has no guarantee he's going to keep you on the Word; he can't do it.]... *if it isn't according to the Word... it's still wrong. It must be with the Word. It must be... in order with the Word for the sign of that time, the time... we're living in. [All right.]*

40 Now what's he referring to? Genesis 18, the Sodom and Gomorrah sign. He'll talk about it as he goes on.

[45] *Now, this has been promised by God, that He was going to deliver His people with a strong arm. Now, when this Word, He didn't call him a priest, He didn't call a rabbi, He didn't call an executive. He's called a shepherd, out on the mountain, a runaway, born,... ordained prophet that didn't want his job.*

[46] *When you hear people desiring to be this, that, or the other... just watch,*

Now you watch that! In your life and anybody else's life. Now, if you can't put two and two together, you just don't belong even here tonight. You're ten years behind the program; I'm not even going to talk about it. But you ought to know what I'm talking about by now. See?

[46] *...people desired... this, that, or the other... just watch, God never uses them. [They just get in the way, the actual truth of the matter is.] God had to hunt Moses down, to get him. He had to hunt Paul down, to get him. ...It's men that don't want to do it,*

41 Now the five-fold ministry never want to do it. When I had the barest inkling in my mind that God just may want me to preach, I made my little contract up and I hid it in the bottom of a watch box... remember, they gave me a watch for my birthday, wristwatch... and I wrote in there and said, "Now, Lord, listen to me, I'll be a deacon or an elder in the church. I'll do lots of things for You, or serve You where You want me to serve, but I will not be a preacher, okay?" Signed my name. And I meant it, too.

And I fought that thing and I fought it. I fought it just like I went through almost like I went through last year, and the day I said, "Okay, Lord, I'll go." I was still in frustrations and anger and yet the committal brought me a certain peace.

And that should have kept me in the days when I prayed the food on the table, only knowing at that time the greatest privilege God ever accorded anybody was to believe Him and let Him do something for you, but I didn't know it and I quit preaching.

And then I had to come back and say, "Lord, no quitting this time, and we'll prove the things we couldn't prove before, wouldn't listen." And I tell you I'm old enough to retire according to what the world says but I haven't retired yet, I'm flat-tired, that's for sure, and I'm flat tired, T-I-R-E-D, and I mean that, but there's no quitting. I ran away; sure, I ran away. Sure, I did. I admit it.

[46] *...they don't want the things; then God takes that man, that... won't do it, so He can show His glory by it.* [Now I'm not going to talk about that because I don't get any glory in this, what I've done or not, but that's what the prophet said. This is his life, not mine.]

[47] *Now watch. Every true God-sent sign is followed by a voice.*

42 Now, see, to be God-sent, it has to be the prophet with the prophetic Word. See? And that Word will jive right with this Book because the Spirit of the prophet that brings the Word is God, and God doesn't change.

Now God can get into you and me, and... God forbid, but God would do it if He wanted to... He could get into a tyrant and that Word would jive every single time. I'm talking now how the Word comes forth and how it can be done. Of course, He doesn't do that. That's just a far-fetched illustration. All right.

[47] *Now watch. Every true God-sent sign is followed by a voice. Now... [watch] here, the text is the sign and the voice. "If they won't believe the voice of the first sign,... they'll believe the voice of the second sign." Now, the sign has a voice... now, every... God-sent sign has a voice, and that voice must speak according to the Word that's given for that day, just exactly.*

[48] *If the voice comes, the same old voice of the same old... [teaching; he left the word out.] You see a sign, rather, and the sign that the man is doing is the same old school of thought, then you can say right then, "That didn't come from God," if it keeps identifying the same old school of thought. It never did. It never has. It would be against God's program.*

[49] *It's got to be something new. It's got to be something that the people don't understand... or it wouldn't be sent. It doesn't need to be sent, if it's the same old school of theology.*

43 Now you tell that to the theologians and to the denominations. They're not going to buy it. That's why I keep on saying the hardest thing you and I can do, the toughest thing that we can do, is let our own thinking go. And that's what the prophet said, "*Let your own thinking go.*"

And we thought, "Oh, let's see now," or like the lady who said, "Pastor, I had a tremendous thought today. It just set me on cloud nine."

"What was it, my dear sister?"

