

Leadership #08

Taking The Turn, Horizontal To Vertical; Dealing With God By Prophet; Logos
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#3794

Brother Lee Vayle



Shall we pray.

Heavenly Father, in the Name of Jesus Christ, our risen Saviour, our elder Brother, the Only-begotten One, we pray in his Name and ask You, Lord, that the spirit of wisdom and revelation in the knowledge of Him quiet us in humility of our hearts to enter in, Lord, and we be very receptive to the true Word of the living God as revealed by the prophet.

And may we not, Lord, add anything to It or take anything from It, but looking at It, and wisely, as workmen Lord, ordained of You, see the things that are therein that can be of great accommodation and help to us in our lives, Lord.

As we progress in the things of the kingdom of God, not ever learning and gaining no truth, but learning, Lord, at this time, and gaining that truth in the personal Presence of Yourself, Lord, in this hour, to be taken with You to the great coronation that we're looking forward to the Wedding Supper and the Millennium ahead.

Help us, because we know this is the only way it is going to come, as set forth by You, and vindicated in this hour. So, help us, Lord, to be a part, and a faithful part, an obedient part, Lord, and even whatever we can manifest of it, we want to be that way, even though contrary to our nature.

Let our nature go; let it die; let it all be submerged, Lord, in the Word and the life of the Word take over.

In Jesus' Name we pray.

Amen.

You may be seated.

01

I guess it's number 8 we have now this morning. We're looking at the "Leadership," and I'm going to read again what we took last Sunday and when we began, we began to teach on this message, we found Brother Branham setting forth that this hour in which we are living is an hour of great change.

And that great change, of course, is radical because Brother Branham compares it to a brick layer coming to a corner and turning that corner which had not previously been turned.

And it would demand a very special revelation because he's talking, of course, in terms of the spiritual of this hour, and he himself is involved in it and we are involved in it.

02 So we have to realise that it's a very special hour. It's a very special ministry that this man has to give us and it's very demanding of him. It's identical of course to what God said to Moses: "See thou make all things according to the pattern which I showed thee in the mount."

And, of course, Paul the apostle had already previously said that as a wise master builder, and he was a wise master builder with the wisdom of God, he had laid the foundation. Therefore, everyone building thereon must be careful how they build.

And it's not what they build, but how they build, because we're looking at the fact that God is going to have Himself a building. And the people, then, must be very careful how they deal with the Scripture, that which has already been given and the people, of course, who are that part of the Living Word.

03 Now he said, "It was easy to lay the bricks in a straight line, but it was difficult to turn a corner and proceed with the building of the house or even a wall, unless one was sufficiently skilled," which means he was ordained for the job.

Now we find that when building of the Ark of the Covenant, God gave Bezalel, that's one name I can positively remember... just an ordinary fellow with no particular talent or no particular ability, and God simply reached down and gave him a measure of ability which made him a very skilled artificer in silver and gold and the things which were necessary for the Ark and the accoutrements thereof.

04 So, Brother Branham is letting you know here that this is in the hands of God and the one that God has chosen is ordained, and he is highly able to do the work. Now you'll find that on different tapes.

Now we know for a fact that he was talking about the church coming up from the dark ages through Luther, Wesley, and Pentecost. That's your building and your straight line before you come to this corner that is to be turned.

It was just brick by brick in a straight line but, as justification gave way to sanctification, now, watch, and sanctification to the baptism and the baptism to the Baptizer, the Holy Ghost Himself, is Almighty God... This is what you're looking at: how do you take the turn to it? Because, now it is not simply a structure with which you are dealing, but you're dealing with God Himself.

05 So, now there's a corner to be turned; there's something to be done at that particular time, at this time. So, you find that actually in Ephesians 1:13-23 and that particular spirit of wisdom is given to the church in order to bring it to its fullness and take it up from the Resurrection right into the Rapture into the Millennium.

Now the point is: who is ordained to bring forth the understanding of the Holy Ghost Himself which is given to us in Ephesians 1:15 at the time the baptism with the Holy Ghost, which is temporal, runs out?

Now you see, there's where most people are lacking. They don't understand Ephesians 1:13-14 which lets you know that is temporal until the time of the redemption of the purchased possession.

And at that particular time the baptism, having run out, what is to take place? Now they don't realise that the same One Who brought the Word to Paul, the Master Builder, the Foundation Layer, that same One must come now as the Capstone.

06 Now, right away the human mind obviates the perfection of the alpha and omega. And they say, "Now that's alpha when it started with Paul. Praise God! We don't need anybody. Hallelujah! We got Jesus! And we got the Holy Ghost, and we'll do it."

Well, "hallelujah," my foot! There's no Scripture for it. The Scripture is dead against it. Alpha is omega and, if Paul had God Himself there at that time, and God is here at this time, who does God have?

Well, you understand, there's nothing in Scripture that indicates anything other than Elijah. And they pray, "Elijah, come. Oh, Elijah, come. Let Elijah come." When he does come, they don't even believe it.

07 Now, as it was in the day of the young ruler who had to confront God Himself, in and through the Son of man, so it is today: Headship has returned. Jehovah-Elohim, Rhema-Logos, and another 400 titles on top of that, is here today, even as he was with Paul in the alpha, Ephesus.

And remember, Ephesus must return somehow, someday. The conception of that baby, that little legitimate Bride church has to come to a full period of gestation, and it's got to be here. See?

Now it won't be many-numbered, but it's got to return to the virgin Bride that it was in order for all the rest to come up, because they without us cannot be made perfect.

So, there's a perfection at the end time, and we know the Ephesian Church was a perfect church until they lost their first love, and their first love must have been a loss of the true revelation, because Paul said, "You're turning to a false Christ, a false Word, and a false spirit."

08 Brian Kocourek phoned me this morning accidentally. He was thinking somebody else and dialled my number. Well, since he got me, we chatted, and I have the same book he has but I... if I read it, I forgot it, but he quoted from Luther in the tenth chapter of the Book of Hebrews, and it's absolutely fantastic.

He delineates what we believe and what Brother Branham taught to the utmost of how that if there isn't somebody sent, they can't hear. And, if the wrong person is sent, you're hearing the wrong thing. Then, if you're hearing the wrong thing, you're not worshipping God. And he lays it out in such perfection.

I'll just tell Brian to 'whop' me off a copy, and we'll see that you get copies. It is very fantastic.

People simply don't realise what we are looking at is, as Brother Branham said, "Just think, the same Pillar of Fire that brought the Word to Paul is here revealing It," which is necessary, because the false revelation came in 2,000 years ago and, if that is a seed sown,

then you have to realise that at the end time, the little true Seed of the Word of God is all but choked up by these thousands of weeds.

Now you've got a picture here in America, absolutely. The forefathers came over here with thirteen colonies, thirteen stars, thirteen stripes, everything else, and America is in chapter thirteen in the Book of Revelation. We know that. Brother Branham authenticated that. All right.

09 But have you noticed what's happened to America? America has become a melting pot and now today you've got every kind of religion here, and they're saying, "Away with Christianity. Away with Christianity. Have nothing to do with it."

That's right. You're going to see the target is not on the Muslim, it is not on the Jew; it is on the true Christian. And you can wriggle this way and that way and, if you're not a true Christian, you're going to acquiesce.

See? Just like the future king of England, no doubt it'll be Charles, and he said, "I am not the defender of the faith. I am a defender of faith." Doesn't matter what you believe-reincarnation, transmigration of souls, Muslim... you know, Judaism, Taoism, Confucianism.

It doesn't matter what you believe, one world government... It doesn't matter. He's going to defend your right in the British Empire-he said, "All the British Empire has the right to believe. Let no man take it from him."

10 Now the next thing is: look at nature. What has come into nature? You go down to Florida, you go down to Louisiana, you go down South, and what have you got down there? People brought in a water hyacinth, and so somebody... It was a beautiful plant. They poured it out there.

