

# Easter Seal #10

Taking God At His Vindicated Passive Word

May 29, 1991

#2291

Brother Lee Vayle



Shall we pray.

Heavenly Father, we look at Your Word and we realise that Paul told us in Hebrews 12 that we were not to turn from Him from heaven Who speaks in this last hour, and this is one thing we are not doing, at least as concerning that we want to hear what He has to say, we only pray You'll anoint us Lord so that we can really hear what You are saying and understand it and be part of it, that it might nurture us, it might be our life.

We know without that Lord, according to what we see and understand there is nothing for us but condemnation, even as Paul said in Hebrews 6, but we take heart Lord that that which is seen at our time for us is not burning, but the herbs coming forth from the earth, dressed in and meet from which it was required.

So Father, we pray now that we'll understand what has been given us this last hour, be meat to our souls, it be our very life, in Jesus' Name, we pray.

Amen.

You may be seated.

01

Now we're over here in number ten of Easter Seal, and in the ninth exposition of The Easter Seal, we found Brother Branham taking us back to the vindicated ministry of Christ, where he set forth that the Pharisees knew that no man could do those manifested works unless God was with him.

In other words they recognized God had to be present, God doing what He was doing, because nobody else could do it. They also knew that such vindication foreran the Word of God. That's according to Hebrews 18, they knew that specifically, although perhaps they did not want to agree to what their forefathers had set forth and God had sanctioned.

Of course God was in the forefathers asking for that. And it was their reception or recognition of Christ's Message that manifested who they were, if they were children of God or if they were not children of God.

Now you notice that that also goes back to Deuteronomy 18, because one coming with that ministry prior to the Word, vindicating the ministry of the Word, would certainly set them forth as to exactly what side of the fence they were on, whether they were going to go over on God's side, or stay on the other side fully declaring who they were.

02

Now you'll notice that both seed, that is the time of Christ, there were those that were absolutely pronounced serpent seed, unbelievers like Cain, both the true seed and the seed

of Cain claim parentage of God by Abraham their father, and Jesus said, "Well, it's certainly true that Abraham's seed you are, but you are not his children."

And of course you can take that back to the Book of Genesis that Eve was the mother of all, but Adam was certainly not the father of all. You can see how the Bible dovetails with the very Word, experiences in it, all these things set forth.

Now the resurrection, which proved itself out at Pentecost, remember Jesus was seen above five hundred, about five hundred for forty days, but at Pentecost there was another manifestation that absolutely vindicated the death of Jesus Christ, even though the multitudes had not seen Him.

03 So the resurrection which proved itself out at Pentecost also determined whose God's children really were. That set the stage for the separation. And you'll notice that right today in Scripture it says that "Except you have the Spirit of Christ you're none of His," and again it says, "you are reprobate without the Spirit of Christ."

Now that can be taken in various ways. First of all if you are going to be a child of God, you would have to have the Spirit of God Himself, which is the life of God in you, and then of course, because there's just one lump, you'd have to be baptised with the Holy Ghost to actually designate you're separate unto God by being His true child.

04 So all right now, Brother Branham in this resurrection hour asks his congregation where they are at concerning the principle of truth, that is this principle that the resurrection actually manifests, that is the baptism with the Holy Ghost at the resurrection of Christ actually manifests the difference.

Because if they do not have the Spirit of Christ, that's a true genuine baptism, then they are not children, and then of course in this hour when the Spirit is falling upon anybody and everybody, the anointing, then of course Brother Branham takes us to the infallible evidence, and that is the revealed Word of the hour.

Now remember during the church ages and going back after the first church age, Brother Branham said, "Well you know it was all right back there to join a church and you got by, and you were in a position then that you could say you're a child of God, and there was nothing too definitive, but in this end time it becomes very, very definitive, there is a real strict line of demarcation, which was never there before."

Now you'll hear him bring this out as we read some paragraphs, he won't bring it out quite that way, but you'll see how he's dealing with organisation and so on.

05 Now before we begin reading where we quit, which we start at paragraph 119 on page 23, I want to just go back and read maybe at 116/115, he said they knew he was a teacher come from God, they placed him, they had to know that this man was an authority. Then he says in 116:

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[23-2] *I wonder today. Where are we at?*

Now remember, he is talking about Easter and he equates Easter to the resurrection, and he equates the resurrection to the Holy Spirit. And remember at the time of Pentecost the Pillar of Fire came back, God Himself.

And then the little licks came from the body, God in the Pillar of Fire, Jesus, which is Jehovah Saviour come back in the form of the Holy Spirit in the Pillar of Fire, was right there. So this is what you are looking at, and what you must always remember, and don't get your minds on anything else.

[23-2] *Where are we at? I ask you: Where is the resurrection finding us?*

Now you are already then, if you really believe, and this actually was preached before December 4, 1965, which sermon I am referring to, the conditions of the Rapture.

Actually whether people knew it or not, the Message had gone forth, which was the Shout, and now they were in the presence of the resurrection, because the One Who came down was already known as the way, the truth and the life, and "I am the resurrection and the life, he that believeth in Me though he were dead," and also He is known as the Groom, the Head of the church.

So when you see that, you see it all at this particular time of 1 Thessalonians 4:16.

06

Now he said:

[23-2] *Where is the resurrection finding us? Do you dare to step out? Do you dare to take God at His Word?*

Now instantly you can go to the thinking of the active faith. "Will I take God at His Word, will I step out, will I get converted, will I be healed, will I do this, will I do that?"

Now that's very good and we appreciate that, but this is the problem of the anointing at the end time, these people that are false with the true anointing have all manner of fruit, and all manner of manifestation, and it still said, "I never knew you, depart from Me."

So where are you going to place this if you're simply going to say, "Well all right, this is a call to active faith"?

Well if you take it as a call to active faith instead of the basic passive faith, which is the doctrine, you can end up on the top of the totem pole as perhaps the greatest producer, and end up as the lower position in hell. Now come on.

So when you hear what he's saying here, you got to stop and think. See, "What is this man's Message? What is his obligation? What is he here for?"

07

Now he's talking in terms of which no other man can talk. He's saying this is the hour of the resurrection, he's talking with authority. Now is it baloney, even gold-plated, or is it the true meat of God?

Now you got to make up your mind. You see why I talk this way? Because you've got to know where it's coming from, and to whom it is going.

Now he said:

[23-2] *Do you dare to take God at His Word?*

What Word? Say, "Well I always took God at His Word," and that's passive. Now just a minute, can you take God at His vindictive passive Word? Now that's the tough one, see? Because now you're going to get to the place where everybody else is a heretic.

The rest are not worshippers in spirit and in truth. And when you set that line, hey, you're going to be hated.

They're going to say every rotten thing about you, and yet they themselves take to themselves, arrogate to themselves the same position that you stand, and you're vindicated by believing the perfect faith that has been revealed to us. You can't win.

As far as they're concerned. So don't think for one minute anybody's going to believe you and you're going to be somebody. Hogwash.

The difference today, the showdown, as it was in the time of Moses, but particularly in Elijah, which was Moses, Sinai, Elijah, Carmel, today is Mount Zion, to which we are approaching, and you'll be out of here and no one will even know it. So if they don't know it then, they aren't going to know it now.

08

All right, now watch:

[23-2] *If you're ordained to Life, you sure will do it. If you're an eagle, you can't help doing it. There is something in you.*

Now, every time he talks about the eagle it's the eagle scream. The mother eagle screaming for the egg that was mislaid, but there's an eagle there somewhere.