She said, "The Bible said, 'In such an hour as you think not, the Son of man cometh,' and I've been trying all day long not to think and it's been glorious."

The prophet never said that. It means get rid of your thoughts on any subject he presents to you because your thoughts on the subject are wrong or he wouldn't be presenting it.

How many kids go to school, they learn two and two are four, and the next teacher says two and two are four, and for the next ten years you learn two and two are four, and maybe go to remedial class where you thought two and two are five.

Now you learn that two and two are four. Well, are you deceived for the rest of your life? No, you know it. Or you make a mistake, the prophet corrects: that's restoration.

44

Now we're going to go on to perfection. What's perfection? It's all over, finished. Then men dare to rise and say, "That which is perfect hasn't come." What in the world's the matter with people? Say they believe a prophet? Come on, that? Come on! I'm not fooling tonight.

Let's get serious about this. Either the prophet had God and God had the prophet or something's messed up here. Then if you've got that ironed out then you've got an infallible source, and when he leaves the scene, then you've got everything to put you in a Rapture. That's exactly what he said came under the Seven Seals.

And people argue back and forth: "Lord, give me this. Lord..." You know what you ought to say? "Give me a kick in my spiritual pants, right in my stupid brain." Don't just train to circumcise your hearts, circumcise your minds!

Your heart never got loused up; it was always was loused up, but your mind got loused up. Repentance is,... listen!

The spirit of repentance, brother/sister, the spirit is part of the mind. You want some action in your life; you've got to get your mind lined up. 'The Greatest Battle Ever Fought' proves that. See? All right.

[49] *It's got to be something different, yet it's got to be identified in the Word, that it is for that day. See, the positives of God's Word...*

45

In other words, it doesn't depart from the Word; it lines the Word. You know, in the church age Luther was off. He was on for his day, for his little niche, for the allotment, but he had just barely crawled out, and was in danger of dying, and he went back to organisation.

That is, the people that followed him. Wesley got a step further. Pentecost was gung-ho, but they crumbled.

You try to organise us. You've got little cliques here and there but there's no way to organise. Look, I think different from every man living in this Message. Not that we don't think alike in the broad spectrum but each one has little differences of expression.

I'm always asked questions by different people, say, "What about this and that?" Well, if it's not something you're just trying to drum up then I'm happy to talk with you.

If it's some little thing that is kind of inconsequential, I'm not too happy, because that's just kind of, you know, puttering around the edges, because little thoughts here and there that I don't know, because I haven't heard what the prophet said and I wouldn't know just

where it's going.

So there could be little differences. See, I don't mind those differences. Do what you want with it. We go a certain way and I don't tell anybody how to do a certain thing. I'll talk with a person but that's the end of it.

[49] *...it has to be that. There's no slip-ups to it. It's got to be the Truth; got to be vindicated by God, the Truth. [See, vindicated by God. That's a different story.] ...the man who speaks it has to be vindicated of God,*

46

He's vindicated before he speaks it, and the constant vindication of Brother Branham's ministry showed he was in tune with the Vindicator and the Word was interpreted correctly to us by him.

So, my, my, my, signs before the Word, signs during the Word, and signs after the Word. Put them in their place. It's got to be three. God does everything in three, doesn't He? So let's just take a look at it.

[49] *And the man who speaks it has to be vindicated of God, to be a seer from God, or it's wrong;*

[50] *Signs... from God. ...the voice that follows the sign must be the voice of God speaking from the Word, for that age.*

Sure, Moses' message wasn't taken from Noah. And Jesus' message wasn't taken from Moses. And Paul went on with the complete revelation of Jesus Christ, then John came behind and showed the end time.

Now Brother Branham said so beautifully, "Just think," he said, "How wonderful to think that the Pillar of Fire that brought the Word is here revealing It."

[51] *Now let's study this, thoroughly. See, the signs are given to attract the attention of the people. (Yeah, they haven't been talked to yet. Sign!) Because, when a God-sent sign is given, God is ready to speak. God is ready to speak, when the sign is given.*

47

See a prophet, vindicated to be a prophet: hey, what do you got to tell us? Oh, do us great, good Rabbi. Oh, we don't stone you for the good things done; we just stone you because you open your mouth. Annoyed with what you said, because we don't agree with it, and we're going to tell God.