Now the fish can't even live because of the water hyacinth. So, they brought in the kudzu vine. You go down South; it's ripping down the telephone poles and taking over everything.

11 It's spiritually, naturally, America is doomed, because it started to build the image to the beast, and it's done it. And now you've got a pope who'll come out of America without a doubt, and the present pope, as I've told you different times, he has declared himself: by the year two thousand he is going to lead the three monotheistic religions: Judaism, Christianity and Muslim.

What about the rest of them? He'll club them to death if they don't come in. And he'll bring them in by flattery; he'll bring them in by solving the money system. See?

Now we all know what's happened to the Jews-he's got a concord right now. The Jews have got the paper, the money; they've got the bonds, the stocks, and you know they have.

Look at the water stock they sold everybody. Never had a business substance. It's all water. When the heat came on, the water fell out; there's no stock left. They call it 'sky-blue stock', a lot of things. But Rome has got the gold.

Now these are things that you must always keep in mind as you look at life out here and

you look at what Brother Branham taught us. They are perfectly in line with each other.

12 Now Paul, then, speaks of laying the foundations, the wise master-builder.

Now we're at omega where another master-builder, even Brother William Branham, was used for the Capstone ministry and the return of the Capstone Himself, so the fitting of the stone on stone comes to an end with only one stone left-and that is the Capstone, which actually was the Cornerstone which was rejected. See?

Jesus Christ the righteous. Now the point is: who is Jesus Christ the Righteous? I can tell you right now: He is not what the Trinitarians think, he is not what the Oneness think, the Jesus-Only think... He is what the prophet of God actually proved by vindication.

And he said, "*We are not Trinitarians; we are not Oneness. We stand in-between.*"

The Trinitarians have made the Son, 'God the Son'. And the Oneness have obliterated him entirely. So, now it's Jesus-Only. You can't do it; you can't do it. As Brother Branham categorically said, *The Oneness do not understand this, when they said, 'What is the difference between God and Jesus?'*

We're talking about a man. He said, "*No difference, except sons have beginnings.*" And that is one hundred percent what the apostle Paul said in Hebrews 1, that he is the out-lying of the actual substance of Almighty God; but he's the Son.

13 Now they don't understand these things. Brother Branham not only used the illustration of building as did Paul in 1 Corinthians and Ephesians, but he turns to nature as did John the Baptist and in reference to the church. The planted wheat has come up all the way where the organisational seed planted-they're planted together, it's come to the place of producing a harvest or a crop.

And Brother Branham said, "*It's gone through three stages of stalk, the pollen, the chaff; and the wheat now appears in the chaff; and the chaff pulls away*"— which it does.

Thus, we see that we're no longer in a straight line. There's no longer. See? In other words, planting and the growth is over. Now you're coming to a place of separation, that's the wheat, and the chaff pulls away. You're coming to the place now where the pyramidal Bride is built up to true Church, and it's got to pull away.

Now we're looking for the Capstone; so therefore, there must be something at the end time which is going to give us that entrée and take us to the place of the threshing, the separation, and take us up, because remember at the separation, there has to be a burning, there has to be a gathering. You cannot stop it.

You don't just say, "Well, hey! This Message separates."

That's nonsense. This Message not only separates, it takes a Bride up and it burns the others, except the foolish virgin. They die as they're hunted down like dogs. We know that to be true.

14 Now, if we were Lutheran, Brethren, Methodist or Pentecostal, if we were whoever they are... those builders they could not produce a Capstone. They think they can, and they say they can.

They'll produce the capstone; the Catholic Church has always said it will bring Christ. He's going to come down here and just take over. And one day He's going to come down and say, "Well, Pope, ol' boy, you did a good job. I'll take over now."

That's not true. The Lutherans evidently believe it, because they've gone back. The Methodists and Pentecostals, they're all in this ecumenical move; they're all going back. Now they cannot produce the Capstone and take us to the Wedding Supper, though they say they can.

15 Now this is no longer just a church age, it is a Bride age. Now Brother Branham said, "The Bride, a new Bride was born in 1955 when those five great stars came together"-1955.

Do you realise that's exactly nine years after 1946 when the Angel came? Now if you look up the Angel coming in 1946 at the river-now Brother Branham always mixed up on June, the date.

I think he said it was always June 17, isn't it? But it wasn't. It was June 11 when seventeen people were baptised. Right? Who remembers? Seventeen baptised-June 11.

Now you go back to June 11. Let's just take some figures here for the peculiar. June is a 6, 11 is a 2, and 1946. All right. You've got 6, you've got 2 and you've got 2. See? That's 1933-I beg your pardon-33. That's right. That's a 6 and a 2 and a 7. Let me get this right, here... 1933, June 11. That's right.

There's some years in here I'm looking at. Now 1933 is when the baptism took place. The day in 1946, we don't really know what day it is, so we're out of dates here.

But we go back and you can add a seven to this-you bring yourself to 1940, you can actually place the years in which we are living by adding these all together and adding a one.

And when you come through-it's my understanding... I'm not looking at the figures just at this minute here to help beyond them, but I'll work them out and show you that you actually come to the figures wherein we are actually starting in nines.

Every nine year-1946, 1955-that was the year, 1964, 1965-you're into a 1 year, where Brother Branham... we're showing here, even by numerics, as we use them, from the wrong calendar and the right calendar, we can see God's figures coming up-which we'll go into, as I say, sometime, and it runs in a perfect sequence where God is working according to these various numbers that are laid out here.

16 Now we're looking for... The change has to come to the Bride, because the Scripture tells us what the world church has produce, which is a true antichrist system. Now we read the Scriptures last week.

We're not going to read them now. What we're going to do, because I've got quite a few notes here I've got to look into, we're going to go back to page 20 and read on, beginning

at 138 to catch us up where we're at.

[138] *Now look, every three years after a message has gone forth from God... sent from God, they organise.*

Now remember, when I told you, I said I can't get you any Scripture on that and, then, I turned right over to Acts 20:31 and Paul said, "I laboured for you three solid years," and it's all over and at the time after three years they organised.

How did they organise? The elders got together, and they said, "We are going to run things." They took it out of the hands of the apostle Paul; they took it out of the hands of God. They organised.

That's where Brother Branham got and said, "After three years after a message comes, it organises." That's where he got it.

There have been twenty years which have gone by. All right. Twenty years have gone by. Really not so. It was in 1946 that the Angel of the Lord appeared and gave him that.

You add 19 years to 1965 where... Let's see, of course this was preached in 1965; 1946—you add 19, you get 19 years in there. You don't get quite the 20. Now, when you get 19 years, you've got two 9's—that's one, two, three, four, five, six, seven, eight, nine.

There's no zero, so you start all over again. So, what we're looking at here? We're looking at the fact when Brother Branham preached 'Leadership' in 1965, he was categorically turning over the Bride to the Holy Spirit Himself, because he said, "Our Joshua is the Holy Ghost that leads us into the Millennium."

17

So, we start in the one year back there. Now how long is it going to be? I don't know. I don't have a clue. But you see, even numbers don't lie.

He said, "Approximately twenty"—it was nineteen—no organisation. Gone through two complete revolutions of nines because that's your total in number.

You say, "God does things in sevens."

You can find your sevens in here, too, but we work by a mathematical calendar, and we work with the decimal system.

And in here we find a complete perfect picture where we are absolutely turned over to the Holy Spirit Who is the Capstone Himself—now not the person of Jesus Christ in flesh—we're not talking about that man, because remember, he is a man.

The apostle Paul said, "There is one mediator between man and God—the man, Christ Jesus." He does not call him 'God'. He is not God. He was the vehicle of God when God came into him at the river Jordan and departed in Gethsemane. That ended that.

And now you won't have a reincarnation until that Spirit That is in our midst, which is Elohim Himself, reincarnates Himself, and we'll crown him King of kings, Lord of lords.