So what you're looking at then is the prophetic message, the last eagle in revelation flying in the heavens and screaming, and bringing in the Bride, which is the Message gathering us, preparatory to the resurrection which in turn will evoke a call together, which will take us up, one, two, three, four, five, six, seven. All right.

09

Now:

[23-3] *Do you want to just serve a creed somewhere and say, "I go to church. I'm just as good as you are."* [Now there you're getting into your active faith. What part of the Word makes you act and how do you act?] *If you hold [those] birthrights, [that's the creed and the dogma,] you'll never see it; you can't see it. But if you do hold to the possession of this birthright, you can't help from seeing it, because it's a part of you, and you are a part of it.*

Now you're looking right back where I took you the time before in Galatians 4. You've got the two churches, one of the earthly and one in the heavenly. And they have two mothers. One is Hagar, which genders to bondage, and one is Sarah, which had the promise of the free son.

And you notice this one had to come forth in her resurrection hour because both he and she were completely resurrected, changed in their members. And that is what brought the promised son to earth. Now he was always there in spirit, but now he's brought to earth as she brings him forth.

And Brother Branham said, *"The church cannot possibly bring forth Christ in the condition which it's in."*

10

So how you going to get in condition? You're going to have to get it exactly the way God wants it, which will be a complete dependency upon God and the full assurance of faith which brings us to perfect faith, which means it's vindicated!

Abraham never came to perfect faith, even after twenty-five years, the full assurance, except what God did for him and God appeared. And stood before the tent with Sarah in the tent, and God's back to the tent, and He said, "Sarah's going to have a son by you this time next year."

And Sarah said, "Ha, ha, ha, me and who else?"

He said, "Why did you laugh."

Well she said, "I didn't laugh." She got scared now.

You mean to tell me that this would have, Abraham would have got to this place except without this divine intervention, presentation? You can't do it, and you've got to see what you're dealing with. And the Bible runs in types all the way through, and the Bible doesn't just run in types, it runs in actuality.

[23-4] How could I deny the mother that gave me birth?

How can you deny New Jerusalem? Now look at here, we looked at that. Now I don't know if you caught what I was aiming at, but I'll go over it again, so you'll know what I'm talking about. Here it is right here.

Now the allegory was concerning Hagar which tendeth to Mount Sinai, and we're looking at Sarah, which is Mount Zion. Now under Mount Sinai you have your condemnation, thunder, lightning, blacking out and condemnation, this and that and the other thing. Now remember before there can be a prophet to bring the Message, he must be vindicated!

11

Now look it, in the 12th chapter, and it says here, verse 22:



Hebrews 12:22

(22) But ye are come unto mount Sion,

You are not come to that other place. You are come to mount Zion. Now what was at Sinai? A prophet. Now remember, I don't care how much thunder and lightning there was, it doesn't matter, because God was not speaking to the people, He was merely manifesting.

So He had to have a man that was vindicated, to prove that he had a right to the manifestation. Do you follow me? Now see, this is simple as ABC, and it's right in this hour. And if you don't get the fundamentals, you are not going to get ahead with this Message, because your faith depends upon it. Live, die, sink, or swim.

Now:



Hebrews 12:22

(22) ...unto the city of the living God, the heavenly Jerusalem, an innumerable company of angels, [messengers.]

Now listen, was not Sinai at that time occupied by the living God? Absolutely. The same living God, but this is different. Do you follow me? The other was unto manifested judgement, but this is unto manifested deliverance. See? Same God.

12

Now:



Hebrews 12:22-23

(22) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and the [spirits] of just men made perfect,

(23) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Now he's talking about speaking. On Mount Sinai there was voices and rumblings, and thunderings, and speaking, and they had a prophet. Now we got Abel speaking, and we got it by the blood.

So now you've got the interposition of the blood so there's no rumblings at Mount Sinai, so there's no condemnation, you are approaching the heavenly city and you're going to be a part of it, or you can't approach.

13

Now watch:



Hebrews 12:25

(25) See that ye refuse not him that speaketh.

What is the key then to the end time? Somebody speaking. And of course everyone's, "Well we bless God, we got the Bible, now our church speaks, our Bible uses the Word," so does eight hundred other churches in denominations.

And you're all different. So which one of you has got God? Don't try to tell me because you think nice thoughts, and go home, and you are at rest, and you do little rabbity tricks and

things, that's God. Hogwash. You give me 'THUS SAITH THE LORD', stand right here and show me.

If you're not a prophet, drop dead. I got as much right as you got any day in the week and maybe ten times more. So this is hogwash.

Now:



Hebrews 12:25

(25) ...For if they escaped not who refused him that spake on earth, much more [they won't] escape, if [they] turn from him [no] that speaketh [but it is] from heaven:

You know he's going to speak, but who comes down from heaven? The Lord Himself shall descend with the Shout.

14

1 Thessalonians 4:16, Revelation 10:1, right in there, all the way through you can see it.



Hebrews 12:26

(26) Whose voice then shook the earth: [big earthquake,] but now he hath promised, saying, yet once more I shake not earth only, but also heaven.

Now who did that? That was Jesus. So who's going to do it again? It tells you. You're come to mount Zion, to the city of the living God, to Jerusalem, and to God the Judge of all men and to Jesus the mediator.

In other words, as God stands here as the perfect Judge, you've got mediation, you've got help, everything is grace. Now He's going to shake everything down that can be shaken.



Hebrews 12:28

(28) Wherefore we receiving a kingdom which cannot be moved,

Now it tells you flat the shaking down, the dissolution is necessary to put you in the Millennium, because you and what is here now are entirely different. No more trial and error, no more this, no more that, you're coming now to the culmination. So now you've got a short period of sanctification for a thousand years.



Hebrews 12:28

(28) Wherefore we receiving a kingdom which cannot be moved,

What kingdom cannot be moved? The Bible starts in a kingdom of the Garden of Eden, it got moved. Eden was God's headquarters, it got moved. This time it isn't going to get

moved.

Satan will attack it on earth, the heavenly encampment, God's just going to blast him and his hide and the whole bunch into the lake of fire. You're at the end time here.

Now this man is telling us this thing. This is resurrection, it is going on now, because the Shout has already transpired. You've got to put all this together, everything you know from his message, like the Bible, you put it together. See? You can't leave out anything, you bring it in there.

15

Now he said:

*[23-4] How could I deny the mother that gave me birth? [How can I deny I've approached to New Jerusalem? Zion, my mother, Sarah?] How could I deny the father's blood that's in me? How could I deny Charles Branham from being my father? I could not do it.*

*I'm willing to stand his reproach or anything else, because I am his son. Hallelujah. Then being a son of God (And He was the Word of God.) [which is the Logos, the complete manifestation,] how can I deny that Bible being Truth that Jesus Christ [is] the same yesterday, today, and forever?*

Well I can deny it very easily. I've never seen anything to prove He's the same yesterday, today, and forever. Now a lot of you people are not as old as I am, but you know one time I could run pretty fast, and I could run a long time.

And my wife was known as the deer, she could run so fast, she was the best runner in school. Let her run now. I'd like to see her do what she did as a kid.

She'd talk about riding a horse, she's still, you know, she's still – I laugh at her, because she's like a little kid glamorising about the riding on the horse, and the horse jump over the fence, and she was like a hunk of butter on the horse, try it now.