I can understand by that... Josephus, I think, I'm not sure, but the Sanhedrin got so puffed up, they said when God's got any difficulty, He called on them. And you know God never called on that bunch of rascals.

Now if you've got that attitude anything can slip in, and believe me, I'm going to tell you something: it sure wasn't God slipping in. No, that's what they say. All right.

[50] *Signs... from God... the voice that follows the sign must be the voice of God speaking from the Word, for that age. Do you understand it?*

[51] *God gives signs. What does He do it for? Always gives signs! [See?] God gives signs to attract the attention of His people. Now let's study this, thoroughly. See, the signs are given to attract the attention of the people. Because, when a God-sent sign is given, God is ready to speak. God is ready to speak, when the sign is given. If it comes from Heaven, it's from God, and God is ready to speak and He is trying to attract the people's attention.*

[52] *And the Word comes to His prophet. And the prophet is identified by the sign that he shows, [What's that? That's Deuteronomy 18.] and then he comes to the Word and the Word is made manifest. That settles it; it doesn't need... interpretation. God's already interpreted it. See... just as perfect as it can be.*

[53] *Now notice, God gives the sign to attract the attention of the people. [Notice the repetition. Why? Because He wants to talk to you.]*

[54] *Here, the burning bush was the sign to attract the prophet; the burning bush. Moses was, from backside of the desert, herding his sheep, an old shepherd, eighty years old, long beard; going along, down alongside of a familiar old path, one hot morning, perhaps. And... all at once, there came a bush on Fire, and that bush did not consume... that was altogether unusual.*

[55] *Now, Moses being a scientist, which, he was taught in all the wisdom of the Egyptians, and they were greater scientists than we have today; so in being a scientist, looked like he'd have said, "Now I'll go see what kind of chemical is sprayed on those leaves, that that tree doesn't burn."*

[And you can get chemicals to spray on leaves and the leaves won't burn. Well, if it's an intense enough fire, anything will burn, but normally speaking.] *See, if he'd have approached it in a scientific way, It would have never talked to him.*

[56] *And so is it today, when we are trying to approach through school and education, in a scientific way, you'll miss God a million miles. Approach it like Moses, with his shoes off; [See? In...] humility. [Signifies humility.]*

[57] *...now, there was the sign to attract the prophet. [Now, you see, the sign attracts the prophet.] Now... that sign has got to have a Voice. [I saw a burning bush. So what? Well, the bush talked. That's different. See, we're going to get something out of that. Now the Voice has got to have a sign.] And when the Voice spoke, if It would not have been Scriptural, I don't believe the prophet would have listened to it.*

[That's true because he's got something inside of him already. He doesn't become a prophet because the Voice talks to him. He already is a prophet! Jeremiah, before you were born, you were formed in the... before I knew you, before you were formed in the womb even. It was already lined up.] *Now when the voice spoke, if It would not have been Scriptural, I don't believe the prophet would... listen to it. But watch how Scriptural the voice was that accompanied the sign, it proved it was God, for He said, "I have heard the groans of My people, and I remember the promise that I made to them."*

Now somebody could say, "Well, just a minute now. Ha, the devil could do that, too." The devil could do it, no doubt about it, but he didn't. He was stopped. The devil can do certain things to imitate God, other things he can't. Well, where would God be? Listen, this is so simple, people. Say, "Well, it should be this.

Well, it could be this, could be anything." Well, it could be but it isn't. I could be at home sitting in a chair, but I'm not! See? So to speak. I'm going to break you down 'til you see this. I'm here and you're here. Do you see the simplicity?

That mind wants to come in every time: "Well, it could be, could be, could be..." Oh, shut-up! Break yourself down. Don't get rid of your thinking; just get rid of your cussedness and you can help me get rid of mine.

I'm going to tell you something: we prove right at this minute and we believe this Message, our own souls tell us; we are stubborn and rebellious people. We stink in the nostrils of God except for sheer grace in this hour, because you would go and I would go just the way I'm talking tonight with these little jabs: "What about it?" Never mind what about it. It's Scripture.