As Brother Branham said, "That will be the Son of God, the Son of man, the Son of David."

You can't miss it. All right.

18 So, let's just keep reading now.

[138] *...After three years they organised. This has been twenty years, and no organisations, [actually nineteen. So, you're starting at a one year.] It won't. See?*

The Holy Spirit now is in charge of the church, whether the preachers want to recognize it or not, whether the organisations want to recognize it or not. He's in charge of a Bride, and don't you think for one minute that He is going to let anybody seduce her.

The very Elect will not be deceived. He's not going to lose one member. There's going to be a complete Bride here that's absolutely glorious, dressed in the Word. And she's glorious within and without.

[138] *...The shuck has to pull away, and give the Wheat a chance to lie before the Son, S-o-n, to ripen on the Message, coming right back into the Church again, forming the Body of Jesus Christ just like the first original One that went into the ground.*

What went into the ground? The virgin Bride of Paul. That's the one that went in the ground. Finally, it was as though there was no light at all in the fourth age. In the fifth age the light started to come back, showing a returning to the full truth, which it would have to return to the full truth.

19 Now he says here:

[138] *...Just like the One that went into the ground. Now, to see the eternal Life. The Life...*
[So, the eternal Life is right on the screen here looking at us.]

[139] *The Life, sure the stalk back there carried the Life. Certainly did. But, you see, when it became the stalk, it was finished, the organisation; [That's what it became.] the Life went right into Wesley; came right out of Luther. And watch each one of them. Why, a big blade doesn't look like the grain. But when the little pollen comes [That's little stamens and things.] on the stalk, the tassel, it looks a lot like grain.*

In other words you can see you've got something. You still don't know what you've got in the sense of, you know, its entire perfection, but you understand there's wheat coming down the road.

In other words, as long as they were in the dark ages, there was no hope whatsoever for the Second Coming of the Lord Jesus Christ. Forget it. There was nothing to come forth.

But when it started to come out of the ground, completely buried in the fourth age under Roman Catholicism in the dark ages, the light that struck under Luther brought up and said, "Hey! There's life there, there's something there. We could begin now to hope for the grain to appear, Christ to come and take His Grain in the garner."

20 Now it came up to the tassel. That's a whole lot closer. And say, "That's great. We're getting somewhere now."

Then, when it got to the chaff, which was the Pentecostal age, it looked like the real thing, because they were dancing in the Spirit, they were talking in tongues, they were prophesying, laying hands upon the sick, casting out devils and the restoration of gifts.

Looked identical to the real thing but they forgot that the Book of Corinthians showed it was gifts that divided and hurt and split the church and caused pride and envy and further, a real swing away from the Word.

Now you tell the Pentecostals they're out on a limb out there, a million miles from reality, they'll laugh in your face.

"Well, we speak in tongues. Bless God. We've got the Holy Ghost."

There is no Scripture that tells anybody the evidence of the baptism with the Holy Ghost is speaking in tongues. It tells you absolutely the evidence is receiving the Word, the revealed Word of Almighty God.

But they can't read that. It's in my Bible; it's in your Bible. They can't read it. There's no way they can read it.

21 So, now when you come to the shuck... and Brother Branham said, *"Now that looks like the real thing, but it's not. It's the covering of the real thing."*

And he said, *"You pull it apart and take a pair of tweezers, get right down in there, the little nitty-gritty part, and you could pull it out."*

Time after time I've done that in the wheat field. Time after time I've waited to see the wheat come to the place which we call the 'gum' stage, the milk stage; and the milk stage. You can just barely get it off and you have to pull it off.

And, don't stick it in your mouth and try to, you know, chomp it between your teeth. It doesn't work. Believe me, I've done it too many times not to tell you the truth. If you know anything about wheat, that's one thing you don't want to do.

You can do it, but it's not a good idea... choke on a husk. But, when you can take it between your hands and rub it... Now previous to that, if you can get it out, you can chew it, and it's a gummy milk stage.

It's not dry, it's not ready for the harvest. And you take wheat in that has a greater content of water than it should have, they'll dock you.

22 So, the Christian must understand this: there is no getting out of here, until we're perfectly dry by lying in the Presence of the Son Who is here.

Now, you say, "Well, just a minute. What 'Son' are you talking about?"

We're not talking about Jesus, the Lamb, he's on the Father's throne since the Father Himself came down.

We're talking about the ministry of the Son of man, we're talking about that ministry which

proves it is God because the same things are being done right now by the Holy Ghost Himself via a prophet that were done when God was residing in the flesh of that Only-begotten One who is now glorified and, on the throne, and he's a man, and he makes intercession for us.

And he can't be down here. No way, shape and form, because we're still here, and we need an intercessor to keep us in. And he's not comatose like some people think he is.

What good is a comatosed attorney? And he's not gone back to dust. What good is a person of dust? Jesus is a living, pulsating, Son of God, just like us, only greater, on his Father's throne, waiting for everything to be put under his feet. And, who's doing it? Elohim is doing it! See?

Now we are in that One's Presence. Now the point is this: the Presence doesn't mean one thing except condemnation, unless you're in the Word. Now that's the one they don't want to believe.

Now that's the one I told you Brian phoned me this morning, and absolutely, it's perfect what Wesley said... oh, I love Wesley... I mean Luther. I've always admired him above anybody else I've ever known outside of Brother Branham.

So, all right.

23

We're down at this end time here. Now:

[140] *Didn't Jesus say, "In the last days" (Matthew 24:24) "the two would be so close it would deceive the very genes, [the word, the genes, the part of God,] predestinated, Elected, if it was possible"? Almost like the real thing, [but it's not.] So, in the last days. Now, you see, it's the wheat time now. It's getting harvest time. This is not Luther's age, this is not Pentecost age, this is Bride age.*

Now that started back in 1955. It started the formation thereof. The Message came in 1946, nine years identical, nine years identical... took that Message to come right to that place we're in now. We're in the Bride age.

And it took even three years later-1958-to tell what this is telling, which is Brother Branham preached on "Serpent Seed."

Now remember, the serpent's got a seed. Remember, God has a seed. How did they get here? Matthew 13 tells you: two planters.

One was Adam, the son of God, who planted God's seed-natural election, because God breathed into him the breath of lives and he became a living soul, that's where you get the soul from, whether you want to believe it or not.

And the next thing, prior to that, the serpent seduced Eve. She had a child by the serpent. So close to a man, they could interlock, interbreed, and thereby brought forth Cain.

And you find two groups of people-sons of God and sons of man-they're called. Now to be a Son of God, you have to have a gene from God and a soul from God, otherwise you're just of a man, just a human carcass... got a hybrid soul, got a hybrid spirit... the whole thing's a

mess.

24

Now:

[141] *As Moses... [We're getting to where we're reading.]... as Moses called a nation out of a nation, Christ today is calling a Church out of a church, you see; the same thing in type, taking them to the glorious eternal Promised Land.*

[142] *Now, to refuse that Person that's doing the calling, Christ, no matter if you're Pentecostal, Methodist, Luther, whatever you are... [and I've got] nothing against them, not at all, but in this age now you've got to accept (like they did in that age) the person of Christ which is the Word!*

Now he's seeing here as we look at this thing: now to refuse that Person, who's doing the calling, Christ... now he's talking about the rich, young ruler and he's bringing it right down to this hour... now if you refuse that Person, as the rich, young man did, and it's got to be the identical one at that particular hour that is being refused.

Now the point is: did this young man literally refuse another man who was a prophet, because remember: Moses said, "A prophet will the Lord your God raise up unto me." So don't call him anything else but a prophet because that's what he's got to be.

You say, "But he's Messiah?"

Just cut that out. No. There's only one Messiah and that's God Himself, Elohim, Jehovah, Jehovah-Elohim, the Rhema-Logos Himself.