Well she couldn't get on a horse. Oh she'd make a good attempt, because she's got guts. Whip that church, that horse on the rump and see how she stays on.

See what I'm trying to tell you? There's no proof that she ever could do that! So she's not Alison Vayle, the same yesterday, today, and forever, in fact she's worse shape than she was a few weeks ago, now that her last four teeth are gone. I'm in the same boat.

16

So a person come along here, talk about resurrection, tell all these things, and say, "He's the same yesterday, today, and forever," there's just one word, 'hogwash', unless you prove it! Just quoting Hebrews 13:8, that doesn't do anything, no book can prove a book!

It's got to be sound, like two and two make four, and the Pythagorean Theorem, and the laws of parallel structure, and the science of physics. Get out there in nature, you can prove that! But you can't prove this Book unless there's a life there that comes out!

So he says right here, Hebrews 13:8. And you know what? That's where the churches are today, the ministers, the heads of denominations stopped this man and his ministry showing that Jesus Christ is the same yesterday, and today and forever, and the



resurrection is on now. They blew it.

This is not William Branham, Pentecostal, I was in Pentecost for years quoting Hebrews 13:8, and I couldn't even get a belly ache cured. Let's face it. When this man preaches, and he talks, you'd better know who he is, and what he can do, and what his ministry is. And he isn't going to waver from it. No way.

You and I will, we just shoot our mouths off, but we don't have to anymore, because it's been vindicated and proven, we've got the perfect faith.

17 All right:

[23-4] *...how can I deny the Bible being the Truth [He's] the same yesterday, today, and forever?*

Easy! It never happens. Like the Muslim told Parish Reidhead, "We can produce as much psychology as you can."

Said, "I hear your Jesus raised the dead, was raised from the dead, and the apostles on the Day of Pentecost were full of the Holy Ghost and went about raising the dead and healing the sick, now what about you Dr. Reidhead?"

I think that's what's supposed to have happened, something like that anyway. Didn't happen to him, sure it happened to somebody else.

Now:

[23-4] *Seeing the hour that we're living in...*

Seeing the hour that we're living – what hour? There again Brother Branham said concerning Ephesians 1:17, the Spirit of revelation of wisdom comes into the church to let you know the hour in which you're living.

18 So all right, now how do we know what hour? Because the man who has been vindicated tells us. Not that you don't believe in vindication, that's all right, just go on your way, you haven't got anything and never will have anything.

See, it's just too bad, but you talk about Hebrews 13:8, and you quote it, you're just a barefaced liar, you're just quoting to hear yourself quote. But you're going to quote yourself into hell and condemnation.

Now you see, we know sitting here He's the same yesterday, today and forever, because positively it's been vindicated to us, that if this Jesus rose from the dead, and He's here in the flesh, He will categorically do exactly what He did when He was here on earth.

When He was in flesh with Israel, and shown in the Book of Matthew chapter 4 and 12, He must appear amongst the Gentiles! Now they don't even believe that! But it's true because it's vindicated!

Now I say those lights are going to go out. Say, "Well, well, no." And the lights go out. What

are you going to do about that?

How are you going to deny the complete interpretation of Matthew 4 and Matthew 12 when it's vindicated before your eyes, because anybody knows that He cried in the streets, He rebuked people, He raised his voice, He smacked down the religion of the Jews.

But this time He doesn't raise His voice, He doesn't go in the streets, He doesn't fuss and He doesn't fight, and He restores.

19

Now when is He going to do it? "Oh Brother Vayle, He'll do so and so." Oh will He? You prove it. Big mouth. Boy, you'd better not advertise unless you've got the goods. If you can't knock Tyson out, you'd better keep your cotton-pickin' mouth from flapping, or he'll close it for you.

He'll be just like the guy that Freddy Sothmann tells about back up in Calgary. They were at a dance hall, and one guy come in, and he slapped this kid across with a froze cot, which is a frozen cat. And this young fellow, he blubbering around, this husky Ukrainian got up and he said, "Who would hit on my brother with a froze cot?"

And a great big guy about seven foot four, as big as a moose, said, "I'm going to hit your brother with a froze cot."

"Boy, you sure you hit him a good one, didn't you?" That's what you are too. Get a guy bigger, he'll shut your mouth.

But the people that came against Him had the same spirit of hell and the devil that stood against Almighty God in the day of worship with Michael, and said, "I'm against You O God, and I'll tell You, I'm going to rise above Him."

Now you say, "Now just a minute, I don't believe people do that."

Well you don't believe your Bible. I've been preaching and telling you, "They have both seen and hated both me and my Father," and you give in to little wimpy, "Oh God I love, God, Oh God, I love God."

And my Bible says they hate God, and you go around telling me they love God? Come on! You need a catharsis in your head if that's the way you are.

20

Look, for God's sake, if you can't live it, and you really don't believe it, at least stand with it! If he said it he said it!

"Well, now Brother Vayle, I don't really understand, and I think there are a lot of ramifications there bless God, there could be a [inaudible] nice, nice guys, but you know how it is." I know exactly how it is! When he healed the sick, they said it's the devil!

And he said, "You hate me, and my Father." Come on, nice people, be sweet. Go on home. Huh? That's the whole thing.

[23-4] *Seeing the hour we're living in, we need a Easter in the church: [which is] resurrection. We need a resurrection of the power of faith: men and women to stand out*

*for that which is God's vindicated Word.*

Now he tells you right there exactly. That if you've got a real resurrection of the power of faith, you are a man and a woman that stands with the vindicated Word, well what about it? Do I have to read it again? See always principle evades the people.

That's why you've got those people round about who can't stand my preaching, because they've made this a doctrine, not the person! If William Branham's ministry was to declare that He is here, then that is his ministry! That is the Message!

21

Now what's He here for? At this point he's telling one of the reasons He's here is to raise the dead, to bring about an Easter, to bring about a resurrection. Now he's talking about us being a part of the resurrection, and God seeing us in Christ, Who is that resurrection. And he said:

*[23-4] We need a resurrection to the power of faith:*

And right there he is now talking of the passive, not the active. The active was what William Branham did through vindication, by the power of Almighty God, to establish the truth of what he is saying, which is doctrine!

Now he says right here:

*[23-4] We need... men and women to stand out for that which is God's vindicated Word.*

Now I'm going to take you right back to paragraph 114 on page 22.

*[22-7] How many Presbyterians, how many Methodists, how many Baptists in the world today, how many Pentecostals that know the truth and are afraid to make a stand on it?*

*I am persuaded to wonder what was it that fell on you? Are you a part of the resurrection? Would you dare scream off for some man fearing idea, or have you got the real fullness and the real manhood it takes to stand out and call right (from) wrong?*

22

Now let's just find the Book of Revelation, now can we go back to your Bibles? Turn with me to the Book of Revelation, and I'll find it for you.

And it says over here 21:7:



Revelation 21:7-8

(07) He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

(08) But the fearful, [the first people mentioned going to the lake of fire are the fearful. And Brother Branham tells you who those fearful people are, they're afraid to stand with the Word.] and unbelieving, [and you could put that as a preposition, even the unbelieving, even] the abominable, [even] murderers, [even] whoremongers, [even] sorcerers, [even] idolaters, [even] all liars, shall have their part in the lake [of fire] which burn[s] with brimstone: which is the second death.

And Brother Branham said we're standing before the White Throne, and who gets condemned first? The fearful. And what are they afraid of? They're afraid of their church, they're afraid of their pension, they're afraid of this, they're afraid of that. Ha! Brother/sister.