See, the mind of man simply is nowhere with God but you give the mind of God a chance with your mind then watch where it goes. You'll be as neurotic as the prophet. In other words, just as far out. I'm going to tell you: we better be as far out or we're not going to get as far in as he is, and I want to get in where he is.

I've been thinking about him recently with good thoughts but, I don't know, it's just like he's kind of present, maybe the Resurrection's coming on. I wouldn't know. I don't think about that because I've got no reason to think about it except I wish it were. You know how it is. Okay. All right.

[51] *Now let's study this, thoroughly. See, signs are given to attract the attention of the people. Because, when a God-sent sign is given, God is ready to speak. God is ready to speak, when the sign is given. [All right.]*

[52] *And the Word comes to His prophet. And the prophet is identified by the sign that he shows, [That's right. Deuteronomy 18.] and then he comes to the Word and the Word is made manifest. That settles it; [doesn't] need... interpretation. God has already interpreted it. See, it's just as perfect as it can be.*

[53] *Now notice, God gives the signs to attract the attention of the people.*

49

Now the sign to attract the attention of the people is Deuteronomy 18 plus the miracles, the working of the power, like Paul had. Now that's enough, but you know what? People have their own understanding of Paul. They say, "Well, that it's. That took care of it. We got the Bible. Hallelujah."

But I don't know those guys get the right answers out of the Bible, because I can read that Bible fourteen different ways with fourteen different interpreters, and then four thousand more ways from four thousand other guys who think they got the right answer.

And then pretty soon they got to pool their resources and when they do, they organise.

Denomination, they got it because, you know, see, Bill needs John, and George needs Harry, and Harry needs a lady theologian, Elvina, and, Elvina, she's a great scholar. [inaudible] All right.

[54] *Here, the burning bush was the sign to attract the prophet; the burning bush. Moses... in the backside of the desert... [and so on.]*

[55] *...Moses being a scientist... [Right down the line, okay.]*

[58] *Now... that shows exactly what I've just background. It must be a sign from God, and, if it is, there is a Scriptural voice behind it, for the promise of that day. Not the same old school; the rabbis and things have been going through the schools, or the everything, all along, all along, the priests, and so forth. But this is something new, and it's Scriptural, it's a promise; and a sign to attract the people.*

50

Okay, the prophet is a sign. His ministry's a sign. The Word is a sign. It interprets the Word of the hour, and people say, "Hey, I don't understand that. I don't believe it. I've got something else."

That makes, you know, that he's right because it's got to be new. Why would God send a prophet if they already knew what they were supposed to know?

[59] *And then, He said now, before he goes down there, he has got to have something to vindicate himself... [See? Before he goes down to Egypt he's got to have some vindication.] being a prophet, see, before they would receive him. Moses said, "They won't say the Lord has appeared to me."*

They'll say opposite: the Lord has not appeared to you. You just got carried away You're neurotic.

[60] *[He] said, "... I'll give you two signs to do, and that will attract the people's attention. And when the attention of the people is attracted, then speak these words to them, 'I'm the God of Abraham, Isaac and Jacob, and I remember My promise.'... I've sent you down to deliver them, and I'll be with you."*

51

Now remember, Brother Branham had a sign and he had two signs, and the first sign was absolutely run with, like Jannes and Jambres. Okay.

[61] *Did you notice his first sign? He had all kinds of impersonations of it. Everybody tried to throw down a serpent. If that ain't the run of people, then I don't know what is, see.*

Now that's a sign right there in the Word of God from type. And Matthew 25, 24, I beg your pardon... 24, 25. False anointing. They'll run with it. They'll grab it and run with it. See? You see now.

[61] *If that isn't the run of people, then I don't know what is, see. ...But what kind of a voice did they have behind it? Nothing; the Egyptian voice of the world. Yet they could perform the sign, but they didn't have a voice behind it, to back it up.*

Now, you see, that is where he had his problem, William Branham did, because he denied what they were teaching was the truth. His message on The Rapture proves that. He let the people know that their revelation was not... as previous to his; it had to be wrong. And if they didn't fall in line with his revelation, they were wrong. See?

52 Oh my, listen, that Rapture revelation it's nothing what we believe. It's nothing what we believe... we believed a hundred percent wrong.

And I'm going to tell you something, my own opinion is this: that those people that don't understand what we're preaching from this church and other brethren like us, they are not understanding the Appearing.