Because God was in Christ reconciling, and without God being in him, there was no reconciliation and there was no Messiah, no deliverance. So you've got to look at this thing the way it is. So who was this man turning down? He was turning down God!

25

Now, listen. Let's face this: it said concerning Jesus that, if you refuse him... his prophet raised up, you have to face judgement, even to the extent that at the end time, a refusal of the prophet. Now he's a prophet, means utter destruction.

So, there's going to be nothing left. That didn't happen in 70 A.D. It's only going to happen in this hour. Now just watch carefully: now the point is this: why is it in refusing the prophet, you are refusing God and God must step in? Because the contract was made.

We don't want to face God; we don't want to hear from God. "Moses, we want you to do it."

And God said, "From this time on I have withdrawn myself from the people; I will only deal with one man, and that will be a prophet; and I've got special prophets, not just prophets who have dreams and visions, but I've got prophets that I speak 'face-to-face' to, 'lip-to-lip', and they see me apparently, not just dreams and visions now, but they actually see me in any type of form I wish to appear to them-which is a Pillar of Fire."

Now, all right.

26

God decided to appear to Israel in a... Not the Pillar of Fire. He left it in the Son, Jesus Christ. So therefore, now, refusing the Son was refusing Almighty God.

Now, let's watch carefully: the truth of the matter is that this young man had seen the same miracles, no doubt, that Nicodemus had seen, and so, he said, "Master, what must I do to inherit eternal life?"

Nicodemus said, "We know this man is of God, because nobody does the works that he does except God be with him."

They did not realise that Jesus had said, neither Nicodemus nor this man, the rest of them never recognised, he said, "You're looking at me. I'm going to tell you something: I'm not talking my words and I'm not doing these things. It's the Father in me that is talking and proving He's doing the talking by the works that are manifested, because I can't do them. Only God can do them."

Therefore, if you turn down that person, you've turned down God! Don't talk to me about "Oh, this man turned down Jesus," or something. You're turning down God! Why? Because God was in him and he was the Son of God.

27

Now you've got the same thing today. God is in the prophets. What if God came on the scene in a prophet? What are you turning down? You're not turning down Jesus; everybody loved Jesus. Hallelujah! He's a nice guy.

Even the Jews said, "We made a mistake: he was a prophet. We shouldn't have crucified him. He was a nice guy."

Their forefathers, they said, "What are you going to stone me for? What good work?"

"Oh, no good work. You're a whale of a nice guy, just shut your mouth!"

You all follow what I'm saying? It's turning down God. You go right to the source. That's why they can talk about Jesus, make statues, pray in his Name, everything else... it's not getting off the ground, because you must deal with God.

You say, "Well, I deal with God through the Son."

That is exactly true. You do deal with him, but he's up there merely now as an intercessor. You still have to deal with God.

You say, "Well, I'm going to come through the Son and deal with God."

Just a minute. What if you don't go God's appointed way through dealing with that Son? Well, I'll tell you what: because you can have a sacrifice, and he was the sacrifice, once and for all but you can have any sacrifice you want, and you turn down the Word, you don't have a sacrifice.

Why? Because the sacrifice is merely there to bind the covenant. Right? All right. Let's get smart. Let's understand. Let's not talk about a sacrifice and throw away the Word of God and think we can go on and think and do the way we want to do. No way, shape and form.

That's why it's a renewing of the mind. That's why the mind must come under the control of the Spirit of the Living God before we can even claim any half a relationship to Jesus as our greater brother. All right. We're going along here.

28

Now he said:

[142] *You're dealing with that Person called 'Christ, the Anointed One,' or 'Messiah.' You're not dealing with Pentecostal, Methodist, Luther—nothing against them, not at all, but in this age now you've got to accept (like they did in that age) the person of Christ which is the Word!*

Now, let's just take a look at this for a minute. Brother Branham said, "*This is Christ in print or God in print.*" Look, I go along with that, but when you go along, will you take the word 'logos,' let's try to understand something here about logos.

A thought... a word is a thought expressed. Now John used that terminology from the Greek, and we know the Bible is written in the street language of the Greeks, the Koine form; there's also the Aramaic. There's no problem there.

But John struck upon the word 'logos' as a better word than even the Jews had to express God. Now the reason is this, as I understand it: when you use a word to express a thought, there must be something from the thought, or what is back there as reality in the expression. You catch what I'm saying?

All right now, look: this is a pen. Now before there was ever a pen, a man had a revelation... He was a Hungarian, by the way, to make this ball point. Hungary is full of Hungarian Jews. I don't know why.

Likely a Hungarian Jew, for they're good for the money. They made this pen. Now, if this pen is not a manifestation or something physical concerning what was really back there, then you could never call it a pen, if this back there was really a pen.

Now we're dealing with something which is very 'icky' at this point, because this is material. But, when you deal with God: "In the beginning was the Word and the Word was with God and the Word was God," you are actually saying that this God, Who was undefinable and unexpressed, though within Himself, He was omniscient and omnipotent, and He was Love, it simply was there, but it wasn't here.

So, there must be, when you talk of logos, not simply something that you can define and simply describe, but actually a part of that must be there. You get what I'm saying?

Now you will get what I'm saying when I read in Hebrews, and I'm going to show you what logos really is according to Greek students that seem to know a whole lot more than other Greek students.

29

Now Hebrews 1:



Hebrews 1:1-3

(01) God, in many parts and many ways spoke in times past unto the fathers in the

prophets, [Now God was in the prophets.]

- (02) Hath in these last days spoken unto us in Son, [Not in prophet as plural but the prophet and he's the Son. Now watch:] whom he hath appointed heir of all things, by whom also he made the worlds; [That's the ages but he also made the worlds. We know that-Brother Branham described it. Now watch:]
- (03) Who being the [effulgence] of his glory, [That's the outraying. Now, listen to me: if there's a ray coming out, there was something in there producing the ray. Huh? And the ray is a part of what's in there. Is that right? Oh, come on. It certainly is. Let's keep going:] and the expression of his person. [So there must be a person in there to express. Do you see what I'm trying to tell you? There is more here than just talk. There is the reality of God Himself, this Son.] upholding all things by the word of his power...

Now, let's go back to Brother Branham. What did he say? "Before there was a breath of air"... he got it backwards. He should have said, "Before there was an atom," Right? then, "a breath of air"... "Before there was anything, a light formed."

Well, if there was only God there and a light formed, what did the light form from? God! So, this becomes a true logos. And, when Jesus Christ, that Son... and remember: he was Michael, way back leading worship when Satan was there.

Don't try to figure it. Just believe it. I believe it. I don't care how it happened. That's God's business. All right.

30

Now He takes upon Himself the form of man. How? He reduces Himself, nature-wise, into a sperm and an egg, which God already created, and that Life, which was in him, which evidently was in Michael because Michael is still alive-he's still an archangel.

As I say, don't try to figure it, just believe it. You were back there, too... I was back there, clapping our hands and rejoicing. How? Who knows? Who cares? As long as He says, "Get back there again, better than ever."

That's the whole secret of Christianity: getting back and better than ever. You can't get that in this world. So, all right.

Now this One, as Brother Branham said, "*This light, like a child playing around the Father's throne,*" he describes creation. Now God created all things by Christ Jesus.

Now It doesn't tell you that Christ created, it says that God created, and yet Christ did create because God was in him creating. So he could say, "He that has seen me has seen the Father."

William Branham could say the same thing, "*You're looking at me, aren't you?*"

But that boggles the mind of Trinitarians. It boggles the minds of Jesus-Only. They can't take it! because they don't have a clue to predestination and the sovereignty of God and understand serpent seed and those things that go with it.

They don't understand wise virgin and foolish virgin and they won't listen to a prophet who is vindicated to tell them.

"Oh, we're going to figure it. Oh, yes, bless God. What we don't figure, we'll just bypass."