23

Oh, let's go over here, and look what the Apostle Paul said in 2 Timothy 1:7.



2 Timothy 1:7-8

(07) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

(08) Be thou therefore [not] ashamed of the testimony of our Lord,

What testimony of the Lord? This kid never met the Lord. Don't be afraid of God testifying to me his prisoner. Take your stand with me, kid.

When the cry went out, "Who is on the Lord's side?" Do you think they lined up with Moses and Joshua or down with somebody else? When you're on the Lord's side, you're on the side of the prophet, right?

Oh my, how this Word dovetails so beautifully. [paragraph] 119:

[23-5] *"Well, [say, they say,] we're having a Youth for Christ." "That's all right. [We're having a] church meeting. We want to have so many members." (Great.) Nothing against that. That's all right, but that's only the atmosphere.*

Now the atmosphere is not the reality. What does he mean by atmosphere? The atmosphere is what you lay out there in order to get something that you want! Right? Come on, God wants cactus, the atmosphere is dry.

Maybe God wants mildew; it's going to be where it's wet and dark. So you got an atmosphere. So what are you bringing the youth to Christ for? What are you bringing the people to church for? What are you doing this for? You're creating something to an end, you're making an atmosphere.

So let's keep reading. It's only an atmosphere.

[23-5] *It's only an atmosphere. That might be an old hen's feathers, but if you'll get in the right atmosphere there, you'll hatch eagle if you're eagle egg.*

[In other words, now you can have all the youth for Christ you want, you can have all this and that you want, and you have a drive for members, but I'm going to tell you one thing, you're setting an atmosphere just as though there's something real going to take place, but what if you ain't got no eagle eggs.]

*If you were foreordained of God to see it, you can't help from seeing it. You are coming forth in a resurrection.*

24 Now what's he saying here? He's telling you, you can't help but see this great Message, this great vindicated truth, you can't see this great plan of God except you're ordained, foreordained, and if you're foreordained, there's no ifs, ands, or but, you are coming forth in the resurrection, because the rest aren't. See?

They're all trying to create an atmosphere, so did William Branham, but the atmosphere he created was the manifested power of God preceding the Word, 'THUS SAITH THE LORD', giving him every right to say, *"I am the revealer of truth, I'm the Elijah of this hour."*

Then he'd turn around and say, *"The Elijah of this hour is the Lord Jesus Christ Himself, not man but God coming by a prophet."*

All right, so therefore creating the atmosphere in order for the people to come out of Babylon and to come forth with God.

So already we're having a coming out, and we're coming out into a resurrection, so the first step of the resurrection, you got number one: the manifestation that God gives us via the prophet, number two: coming out of organisation, and number three: we're standing in the resurrection.

Because here we've got the Message.

25 All right, now. And how many believe in foreordination? Do you know – do you realise that by the time Brother Branham went off the scene that most people did not believe in predestination, a lot of them don't believe even now? They don't have a clue.

Here a prophet say, *"God knew how many fleas there'd be, how many times he'd bat his eyeballs, how many it would take to make a pound of tallow,"* they say, [Brother Vayle makes a sighing sound] you know they just pass right on.

Hey listen, stupid, you hit that land mine and go blown higher than a kite. Bong, bong, bong. Get blown higher than a kite? Well. "Why didn't you tell me?"

You know what? On judgement day, if I'm right, you guys should be sitting there a hundred percent secure. And if you're sitting here, just smarting off, and I'm right, you ain't got a prayer. And I'm not saying, hey, I believe this like Brother Branham, I never kidded you people.

All I know is this, if this isn't right, to the best of my understanding, and ability and my emotions and everything about me, if this isn't right, God in heaven, what is right?

So whatever degree I've got, that's not going to alter anything, like Brother Branham said, Abraham was a silver dollar, and Lot might have been a ten cent piece, or a nickel or a copper coin. What's the difference? He's part of it.

Don't tell me for one minute the little old lady with two, three tapes, the washerwoman, would know as much as a person really digging in with two/three hundred tapes, but she's just as much a part of the resurrection as he is.

So it's not a matter of say, "Well hey, I subscribe to this thing in the highest order, and boy you couldn't beat it, and I got this and I got that." Hey, I'm not interested in that, I'm only

interested in one thing. To the best of your ability, are you stuck with this? See, that's all.

It's just are you looking at someplace else? Are you reading somebody else's literature? Are you getting somebody else's tapes and things?

26

Now I don't mean mine, now you can get all you want, just don't thing, don't ever come to me and ask question of what anybody else says, or I'll boot you right out that door, or at least I'll try to. Because I've warned you so many times. Because I can't take care whatever people think.

I don't know if other preachers think like me, if they say they do, I take their word for it. And I don't know if I think like other preachers, because I don't listen to anybody.

You say, "Well Brother Vayle, you're kind of an egotistical." Well you can call it that if you want, I don't care what you call it, I just don't bother. If you really want to know the real truth, I'm too blasted lazy. That's right. I'd sooner have my thoughts going someplace else.

Personally, I don't much care what anybody else teaches; I care what this is here, and hope I'm getting it right.

[23-5] *If you're foreordained of God to see it, you can't help from seeing it.* [There's no way. In other words, you've got no blind spots in your eye.] *You are coming forth in a resurrection.* [In other words, you are actually doing it now. [paragraph] 120:]

[23-6] *That's the way the Baptist is born.* [Now watch that present tense, don't let it fool you.] *That's the way the Methodist is born in the resurrection of that day, but they turned off to be a hen instead of an eagle.*

27

Now he's talking about the denomination! Every time there was a move of God, the eagles came forth. And they had the eagle food. And then pretty soon the error began to creep in, the creeds and the dogmas.

And now you don't have eagles, you have a chicken pen, but fortunately there's a few eagle eggs appearing all the way along. And they're the ones that always listen. Because they're predestination being eagle. See?

Now today they don't have the spirit filled original Word. That's what's wrong with the foolish virgins when they came. There was no oil in their lamps.

Now what did Brother Branham say the conduit of the Holy Spirit was? It was the Word. So therefore the oil had leaked out of the Word. It was dead, it was dry, it was gone. Well he said, "Now give us some of yours." There's no way! You got to go and get your own.

28

All right, now on page 24, I was going to go too fast. Now I can read quite fast here.

[24-1] *As I said not long ago, going down from Tucson, [that would be to Phoenix,] I watched a very strange thing. I saw a hawk setting on the wire down there. That hawk has long ago lost its identification. It used to be a bird next to the eagle. It could not follow an eagle; no, by no means, nothing can follow an eagle; but he was a hawk.*

*Christ is the Eagle and the church should be at least a hawk. They can fly higher than any of the rest of the birds. But the hawk had become soft. It has lost his identification. It sits on the telephone wires and waits for some dead rabbit. He hops like a vulture instead of flying like a hawk.*

Now in other words he's telling you here that any church that's worth the name of the church, should at least be a hawk going out to get fresh food, being active, making a fresh kill, in other words, he's going through the motions, going there, because he knows there's something there.

But the hawk that Brother Branham now talks about, doesn't know anything is out there. He just looks down and eats the old dead carrion.

[24-1] *But the hawk became soft. Lost his identification. Sits on the telephone wires and waits for some dead rabbit. It hops like a vulture instead of flying like a hawk.*

29

Now you've seen hawks, you've seen vultures hop, which is true.