Now listen! He was to appear. To appear means to come in view. And that word "appear" can have different understandings about it.

Like 'apokalupsis' means to be unveiled. 'Phaneroo' means to come in His true... be seen in His true character. See? 'Parousia' means He's there. You don't know how He got there but He's there. The big thing is the fact that He's there. See? The 'Epiphaneia' is the light, revelation.

All of that's happening now and it carries on to be fully extended in Him when the light becomes flesh again.

Oh my, listen, I don't... well, look, I'm not fighting with anybody. They can do what they want. We just preach what we preach here and believe what we believe here, and you know. I guess that's all that there is to it.

We're not going to fool with it. See? Let people go with the first sign, that's all right. That's good but it's not good enough.

[61] *Everybody tried to throw down a serpent... Yet they could perform the sign, but they didn't have the voice behind it, to back it up... Moses had THUS SAITH THE LORD. That was the difference.*

53 I want these people to give me THUS SAITH THE LORD. They can't do it. The prophet had THUS SAITH THE LORD and he said it. I'd like just somebody to tell me what did he mean when he said, "*Justification gave way to sanctification, sanctification gave way to the baptism of the Holy Ghost, and the Holy Ghost... and the baptism of the Holy Ghost gave way to the Holy Ghost Himself.*" Tell me what it means.

You show me where God's spread Himself so thin there's nothing but God left. And I'll show you where a man, like this dirty bird up there amongst the Eskimos, and you know their culture how they allow promiscuous conduct: three hundred children by different women up there. You show me where that man was diminished or the three hundred children of that man.

The three hundred children ought to just take that old boy and horse whip him. God in you is not God with you. Because God with you won't do you one bit of good unless there's a God in you. You better have God in you baptised with the Holy Ghost, but that gives way to the Holy Ghost Himself, Brother Branham said.

He said, "*Headship's returned.*" I'd like those things explained. Maybe I'm wrong and I don't know the meaning of the language.

54

Same old tired voices people have. You know the Bible said that would take place again in the last days? What? This very thing, the sign, the same old voice.

[62] *“As Jannes and Jambres withstood Moses, so would men of reprobate mind [Don't worry, I only got twenty pages left here.] concerning the Truth.” Who is Truth? Jesus Christ is Truth. See? “Reprobate minds concerning the Truth.”*

That means they're... he's telling you right there, they're reprobate concerning Jesus the Christ. Let me show you something. 2 Peter.



2 Peter 2:1

(01) But there were false prophets... among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them,

That word doesn't mean deny Him as though they didn't say He was there; they say “no” to Him.

“Behold, I stand at the door and knock.”

“No, get out of here.”

55

The church people have been saying “no” to the glory of God all along. They've been saying no through the ages. Now He stands at the door, the Mighty One came down.

Brother Branham categorically said, “I don't know what he said.” Revelation 1:12, Revelation 5:1, Revelation 10:1 was the same thing.

He came down! What's down? Who cares what down is! I'm sick and tired of bandying words. Call it a dimension, and He came into a dimension and let's get in the dimension where He is.

I'm going to tell you something: He came to our dimension. It's always God condescending. You bend over backwards to please people, what happens? Forget it. You lose everything you got. Accommodate the Lord Jesus Christ, never mind them.

Be nice, be sweet, be kind, love... we all need our baptism of love. You only get a baptism of love under fire, under criticism, under rough going, and rough sledding. The proof of love is not theorising; it's performing. So just keep on the mark.

56

He's the Truth.

[63] *Now Jehovah is going to speak by His promised Word.*

“Now Jehovah is going to speak by His promised Word.” You know that prophet is a promised Word: “Behold, I send you Elijah.” And he's going to speak the promise Word by the promise Word. He who is the promise Word will speak by the promise Word the promise Word.

I'm not a Philadelphian lawyer. It's the truth. The Logos Himself who promised the prophet living Word of God manifested will bring that Word for this hour. Here He is in three's again.

[63] *He must then get this prophet ready to send down. Because, it's always in His line of thinking... of doing, every time and send His prophet with the Word, and... vindicates the prophet.*

[64] *Again, this is a promised sign. The prophet, himself, is a sign.*

57

True sign overlooked. Brother Branham wasn't pleading with people to look at me, look at me, look at me. But you had to look at him to see what he was looking at. The prophet was a reflector. How do you catch the light unless you looking at the reflector?