Try doing that with a cake! Well, I'll say the cake calls for baking powder. Well, you know what you can do? You can combine cream of tartar and soda and get a very good facsimile, but that's not the way God's Word works.

It's by a vindicated prophet, so they don't understand. They don't want to understand.

31

Now we're looking at this thing, the person. You turn down the Person, you actually turn down God in whatever form He's in, Pillar of Fire, indwelling a prophet, indwelling His Own Son, and even as He, in modicum, a teeny little bit of His Spirit in every single virgin Bride member of the Bride of Christ to turn her down is to turn God down! and to persecute her is to persecute God! I've got Scripture for it.

And to refuse to do her a good turn is to refuse to serve God. Come on, let's face it. We've got Scripture for that; we know what we're talking about: right over there in Matthew. "When did we visit You, Lord? When didn't we do this? When didn't we do that? When did we do this? When did we?"

So, how are you going to worship and serve God, unless you have a complete revelation by somebody that's authenticated by God?

32

This is where I blow my stack. This is where I refuse to talk to anybody. This is where I've got all my enemies, until a man down in the Carolinas has no trouble at all saying, "Lee Vayle doesn't even believe in prayer."

I said, "Is that so? We have prayer meeting Sunday afternoon."

He said, "Lee Vayle doesn't believe in miracles at all. He doesn't pray for the sick."

I said, "Is that so? We can get doctors' records in our church."

He had me believing in nothing. So, the kid said, "What authority? Have you talked to Lee Vayle?"

"No, I don't need to. I talk to somebody of real repute."

Well, I can tell you one thing: his reputation is not the same as mine, because I'm not going to tell lies about anybody. Forget it. I find this: you don't have to tell lies about anybody. They're in bad enough shape without it.

I just say, "God forbid. Even tell the truth about me." I still maintain the truth and that is this: if you are less truthful than Lee Vayle, you are a liar; and less honest, you are a crook.

And where is it going to place some of the people in this world today? I don't believe in either one of them. See? Logos goes beyond that and when you talk about soul... a gene of God, we're talking about a part of God that you come into this earth with, and here's your

predestination right there. Oh, they don't want to believe that. They've got no time for that.

33 Now we're awful slow today but that's okay. Now watch:

[142] *...In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh.*

Now that's as simple as A-B-C. Way back there when God was simply God, He had this great omniscience, this great omnipotence, and being Love, He could do nothing but the exquisitely, abundantly marvellous, that you and I don't even have a clue to.

You believe me? It's the truth. God is in three: not omnipresent... forget it! That's pantheism. If God is omnipresent, He's in that flower. Well, it's too bad-you just cut God off, didn't you?

Well, you shouldn't have cut God off. You should have left those stems there. Shame on you! Killing God! What asininity. Pantheism is for the birds, and you know what kind of birds they are. They're dirty birds. They don't belong to us.

34 Omniscience, omnipotence, Love-exactly. Why? That's exactly why Love is the Holy Ghost and why Paul said, "Without Love, the Holy Ghost, you don't have anything. You can talk with tongues; you can jump up and down; you can heal the sick and raise the dead, like Judas; you can give your body to be burned," he said, "you haven't got it."

Huh? What's the Holy Ghost evidence? Receiving the Word for the hour and it's vindicated, brother/sister, now listen, listen: this is not... for the Bride is jam on jam and ice cream and a cherry and whipped cream!

But the unbelieving, it is a Lake of Fire that burneth with sulphur and brimstone and terribly eerie feeling of falling, falling, falling, for countless ages.

So, what are you looking at this morning? "In the beginning was the Word, and the Word was with God, and the Word was God."

35 But now, listen. I'm going back in my thought. Isaiah 40, John the Baptist, a voice crying in the wilderness, "Make straight the paths of the God of Israel. Bring understanding to the fathers to pastor the children."

And they said, "John the Baptist, who are you?"

He said, "I am the Word of God made manifest in human flesh. I am that part of Scripture in Isaiah 40. I am that voice."

Now remember, the Lord also descends from heaven with a Voice. Well, didn't He? Shout and a Voice? Now the Shout this time is to just bring him back to the Voice, which is what? The Resurrection.

Didn't Jesus say, "I am the Resurrection and the Life"? Sure, he did, and he proved it. And right today that same One, mediating, is going to show us, as we are taken up to meet him, that every single Scripture is fulfilled in him.

36

Now right at this very minute here there is a Bride who is also a part of this logos. She is a part of the manifestation of God, because she's a part of that outraying.

She's got a gene of God in her, and we look at her condition according to what Paul knew she would be like, having fallen away from the Word in 2 Corinthians 3, and he tells you that when the veil is taken off the heart and the mind, when the sword of the prophet cuts away all unbelief or creeds and dogmas, Christ is going to shine through in that person's mind and heart.

And in that shining through there comes what we find in Romans 12 that we are transfigured. And the word 'transfigure' is a metamorphosis. And in here we find we're changed from glory to glory.

Now, watch: *"What a glory,"* Brother Branham said, *"when Luther cut from the Catholics; what a greater glory when Wesley cut from the Lutherans; what a far greater glory when the Pentecostals cut from the Wesleyans;"* but he said, *"what a great glory this one is, when you cut to this Message under a vindicated prophet, God Himself in Spirit form leading His Bride and bringing her into this revelation. This glory will never pass away."*

What's he telling you? It'll never organise. It'll never go down. It's going to take a people up. Well, I tell you: if there's anything I want, I want to be a part of this Message and nothing else. So, all right.

37

Here's what you're looking at... he says here: you're dealing with... as this man, the young ruler was dealing with God, who was his Messiah, because God is Messiah.

Don't try to make Jesus, the man, sitting on the throne-'that's Messiah'... forget God. God sent a Messiah. That's it. You cannot find that. You can't find it.

Remember: Jesus of the New Testament is Jehovah of the Old, and he's talking about God, God in human flesh. That was His Son that was down here on earth, and He went back to the Pillar of Fire; so therefore, when He met Paul on the road to Damascus, Paul was not talking to Jesus, the man.

He was not talking to Jesus on the throne or anything you want to talk about. He was talking face-to-face when He said, "I'm Jesus," which is Jehovah-Savior, which is Elohim, with one of these Jehovah-complex titles, because the Book of Isaiah is full of Jehovah-Elohim, Jehovah-Elohim, Jehovah-Elohim.

It was not just Elohim or Jehovah. Look it up yourself. Go to your Hebrew concordance. You'll find it... Jehovah-Elohim, Jehovah-Elohim, Jehovah-Elohim. The same as it's Rhema-Logos, Rhema-Logos, Rhema-Logos. You can't separate them.

So, we're dealing with God, period. And we know who the Son is. We know what he's doing. We know his position. We know what's going on right now, because the prophet has told us and taken us right to the Bible. All right.

38

That Person that that young man turned down, Brother Branham was telling the Full Gospel Businessmen, "You're turning God down, too. You're turning down the Holy Ghost Himself" which is God, not three persons.

It's like Servetus said, "When you speak of the Holy Spirit moving upon the face of the water, it is not to be thought for one minute that there is one God here and a Holy Spirit that's God over there. It's one God Who is Holy Spirit."

So, they turned down Elohim Himself. And he's saying, "You're turning down the leader, the Joshua of this hour. You're turning down God. You're without a leader. And, when you're without a leader, and sheep must have a leader, they will go to the goat that leads them to the slaughter pen where they die."

Now Brother Branham has told them that right here just plain as anything.

39 Now he said:

[142] *...In the beginning was the Word-it was back there which was unexpressed, unknown... that was God. He became flesh and dwelt among us. [Now watch what he says:] He's the same yesterday... today, and forever.*

Now, how did He dwell among us? He dwelt among us by the prophet. The Jews refused their prophet and in refusing their prophet, they refused God the Messiah.