[24-2] *No, my brother, sister, you Pentecostal people, which is my own dear people, [now watch that phrase and keep it in mind,] the church is losing its identification. [So he says, Pentecost, you're losing yours.] It's coming down and depending on some dead formal creed instead of flying in the heavens [hunting] for fresh manna.*

See, that's what I told you, that's what he said. Now remember, it's not a Bride, it's not an eagle, it's a hawk. It's slowed down, first of all got like be an old fat eagle, then it got like an old fat hawk, then it got like a lazy hawk. [paragraph 123:]

[24-2] *A hawk used to hunt his own manna, but today he takes what the automobiles run over and what the vultures eat. He hops like one. He looks like one.*

In other words, the two vines are together, and the church is more than a lodge than it is even a church.

[24-3] *We so adorned ourselves in the modern world, our women cutting their hair and wearing shorts, men with not enough backbone to stand in the pulpit and tell the truth; we've long got soft [to the world].*

Now he's telling you what the conditions like, dress and all.

[24-4] *Oh God, send the Holy Ghost and look out those eagles [now spot them out,] somewhere that's ready to stand now, no matter what takes place; that'll soar into the unknown, [that is doctrine that they don't know now,] not sit on a telephone wires and look for some Sunday school literature to come in.*

30

In other words, that's the highest they're ever going to get on off the ground, and the only place they get a little bit of life is when the power's running through the lines, because both feet are on one line, they can't make the juice work, and so it just goes by, they don't even know what is going on, you know a little shock and both feet will either make them go in the air or kill them dead, and that's what it does, takes you in the Rapture or kills you, that's right exactly.

Now he said:

[24-4] *Let me have the Word and it is precious and power and demonstration of the Holy Ghost.*

Now he is not talking about signs following the Word! Even though he knows they are there, he says they are there, he commends them, because what else can he do? But he'd been talking all along about vindication! And vindication is not signs that follow the Word!

Signs that follow the Word merely prove the Word that it's correct, it's there! But you want something before the Word, then that you vindicate the man that's going to tell you some truth.

[24-4] *We need an Easter, we need a resurrection that's potential. [Full of power.]*

[24-5] *My friend, if you're satisfied with such carrion of the world, there's something wrong. [See?] My sister, my brother, let me say to you this in godly fear, knowing I may never live to see an Easter again, [that's right, he didn't,] there's one thing sure: when a genuine foreordained son of God by the Word of God [that means the preaching of the Word,] hears the voice of God, [now remember that's Hebrews 12 again now, approaching Mount Zion,] he'll rise and go to meet [us].*

31

Now why does he say go to meet us? Who's on the Lord's side? Who do you think for one minute cried to the church, "Behold the Bridegroom, come out and meet Him." Who are you going to consort with?

And Brother Branham talked about the man without a wedding garment, sitting there amongst the wedding guests, he said, "*That's us, and somebody comes in and doesn't believe.*"

See, he's not trying to start a denomination, he is telling you as the one ordained of God to stand before the Bride in this hour, which will be the resurrection and the catching away, starting with the vindicated Message, "*You come over to my side.*"

See, knowing full well the Scripture distinctly says, "He that receiveth whomsoever I send receives Me, and he that receives Me receives the Father that sent me."

32

All right:

[24-5] *...when a genuine foreordained son of God by the Word of God hears the voice of God, [or do we say when a genuine foreordained son of God hears the voice of God, which comes by the Word of God, and that Word remember is vindicated,] he'll rise and go to meet [us].*

In other words, "Come out of her, my people." The prophet doesn't go in there and knock them on the head and pull them out! There's a difference.

In other words I said the other day I remember sort of coercing a guy, worse stupid thing I ever did, just like people in the church trying to make confrontations, coercion, get political



minded, why don't you get heavenly minded for once? You can judge anything by the Word today.

If it's off the Word, conduct, anything else, there it is, larger than life. Never was a day we lived in like this.

Now he said:

[24-5] *It's the potentials that he's going to meet the real living Word.* [What's he talking about now? The Rhema Logos incarnation, going to hit the Rapture.] *As He was... The bride will meet the groom. She's part of His body.*

33 Now it tells you right there, if you're a part of this, you're not going to stick around back in Babylon, you're going to come on out. You see? Based on the Presence, vindicated Word, proving the resurrection, it's high time to come out.

Now let's face it, anybody's got ears to hear, but only casually. Ears to hear is where you really hear.

[24-6] *Notice, long have we.. Now we're losing our identification.* [You see? Now he's talking about the hawk and the eagle.] *We come on Wednesday night, some of us.* [Not all of us, most] *stay home* [and they want] *to watch* [I Love Lucy]. *Televisions, all that worldly kind of thing, all kinds of entertainments to keep you away from church... Long have we lost it.*

34 In other words right now, even the desire is actually very, very poor, when you consider over here, I think it's in Hebrews 10, where Paul is speaking to the people, and he says, verse 22:



Hebrews 10:22-25

- (22) Let us draw near with a true heart in full assurance of faith, [that's this hour,] having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. [That's Ephesians 4.]
- (23) Let us hold fast the [confession] of our faith without wavering; [for he is faithful that promised;] [He proved it.]
- (24) And let us consider one another to provoke [one another, that's to excite,] unto love and to good works:
- (25) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approach.

Exhorting what? To come together for the Word. Now he said, "*People sooner stay home.*" You know what they're doing? They're relaxing. Well you know something? The relaxing comes under the Seventh Seal, and you can't get the Seventh Seal watching television, or reading anything else, but the thunders, the Message which is the hour.

Now you can have a lot of unrest in your soul, but you're never going to get this thing right

unless you come the way God ordained. 128:

[25-1] *Our seminaries, our schools, are putting out a bunch of Rickies and a whole lot of theology, and entertainment, and everything in the church to take the place of the prayer meetings.*

And that's true, now he starts addressing the Pentecostals, and at the same time he's making you and me aware of these things, because there's going to be a lot of second and third generation people amongst us.

35

Now 129:

[25-2] *We took dress and tried to fulfil what the modernist tried to do, and bring them in.*

In other words, we were just as goofy as the Amish who thinks that their different dress, they've discovered God and they've got God, because they've got this different dress from everybody else.

Now the screwball Pentecostals and the rest of them, they take the dress of the world, and think "Now we'll just get these guys in, we'll be nice the way they are, and of course then they'll come in with us."

See the Amish say, "They're going to look at us and say", "Now these people are different, what makes them tick them that way? I'm going to find out."

And when you get the Amish, they sell you a bill of crap, a bill of goods, and if you're a fool, you'll go with them. They caught you by their dress. Their words as phoney as a three dollar bill.

Now the other people, they take their clothes off and what have you, to look like the world, and they say, "Well come on, talk with us."

And they say, "Well I think I like these guys, they look like us, they act like us, maybe they got something." So now you've got them all messed up.

36

Ain't nothing but the vindicated Word, come on. There's nobody proves He's the same yesterday, today and forever except the vindicated prophet. You said, "Well I had this healing, I did this." So what? I can give you books written right today that would make Pentecostals hair stand on end.

And the guy doesn't claim anything but a gift from God, and he doesn't know where it came from, and he doesn't know the first thing about Jesus Christ, and he talks about spirit and spirits, maybe.

I can't remember the whole book, but I read about this guy. You just have to phone him up and you've got the most marvellous healing going. Phfft, who needs this?

You see what I'm saying? Vindication, brother/sister, is the only hope you've got period. I don't care what you say, you can say anything else you want to say, but that's how you do your mathematics. That's why you got computers. And then you want to flub the dub on

this?