If you don't identify him, where's your faith? See? They got him right back where Jesus was. "Oh, he was a good man but, you know, fap, he blew it, you know." That's your intelligentsia every time. That's your ecclesiastical dignitaries.

[64] *When you see... Now, take the history of the Bible, study it. Whenever you seen a long lapse of time... and when you seen a prophet appear on the scene, it's a sign of judgement.*

[Now watch what he's doing; he's warning. Every time a prophet comes, get this flat... judgement. Sorry about that but that's the truth.] *God was going to judge the world... or the nation, or the people, when you saw a prophet coming. I've preached a sermon on it... remember, the... tape, A True Sign Overlooked. They always overlook it, they always have, but it was a sign of a coming judgement.*

[65] *Now His Word is fulfilled in His voice. What He promises, then He fulfils His Word by the voice.*

[66] *The coming of a prophet is a warning sign that judgement is at hand. Always has been. Let me just quote one.*

[67] *Look at Noah [That's illustrating.] rise up in the last, in the days of the antediluvian world, a prophet prophesying. What was it? Judgement struck immediately after. [That's after Noah, who is a prophet, judgement came.]*

[68] *Moses went to Egypt, a vindicated prophet with the signs of a prophet. What happened? Judgement struck Egypt right afterwards. [With spiritual death and physical.]*

[69] *Elijah comes on the scene, a prophet... prophesied to Ahab and that nation. What happened? Judgement struck it right afterwards. Right.*

[70] *John the Baptist come on, as a sign. He was a prophet. He was a prophet sign come on the earth. They knew that when he came on, the Messiah would speak, after him. [That's right. They knew that.] It had to be to get the elected. [Still the same thing.]*

[71] *What this was for is to get the elected people that's coming out, like in the days of Noah. [See, John the Baptist turned the heart of the fathers to the children, and this John the Baptist turned the hearts of the children back to the fathers. Brother Branham brings*

that out here, too. We'll get to it later.]

Like in the days of Elijah, the seven thousand... that hadn't bowed the knee, to call them out. John calling out the elected, and give it over to Christ when He came, swapped His church, said, "I must decrease, He must increase, because... I'm just a voice of Him, crying in the wilderness, 'prepare the way of the Lord.'" ...Jesus came the same way. Get's the elected ready to hear the voice of God, that's what the prophetic sign is. [See, do and teach.] Oh, if you follow these messages, get the elected ready. ...the others, will never hear it.

58

You say, "Brother Vayle, I listen and I believe everything you're saying. I believe everything the prophet said and I don't know what it's doing for me." It's doing something; just sit and listen. You're just getting previous.

You've had so many wrong vitamins and no power for so many years, it's going to take a lot to get saturated and those vitamins start to go to work. And maybe you're not too good at assimilating. Maybe you need a real catharsis to clean you out, too.

You haven't taken on the spiritual health regiment, clears your mind out. Say, "Am I reading this in the old way or am I getting it the way he said it?" See, you can't interpret the prophet. You believe the prophet. People try to say I'm interpreting. That's a lie.

I just believe what I understand him to say. I can't understand the Pentecostal way. No, He's here, period. That which is perfect is come. A perfect revelation of the hour. It took a prophet, vindicated. God on the scene. Him increasing, He increasing. That's the way we got to go in my books. Anybody can do what they want.

[71] *Oh, if you follow these messages, get the elected ready. ...the others, will never hear it. It's the elected that's called.*

[72] *Where did that Angel come to, in Sodom, that did that sign? To Abraham and his group. "Stay away from Sodom; it's going to burn!"... Jesus promised it to repeat, you know, again, at this Sodom. [It's going to repeat at this Sodom.] Now notice.*

[73] *What does it do? It gets the elected ready for the shelter of God, like in Noah's time, so forth.*

[74] *And what does it do? It condemns the intellectual believer, to judgement. It always has. To spurn mercy, nothing left but judgement. [That's Bible.] So it gets the...intellectual and the unbeliever ready for the judgement. Because, what do they do? They condemn it.*

59

What about the elected? They get taken away. Like I said the other day, Abraham said, "Will you destroy the righteous with the wicked? For fifty?" He said, "Not for fifty and not for one, Abraham. Not for one."