All right. If you refuse God in human flesh today, and He's got to be by human flesh, which is a prophet, who are you refusing? You are refusing every single thing that the Son of God as Mediator and Intercessor can do for you, which has been accomplished, because you have no relationship to God.

Now, let's get that flat. Satan's bunch never did have a relationship, because the kinsman... He has to be a kinsman to be a Redeemer.

You say, "Well, Jesus is my kinsman. Where does that leave me with God?"

Just a minute. Aren't you part of God? same as Jesus? Brother Branham said, "We came just like he did, except we bypassed our theophanic form." That's that form, that Word-body, that Spirit-body. Our brother died for us.

But let me tell you something: his death wouldn't have meant anything except for the fact he has the same Spirit lines that we've got. That's why he's known as the 'Blood of God'. Lots of things in here the prophet taught us.

40 Now I want to show you something, if we get to this. Time goes so rapidly. So, he said here: "He's the same yesterday and forever." Hebrews 13:8

Now we know that Hebrews 13:8 is not what people think it is. Hebrews 13:8 is not Mark 16. Hebrews 13:8 is how God dealt with man, has always dealt with man, and will deal with man until we enter into the Millennium-and that's by prophets.

As God stood outside the tent of Abraham, with Abraham and Sarah inside, and He categorically showed Who He was, reading the thoughts and minds according to Hebrews 4:12, the last sign the church sees today. And they've seen that sign.

41

Now, so he says: "We must accept that person of Eternal Life."

Now you'll notice in here that Brother Branham talks about us going into the eternal Promised Land, the same as Moses led them out; then, he talks about the Person that's doing the calling-it wasn't Moses, it was God, the Messiah. He talks about the same Person at the end time-God is doing it again. See?

Say, "Just a minute, I thought Jesus said, 'My sheep hear my voice!'"

Hey! Just a minute! Do you think for one minute that Jesus calling the Sheep, he's using anything but God's Word? Don't ever sell Elohim short, brother/sister, in thinking you're doing Him a favour by cutting Him into three Gods or making Jesus-Only out of Him.

You're not going to get anywhere. See? This is the secret of Brother Branham's teaching in the "Seven Seals." They weren't catching it. He's not Jesus-Only... no way, shape and form. Neither is He Trinitarian.

He explained who he was. That Light that came out was a logos, but it was still the Son of God. And remember, if you're going to be Logos, you must contain part of the essentiality of what is out here.

You say, "I'm a son of God, I'm a representative."

Well, I'm going to tell you something: if you are, then you were way back in the beginning with God, and there's a part of you in here right now that is a part of God, and you can stand right here and say, "Believe it or not, I am a part of that Logos."

Well, didn't Jesus reflect It? What are you and I supposed to do? See? People don't want to go down to the limits. They want a casual, surface religion; you can duck in and duck out. You can't duck out of this Message and duck out.

Either you were and had representation up there, or you don't have it now. Either you were predestinated to be a wise virgin or a foolish virgin, if you had that representation; and there's nothing you can do about it.

42

Now the very least we can be in this building here, by the grace of God, is foolish virgin, because we sure do believe It. We stand with It.

I said to Brother Branham, "Who is that wise virgin?"

He said, "I don't know," he said, "I can't tell you."

If he would have tried to tell us, he would have gone against the Scripture. "The foundation standeth sure, having this seal, the Lord knoweth them which are his."

Yes, sir. Whose sheep are we? God's. Psalm 23 was written concerning us, fulfilled to perfection when Jesus came on the scene to be the Blood of God, to be the sacrificial sheep for us. All right.

Let's keep going on:

[142] *...You must accept that Person of eternal Life!* [Now there's only One has eternal Life, and that is God. We'll get to this a little later.]

[143] *Now, what Life Luther had, was justification. Wesley had sanctification, added to it. The Pentecostals had restoration of gifts coming back to it, added to it. [Mrs. McPherson knew that. She even preached on it. I've got no faith in her, but she knew that much.] But now it's completing the body, you see, three phases.*

Now, when the resurrection comes, the Life that lived in those Lutherans, that's gone out, the Life that lived in Methodism that's gone out, the Life that went to Pentecostals, will all be raptured out of the ground in the Body of the Bride to be taken before the Lord Jesus Christ. Glory to God! Oh, it's exciting! It's the Truth!

All right. Now he says here:

[144] *We've turned a corner!*

Now, if you've got your books, we'll go back to page 1:

[06] *I have a Message, I feel, from God... [bottom of the page.] It's a little odd to some people but I can't help doing... being any more than what I am. I don't mean to be different, it's just that I'm living in a changing time.*

[07] *As long as you're building the wall one straight way, it's all fine. The bricklayers can go right down the row. But when you turn the corner, when it's time to turn the corner, that's where things change. And we're not building a wall; we're building a house.*

Actually we're building a pyramid. Right? Sure. Houses don't have capstones. It is a house; it's an edifice. We're not building a wall; we're building a house. That's Bible. We're building a city, also.

[07] *You see, so these turns have to come. They came in the age of Martin Luther, John Wesley, Pentecostal age; and here we are again. It's hard to turn the corners. But I'm so thankful to God, even though how rough it's been, the people have responded one hundred percent. We're so very grateful, thanks to each one of you.*

Now let's go back to page 21. Now I want to ask you a question: what kind of a corner is Brother Branham turning? Could you tell me? Anybody who wants to read the next four words... somebody read them out loud. [Someone reads, "We're looking towards Heaven."]

Then what kind of a corner is he turning? From the horizontal to the vertical. Now you tell me anybody else had that message and I'll eat it. No way. It's not just layer upon layer.

This is something that's going to get you out of here, and remember: Jesus isn't coming down to take you out of here. He's going to meet you in the air.

"The Lord himself shall descend from heaven with a shout, the voice of the archangel, the trump of God: the dead in Christ shall rise first: and we which are alive and remain shall be caught up to meet the Lord in the air."

One Lord came down, takes us up to the other Lord. Right? The Lord said to my Lord, "Sit thou on my right hand, until I make thy enemies thy footstool."

And, what's He doing? He's making his enemies his footstool while He's there and will lead them in the air, the whole Body.

45

So, this man has got to turn a corner! from the horizontal to the vertical, because he said, "We're looking towards heaven, watching for his coming." So, the bricks must fit into the Coming.

So what we're getting now takes us up! Huh? Oh, come on, there's only one way it can go. He said, "We're looking toward heaven." He didn't say we're peeking around the corner.

He didn't say we're going to make another layer. There isn't another layer. Justification gives way to sanctification, sanctification to the baptism and the baptism to the Holy Ghost Himself. Right? Did he say it? He said it.

Now, don't tell me that's a layer! It's a ministry. It's a ministry that fits perfectly so that He can come down.

And what is that ministry? It's the same ministry Jesus had when he was in flesh by God Himself, Who is doing the same ministry right now through the prophet, proving it is God and it's all over, because now the wheat is lying in the sun to be caught up in God's great vacuum hose.

Brother Branham said, "*I can hear the combines. I can see the flashing red lights.*"

And there's what you're talking about, brother/sister. I want you to know that, because that is the truth.

46

Now we've turned a corner. Okay. As we turn the corner, we go to,



1 Peter 2:1-9

- (01) Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
- (02) [You know It says "newborn babies." Have you ever heard a newborn baby lie and be full of malice and full of guile and be a hypocrite? Never saw a newborn baby yet... my Lord! They even have to get maybe two years old before they're a little bit dusty and a bit raunchy.] As newborn babes, desire the sincere milk of the word, that you may grow thereby:
- (03) If so be you have tasted that the Lord is gracious. [You like that good stuff coming from God.]
- (04) To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

- (05) You also, as lively stones, are built to a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
- (06) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
- (07) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner,
- (08) And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.
- (09) But you are a chosen generation, a royal priesthood...

You don't stumble at the Word. No, you don't stumble at the Word-proving you're full of the Holy Ghost. This Message, William Branham, stumbled everybody! Shakarian, the Full Gospel Businessmen... I went right to Dr. Price, who's dead.