Well you got have a lot of – well all your screws are loose. Well we got heads just like a cement mixer. You ever hear them as they come to pour the cement in your yard? Clunkety, clunkety, chunkety, chunkety, chunkety, clunk.

Hey gravel head, that's a whole lot better than manure head, I guess, but kind of ends up the same thing. God have pity. Here's the message to Laodicea, rich increased in goods and don't lack a thing, but you're wretched, miserable, naked and blind.

37

He said:

[25-2] *They got more of that than you have. [So you can't win them by being worldly.] You haven't got any business on their ground. Let them come over on yours where the real baptism is shining, where there is the real power of the [Holy Ghost.]*

Now that's a flat. That's certainly an off remark of the stupidest you ever heard of, they don't have the real power of the resurrection.

If they did, they'd believe the Message, they'd believe the Word, they got an anointing, and yet at the same time that is a part of the resurrection, because it's what God said would take place and God's doing it. I contend that that's where God fools the people, deceives them.

See now Brother Branham is saying to you and me, "Let them come over on our side." See? Where the abstract has been absolutely proven, there's nothing on the deed. The same One that went down to His son and daughter in the Garden of Eden has come down at the end time to finish the job.

And I'm going to tell you flat, and you know it. If God Almighty stopped them going to the Tree of Life, it's going to take God Almighty to come down and invite him back to it. Why? Alpha's Omega. Come on.

38

[paragraph] 130:

[25-3] *Don't try to build a church like theirs. Don't try to have a pastor like that. Don't try to do this, that or the other, or cooperate with the world. They shine with Hollywood; the real Gospel glows with power. Eagles hear that. They don't look for a shine; they look for a glow.*

[In other words, life moving within and notice. See?] *Glowing with humility, glowing with love, glowing with power: that's what the real eagle hunts. You can't scratch in a barnyard and please him. He will never be able to do it.*

[It will never touch] *him, because he don't believe it. Let that voice scream from heaven, "I am He that was dead and is alive again." Something is taken place. "I am the same yesterday, today, and forever. And it shall come to pass in the last days, I'll pour My [Spirit] upon all flesh."*

Now you see, you got to watch that statement, the Pentecostals always get fooled by it, but when you see that statement, pour upon all flesh, you know that all flesh means all flesh,

"Your sons, your daughters, My sons, My daughters."

There's your big trick right there. You got to watch it. The same one will come in that day, being false prophets, and the children of false prophets, "We cast out devils, we did this, we did that."

"I never knew you, depart from Me."

39

Now listen, he says at this end time, he's talking about the Book of Revelation, because this is where he says it. What is it?



Revelation 1:12,18

(12) And I turned to see the voice that spake with me. [And that's exactly what he saw.]  
[And then in verse 18:]

(18) I am he that liveth, and was dead; and, behold, I am alive for evermore,

And he's telling you right here at this time, when He comes as a Judge, when He comes as that One you see right there, and that One you see right there, he said, "This is the resurrection hour, and I am He which was dead and alive forever more, amen."

He said, "This time when I am here, the proof of the resurrection will never cease!" No more Son of man, no more Son of God, no more this, no more that, it's forever and ever. Why? Because I read it in Hebrews 12, what you're coming to! What more do you want for a nickel?

You tell me this Bible doesn't add up the way Brother Branham preached it, it's absolutely flawless, it's flabbergasting, it's so marvellous.

[25-3] *Glory to God. "I'll quicken your mortal language; your mortal tongue; I'll give you [heavenly] I'm going to bring you in the resurrection with Me." Hungry hearted eagles reach for that just as hard as they can. It's the Pearl of great price that they will sell everything else and go buy. God help us, friends. Our churches are losing their identification.*

40

Now in this paragraph, it can throw you plumb for a loop, because you think, "Well there you are, Brother Branham is right back with the Pentecostals." No way.

But remember, Brother Branham knew one thing, which everybody knows who teaches and does anything, you have to start with what they know to take them to what they don't know, and you must commend them for what they have, and don't take it from them but take it on.

So he lets them know they have this. There is nothing wrong with it, I would to God we had it here; I wish we did, it's exciting, it's marvellous. I really do.

I'm going to tell you, as I've told you before, Brother Branham wanted me to go to Chicago, and he said, "Lee, if they'll only take you, I'll go up there and we'll put the church in order, to

have the gifts of the spirit.”

Because he knew I was interested, I had a certain portion myself. But I didn’t have as much as I thought I had. You don’t need to have a lot of it.

If Pentecost’s say, “Well, I would you all spake with tongues.”

And the Bible says, “He that speaketh in tongues, let him interpret.”

So you say, “Therefore if I speak in tongues, I’m obligated to interpret, therefore I’ve got two gifts already, because God said so.”

Now the Bible said, “Now you speak in tongues, interpret, I would sooner you’d prophesied.”

“Well hallelujah, I’d sooner prophesy.”

41 So now you’ve got tongues, interpretation, now you’ve got prophecy. And that’s where they stop. Because anybody can yatter and yammer off. But put it under order and make them produce, it’s a different story.

They have a church that yells and jumps, fine, yell and jump, I’m not against it, but don’t make a lot of noise when I’m teaching. Be respectful. But after me you can scream and jump and dance. I won’t mind that, I’ll just dance out the back door with you dancing here, I’m not against it.

Just don’t dance with each other, and things that are stupid and crazy. I’m not against emotion, we must be emotional or there’s something wrong with us, but what about the emotion where the heart is so quickened to the Word of God?

On the other hand you get so emotional your heart is not quickened to the Word of God, where do you stand? Well you dance in your own intellect. Brother Branham spoke of a genuine Pentecost; I’m with him one hundred percent.

All these things I believe in, but you cannot stop there and say, “Well Brother Branham said it, so I’ll ignore the rest.” No way, shape or form.

42 Now he said here:

[25-3] *God help us, friends. Our churches are losing their identification.*

What’s the identification of Pentecost? Speaking in tongues. Now everybody’s identified, and there’s no church that doesn’t believe it to a degree, some people somewhere.

Pat Boone went Pentecostal because the Church of Christ kicked him out. And the Catholic people knew of Pentecostal, they’re the same way, the whole thing.

43 Okay, listen. 131:

[25-4] *Watch the action of those disciples: They knew that Jesus was the truth;*

They knew that Jesus was the truth; absolutely they knew that He was. "I am the way, the truth, and the life." Revelation 3:14 at the end time. "Thus saith the Amen, the God of Truth."

[25-4] *They knew Jesus was the truth; [but watch,] but you see, it was against the popular idea, the popular religion of the hour. The strictest religion—Pharisees, Sadducees, so forth [Klu Klux] clans and denominations, [boy that was a stinger, wasn't it? Wearing crazy things and acting like the devil,] they were against that heresy; [what heresy? About Jesus,] but Jesus was the identified Word, and Jesus is the Holy Ghost in Spirit.*

[Why? Because that's Romans 1:8. He's the Son of God according to the spirit of the resurrection. Son of man according to flesh.] *"A little while and the world seeth Me no more, but you'll see Me," not the body, the Life that was in Him:*

Now, he's talking about the resurrection back there, and Alpha's Omega, and he's talking about the resurrection now, and he's saying Hebrews 13:8, He's the same yesterday, today, and forever, what He did then He's got to do now.

And there isn't any change. "So what is it," he said, "back there?" He said, "You see me now, but later you won't see me. And yet you will see me."