The righteous never get destroyed with the wicked. Man alive, that's... Abraham, he was in a bit of a tizzy, you see. He was worried about what happened down below, I guess. Now:

[74] *So it gets the intellectual and the unbeliever ready for the judgement. Because, what do they do? They condemn it.*

[75] *That's the reason the Jews ate their own flesh. [That's under Titus, 70 AD.] That's the reason the blood ran out of the city when Titus, the great Roman general, rode in there, is because they had rejected the Holy Spirit. Judgement had to come because they... made fun of It. Jesus told them, when they called Him Beelzebub... He said, "I forgive you," the atonement had not been made, "but," said, "when the Holy Ghost is come to do the same thing, to speak against It will never be forgiven." And that generation was never forgiven for it. That's right.*

[76] *Judgement to the unbeliever! [What about this generation?] It's put out there for that purpose, to give light to the believer, and darkness to the unbeliever.*

60

So if there's a bit of darkness, just keep dispelling it by coming on, but don't give way to anybody. They want to fuss? Say, "Thanks, nice meeting you," go down the road. You want to argue? Argue with the fencepost.

I'll sit and give you a reason of my hope and you tell me yours, that's fine, then good-bye. [Linked audio files ends] You don't give it to anybody. You're not obligated to give it to anybody.

Standing with the Word of God doesn't obligate you to give up your stand. We've got to stand based on the prophet. He said, "Somebody else's got to stand based on the same prophet. I've no problem. Who's going to give up what? They'll want you to give up yours every single time and then say, "be nice."

Oh, they don't have to give up theirs, keep it. I don't want to smell and be odious to you, but I'm going to tell you Brother Branham said the same thing. *"They say ten thousand follow this Message, I got to shake them off."* If everybody believed like I believe, I'd quit believing that way.

I can tell you that right now. If every church believed this Message, hundred's around the world, thousand's and thousand's, I don't know how many hundreds of thousands believe this Message by now. If they believed like I did, I'd examine myself all over again and say "Hey, boy, you missed it somewhere down the line."

I'm not trying to be nasty. I don't have to try to be nasty, I'm nasty I suppose, you can say that, it's all right. I'll forgive you. It's pretty well the truth. But I'm not changing. No. Whatever you believe, you believe.

"Well," you say, "Brother Vayle, aren't you trying to change me?" No. I believe, you kind of believe like I'm trying to confirm it. I don't know what you believe.

I... look it, one of these nights I'll have questions and answers and give you a chance to ask all your questions. Whatever you want to ask. I was going to do it tonight, but I didn't get around to it.

61

Okay,

[76] *...And that generation was never forgiven... it's put out there for that purpose: to give light to the believer and darkness to the unbeliever. Just as the Pillar of Fire was.*

[See, when they left Egypt. Darkness to one, light to the other.] *It made light (in order to) cross to the promised land, and darkness to those who did not believe [it.] God always does that—put out the eyes of the unbeliever, and give sight and light of walking to the believer. That's what it's sent for.*

That's exactly the Scripture, because the Bible said, "To him that has shall be given, and to him that have not shall be taken away even what he has."

Do you realise in that hour that means that even hope, Christ the Hope, the Blood and all those things were gone when they turned down this Message, if this is right. And it'll be a total blackness and a continuing blindness.

And you watch it, people will begin turning on this Word and say, "This isn't right. The prophet made a mistake..." You watch it, step after step, after step, because the prophet actually said it.

He said, "*If you add one, you'll add another, and another.*" And you take away, you take away, and you'll take away, and you take away. When are you going to stop?

Say, "Praise God, I don't how the prophet meant it, I don't understand it, but a Perfect has come, hallelujah, Perfect has come, glory to God."

But you say, "The prophet made a mistake." Then you tell why. I'm going to tell you something, you better be in that prophet's skin and have God in you like the prophet to make a statement like that. Now you've got God fighting Himself... the Son said, "Only what I hear Him say, I say, and what I see Him do, I do. Isn't that beautiful?"

[Tape Recording has ended]