I knew Dr. Price! Forget it! I knew William Branham. Don't forget it. If you want to ask questions... I know these twentieth century men. I didn't live to be eighty years of age for nothing. I've got a pretty good memory.



1 Peter 2:9-12

- (09) ...Who hath called you out of darkness into his marvellous light:
- (10) Which in time past were not a people, but are now a people [That's the Gentiles.] but are now the people of God: which had not obtained mercy, but now have obtained mercy.
- (11) Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;
- (12) Having your [behaviour honourable] amongst the Gentiles: whereas they speak against you as evildoers, that by your good works, they shall behold, and glorify God in the day of visitation.

47

"In the day of visitation." This is it. We hold a Word of Life which they don't hold, and as Brother Branham said, "Just live good, Christian lives now that the Seals are open and the Thunders, and you've got everything to put you in the Rapture. Just live good, Christian lives."

Here it is what Peter said. You don't have to look for anything else.

"Oh, I don't believe the Thunders thundered. I don't believe the Seventh Seal is open."

Oh, come on! Built upon the tent vision that's going to be fulfilled in his resurrection. What does it mean? I don't know! Wait for it! What do you have to know for anyway?

I'm the one who should be jumping up and down with Banks Wood, if Brother Branham meant what he said, and I know he meant what he said.

He said, "I've got two of you chosen: Banks, to take care of the equipment, and you to preach for me." I'm not jumping up and down. No, I've got what I need now.

Man, I'm getting so old I don't feel like jumping up and down. What good would it do anyway if I got all excited, but it was not to excite me? Waiting for the Resurrection!

And, if there's something there for me, I'm going to have it. It's stored up in the storehouse waiting for me, like judgement is for those people out there, and it's waiting for you, whatever is there. In the meantime, look at this.

48

Hey! Listen! I want to tell you something: a little kid that says, "I want my ice cream; I want ice cream..." Listen, don't believe that fallacy that says, "Eat your dessert before you eat the rest, because you may be dead before you get there."

In other... enjoy it. Don't be that stupid. Don't reach for dessert. Get the salads, get the good food. Then, thank God, there's no room so you're not starving, leave the dessert. Wait for the Resurrection. Your body can handle anything then.

You say, "Brother Vayle, do you really believe?"

Jesus ate a fish sandwich when he came back. Fish sandwich? Why not? "Oh, I don't know that I'd eat meat in the Millennium."

How do you know? Have you been there? Ho, ho, ho! Listen, it may taste like you never tasted, not pork chops-oh, sure, they're sanctified. I'm just kidding right now, but the point is, see, we don't know.

Then, why do we act as though we should know something. Oh, come on! Wait for it. Wait, wait. "They that wait upon the Lord renew their strength. They are the ones that "mount up with eagles... wait on the Lord... again, I say, Wait." That's the thing you're looking at. Okay.

49

Now, so we're waiting for this. We're in this period of turning a corner on our way up.

[144] *...Now we're looking toward Heaven, watching for the coming; the Capstone on the Pyramid.*

Now, who is the pyramid? We're the pyramid! Yeah, we're the pyramid. You understand that? Sure we are. We're the pyramid.

Now what's a Capstone? The Lamb on the Throne. What's above the Lamb? Pillar of Fire. What's the Pillar of Fire doing now? Getting us ready: 1 Corinthians 15.

Now:

[144] *...The coming; the Cap on the Capstone, as we would say, His coming back! The Church must be resurrected soon, and we must get ready.*

Well, that's understandable. Didn't John the Baptist get ready the people prepared for the Lord? That's what the Bible tells me John did. He got ready the people prepared for the Lord.

We are the prepared vessels. We've just got to get ready. What's to get ready? Shuck these filthy clothes and get on His garments. Brother Branham said, *"I believe I've been ordained to dress a Bride."*

As a prophet, he screamed out, he said that the Sword of 'the King', there's only one 'the King' and that's God. He said, *"Bring on His Holy Vesture, with the Holy Word of God standing by. Dress the Bride with the Sword. Dress the Bride with the Word of God."*

That Word of God cut us all off at Heb 12:4 through discernment. There wasn't one of us could hide, knowing we were standing right before the Living God, though we couldn't even see Him... discerning our hearts. He just ripped us all naked in the sight of God.

As the Bible said, "We're naked before Him," and he began dressing us.

50 Of course, Shelly's come along now, and he said that guys like Lee Vayle have made the Bride so filthy, we took her clothes off, and he's got to put the clothes on.

I suppose with his grandma sitting on a red hot stove and, then, putting hot coals on the Bible... tried to discern and everything else. Oh, he had it good, you know, he went into this so-called trance... "Oh, Lee Vayle is doing terrible things to the Bride. Who's Lee Vayle?"

This is what's in the Branham company. They call themselves servants of God, in a word.

These are your preachers who sneaked in: wolves in sheep's clothing, they're not even wolves in sheep's clothing. They're just snakes in the grass. They don't even look like sheep, don't smell like it, don't act like it, don't talk like it. Fleece the people! Forget it.

I'm eighty years old, and I'm not eighty for nothing. If you want it, you can have it. I can't take it with me. But I can take one thing, what's in my heart, and I'm not a liar. I don't have to tell about women.

51 You want to know something? Let me tell you Maybe I never told you before. Years ago I was twenty years of age, very much Pentecostal, desperately crying to God in my soul to know God.

I don't know why-just to know God, to know God. I was in a Pentecostal church room... the altar was along a concrete wall and the floor was concrete.

I was kneeling on a little, thin mat and I kept saying, "O God, O God," waiting for revelation. I had a vision-never mind about it-it was... could be good, could be bad.

Now, listen. I was picked up in there. I was seen to do this. I was picked up and hurled out-boom! My head hit that bench would have crushed my skull like an eggshell.

No mother could have placed her baby on a pillow with the gentle ease that I struck the floor and that thing there. I heard myself say, "Watch and pray; Jesus is coming soon."

I thought it was God. Let me tell you right now: it could have been the devil. I don't have a clue. I've prophesied different times. I've had visions. It could have been the devil.

Now that's where I stand this morning. I don't have anything in me anymore that I can look back on and claim for fifteen seconds as though I've got anything, except "Rock of Ages, that Word, cleft for me; let me hide myself in Thee"... "Nothing in my hands I bring, simply to this Word I cling."

You say, "Why not the Cross?"

You could cling to all the crosses you want. Without this Word you ain't got it! The sacrifice lies there for somebody else, and you've only trampled underfoot the Blood of Jesus Christ, all the time screaming, "Hallelujah to the Blood! Hallelujah to the Blood!"

You're lying in your teeth toward God when you turn down the Word. Now that's tough preaching, but it's the truth. I'll take these preachers on anytime they want, any day they want.

And I'm not out there organising like they are either. I'm not defending myself I'm just telling you. And I'm not like Nixon, saying, "One of these days they won't have me to kick around." I'll be here, honey... let them kick all they want. That's no problem.

52

Yes, yes, we are going from the horizontal to the vertical. Now the Capstone ministry is here, the Holy Ghost Himself is here ready to take us up to the reincarnation when that Spirit, which is Elohim, in our midst, becomes incarnated back in the Lamb, we'll crown him King of kings and Lord of lords.

Now, let me just show you something here which... how many minutes do we got? Eight? Well, we could do this in a hurry and then we're going to quit here because this is going to be a long message on 'Leadership' because it's the last message Brother Branham preached.

And maybe by the grace of God, it's the last one I'll preach and we'll all get out of here together. So maybe we can make it last. All right.

In Matthew 16 where Peter receives the revelation from God, Jesus now says in the last verse: "Verily I say unto you, There be some standing here, which will not taste death till they see the Son of man coming in his kingdom."