In other words you'll see the absolute evidence that the same One in the flesh, now in the form of the Holy Spirit is doing the same thing, so therefore it is the life. And that's what Brother Branham says right now.

The Elijah of this hour is the Lord Jesus Christ Himself. Not a man, a prophet. Comes by a man.

## 44

Now:

[25-4] *God [poured that life] upon the church to call sons [and] like He did then, the obedient; [I'm just trying to figure this out, kind of, for you, that we're obedient like Jesus, who said,] "I always do that which is pleasing to My Father. Which of you can accuse Me of sin." In other words, sin is unbelief. "What has the Word said about Me I haven't done?"*

Now listen, what he's doing here is absolute showing two things. Vindication before his death and resurrection, which prove they had every right to believe upon Him, and condemnation if they didn't. And now at the same thing at the end time. Just as at Pentecost, it furthered it. They went into a new phase.

They were no longer fearful, they'd become and more part of the resurrection, and they've been becoming that for the last two thousand years. And Brother Branham said this applied to him also.

[25-4] *Show Me what the Word said that [I'd do] that I didn't do? [In other words, tell me one 'THUS SAITH THE LORD' never came to pass, show me any Scripture not fulfilled.] Which of you can accuse Me? Which of you can lay a finger on Me and say I haven't fulfilled My Father's Word?"*

How many times has he quoted Samuel for saying, *"When did I take your money? When I did take anything? When did I not tell you the truth? Tell me when I've failed."*

And that's what he had to talk about Samuel, because Samuel's mentioned in the third chapter of the Book of Acts, concerning Christ Himself as that great prophet, and beginning at Samuel. See?

So you'll notice in there that Samuel didn't bring the Word, but he was a revealer of it. Now William Branham said the same thing about God in him doing that very thing.

45

Now on page 26, 133:

[25-5] *Oh, when the Pentecostal church gets to that spot, "Who can accuse Me of unbelief?"*

Now do you think the Pentecostal church, that's a denomination gets to that spot? They've been condemned! The Pentecostal church is Acts 2:37-39, repent! Repent of what? Every single New Testament thought concerning a New Testament so-called church, drop it!

Well you say, "Brother Vayle, what about this business of baptism with the Holy Ghost?" Well you've got to drop it because you believe the evidence is tongues. You've got to start over again. What does it mean? Repent!

What did the apostle do and William Branham had to follow and teach us? He said, "Everything I ever learned, and believe me, I learned the law, I obeyed it properly, and don't tell me I didn't know these things," he said, "that was strictly manure."

God loves manure heads when they admit they're manure-heads. But don't say you're a bird brain when you're only a chicken and you think you're an eagle. Always the wisdom of God is counted manure. Always the power of God is called and exercised in futility, because the Bible says so.

You got to come to complete repentance, which is the change of mind, not some little feeling that you had about Brother Branham. You get everything cleared out of your head that's contrary to God's Word, period, that alone is repentance.

Means change your mind! I'll be a million years old; people still won't believe me when I say the Bible says Godly sorrow worketh repentance.

46

So right away they say, "There you are, Godly sorrow is repentance." I say a hammer drives in nails, you understand that. Takes a hammer to do it. Well there's no such thing as repentance unless you change your mind. And you're going to be so sorry that you're going to be happy to change your mind.

And the more you get sorry about all the crud that you learned, the quicker you change your mind. And the more you change your mind the more you find out the more you need to change your mind, the quicker and the happier you are to change your mind.

Just like, boy, if you feel you can lose weight by eating good old oatmeal and a few things, you'll just guzzle that all day long. And that's the way it is with the Word. If you want your mind really to repent it, you want the Holy Ghost really filling it, there's only one way, just go to the Word and pile Word upon Word.

There's no other way you can do it.

47

Now Pentecostal church is Acts 2:37-39, and remember at that time, at that spot, Brother Branham said:

[25-5] *Oh, when the Pentecostal church gets to that spot, "Who can accuse Me of unbelief?"*

That's perfect faith! How can anybody tell Brother Branham's wrong? Because he stands back and they criticise, and say, "Well that's not God." Well let them do something that is God! Shooting your mouth off isn't necessarily God. No way, shape, and form.

If you want to get an idea, then look at some marriages. A man gets up and he preaches to his wife, and he preaches the biggest bunch of crud you ever heard in your life and wants her to obey it. She got no reason to believe a jerk and obey a jerk that wants to take her off the Word of God, smarten up.

But the man's going to responsible on judgement day for her, if he leads her off, you bet he will. He'll burn a whole lot more than she will. The greater condemnation is always to them who knew more and wouldn't do it, or those who wouldn't come when they could have come.

Always there's something in there, you watch that. Scripture is full of it, I can't quite quote at this time, but I can find it.

48

[26-1] *Oh, Christians, be identified not as a hawk but an eagle.*

In other words, don't stick with your church creeds and dogmas. Now if you're going to identify as an eagle, and not as a hawk, you're going to have to identify with the eagle that screamed. The One from heaven that screamed.

Well how do you know it's that One? 'THUS SAITH THE LORD', there's vindication, get lined up. I know I've preached this until maybe your head swims, say, "Brother Vayle, why don't you go onto something else?"

Then you tell me why the prophet didn't go onto something else! Ha! That ought to lower your temperature a little bit. Get you where you belong. See?

[26-1] *The hawk is soft; it'll come down.*

It will shy away from this. It will shy away from revelation. It will come down off the wire, he doesn't have to soar anymore, you don't have to look around, he sits on the wire and finds a dead rabbit, come on down.

You know, like The Price Is Right, "Come on down." They'll take anything that some television hawker gives them, some crazy church preacher. See, it'll come down.

[26-1] *You'll never see an eagle doing that; [no] he'll never do that. He hunts his own food out of the blue. God's prepared him so that he can see it. He gets fresh manna, not*



*something that's dead.*

In other words, where one person sees the creeds and dogmas and says, "I can't change that," the other guy said, "Hallelujah that rings a bell." Yes siree.

49

Now:

[26-2] *[Concerning] the Hebrews, when they crossed the wilderness, they tried to eat dead manna, it become stagnant. It had wiggletails in it. You know what we mean. It's contaminated, rotten, maggots in it.*

Now Brother Branham used that as his basis for teaching there's a new Message, there's new food for every age. And when the life goes out of the food, it's got to go out at a certain period of time, because it's only meant for that period of time.

And the Bible distinctly says that the life is in the Word until there's no necessity for it. Brother Branham brought that out very clearly. No Word of God is void of power until it's passed away. In other words, its age is gone.

So people say, "Well, I believe this Bible, hallelujah, and they look at every single thing and they go haywire. That's what Ewald Frank did, "Brother Branham made thirty-seven mistakes," he said, and he's quoting over here in Zachariah, quoting here, quoting there.

Brother Branham never came for the entire Bible; he came for Bride in this hour. But when she was corrected she had the perfect revelation for the hour, and it was a complete revelation because it took her right back to the Apostle Paul, and show me where the Apostle Paul said all the stuff that these guys want Brother Branham to say!

Hey, this is for the Gentiles, Brother Branham wasn't called for the Jews! Oh God, have pity. You know you're never going to get out of here for a lie – look it, you're never going to make the Rapture until you just believe the prophet said. See? And the life kept coming on and on and on, and the old stuff fell away.