Now you notice right there that he takes James and John and Peter and It says he takes them up in a high mountain and the Word literally means "he took them in his arms and he bore them up;" and so, they're up there standing and at that time it breaks into a vision where Jesus is glorified and Moses and Elijah are talking with him.

Now here is what we are in this particular hour of the revelation that has been given to us, that we must take this and we... Well look, you read on down, and It says: "They heard a voice from heaven saying, This is my beloved Son, in whom I am well pleased." See?

They saw, "This is my beloved Son, in whom I am well pleased; hear you him." And then, they were fearful, and they rose up.

53

Now here's what you are looking at is over here also in 2 Peter, where Peter talks about this very experience that he had back there is to come again at the end time. It's like a repeat. Now I've not time-I'll deal with this later-because our time's gone. I just want to take you to,



1 Thessalonians 4:16-17

- (16) The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
- (17) Then we which are alive and remain shall be caught up to meet the Lord in the air: [and so on]... we're ever going to be with the Lord.

What I'm looking at here is the omega of the alpha wherein these ones which were elected to go up literally in a Rapture to the Presence of the Glorified Christ were taken up there by the Spirit of God. Now this is happening in our hour.

Now, notice: at that time a Voice spoke from heaven and remember: at this time there was a Shout that comes from heaven, and in Hebrews 12 there was also the understanding the Voice that spoke then is going to speak now again. And, when It speaks-after that comes fire.

I'm only trying to show you sequence here, because next time, if I'm here, we won't be here Wednesday, but next Saturday night, we'll go into this and show you Word by Word by the Scripture we have a hundred percent repeat of what's already taken place.

You just can't get away from the alpha and omega principle. And those that stay away from it are going to be the terrible losers, and I'm sorry for them, because you cannot understand Scripture unless you go by the rules that Brother Branham laid down.

And he categorically... number one principle-was 'alpha is omega. Never mind what's in-between'! You can always tell if something is from the first is ripening and ending here, you can see the seed sown there is there.

54

That's why I say people all the time don't understand one God and His blessed Son, Jesus Christ, who is not God but he's His Son, the Lamb, and the Bride, because they fail to understand Brother Branham categorically said in "The Future Home of the Earthly Bride and the Heavenly Bridegroom," he said, "The Lamb is on the throne over the Bride and over the Lamb is the Pillar of Fire-God."

How many Gods? One God. How many begotten sons? One. How many other sons? Millions, for all I know. Do you follow what I'm saying? The Trinitarians don't believe it; the Oneness don't believe it.

Everybody says, "Lee Vayle is preaching two Gods."

I'm not preaching two Gods. Find me one place that I ever said that Jesus is God.

Brother Branham said, "He's God, but he's not God."

“Well, just a minute, what is God?” He’s an object of adoration, to be praised.

“Do you mean to tell me you can’t praise Jesus?”

Why, I praise Jesus. I love him, I talk about the Lamb. I worship him and I talk to him.

“Well, what are you doing? You’re making him God, aren’t you?”

“The Lord said to my Lord.” I’m not saying he’s God; he’s the Son of God.

He’s the Son of God, but I’m going to tell you: God has revealed him to the place of worship, and don’t you know, when you’re the Only-begotten Son, your name on the check is the same as your father’s and you can bankrupt him if you wanted to?

Do you know, with equal forces, you could fight him and divide the kingdom in two? Do you know you can take all of your substance and squander it? But this is the Only-begotten Son... this is a different Son; this is a One-of-a-kind Son, but he’s a Son.

He’s not God, he’s the Son of God. But you know how he’s a God? Because he’s a prophet. God is a prophet; prophets are ‘God to the people’. But Jesus is not God. Don’t ever think he is, because he’s not. He’s the Son of God.

55

So, now am I talking about two Gods? If I’m talking about two Gods, then each of you is a part of God... you’re God. I’m talking about what? a hundred and one Gods? And three million more are out there. I’m talking about three million Gods?

Every stupid latter rain, and I call it ‘stupid’ because it is, they believe in the Elohim of God: we’re all God. And, when it’s all over, God has poured everything into Christ, and he pours everything into us, and now we’re God.

What does the word ‘pour’ mean? I want some answers. Anybody can talk. Before I came to this Message or any real message, I said one thing, “Any stupid politician can say, ‘I think, I think, I think.’” I don’t want to hear what you think!

I want to know truth, not what you think about a dollar or what you think about this, that, or the other thing. What is right? Give it to me. Politics! Church! In the Lake of Fire. But no son of God, because he knows. We know we are of God. Huh? We know! in Whom we have believed.

Now I could scream like a Pentecostal and do a little dance! Now I could see us having a ‘Hallelujah’ march! But I’d sooner you’d just take it and keep in your heart, and keep it there until it flowers and blossoms and comes forth.

Well, the Lord bless you. We just never seem to get off the ground, but that’s all right. We’ve got lots of time to get off the ground.

Let’s rise and be dismissed.



Heavenly Father, we thank You for Your love and mercy to us this day. We ask You, Lord, to show us these truths and we've done our best, Lord, to just let You lead us by the Word the prophet gave... just a few little paragraphs.

And we thank You that so much is involved in here concerning reality, even those things that the prophet said, which were not known from before the foundation of the world.

They weren't put down but now little clues here and little clues there, and they're brought together, and he said, "This is what it is. This is what is here" was not known, not revealed, not made real so the people really had a handle on it.

But now at this time, Lord, what is in this hour for us. This is what we want. We even forego thoughts of Millennium; we forego the thoughts of New Jerusalem. We know it is there.

There's been much given to us, that we understand. We appreciate, we thank You for it, but, Lord, in this hour, what we are to have in this hour, we do not want any of our foolish thinking or our foolish ways, Lord, to interrupt, and get in the way of what is for us now, the spiritual food in due season.

Help us, Lord, not just to know what is in these sermons here but, by Your Spirit, put it into our hearts by way of our minds so that now it becomes a Life in us and the Life coming forth will bear fruit unto godliness, bearing those nine fruits in there.

And on occasion, if there be occasion, Lord, for gifts, whatever lies there, Lord, that we have what You want us to have so that we are manifesting the Word of the living God, the living Word, in our hearts, minds and lives.

And we are Your ambassadors, Your legates, Lord, whatever you want us to be... witnesses, whatever You want us to be, Lord-that's what we want to be-that You might be glorified therein; that we might not fall short of anything whatsoever that is there lying before us, but reaching forward, like Paul, to lay hold of what we're laid hold for in this hour now; to bring it into full fruition by the grace which You've given us.

Lord God, as the prophet was so worried that little things... little things here and there, carelessness and all, would rob us of so much. We know that he was well worried indeed. Help us therefore to put first things first and to give the pre-eminence to Christ the Word and not any other christ. No, no, no.

Not another Jesus, not another spirit, not some gospel that somebody made up, but that which was given by Paul and further revealed to be, and vindicated as to be, the true and living, essential Word of the living Bride in that first hour, now returned to take a Bride into the Resurrection and all into the Rapture forming the beautiful city of God.

Father, these are the things that are real, these are the things that are right, these are the things of value and of substance. May we not be like the rich Laodiceans who have a wrong gold, a corrupted gold, a material concept, but a truly spiritual.

Heal the sick amongst us, Lord. You've been doing it in the past. I trust this morning, Lord, people who need help will get help. I thank You for giving me whatever strength I need day by day. I'm satisfied with that, Lord, whatever portion.

When You take me out of here, if you do, that's fine, whatever You want, because You're

going to have Your way anyway, Lord, and it's so much better that I just go with the Pilot of the boat, Hallelujah!, the One Who stabilised all the stabilisers, bound them on down, going to crest every wave and take us over, not one missing in that glorious, Bridal day.

Father, help us to just be more consecrated. Unto Thee we give all the glory.

In the name of Jesus Christ, we pray.

Amen.

“Take the Name of Jesus with You.”