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[paragraph] 136:

[26-3] *Why would I eat a food that's been dead years ago? It might be in form and shape, but it isn't fresh. We got to get food every generation new. So does the eagle look for that food every generation, as we're in our journey.*

Why? Because every single generation has souls in it. And when the Message comes on the scene the first group of people take it and they get what they need, but there's a portion that keeps living until the new Message comes.

And the next generation gets it, then next, and you'll see how it is that if you watch carefully, especially in the age of the face of the man under the old Puritans, and you'll see those students came up in that Word, and ever minister is richer and richer, and their teaching is so fabulous and marvellous, it ended with a guy like Kenyon who could say in one sentence about a whole chapter.

And now you got a bunch of fundamental jackasses trying to say that Kenyon was new age.

Oh you talk about these bunch of stinking prostitute fundamentalists.

Now they're going to have the little microchip under your skin as the number in your hand. Yeah. Well they got it all figured out. You talk about sick. Talk about a vindicated prophet, they sneer at you. "But we love Jesus."

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Now get it flat, who loves who? Come on. You're the snivelling, snotty, dribbling stuff called love. I'm not saying love can't be sentimental amongst yourselves and sweet, broken down and all.

But you can say all you want about your love, the Holy Ghost conduit is the Word, and the love of God can only be shed abroad in your heart by the Holy Ghost whose conduit is the Word.

Now you can have any love you want, it's going to be good, it's the counterfeit. But you want the real love of God, there's only one way you're going to get it, you're going to get it by what's in that Word, because you are what you are. Yep.

Why do men die? Why have they died? They've always died for a word. They die for a form of government.

They emulate themselves, like they do over there right now in South Korea and North Korea and places. Do it in China, India. Set themselves on fire. Why? Because they have discovered what they feel is a principle, and there's no principle unless it's enunciated by words.

What good does it do to burn your body? It doesn't prove you got love; you'll be nuttier than a fruitcake. And if you're a real child of God, you won't burn your body, but they'll burn it for you.

People are so mixed up it's pitiful, Brother Branham said, "The whole world's insane," then what are we worried about, what are we trying to save? Are we going to the convert the insane?

If you can convert the insane, then Jesus would have make everybody that's born again go the insane institutions and ordain them as preachers. I think they've done a pretty good job along that line already.

That's right. How many minutes we got? That's just right to quit, because Brother Branham is going to talk from now on about people of the Old Testament.

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All right? We did all right; we got about two pages done. Yes. When we read rapidly from now on, we'll be able to, because we'll be illustrating. Here we get to the body, because we have to positively see who this man is, and what he's saying, and where he's saying it.

And he's got to line in continuity with the Message. You simply can't take this Message and then one over here, and say, "Now hah-hah, this is he said here, and this he said here, and they're different."

No, no, no. No way it's just like the point of view when you're looking at a house. The house

has got four sides, east, west, north, south, usually. Although it could be at an angle. Now the north side of the house, when you describe it, you must tell the people, "I'm on the north side."

And when you go to the west side you say, "I have progressed to the west side." Because if they don't know the point of view, they'll never be able to describe the house, they'll be mixed up, and you've accomplished nothing.

So don't try to figure any sermon of Brother Branham's, unless you know the subject, the point of view, and what he has in mind in continuity. And the great masterpieces are the principle, alpha and omega, parallelism of Scripture, and things like that.

Especially those two, if you got those, you got them down pat, there's nothing else you need then.

Let's rise and be dismissed.



Heavenly Father, again we want to thank You for Your answered prayer that You certainly have helped us we believe in looking at this Word of life that the prophet made to a mixed people, not saying they do not have anything, not taking away what they got, but addressing them knowing that here are various people there, and both are there for one reason, although some might be there for the reason they know not of, it's a reason entirely different from the reality.

And yet who can say they weren't looking for reality? But Lord if they were there looking for reality according to their own specifications and their own understanding and saying anything else is not going to obtain, we know Lord they couldn't be eagles hunting in the blue, they're sitting on the wire, looking for that which has been dead for a long time, not understanding the Word of God, but living on an experience, and hoping that vitality lies within the emotion, which Lord we know it's true in a certain way, because a corpse is not emotional. You can jump on him, kick on him, burning, and he doesn't say anything.

So Lord we realise in that meeting as Brother Branham preached it, that we know that as a messenger, which he is, he had to stay a hundred percent with what his ordination was, or he let You down.

And we know Lord the man did not let You down, but we are in danger Father of letting him down and You down, by not understanding. But we can call on You tonight, Father, without fear, and we know without fear that if we are children of Yours foreordained, we are going to hear this Message, and by Your grace we're going to understand what we have need of, and it is going to be in our lives until our very lives are transfigured by the life in this Word, which Paul himself said was a ministry.

He said, "We have this ministry." And unless the God of this world has blinded the eyes of the people that hear that gospel, absolutely the end would be there according to truth, right to the New Jerusalem, as Paul mentions right there in Hebrews 12, John carries on and all the rest.

So Father we know again we're not trying to impress anybody or impress You Lord, that we have a great revelation beyond anybody, or we have something within us greater than anybody else's, we have a zeal greater, we have something that's so steadfast and solid and

sound as though it is over great [inaudible] Lord, we're not.

Father God, we're just here with Your Word tonight. And we know we're not satisfied, but we can say with the woman that Brother Branham liked to talk about so much, when she said, "There's one thing I certainly do know, that I'm not what I want to be, and I'm not what I ought to be, but I know and not what I'm going to be, but one thing I sure know, I'm not what I used to be."

And I don't believe for one minute, Lord, that if we have this Word which we never had before, and we believe it, and want more and more of it to see it line up and just desperately biting our tongues, as it were, and holding onto ourselves, itching and waiting into almost a despair for that Word to come alive within us and put us over in the yonder Lord in the resurrection, then Father, that's all we can do is just do what we're doing.

Bless us therefore, and again we thank You for the sweet Spirit of Christ that's amongst us. And if we don't recognize it for that tremendous sweetness, we know it's our own fault, we begin to recognize Lord and lay it with You, we know that all our sins were laid upon You when You were in here in the flesh and now You've risen to give us the results of that new test, which part of its healing.

So we thank You Lord for that sweet Spirit amongst that heals the sick, heals our wounded minds, heals our wounded hearts, goes right to where Your Apostle John said, "I wish above all else that you may be in health and prosper even as your soul prospers."

Lord, wherever marriages are having problems, we know that You can and will heal them Lord, as people just turn to You now with Your Word. There's nothing too hard Father. There's nothing that can't be given, nothing that can't be broken put out of the way.

There's no heart Lord that's broken over death, or this and that, that cannot be healed and look to You Lord, find the greatest consolation. There is nothing Lord, there is no job that can't be got, we know heavenly Father, that You put to anything that's in your Word there.

And with this sweet Spirit of Christ Lord, where a prophet was sent who could scan the heavens, the earth, and look over heaven and earth and search the eternal bounds thereof and come up and know where a man's soul had gone, how much more Lord that same Spirit is still amongst us that can search out for the people the good things that they have need, lead, guide and protect us, surely Lord there is no room for doubt, there is no lack of faith.

Help us to see that Lord, clear away any cobwebs and those things O God, which remain, cleanse us by the blood, put us in the position. We give Thee all the glory, Lord, because we know nothing is of us, it's got to be all of You. Unto the King eternal, immortal, invisible, the only wise God, be all power, honour, and glory through Christ our blessed Saviour.

Amen.

'Take the Name of Jesus with you.'